



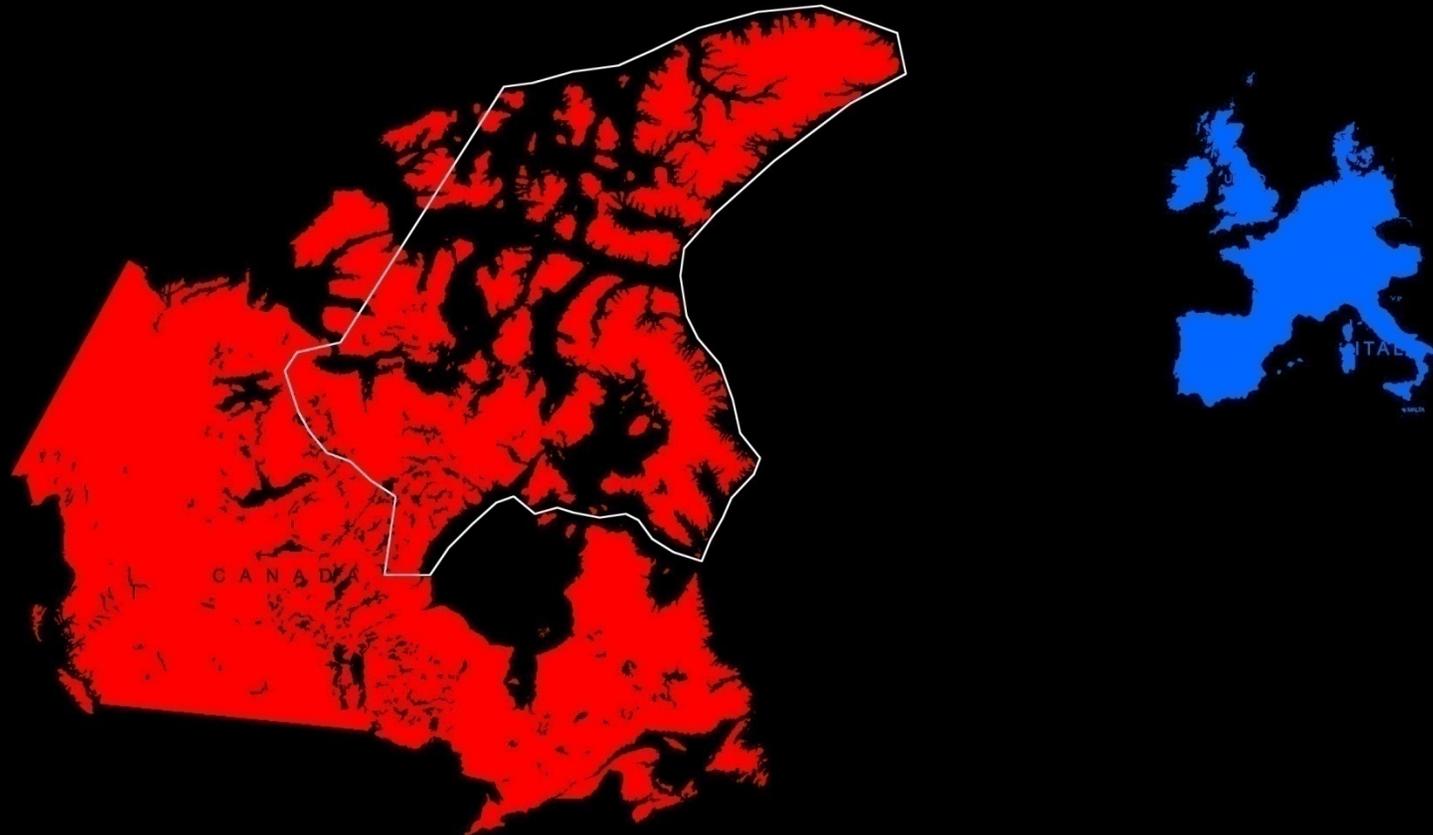
A Healing Facility: An Inuit Response to Incarceration

**AIA justice Conference , Toronto - October 12, 2012
Presented by Parkin Architects Limited**

Nunavut is a territory in Canada whose area is just under 2 000 000 sq km



Compared to the size to Western Europe



Nunavut

- 1/5 of Canada's Total land mass
- Contains 7 of Canada's largest islands
- Comprises of 2/3 of Canada's coast

Population

- Total 33,000
- Iqaluit 8,000
- Rankin Inlet 2,800

Sun Light in Rankin Inlet

- June: 24 Hours of light
- December: 4-5 hours of light

Winter

- Lasts for 9 months
- Average temperature in Jan
-30C- (-22F)







Traditionally the Inuit People were strictly nomadic and lived exclusively off of the land in Canada's north for over 1000 years.



Interdependence



Believed that everything had a soul, and that everything was interconnected



Angakkuit: Shaman



Mariano Aupilaarjuk

Contemporary Inuit are only one to two generations removed from these traditional nomadic ways.



Traditional Inuit Justice



“If offenders were not made to feel embarrassed, and they understood what was said to them, there would be more of a chance to improve a person's behaviour. The way it is now, it seems that people are left on their own. If we started to follow the way of our ancestors again people would be helped and this would be very positive.

Justice and Healing



Features of Inuit Healing (Justice)

PERSONAL READINESS

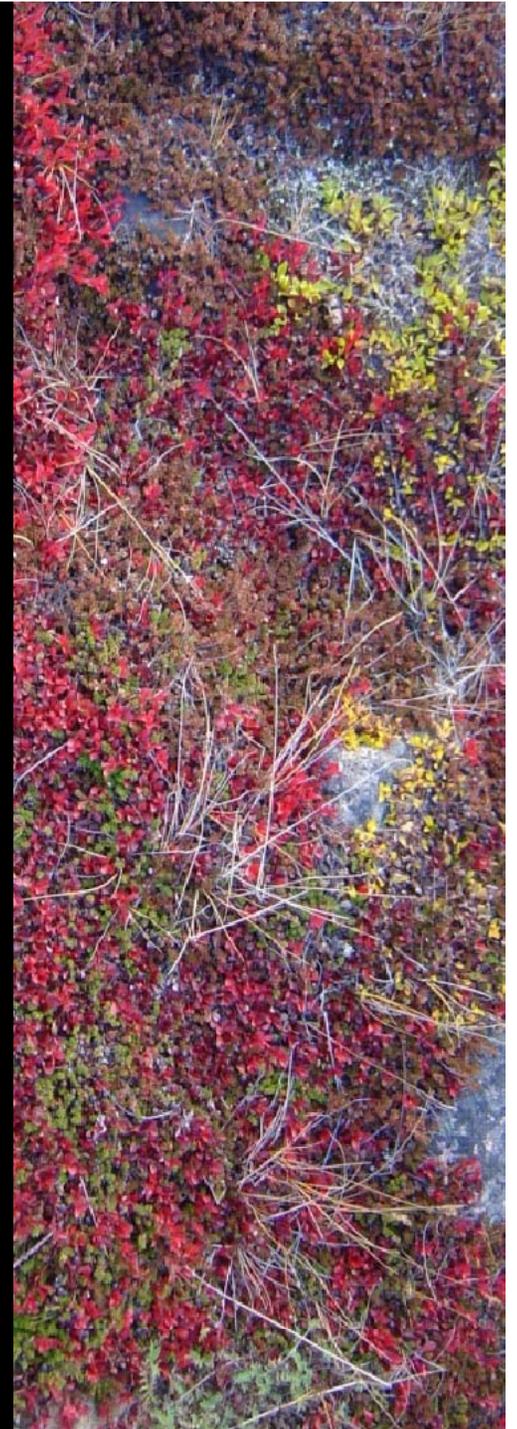
HOLISTIC

TELLING ONE'S STORY

FLEXIBILITY

IMMEDIATE INTERVENTION

COMPASSION AND EMPATHY



Interconnectedness and the Natural Order



Repeat and Dangerous Offenders



“The elders were not so much interested in punishment as in the correction and integration of an individual into society.

Each human being was considered to be potentially valuable to the society. But when a person proved unable or unwilling to reconsider his position and accept the guidance of elders, camp leaders or kinsmen, he could be dealt with very harshly. He could be killed and often close kinsmen who somehow seemed to have accepted the responsibility for getting rid of the unmanageable relative conducted the killing. There was not the intent to do justice to this person. The reason was the wish to protect the survival of the community and to prevent (further) killings.”

The Circle of Justice



Introduction of Strange Ideas







-Low employment rates

-Low Income levels

-Extremely High Food Costs

-Substandard Housing

-Low Literacy Rate



The Inuit Culture has recently become a hybrid of contemporary western cultures and traditional Inuit customs.

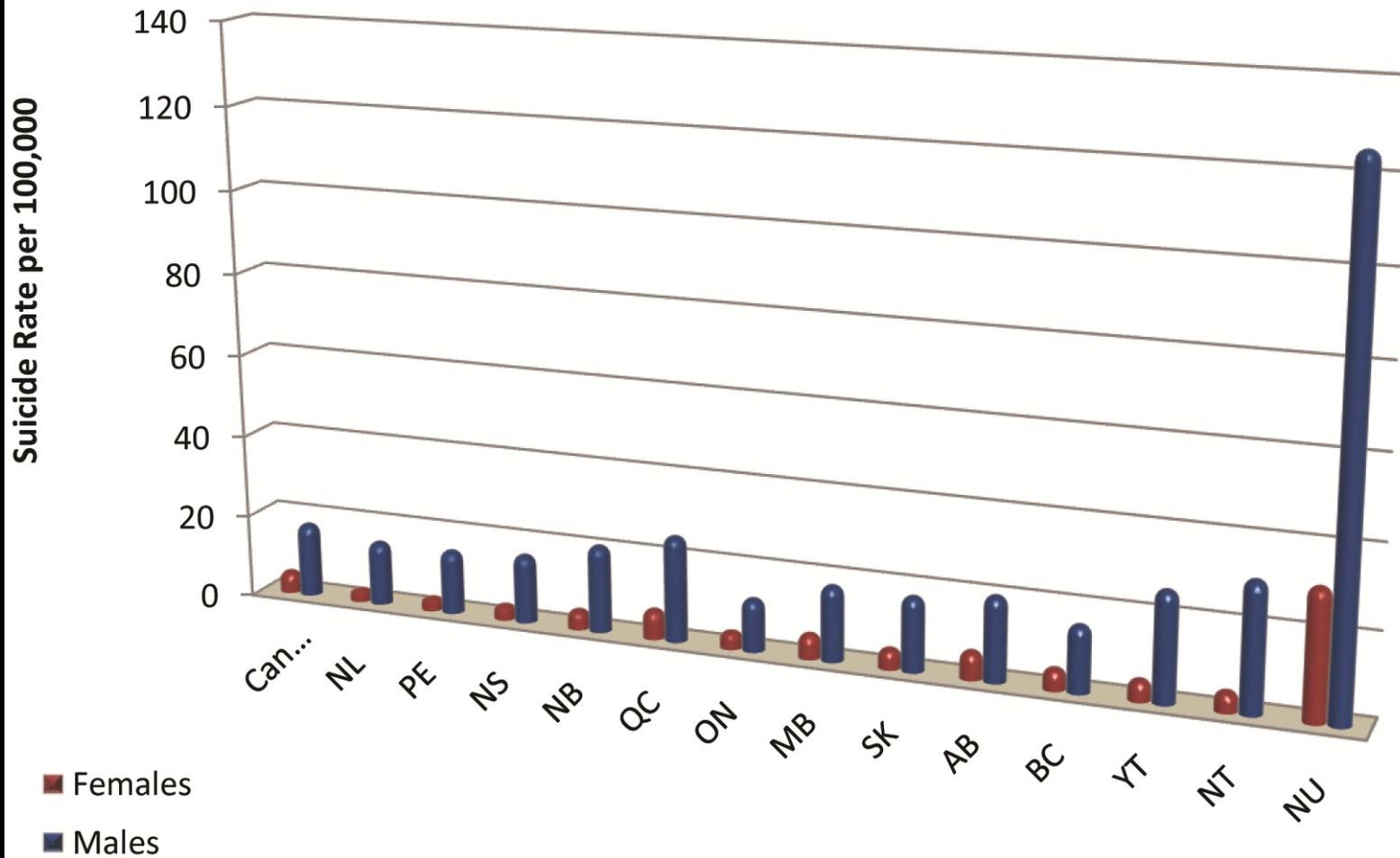
Many fear that traditional customs are being left behind.



“I became a Christian after the missionaries arrived.

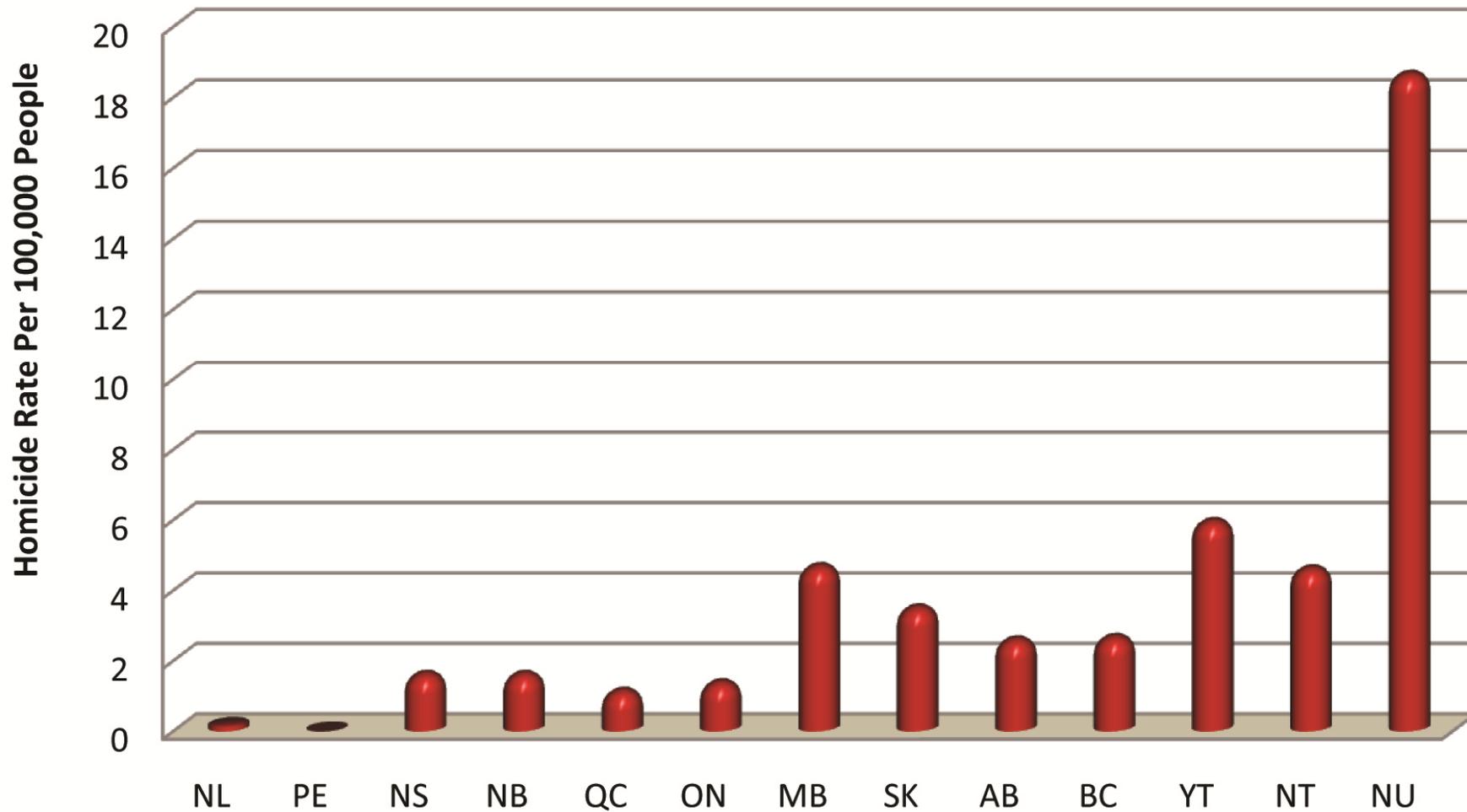
The missionaries reached the other communities long before us. When the priest came, we were baptized and became Christians. He told us that our Inuit traditions were not good and we had to stop using them. It felt like we had to stop listening to our parents. It was like we entered a void. Later I realized that I had stopped following the Inuit way, but I was not really a Christian either because I was not a true believer. I wasn't living the way God wanted me to, and I wasn't living according to our Inuit traditions. Afterwards, I tried to go back to Inuit ways because I think they are good. Although we were baptized we didn't fully understand Christianity, even though we accepted it as our way of life and started to follow it. We are the way we are today because we didn't fully understand it. If we understood Christ's teaching properly we would have a good life. Because we are not true Christians and because we don't follow the Inuit traditions anymore, this has led us to suicide. We do not understand either way.”

Suicide Rate (Per 100,000, average for 2000-2007)

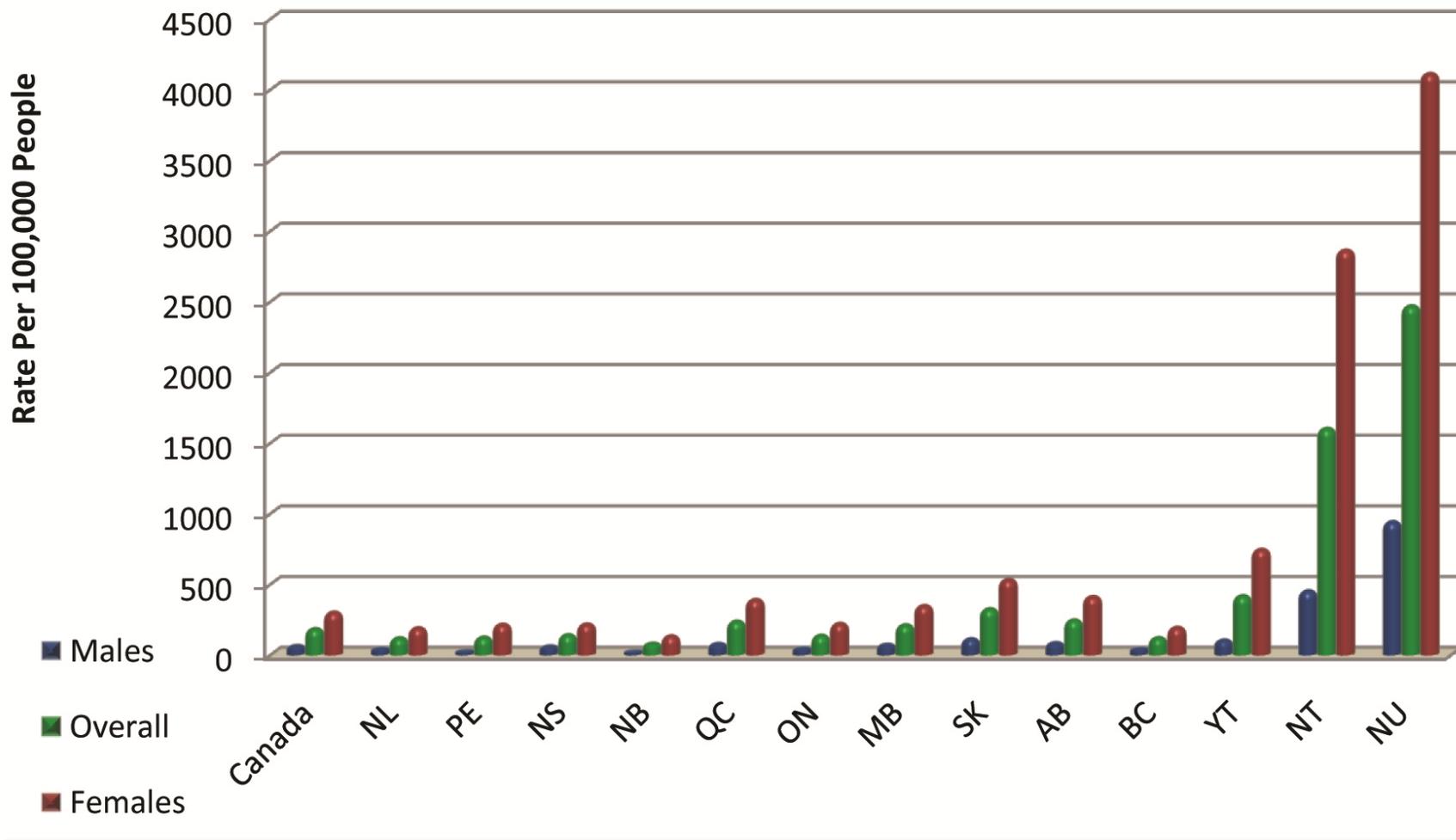


Statistics Canada, "CANSIM Table 102-0552 - Deaths and mortality rate, by selected grouped causes and sex, Canada, provinces and territories, annual,"
 online: Statistics Canada.
<http://www5.statcan.gc.ca/cansim/a05;jsessionid=6A32FC766B618B1F6B0FC1BC92D420A0?lang=eng&id=1020552&paSer=&pattern=Table+102-0552&stByVal=1&csid=>>

Homicide Rate (2009)

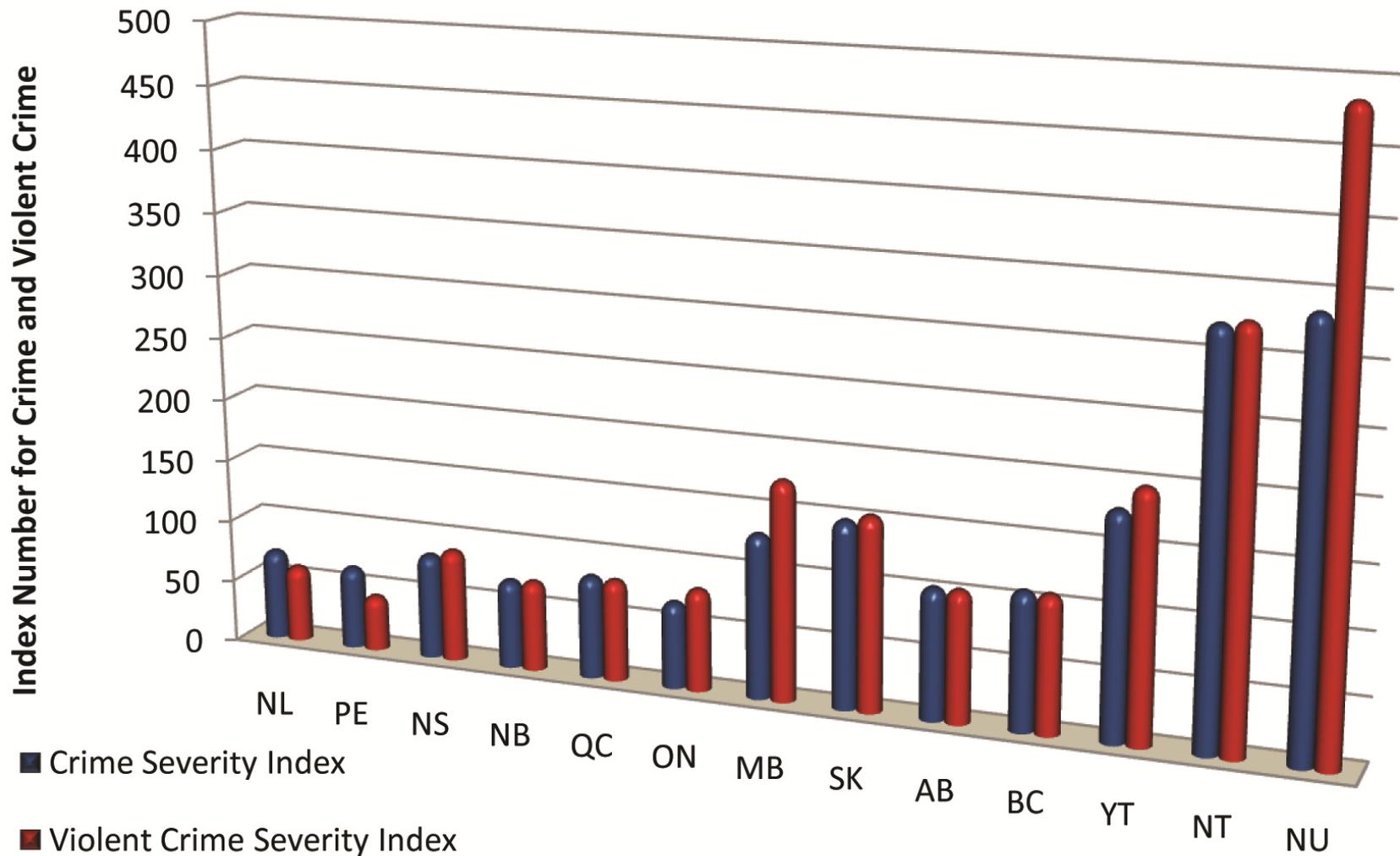


Rate of Spousal Violence Incidents (2007)



Statistics Canada, "Table 2.2: Number and rate of spousal violence incidents by province, territory and sex of victim, reported to a subset of police services 2007," Family Violence in Canada: A Statistical Profile, online: Statistics Canada <<http://www.statcan.gc.ca/pub/85-224-x/2009000/t011-eng.htm>>.

Crime Severity Index and Violent Crime Severity Index (2009)



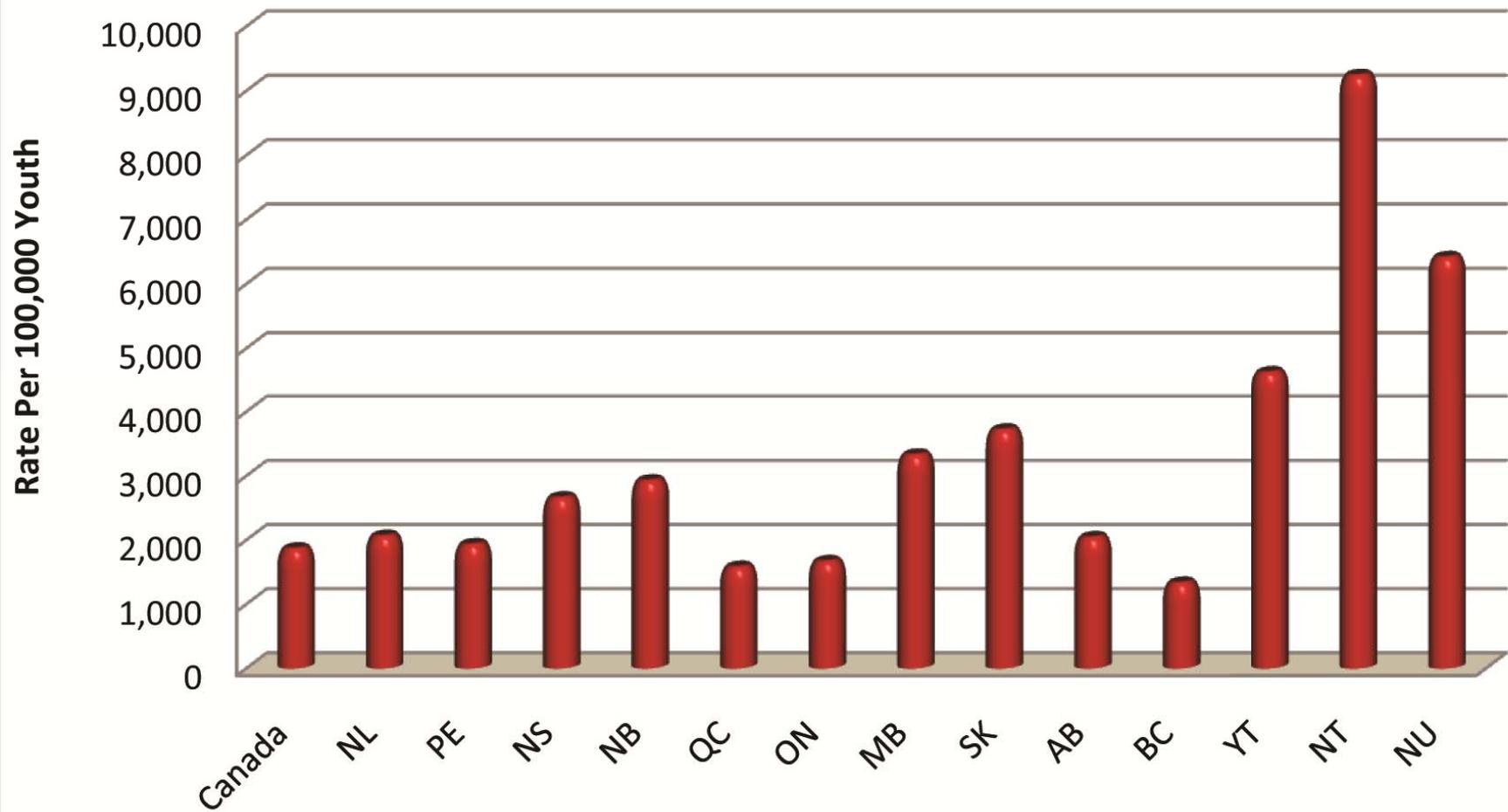
— Statistics Canada, "Table 2 Police-reported crime severity indexes, by province and territory," *The Daily* (Ottawa: StatCan, 20 July 2010), online: Statistics Canada < <http://www.statcan.gc.ca/daily-quotidien/100720/t100720a2-eng.htm>>.

The Territory's population is also the youngest in the country, with approximately 31.6% of its citizens in 2010 under the age of 15 as compared to 16.5% for the country as a whole.



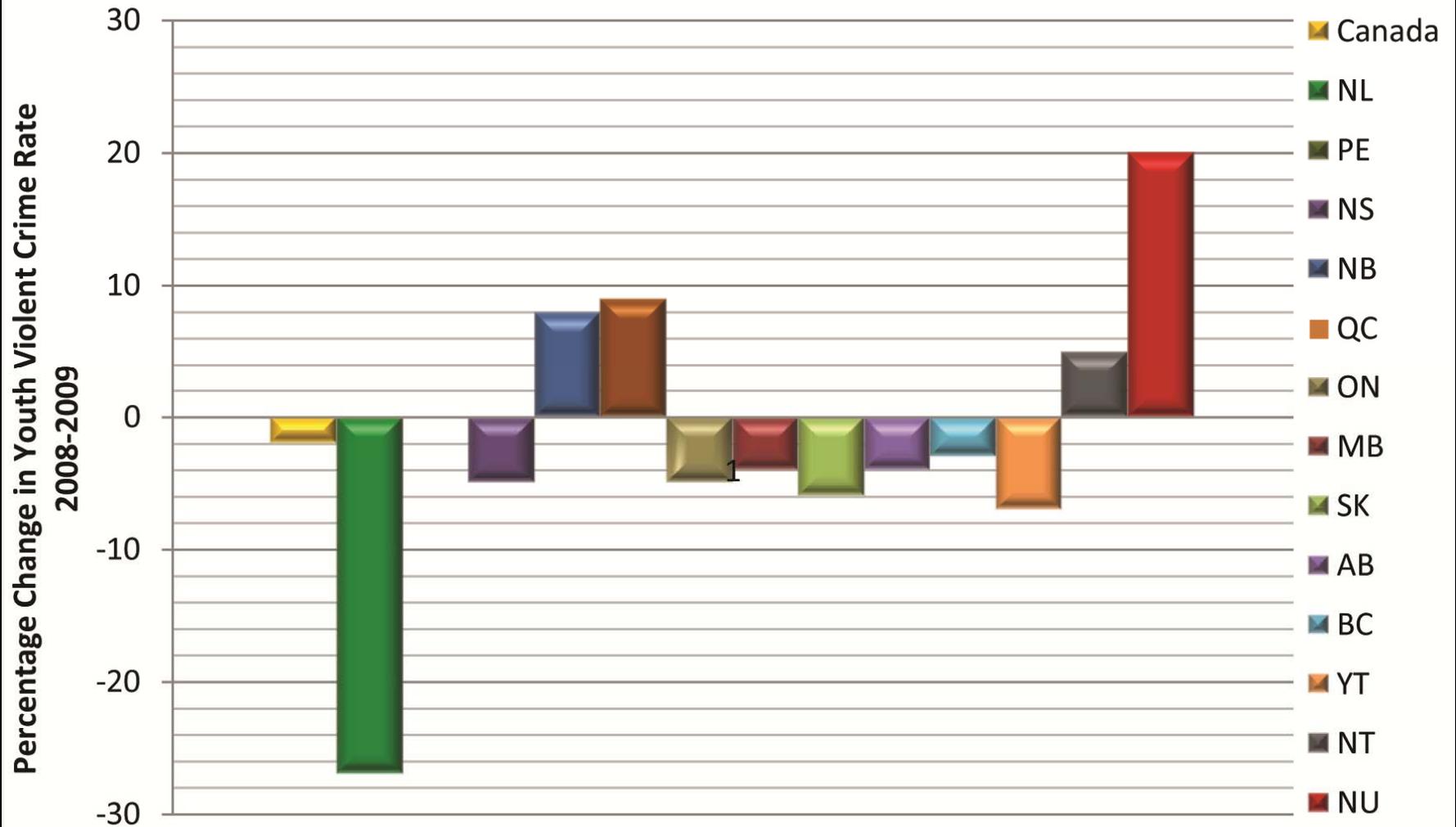
Statistics Canada, "Summary Table," CANSIM Table 051-0001, online: Statistics Canada
<http://www40.statcan.gc.ca/l01/cst01/demo31a-eng.htm>

Rate of Youth Violent Crime (2009)



- Statistics Canada, "Table 9: Police-reported youth crime for selected offences, by province and territory, 2009," Statistics Canada, Police Reported Crime Statistics in Canada, 2009, online: Statistics Canada <<http://www.statcan.gc.ca/pub/85-002-x/2010002/article/11292/tbl/tbl9-eng.htm>>.

Percentage Change in Youth Violent Crime from 2008 to 2009



“Here in our community, when our young people started attending school our elders were not included in their education. We were left behind. But now we want to take part in what is happening. That is why we should keep on talking about how things used to be done. Because it is not written people think it does not exist.”



-Tirigususiit, Piqujait and Maligait: Inuit Perspectives on Traditional Law (pg. 6)



Faced with discouraging numbers the various levels of government and the Inuit community have adopted a number of initiatives to deal with this cultural duality



Justice Initiatives

Nunavut Court of Justice

Community Justice Committee

Diversion Protocol Agreement



Types of Intervention:

Traditional Counseling

Family Group Conferencing

Community Justice Forum



Land Programs



IQ

**Inuit Qaujimajatuqangit
(Traditional Knowledge)**



Inuuqatigiitsiarniq
Respecting others, and caring for people



Tunnganarniq

Fostering good spirit by being open, welcoming and inclusive



Pijitsirniq

Serving the community through advice and resources



Pilimmaksarniq

Knowledge and skills developed through observation, effort, and practice



Aajiiqatigilingniq

Decision making through discussion and consensus



Piliriqatigiingniq

Working together for a common cause



Qanuqtuurniq

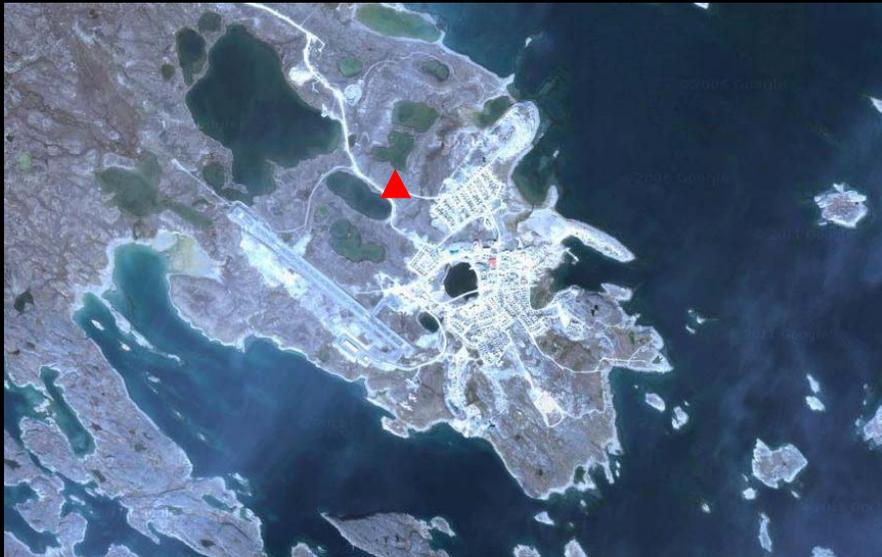
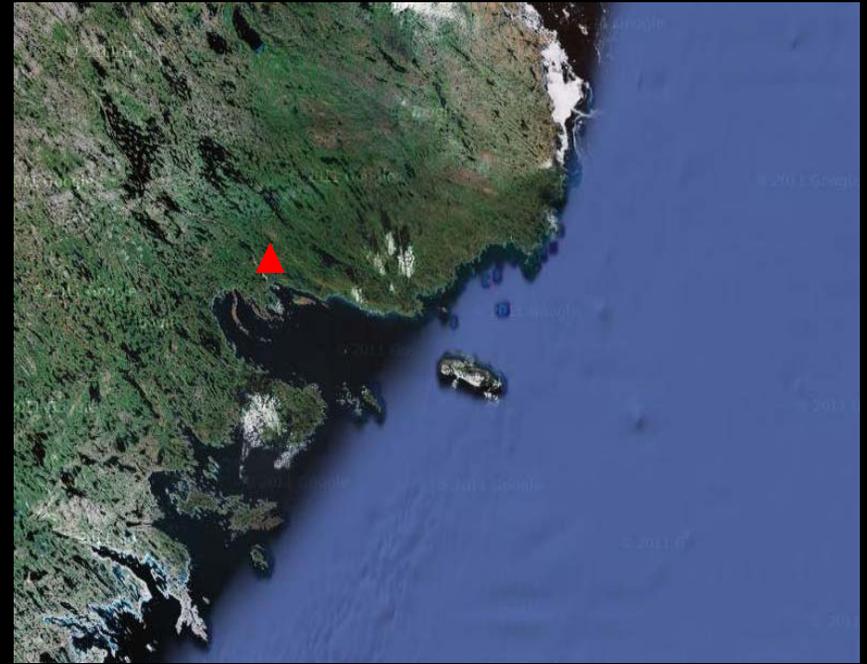
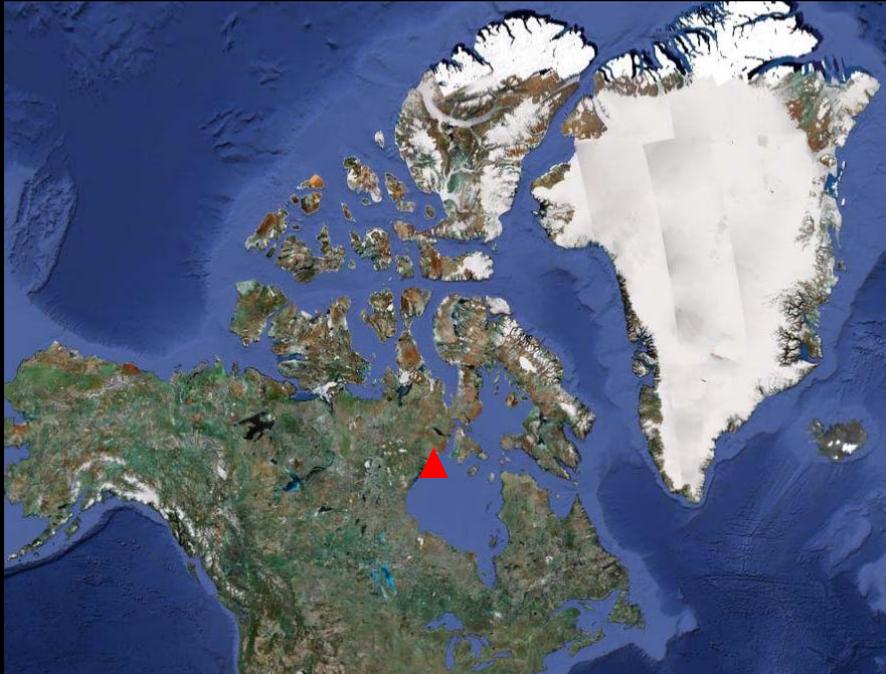
Being innovative and resourceful in seeking solutions



Avatittinnik Kamatsiarniqq

Respect and care for the land, animals and environment

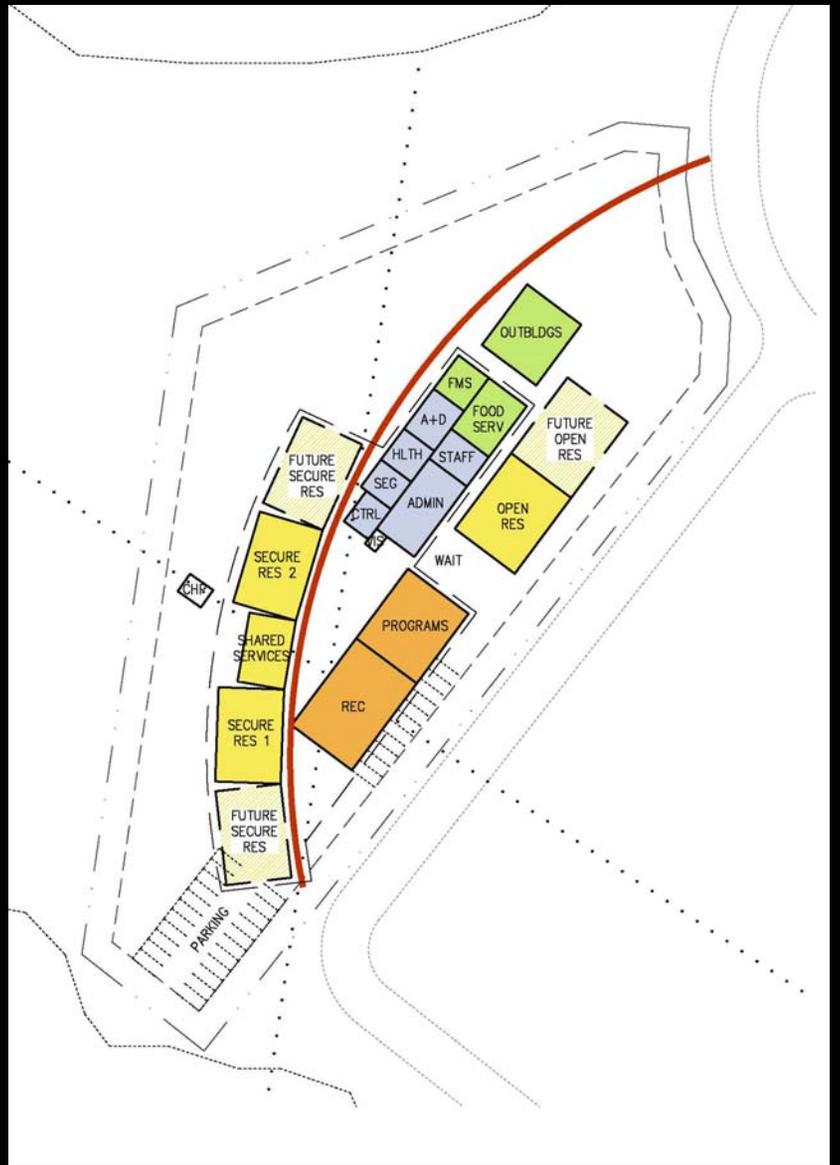
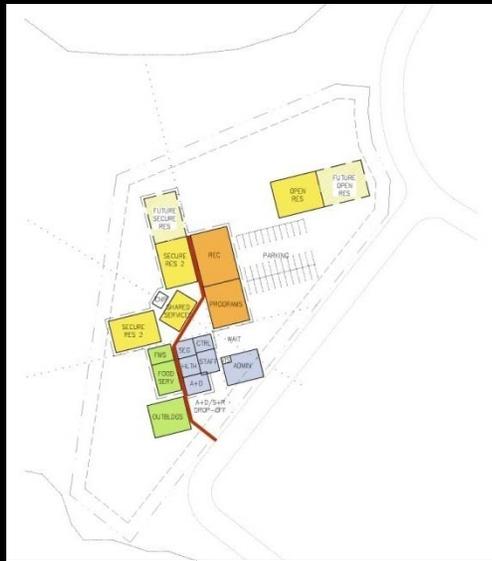
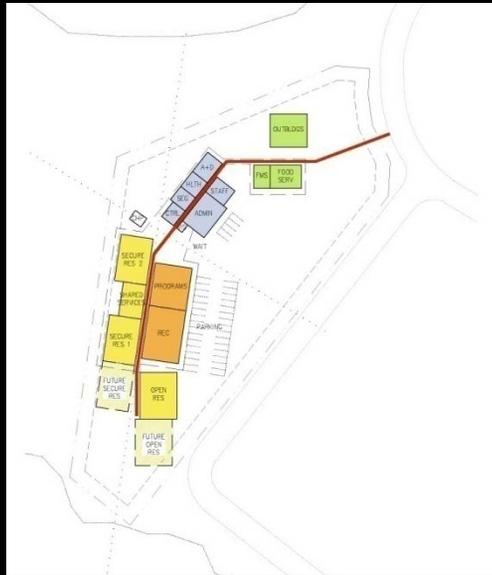


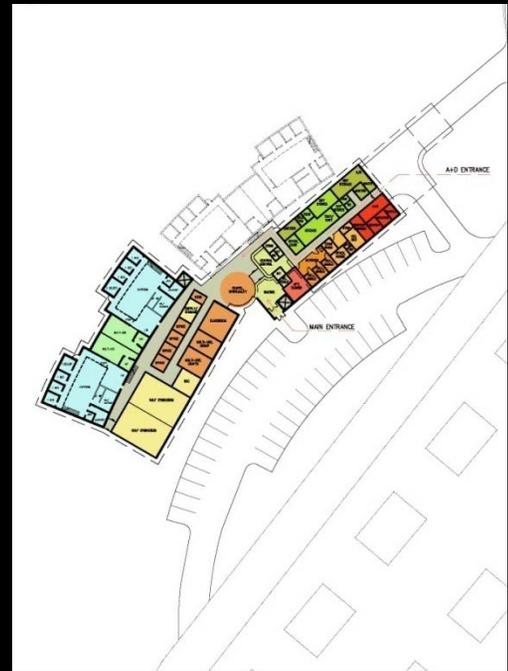
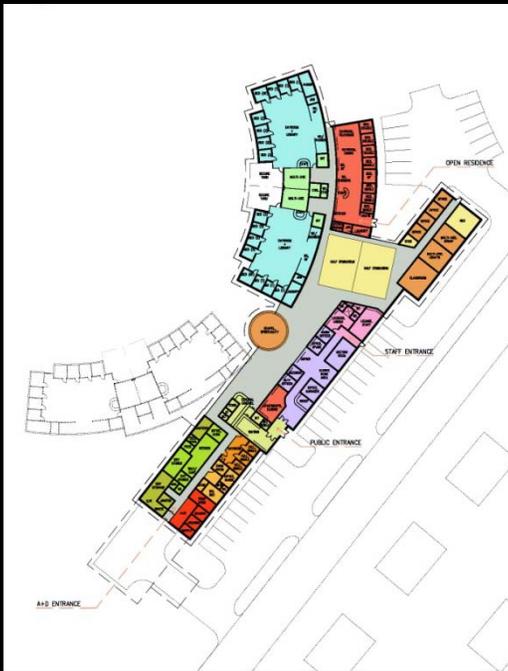


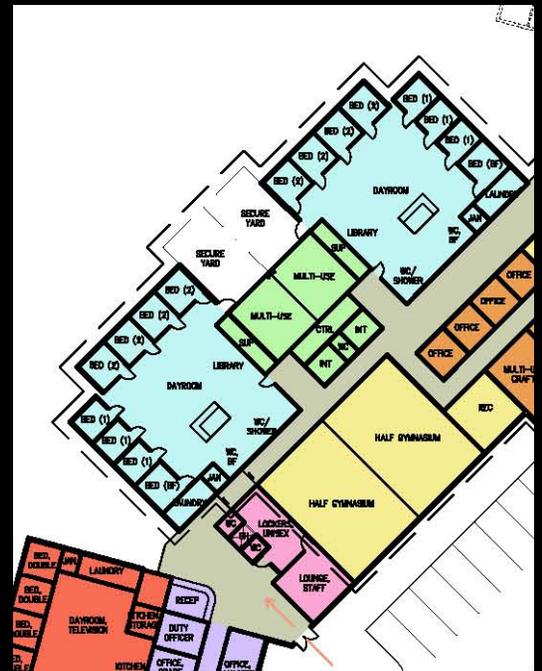
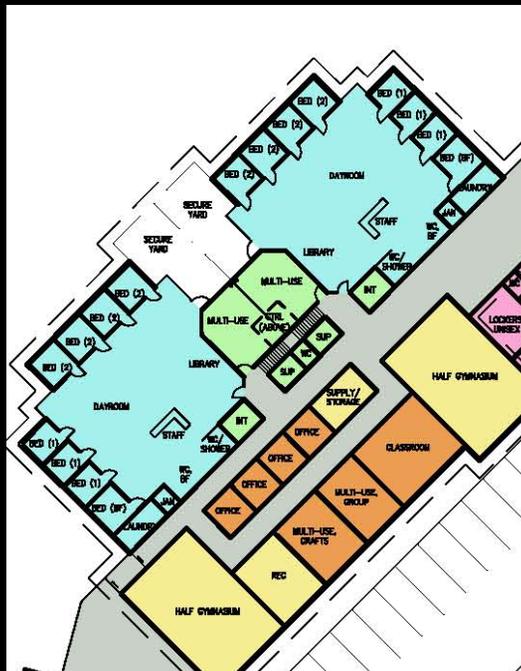
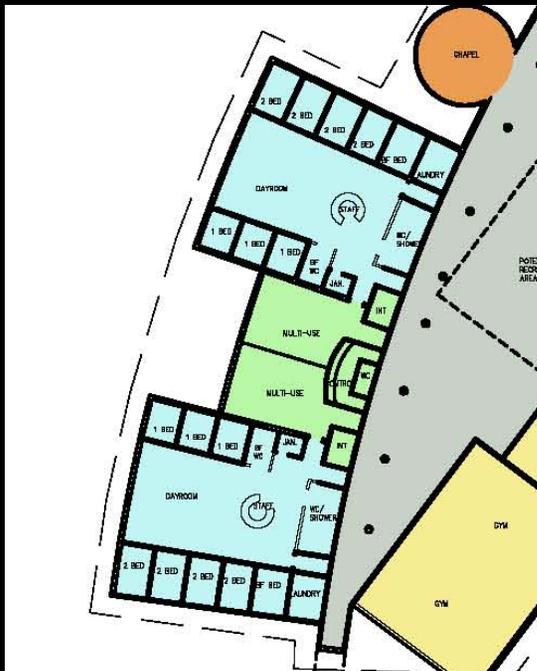
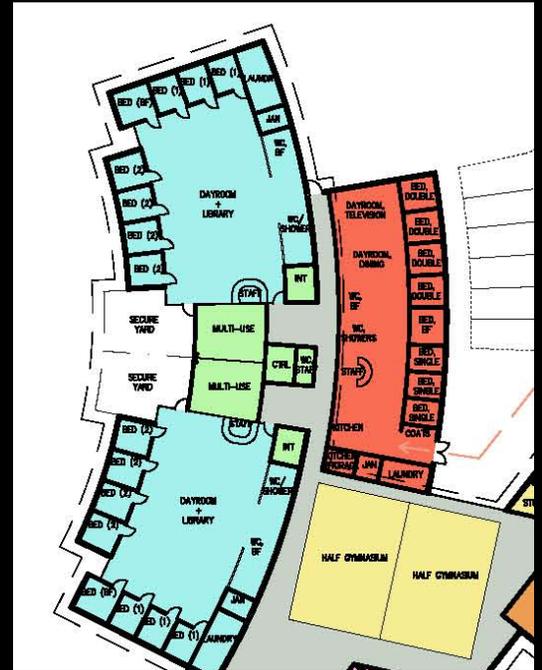
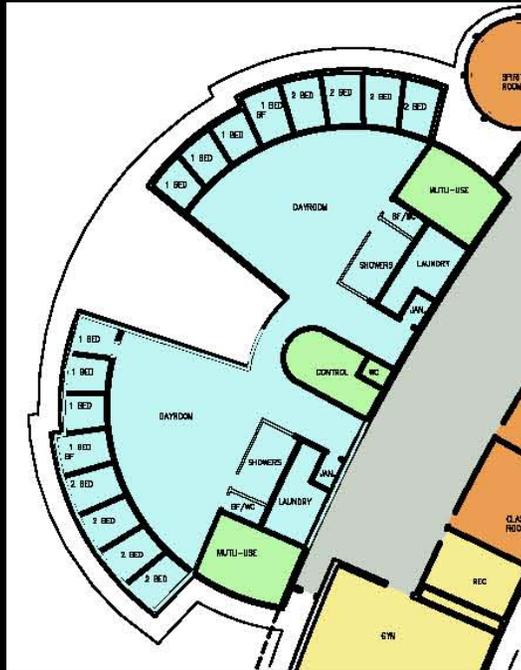
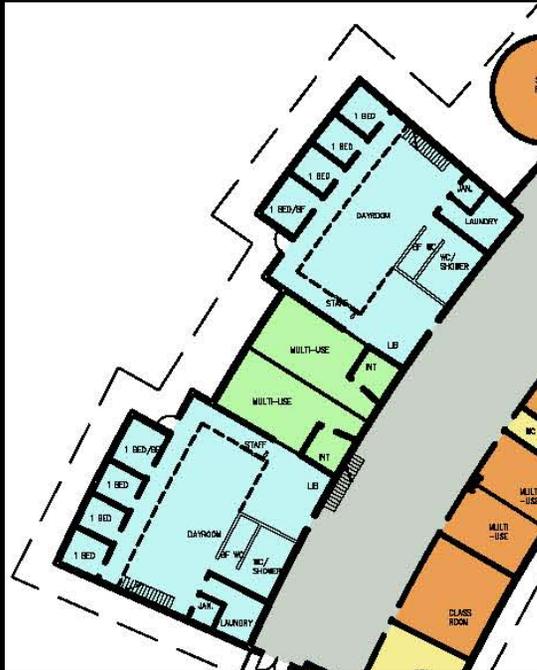
Rankin Inlet Healing Facility
Beds - 32 Medium Security
16 Minimum Security
Area – 2,827 sq m (30,430 sq ft)

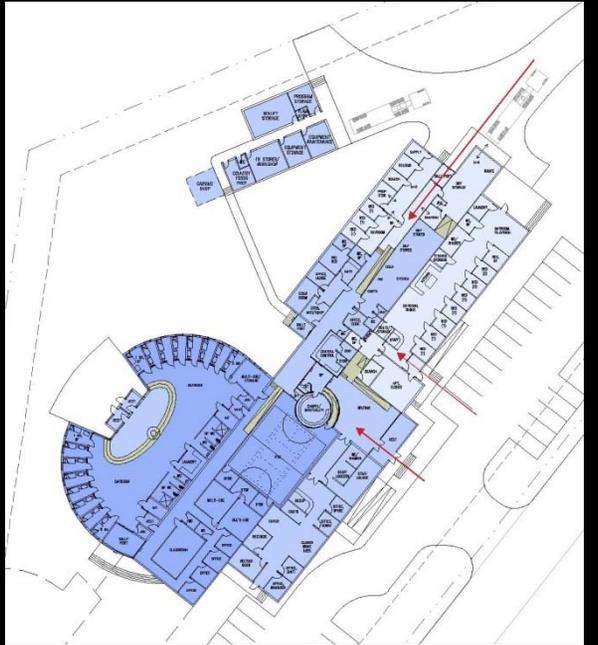
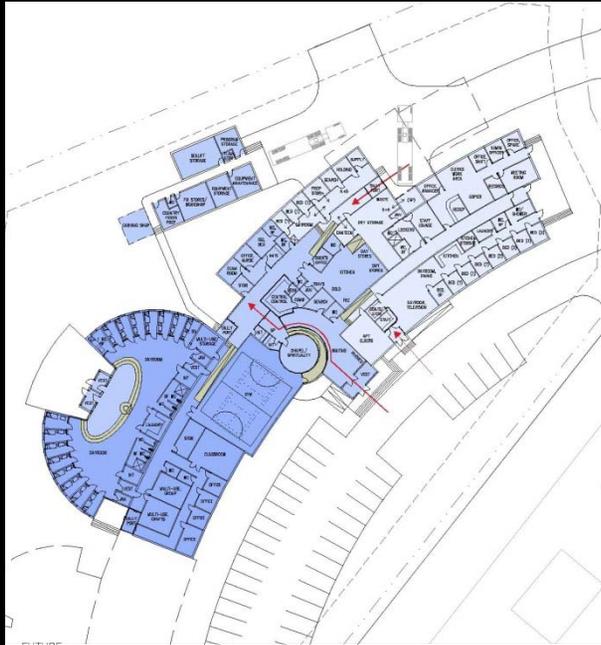
Prime Consultant :
Accutech Engineering Inc.

Architect:
Parkin Architects Limited

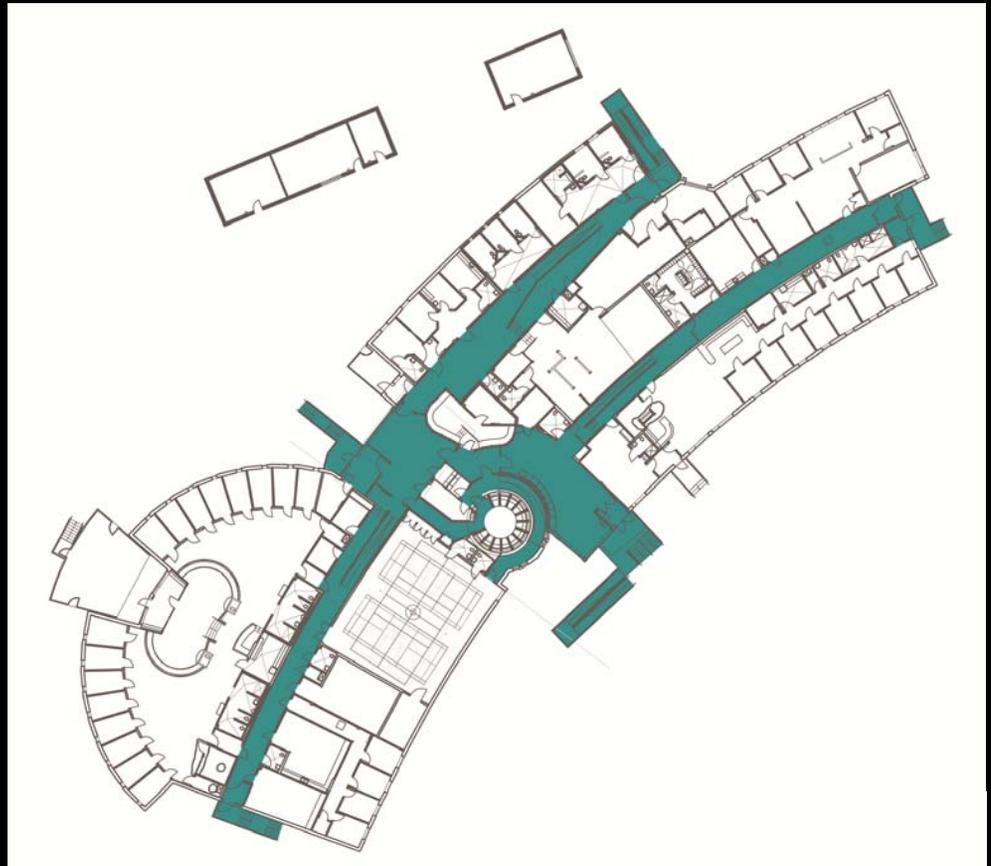


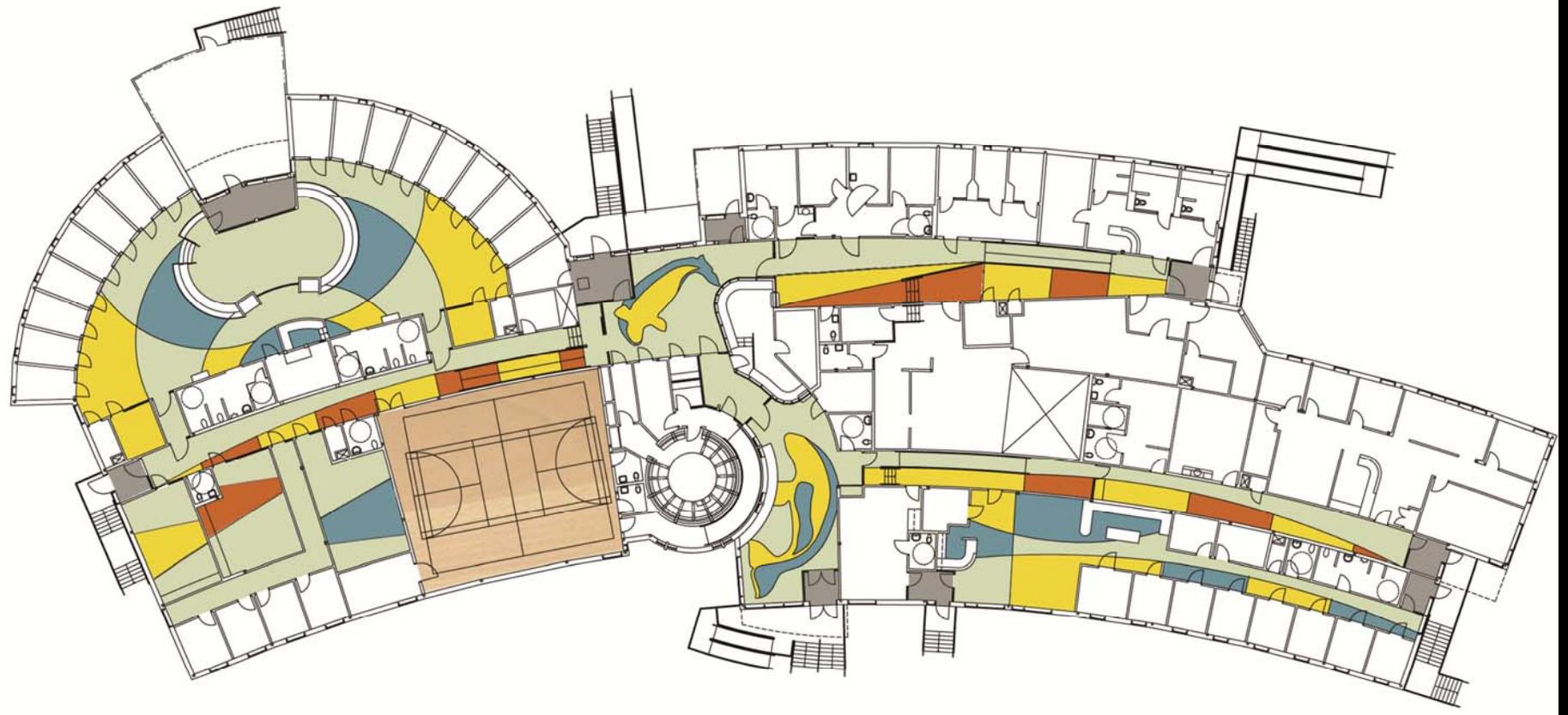






The building's curvilinear design is meant to heal the inmate as well as society. For the Inuit, the meaning of life is to share, a main consideration in the curvilinear volumetric design as well as in important public areas of this correctional healing facility. The day room, the chapel, and the gymnasium are paradigmatic communal vicinities within the project that are controlled without depriving the inmates of intercommunication with their known environment.

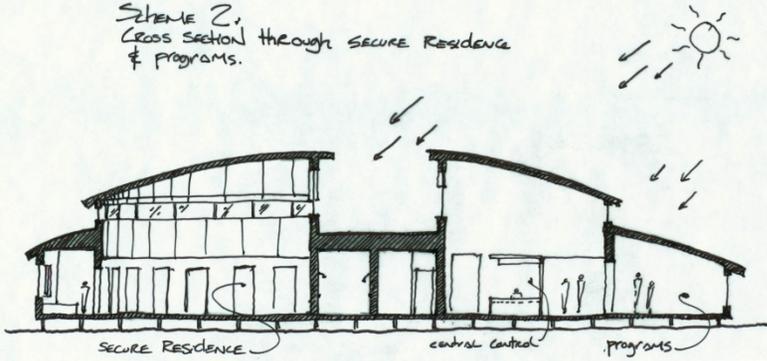




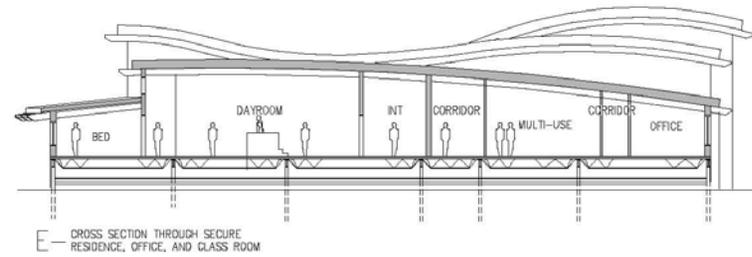
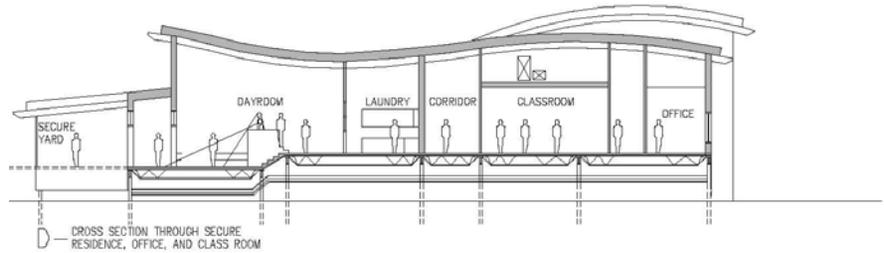
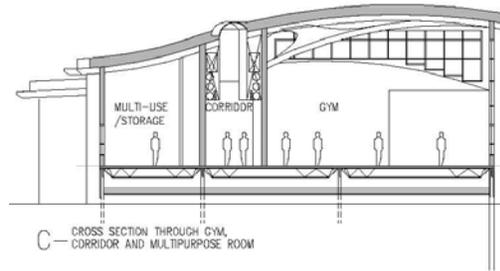
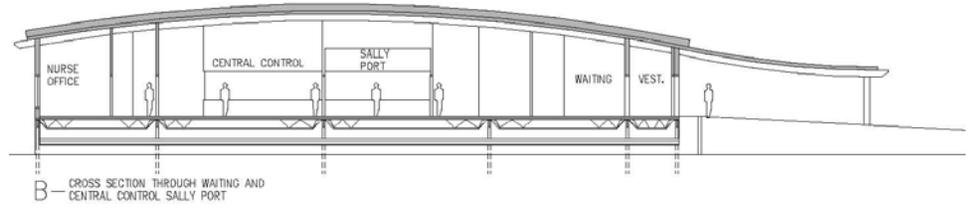
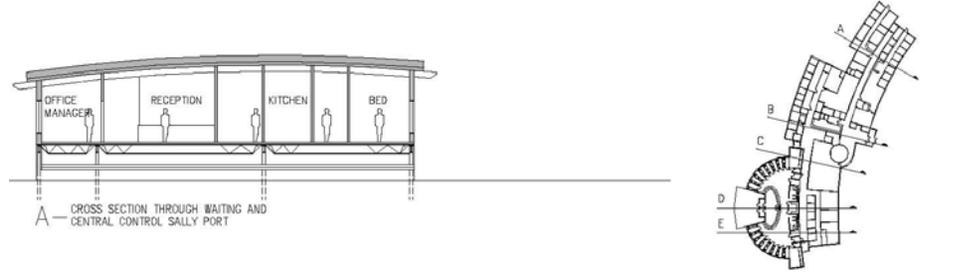
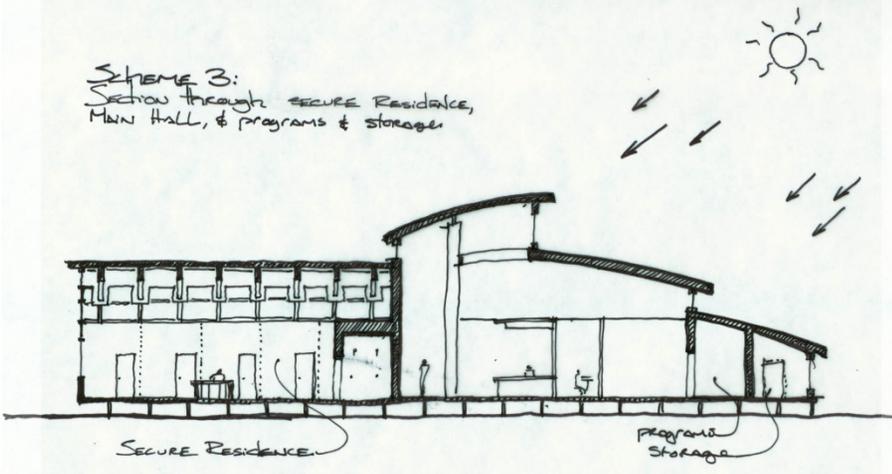
SCHEME 1:
CROSS SECTION THROUGH SECURE RESIDENCE
& PROGRAMS.

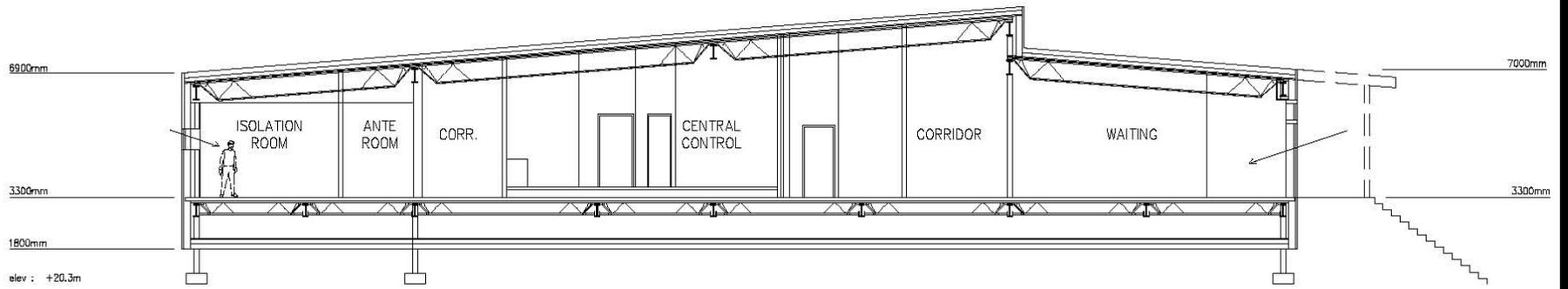


SCHEME 2:
CROSS SECTION THROUGH SECURE RESIDENCE
& PROGRAMS.

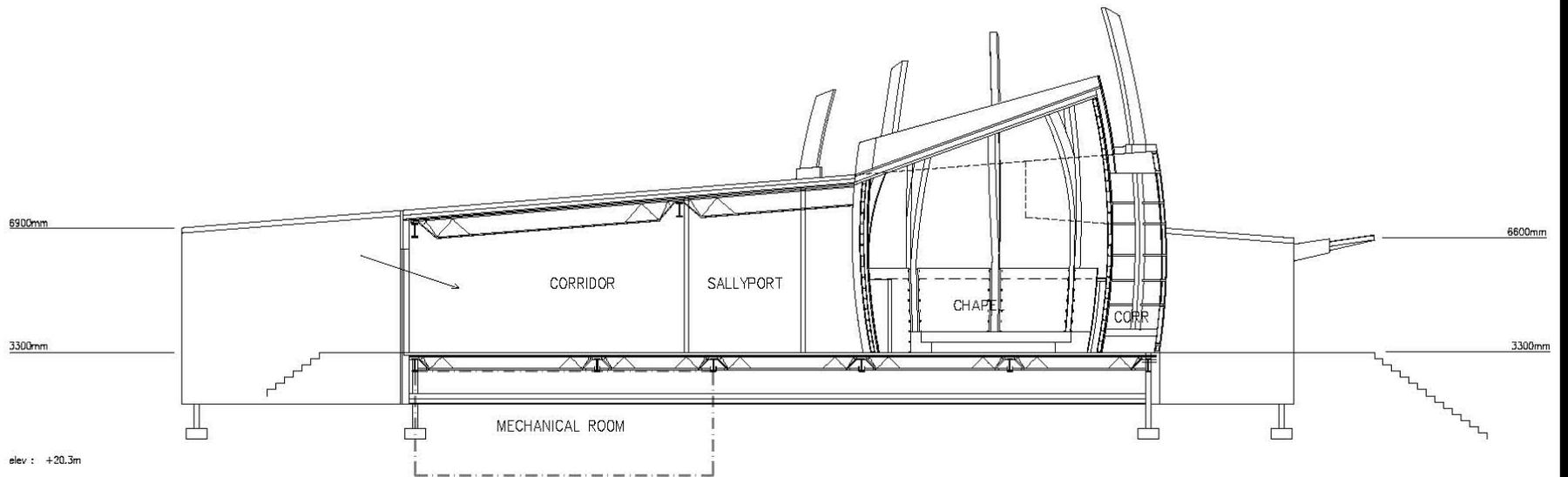


SCHEME 3:
SECTION THROUGH SECURE RESIDENCE,
MAIN HALL, & PROGRAMS & STORAGE

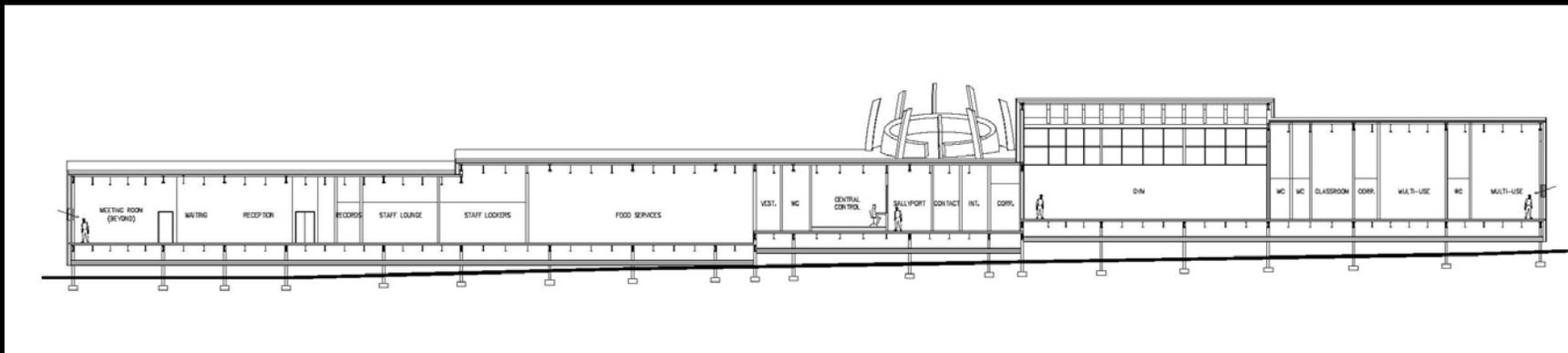
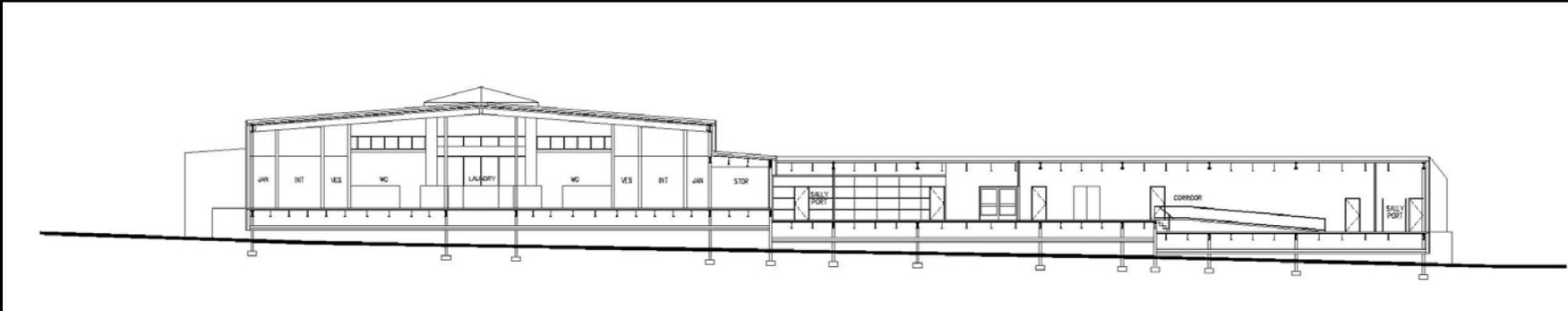


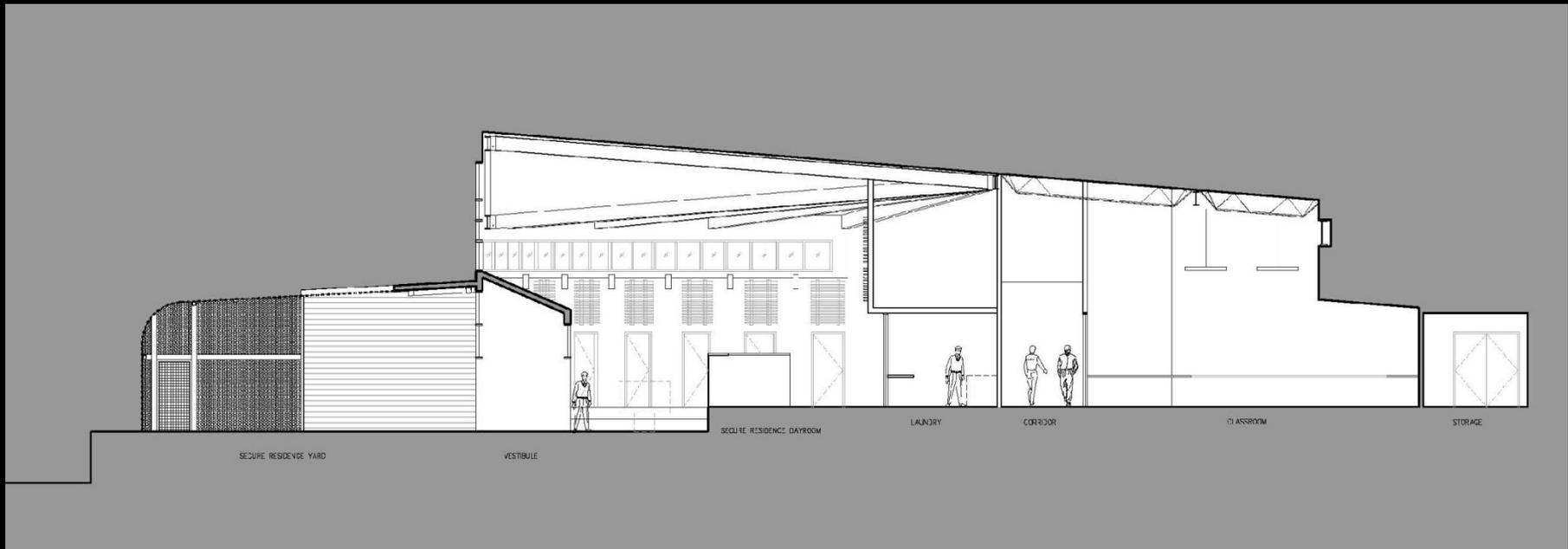


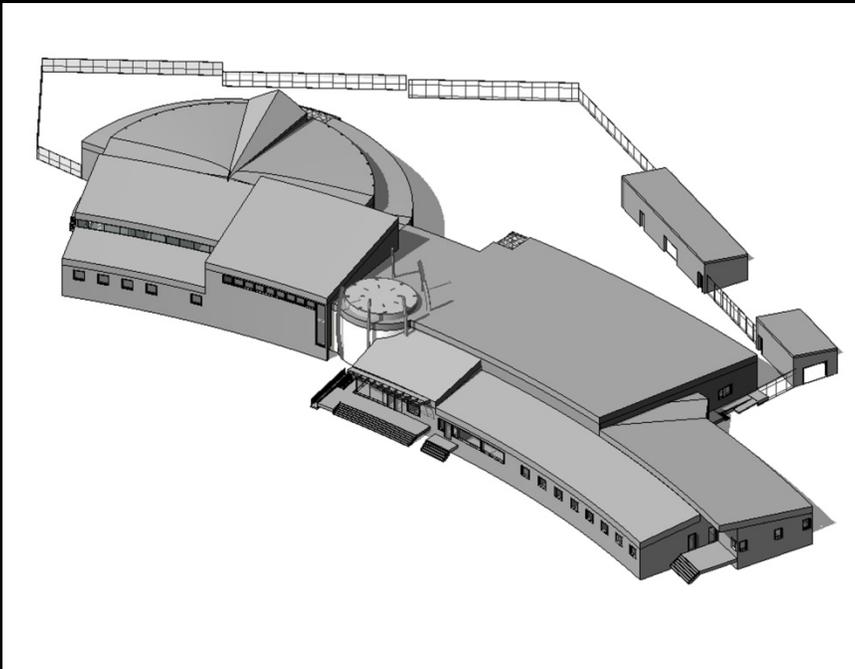
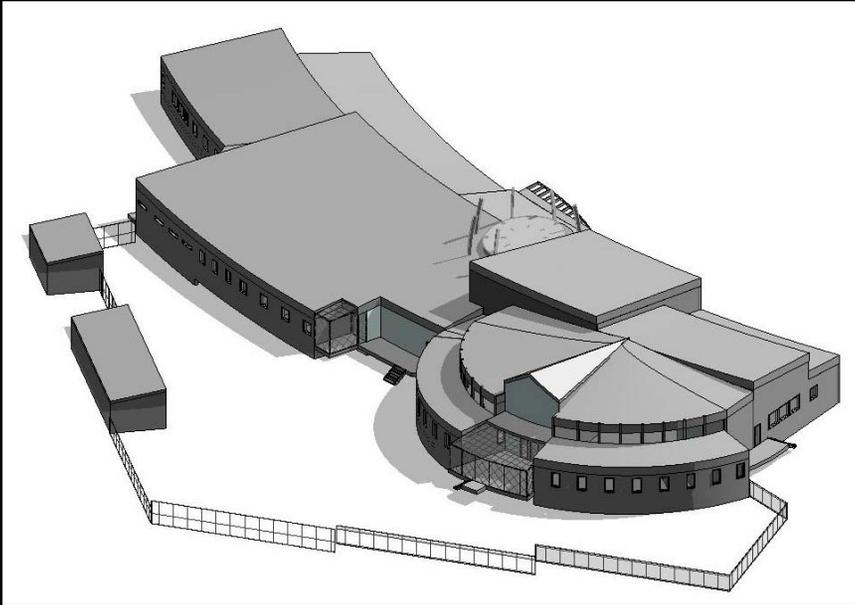
CROSS SECTION C



CROSS SECTION D







Material Pallet



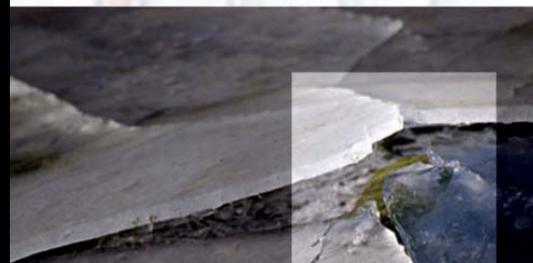
WESTERN RED CEDAR



CORRUGATED GALVALUME



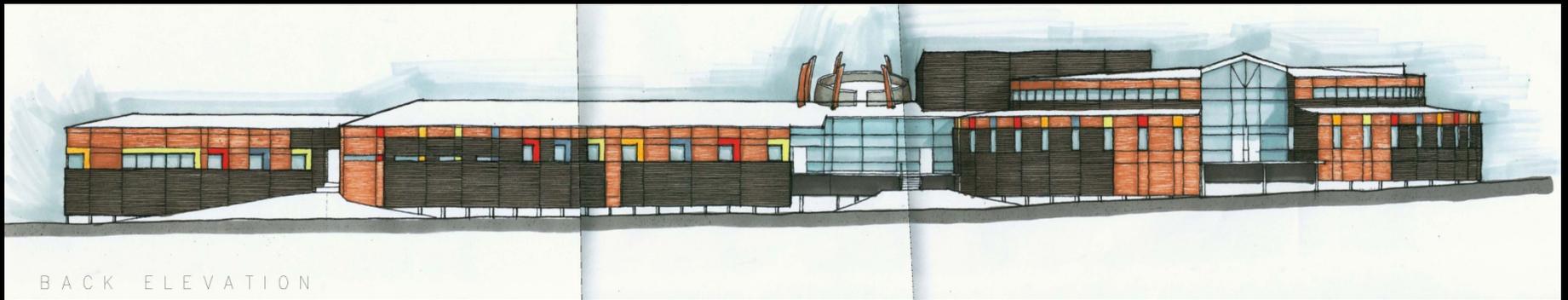
SHEET METAL



TRANSLUCENT CALWALL



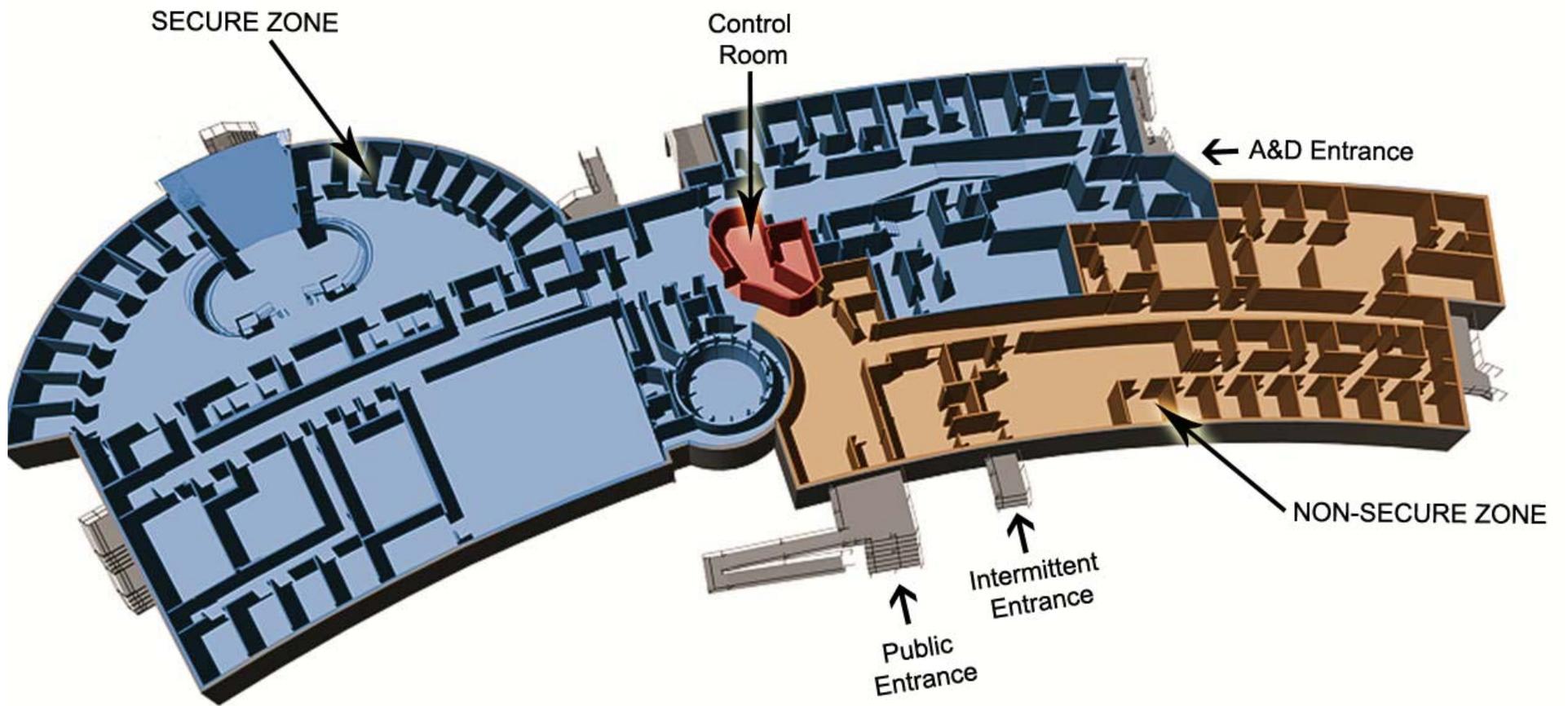
FRONT ELEVATION

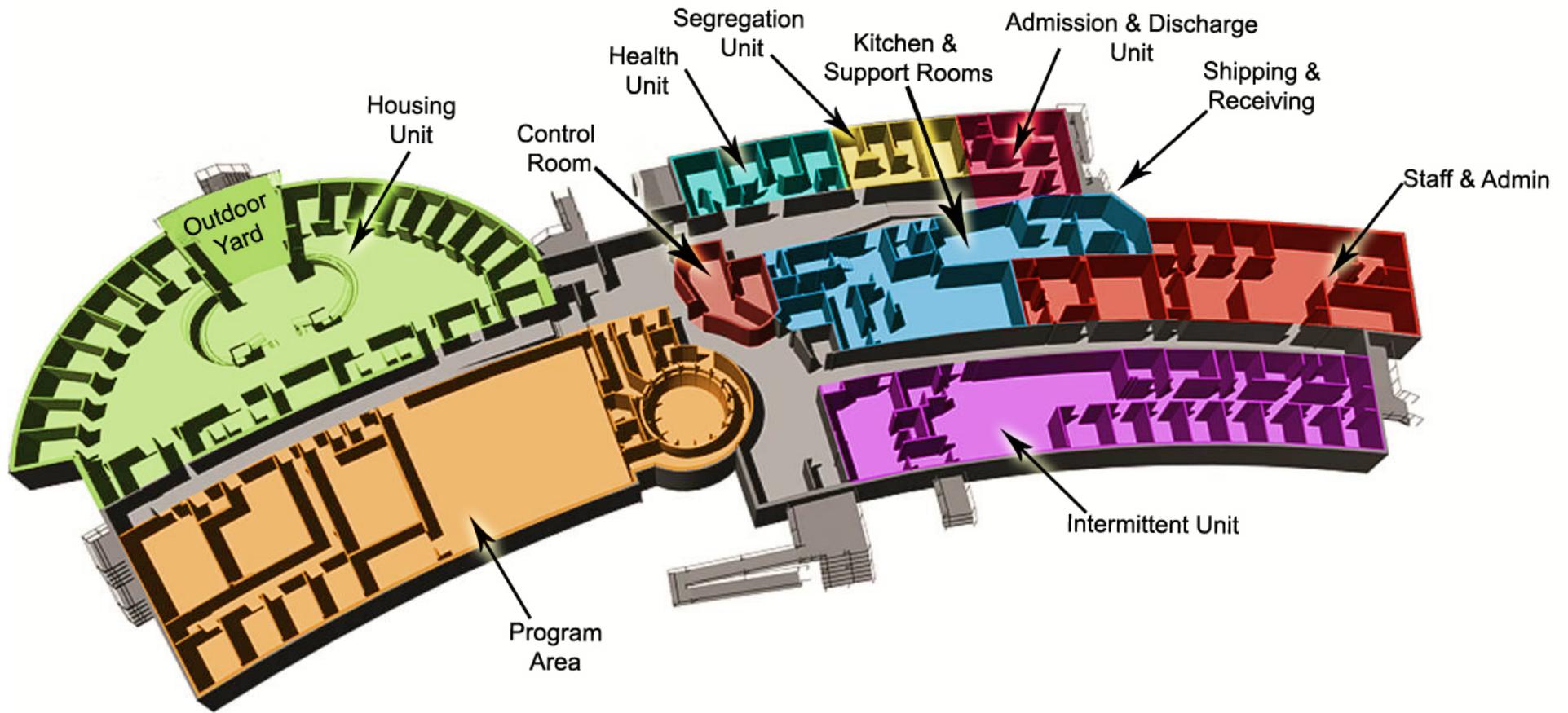


BACK ELEVATION









Central Control





Light
Views
Natural Materials
Colour

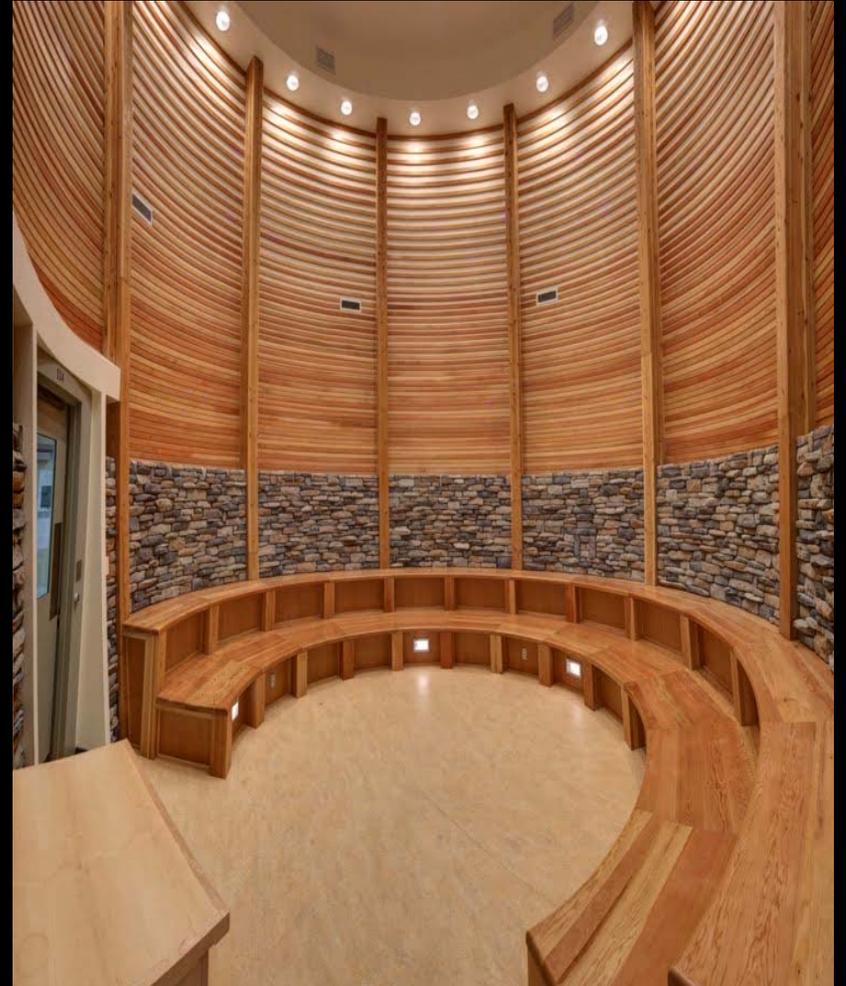




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Visiting
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Chapel
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Gymnasium

Chapel





Gymnasium



Medium Security Housing Unit

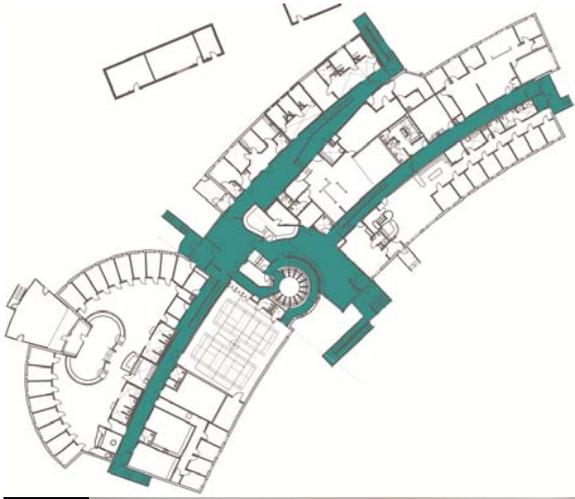














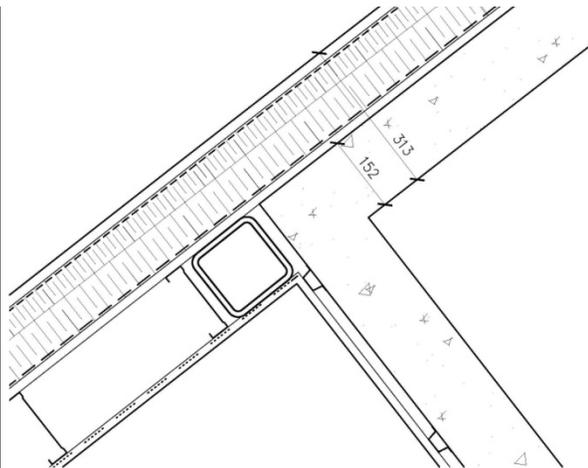


Intermittent Housing Unit

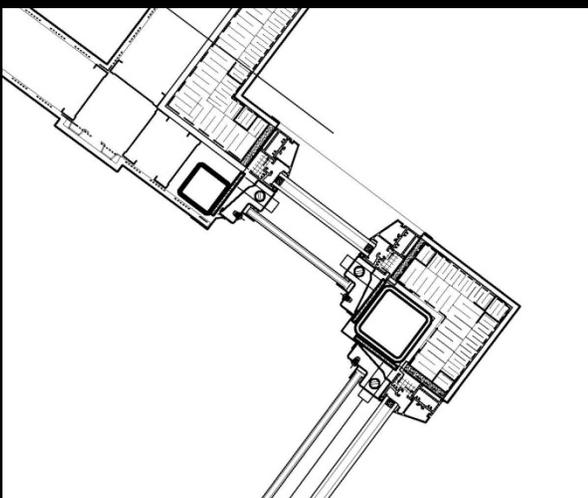




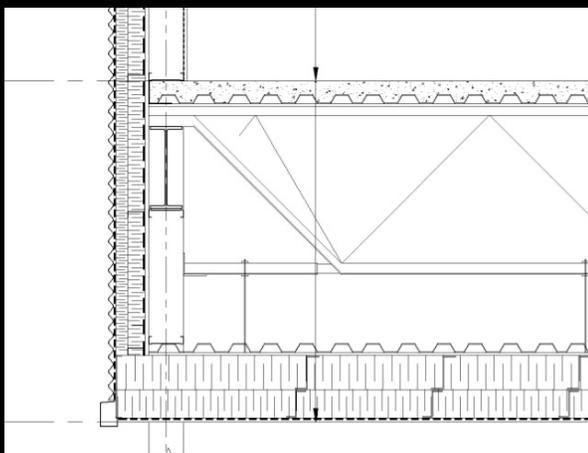
WALL



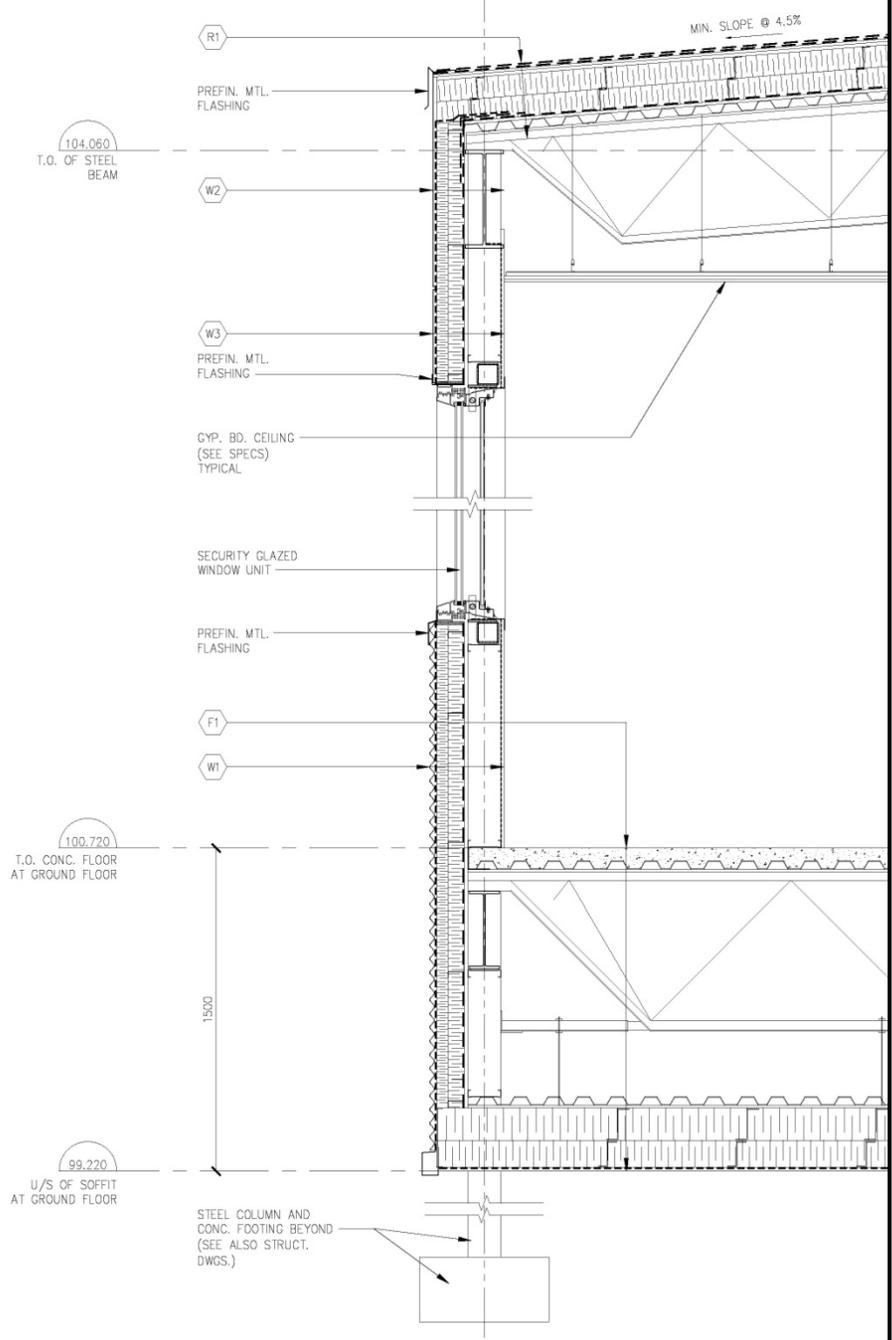
WINDOW

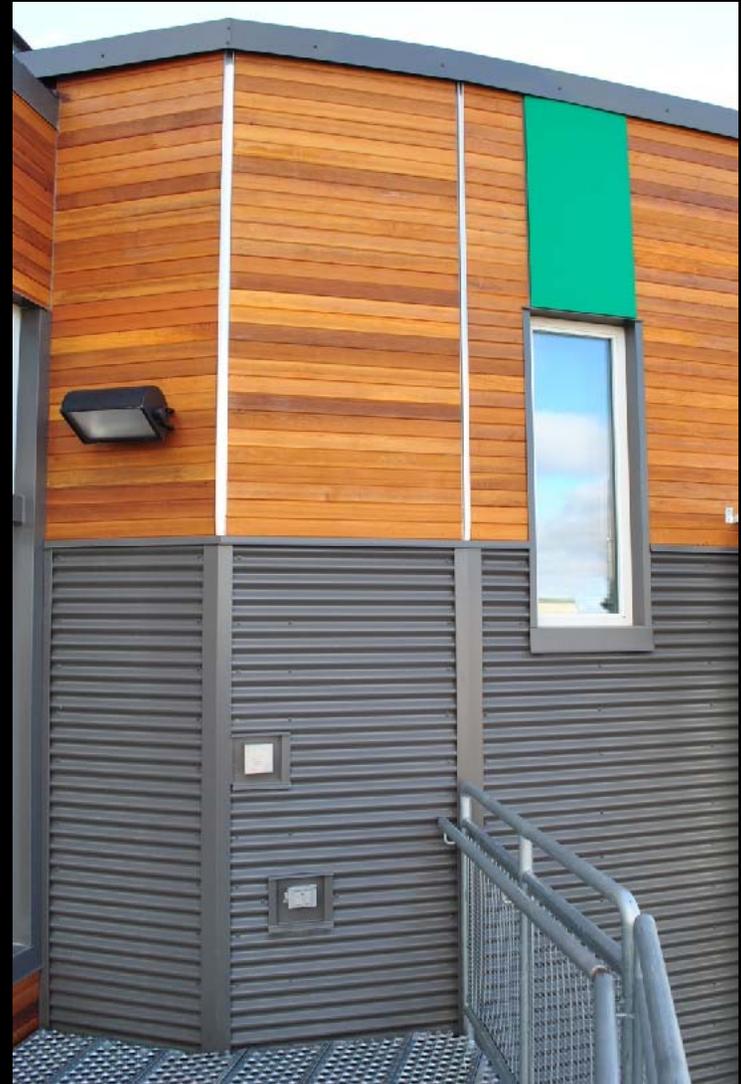
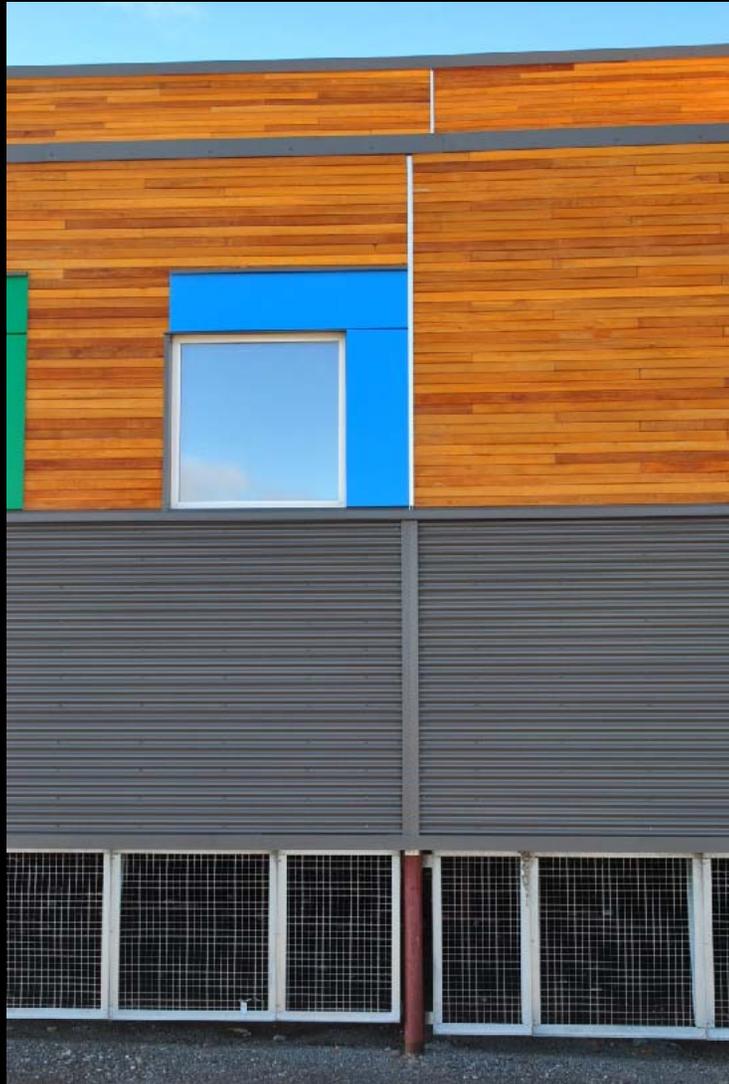


FLOOR/
SOFFIT



12





















Does it Work?

Does it Work?

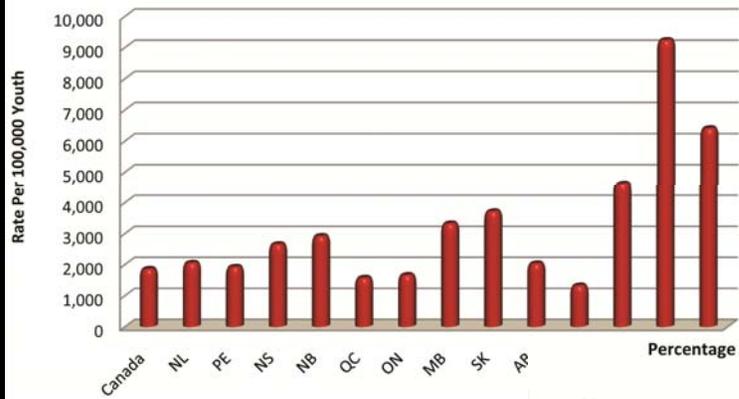
Kind of

Does it Work?

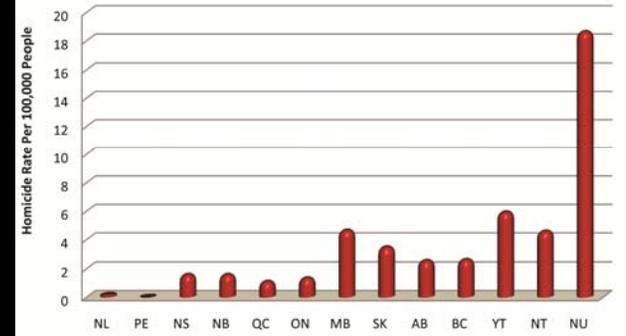
Kind of

Maybe

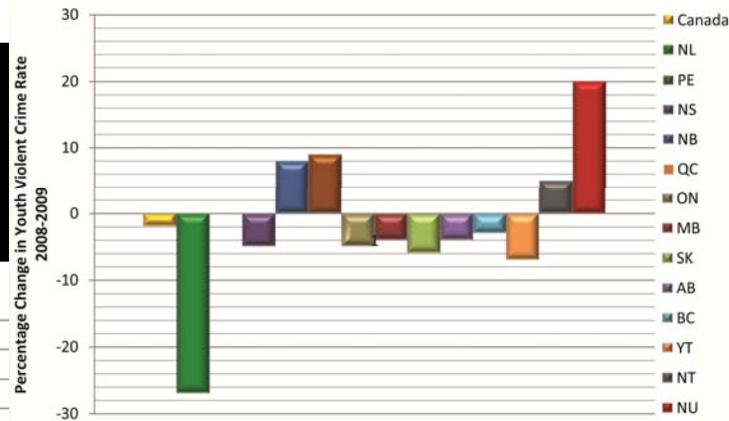
Rate of Youth Violent Crime (2009)



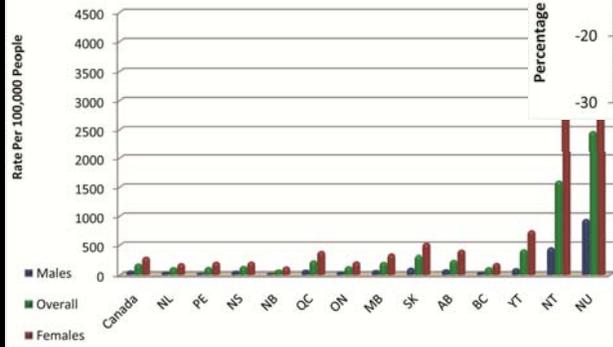
Homicide Rate (2009)



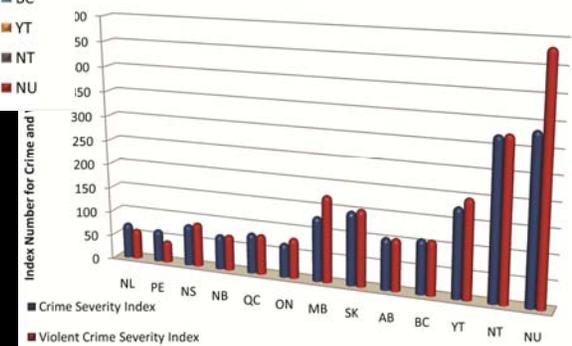
Percentage Change in Youth Violent Crime from 2008 to 2009



Rate of Spousal Violence Incidents (2007)



Crime Severity Index and Violent Crime Severity Index (2009)

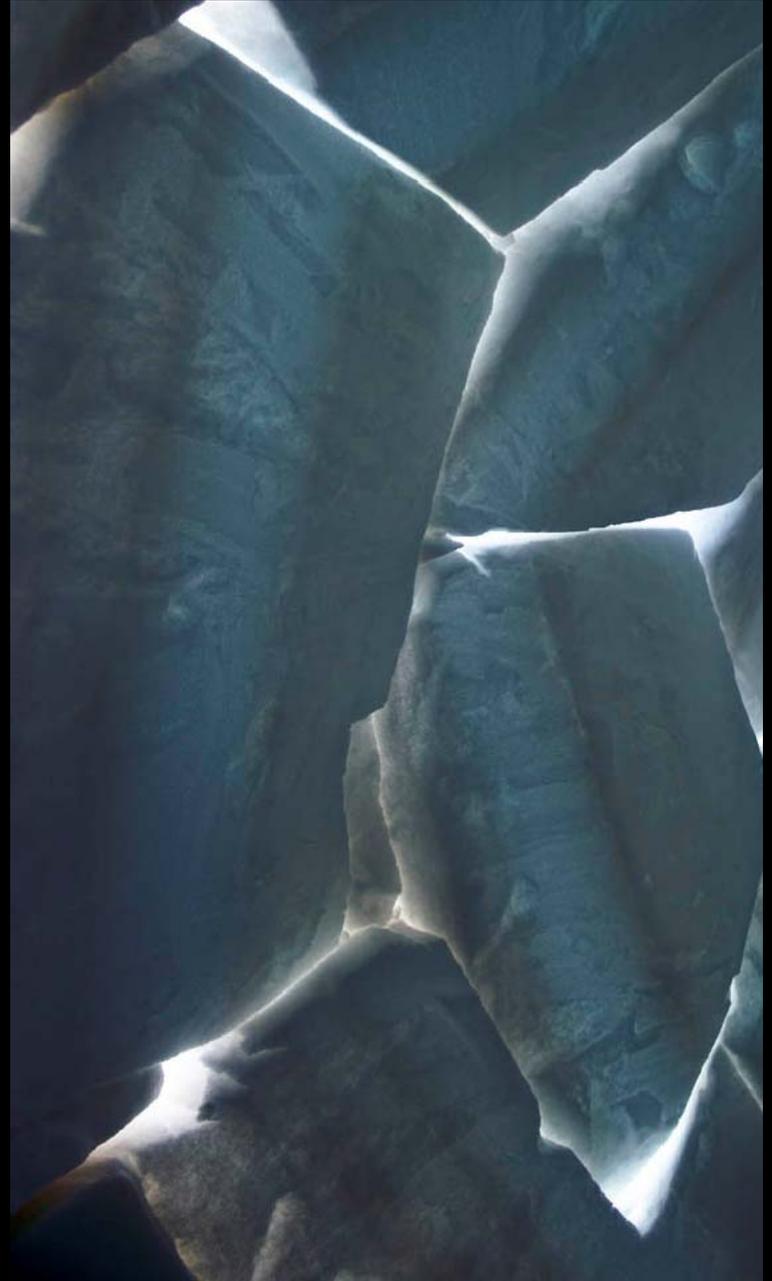


Program Successes

-Currently successful programs are operating in 23 communities.

-“The committee and the RCMP agree that there is a relatively low rate of re-offending among youth and adults who have been referred to the committee”

-It appears that the most effective of the Community Justice Committees may be having an impact on re-offending in their communities. It is also possible that the work of some committees may even be reducing first offences.



How could it improve?

- **Justice Committee Membership**
- **Infrastructure**
- **Victim Involvement**
- **Reporting**
- **Outcome Measurements and Monitoring**
- **Adequate Funding**



A Warning Bell

- **Individual rights are taking precedence over Social Obligations**
- **Family Units are fragmenting**
- **Inadequate Funding**
- **Jurisdictional Fragmentation (silos)**



-Open letter to Citizens of Nunavut - Mr Justice Kilpatrick, May 2011
-Personal interview

A Warning Bell

- **Individual rights are taking precedence over Social Obligations**
- **Family Units are fragmenting**
- **Inadequate Funding**
- **Jurisdictional Fragmentation (silos)**

Are we setting up for Failure?

- **Lack of employment**
- **Inadequate Income**
- **Inadequate Housing**
- **Lack of Positive Connections outside Prison**



There is hope

- **Government Agencies and Communities are aware of and sensitized to the justice issues**
- **All parties are proactively and creatively responding to justice issues in a consensual, cooperative manner**
- **The process is informed by a strong moral compass, IQ, which has relevance for us all**
- **There is a common will to succeed**



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-
- **But it takes time to change an individual**



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 - **The process is informed by a strong moral compass, IQ, which has relevance for us all**
 - **There is a common will to succeed**
-
- **But it takes time to change an individual**
-
- **It takes time to change a society**



“I was told when I was young

that if I laughed at an older person or made him sad, I would bring something bad upon myself either through sickness or disability. We didn't know which would happen, becoming disabled or becoming sick. It might not be me that would suffer the consequences, it might also be my loved ones. That is how they deterred us so we could live in harmony. You don't make a situation better by threatening a person or by putting them in jail. I think threatening people with incarceration just makes things worse. I don't know this for sure, but this is what I think.”





Questions