

Kamloops Regional Correctional Centre Standard Operating Procedures	Issued: November 23, 2012
Chapter 10: Programs Authorized by: E.Vike, Warden	

10.6. Religious Programs and Practices

10.6.1. Authority

Refer to Corrections Branch Adult Policy for entire policy

10.6.2. General

Refer to Corrections Branch Adult Policy for entire policy

10.6.3. Diet

Refer to Corrections Branch Adult Policy for entire policy

10.6.3.1 Religious Diets

- The inmate will submit a request to the Chaplain to confirm the inmate's religious beliefs and any religious dietary concerns.
- The Chaplain will confirm the inmate's religious beliefs and recommend the inmate's religious dietary needs.
- The DW of Programs will approve the inmate's religious dietary needs and forward a copy to the kitchen staff.
- The DW of Programs will make a Cornet entry on the inmate's file.

10.6.4. Headdress

10.6.4.1 Headdress upon Admission

- Upon arrival at KRCC inmates wearing traditional headdress will be required to remove their headdress and place it with their personal effects to be stored in Admission and Discharge.
- The inmate, wherever possible, will be permitted to remove his own headdress and place it in his personals.
- If necessary for staff to be involved in the removal of the headdress, staff are to be particularly careful in handling belongings of this sensitive nature and do so with respect and consideration; understanding the religious significant of the cloth while worn.

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- The inmate will be issued a replacement headdress for use while at KRCC. The replacement head covering will be a one foot squared cotton cloth.
- The headdress provided will not be used for any other purpose than that of a religious headdress.
- A small supply (5 cloths) will be maintained in Admissions and Discharge clothes change area. Replacement cloths will be requested from the chaplain as required.
- The KRCC headdress will be considered KRCC property. Inmates will be required to exchange the KRCC issue headdress for their personal headdress when leaving the centre for court appearances, transfer, release, etc.

10.6.4.2 Frisking of Headdress

- During skin frisks, inmates will be required to remove their headdress for staff to ensure contraband is not concealed in the inmate's hair.
- The inmate will be permitted to return the headdress to his head immediately following the skin frisk.
- The headdress is not to be cut, defaced or altered from its original intent as a religious head covering. Headdress' that have been altered will be confiscated with a replacement issued if circumstances warrant.

10.6.5. Ceremonial Items

Refer to Corrections Branch Adult Policy for entire policy

10.6.6. Religious Objects

Refer to Corrections Branch Adult Policy for entire policy

10.6.7. Sweat Procedures:

General:

- Sweat lodge ceremonies will occur for Dufferin House inmates.

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- Inmates will be informed of the sweat by CS programs who will be providing sign-up sheets to the Dufferin House inmates.
- Inmates must meet pre-determined criteria to attend sweats.

Participants:

- Inmates wishing to participate will sign up on the designated list and the CS programs are to collect the list from the units and review the names.
- The CS programs then forwards the list to the native elder performing the sweats.
- Maximum 12 inmates will attend the sweat ceremony.
- The Dufferin House staff will be notified as to who is on the sweat list for that day and have those inmates muster in the day area waiting for the aboriginal liaison worker.
- The aboriginal liaison worker will be asked for his input in the event there is a substitution as a result of a cancellation.
- The aboriginal liaison worker will attend Dufferin House day area and escort the inmates to the sweat area.

Sweat Routine:

- Prior to the sweat ceremony, the program support officer (PSO) or Dufferin House officer will conduct a thorough security check of the sweat area, move water buckets, shovel, and wheelbarrow to the sweat area.
- PSO or aboriginal liaison worker picks up the copy of inmate's signed up for the sweat ceremony.
- The participants are then escorted to the sweat area.
- The aboriginal liaison worker returns inmates to Dufferin House following the sweat.
- PSO or Dufferin House officer will attend the sweat area if a count needs to be done or there is a need for other reasons.

Criteria for Sweat Participation:

- Inmates on separate confinement status or other institutional restrictions will not be permitted to attend sweat activities.
- Inmates will be reviewed for behaviour or security issues that may jeopardize the program.

10.6.8. Smudging Procedures

General:

- Smudge ceremonies will occur in yard 1 at KRCC.
- Inmates will sign up for their Unit Native Awareness Program.

Surrey Pretrial Services Centre Standard Operating Procedures	Amended: July 23 , 2013
<i>Chapter 4: Programs</i>	G. Davis, Warden

Preamble: Surrey Pretrial Services Centre "Standard Operating Procedures" (SPSC SOP) are local policies written in support of the BC Corrections Branch Adult Custody Policy (ACP). They do not supersede ACP but offer site specific policy specifically tailored to Surrey Pretrial Services Centre. In researching policy specifics, personnel consult ACP, legislation, and other relevant material.

4.12 Religious programs and Practices

Refer to: Adult Custody Policy Section 10.6

Refer to: Correction Act Regulation Section 38

Refer to: SPSC SOP: Inmate Meals and Diets

4.12.1 General

The centre chaplain provides ministry for inmates, staff and their respective families through pastoral care and counselling for various represented faith groups.

Unique spiritual values, beliefs and customs of inmates are respected, subject to precautions and restrictions necessary for the maintenance of safety and security of the correctional centre.

4.12.2 Chaplain availability

The chaplain is available as per the assigned schedule. While on duty, the chaplain has access to all units in the centre.

Inmates submit a program request form to see the chaplain for spiritual needs.

4.12.3 Diet

When an inmate has special requirements to observe dietary laws and practices established by their religion, the warden or designate, in consultation with the chaplain, makes reasonable attempts to accommodate the diet. Refer to Inmate meals and diets SOP.

4.12.4 Headdress

Inmates are permitted to wear an approved head covering particular to their race, creed or faith unless:

- For specific reason, the inmate is believed to be violent or suicidal and the head covering would endanger the inmate or others; or
- Wearing the head covering jeopardizes the safety of the inmate. (e.g. the inmate is entering a hazardous area or to work with tools or motorized equipment where wearing of a hard hat is required by Workers' Compensation Board Regulations).

Surrey Pretrial Services Centre Standard Operating Procedures	Amended: July 23 , 2013
<i>Chapter 4: Programs</i>	G. Davis, Warden

Preamble: Surrey Pretrial Services Centre "Standard Operating Procedures" (SPSC SOP) are local policies written in support of the BC Corrections Branch Adult Custody Policy (ACP). They do not supersede ACP but offer site specific policy specifically tailored to Surrey Pretrial Services Centre. In researching policy specifics, personnel consult ACP, legislation, and other relevant material.

An approved head covering consists of cloth, usually square, cut to a size where it does not pose a security or safety risk, no bigger than 30 cm square.

Staff document in the inmate client log when a head covering is issued to an inmate. The headdress provided will not be used for any other purpose than that of a religious headdress.

An inmate's issued headdress is subject to search. Staff are sensitive to the religious significance of the headdress and wherever possible, allow the inmate to remove his headdress when appropriate to present for frisking.

A traditional headdress, when it is stored in the inmate's effects on intake, is handled in a respectful manner.

4.12.5 Ceremonial items

In order to prevent possible injury to others, a ceremonial item that is a potentially harmful instrument is prohibited.

4.12.6 Religious objects

The deputy warden of programs may permit the introduction, possession or wearing of specified religious medals, symbols or articles and religious objects for ceremonial purposes where it is clearly established that such objects do not present a safety or security threat.

All religious objects received by an inmate are documented in the inmate's client log.

Generally accepted objects include:

- Medicine bag or pouch
 - Contains various herbs
 - Must remain sealed at all times
 - Worn around the neck using thin leather, wool or string
- Sacred bundle or medicine bundle
 - May be a bag, cloth roll of natural material (cotton, wool, leather, felt)
 - May contain squares of coloured cloth, sacred tobacco (sage, cedar, and dried leaves), sweet grass, feathers
- Karan (bracelet)
- Other objects as approved by the deputy warden of programs

Surrey Pretrial Services Centre Standard Operating Procedures	Amended: July 23 , 2013
<i>Chapter 4: Programs</i>	G. Davis, Warden

Preamble: Surrey Pretrial Services Centre "Standard Operating Procedures" (SPSC SOP) are local policies written in support of the BC Corrections Branch Adult Custody Policy (ACP). They do not supersede ACP but offer site specific policy specifically tailored to Surrey Pretrial Services Centre. In researching policy specifics, personnel consult ACP, legislation, and other relevant material.

Religious objects, if not meant to be worn, are kept in a prominent place in the inmate's cell. Objects are recognized and treated with respect by staff.

Objects such as a medicine bag or sacred bundle are subject to search and/or mechanical scan. These items should not be handled by anyone other than the owner. In order to complete the search, staff direct the owner of the bag or bundle (inmate) to open it in front of staff for inspection.

If security concerns cannot be resolved by a search, the bag or bundle is removed from the inmate and is handled respectfully. If contraband is found to be contained in the bag or bundle, the inmate is subject to discipline under CAR.

Inmates are not permitted to give any part of their religious object, bag, pouch or bundle to another inmate.

4.12.7 Native Liaison

A native liaison is contracted to provide linkages between First Nation members of the community with native inmates.

Program services may also include activities such as:

- Group or individual counseling
- Native crafts
- Singing and drumming

The native liaison may issue medicine bags or bundles to inmates with approval, on an individual basis, by the assistant deputy warden of programs. The native liaison may provide recommendations for storage and handling of sacred objects.

Inmates submit a program request for group or one-on-one sessions.

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<i>Chapter 4: Programs</i>	G. Davis, Warden

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4.13 Inmate Meals and Diets

Refer to: Adult Custody Policy Section 10.13

Refer to: Correction Act Regulation Section 39.1

Refer to: health Care Services manual 1.13

Refer to: SPSC SOP: Religious programs and practices

4.13.1 General

Inmates are provided meals in accordance with the approved Correction Branch Menu and Canada Food Guide. Therapeutic diets may be available when required by a physician or religious diets in consultation with the chaplain.

4.13.2 Diet selection

Upon admission, inmates declare whether they need a regular, vegetarian, vegan or a diet of conscience (no beef/pork). The internal placement coordinator documents in CORNET during the intake interview of the inmate's diet selection. The IPC officer will email the programs supervisor of diets required when diets other than regular are selected.

Inmates may not change their diet selection once they have made the initial declaration unless the change is determined by the centre's physician, or in consultation with the chaplain.

Not Responsive

The programs supervisor maintains a diet list for inmates requiring a meal other than a regular diet. Updated diet lists are forwarded to the kitchen as required.

Not Responsive

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<i>Chapter 4: Programs</i>	G. Davis, Warden

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Not Responsive

4.13.4 Religious diets

Diets respecting religious or cultural traditions are available to inmates when approved by the warden or designate.

Inmates submit a Religious Diet Request form to the chaplain. The chaplain reviews and verifies the authenticity of the request by interviewing the inmate.

The chaplain may consult with community resources when necessary in determining the inmate's religious practice and that of the inmate's religion mandates the diet requested.

The chaplain completes the request form with recommendations and forwards it to the deputy warden of programs.

Approved religious diets are added to the diet list by the programs supervisor. The kitchen manager is notified as soon as practicable to ensure appropriate food items are ordered and stocked.

Completed request forms are attached to the inmate's client Log.

4.13.5 Holy Day Observance

Inmates who intend to observe Holy Days submit a special request to the chaplain in advance if requesting changes to regular meal provisions (e.g. required food for ritual and/or extended fasting). The chaplain will review the request and make recommendations.

Chaplain recommendations will be forwarded to the deputy warden of programs for approval.

Pages 9 through 10 redacted for the following reasons:

Not Responsive

B.C. Corrections Branch Adult Custody Policy	Issued: Apr-05
<i>Chapter 10: Programs</i>	Page 10.6-1

10.6. Religious Programs and Practices

10.6.1. Authority

Authority to establish religious programs for inmates is found in section 38 of the *Correction Act Regulation*.

10.6.2. General

1. Chaplains provide pastoral and spiritual care for inmates, staff and their respective families.
2. It is not expected that an inmate receives preferential treatment on the basis of race, religion or ethnic background. It is expected that the Corrections Branch demonstrates respect for the personal spiritual values, beliefs and customs of inmates, subject only to precautions and restrictions necessary for the maintenance of safety and security.
3. Inmates may receive religious publications approved by the centre's chaplain.
4. Proselytizing on behalf of any religion or philosophy by any person or group of people is not permitted, except with the consent of the intended convert.
5. Attendance at a religious program is voluntary.

10.6.3. Diet

When an inmate has special requirements to observe dietary laws and practices established by their religion, the warden or designate, in consultation with the chaplain, makes reasonable attempts to accommodate the diet.

10.6.4. Headdress

1. A warden permits an inmate to wear a headdress particular to a race, creed or faith unless:
 - For a specific reason, the inmate is believed to be violent or suicidal and the headdress would endanger the inmate or others; or
 - Wearing the headdress jeopardizes the safety of the inmate. For example, an inmate entering a hazardous area or working with tools or motorized equipment may be required by Workers' Compensation Board Regulations to wear a hard hat.
2. The warden may permit an inmate an alternative head covering when a headdress is not allowed.
3. A headdress, when not in use, is stored with the personal effects of the inmate for safekeeping. Correctional staff must be careful to handle such belongings with respect and allow the inmate to place the headdress in the personal effects container.

Issued: Apr-05	B.C. Corrections Branch Adult Custody Policy
Page 10.6-2	<i>Chapter 10: Programs</i>

10.6.5. Ceremonial items

To prevent possible injury to others, a ceremonial item that is a potentially harmful instrument is prohibited.

10.6.6. Religious objects

1. The warden or designate, in consultation and upon the advice of the senior regional chaplain, may approve the possession or wearing of specified religious medals, symbols or articles.
2. The warden or designate, in consultation and upon the advice of the senior regional chaplain, may permit the introduction and use of religious objects for ceremonial purposes. It must be clearly established that such objects do not threaten security or safety of the correctional centre.
3. Accepted objects used in such ceremonies include:
 - Sweetgrass;
 - Sage (similar to incense);
 - Ceremonial pipes (only used by recognized pipe carriers);
 - Ceremonial blankets;
 - Eagle feathers;
 - Seashells; and
 - Medicine bag that contains herbs (remains sealed at all times).

Ford Mountain Correctional Centre
Inmate Information Guide
Holloway House

August 2013

Not Responsive

RELIGIOUS SERVICES

There is one Chaplain at Ford Mountain Correctional Centre. He is multi-denominational and can assist with any religion. Chaplains can provide a spiritual service and vital opportunity for inmates to deal with personal problems and concerns arising from within Ford Mountain Correctional Centre and/or the community. Chaplains also work with the families of inmates. Should an inmate require this service, a request form is to be processed through the Correctional Officer. This request will be forwarded through the Chaplain services. The chaplain is normally on site Sunday through Wednesday.

Not Responsive

*Ministry of Public Safety and Solicitor General
Ford Mountain Correctional Centre
S. DiCastri, Warden*

Fraser Regional Correctional Centre Inmate Information Guide

April 2013

RELIGIOUS SERVICES

Chaplains are multi-denominational and can assist with any religion. Chaplains can provide a spiritual service and vital opportunity for inmates to deal with personal problems and concerns.

Not Responsive

Chaplains also work with the families of inmates.

Church services are available on **Weekends**.

Inmates wishing to attend church service will sign up prior to 2100 hours each Thursday on the church sign up sheet located in the living unit.

FRASER REGIONAL CORRECTIONAL CENTRE

Standard Operating Procedures

S. DiCastri, Warden

December 4, 2006

Subject: Native Medicine Pouches

1.01 General

The Native Liaison Worker has been authorized to distribute medicine pouches to select members of the Native Brotherhood group.

1.02 Description

Medicine pouches are leather bags which contain sage and cedar chips. The bags are sewed and glued closed and are attached to light wool so it can be worn around the neck. Medicine pouches are blessed by a spiritual leader and are important cultural representations of personal healing.

1.03 Conditions of Ownership

Inmates who are given a medicine pouch will also be provided with a letter authorizing its possession by the Native Liaison Worker. Inmates are not permitted to give their pouch to another inmate.

Medicine pouches must be worn under the shirt. Inmates are required to show their medicine pouch to any staff member requesting to see it for security purposes.

Medicine pouches should not, if possible, be handled by staff. If security concerns cannot be resolved by a visual inspection of the pouch, the inmates will be required to surrender the pouch for a full inspection by the Native Liaison Worker and the Deputy Warden – Programs.

A medicine pouch that has been obtained from a source other than the Native Liaison Worker or has obvious signs of having been tampered with is considered contraband and will be removed from the inmate's possession.

FORD MOUNTAIN CORRECTIONAL CENTRE

Standard Operating Procedures

S. DiCatri, Warden

July 14, 2010

Subject: Native Medicine Pouches

1.01 General

The Native Liaison Worker has been authorized to distribute medicine pouches to select members of the native Brotherhood group.

1.02 Description

Medicine pouches are leather bags which contain sage and cedar chips. The bags are sewed and glued closed and are attached to light wool so it can be worn around the neck. Medicine pouches are blessed by a spiritual leader and are important cultural representations of personal healing.

1.03 Conditions of Ownership

Inmates who are given a medicine pouch will also be provided with a letter authorizing its possession by the Native Liaison Worker. A copy of the letter will be provided to the Assistant Deputy Warden, Programs so that a Client Log entry can be made in Cornet. Inmates are not permitted to give their pouch to another inmate.

Medicine pouches must be worn under the shirt. Inmates are required to show their medicine pouch to any staff member requesting to see it for security purposes.

Medicine pouches should not, if possible, be handled by staff. If security concerns cannot be resolved by a visual inspection of the pouch, the inmates will be required to surrender the pouch for a full inspection by the Native Liaison Worker and the Assistant Deputy Warden, Programs.

A medicine pouch that has been obtained from a source other than the Native Liaison Worker or has obvious signs of having been tampered with is considered contraband and will be removed from the inmate's possession.

Native Spirituality
Information Kit

Background

Native cultures in their traditional nature are authentic and dynamic, fostering distinctive and sophisticated human development. Sense of identity and sense of pride are rooted in established spiritual traditions and principals.

Native spiritual life is founded on a belief in the fundamental inter-connectedness of all natural things, all forms of life, with primary importance being attached to the land, “Mother Earth”. A basic sense of community or group contrasts and sense of private ownership.

There is no distinction between spiritual life and cultural life. For Canadian Natives, spirituality is a total way of life.

This spirituality is rooted in the direct experience of a Creator or “Life Force” during individual and group rituals.

Ceremonies are the primary vehicles of religious expression.

Individuals concentrate on the realism of the inner self, particularly self-to-self and self to others. One seeks the four aspects of “Wholeness”; strength, knowledge, understanding and sharing (which translates to Love). Inner conflicts and fears are confronted in an effort to develop emotional/mental truth and honesty and to remove all conflicts.

Elders

Elders may be either men or women. Their most distinguishing characteristics is wisdom, which relates directly to age. One Elder might have the gift or power to interpret dreams, another to apply herbal remedies, a third to heal in a sweat lodge. As a rule no Elder can do all ceremonies

Elder approval provides the ultimate legitimizing sanction for any practice.

Prayer

Natives communicate with the Creator and spirit helpers through prayers, which are offered at individual and group ceremonies.

Pipes

Pipes are used for private and group prayers. Prayers are transmitted in the smoke of burning plant material in the bowl of the pipes. Pipes are of no set length. The stems may or may not be decorated with beads or leather. The bowl may be simple soapstone, animal antler to marble inlaid with silver.

Women have pipes which are used only by women. A man cannot touch a woman's pipe, unless asked by the woman to do so. Likewise, there are warrior pipes which may be used only by men.

The pipe is not a personal possession. It belongs to the community. The holder of the pipe is considered its custodian.

While every Native has the right to hold the pipe, in practice he or she must earn it. It is usually received from someone else under strict conditions.

Pipe Ceremony

The pipe ceremony is one of the primary group gatherings over which Elders or custodians preside. Participants gather in a circle. A braid of sweetgrass or sage is burnt to purify worshippers before the pipe is lit. The burning of the plant also symbolizes unity, the comings of many hearts and minds as one person. Tobacco (either red willow shavings or commercial tobacco) is then placed in the pipe by the person offering the pipe.

Sacred Plants

The four sacred plants are sage, sweetgrass, tobacco and cedar.

Offerings are made to the four sacred medicine powers in the four directions.

Four Directions

We begin with the spirit person in the east who gives guidance a direction is responsible for enlightenment, the spirit person of the east is the Buffalo, and the colour is red.

We then turn to the south where the guardian spirit presides over growth after winter; the spirit keeper of the south is the eagle, and the colour is yellow.

Now we turn to the west, the doorway through which we go when we leave this world and return to the spirit world. The spirit person of the west is the Bear, and the colour Black.

Finally we turn to the north where the spirit person is responsible for healing and purification. The spirit person of the north is the Beaver, and the colour is white. The spirit person will be asked for assistance with the main prayer. It might be a

prayer for one of the participants or for someone far away or for someone who has gone to the spirit world.

Offerings of a sacred plant are made to each spirit person who are invisible but who are always there.

Sacred Circle

The sacred circle is similar to the pipe ceremony with the addition of a time provision and an eagle feather being passed to each participant so they may address the circle, if desired.

The person holding the eagle feather may speak about anything they feel is important to them. If they choose not to speak they say “all my relations” (which offers a prayer to all living thing) then pass the feather to the next participant in a clockwise motion.

Sweat Lodge

The sweat lodge is another of the fundamental collective ceremonies; It is a purification procedure which precedes spiritual quest.

Many lodges are for communal prayer purposes, but others are for healing or “doctoring”.

Participants gather in the dark, covered bough structure and pray while steam rises from red-hot rocks doused with water. A doorkeeper, who remains outside, opens a flap into the lodge four times. On each occasion the doorkeeper contributes more hot rocks to the lodge interior alter.

In order to build a sweat lodge, a special place must be dedicated to the lodge where no other non spiritual activities will take place. Essential materials are

needed which include, stones, canvas tarp, blankets, poles, a pitchfork, shovel, axe, and fire wood, a bucket and water supply.

An appropriate site is a virginal section of ground which has not been desecrated by the trampling of feet or the disposal of waste mater. After the site has been selected it will be blessed with sacred plants.

Construction details vary from tribe to tribe and can only be dealt with on an individual basis.

It takes about one and a half hours to make a five foot high, igloo-shaped structure out of bent willow branches tied together with sinew or twine. The structure is covered with canvas and blankets, to exclude all light.

Stones (grandfathers) are heated outside the sweat lodge, traditional in a fire. Four stones are brought into the lodge which represent the four directions. The pipe is then lit and passed to each person in a clockwise motion. When the pipe is finished more rocks will be brought in and the door will be closed and the first round will begin which is dedicated to the “Mother Earth”.

There are four rounds in total, each dedicated to a certain prayer. There are prayers and singing during the ceremony, the average time range is two hours to completion.

Once the lodge is dismantled, the site should be protected for future use.

Feasting

Some ceremonies, such as “doctoring” “sweat” require the inclusion of a meal. There are specific rituals to follow, requiring the use of certain types of food.

Sacred foods vary from east to west but their symbolic importance remains the same.

Fasting

This is a special form of prayer, one which is attracting growing numbers of participants. An Elder provides the necessary ceremonial setting and conditions and guides the person who is fasting.

Fasting involves total renunciation of food and water for a period of days determined by the person who is fasting. The fast is ended with a sweat lodge ceremony and then a feast of traditional foods.

Religious Articles

Eagle wings and feathers, rawhide gourds, drums, abalone shells, altar cloths and prints are some of the more common objects in use, in addition to the pipe. The four sacred plants (sweetgrass, sage, cedar and tobacco) are also often worn in a “medicine” pouch which hangs from the neck.

Each elder will have additional personal sacred items. These might include bear claws on a leather tong or a badger given as a gift by a young person.

It is important that religious articles carried by Elders not be touched by anyone other than the Elder.

No Native or non Native woman should come near a pipe or other sacred objects during monthly menstruation since her menstruation related energy at the time cancels the power of the sacred object. Should this happen, a separate ceremony must be held to restore the object’s power.

Eagle feathers are awarded for outstanding deeds. They may be worn in the hair or on a costume, but ordinarily they are carried in the band. Natives regard the eagle as a sacred bird. The eagle represents power, strength and loyalty.

Rattles

Rattles are used to doctor the sick. Rattles are shaken to call the spirit of life which takes care of human beings. A rattle is used as well during a sweat lodge ceremony, when the Elder incites the spirit of the four directions to come in and help participants who are seeking a spiritual and physical cleaning in order to start a new life.

Drum

Drums contain the heartbeat of the Native nation. There is one size for doctoring purposes, another one for ceremonial use.

Herb/Incense

The burning of sweetgrass, sage or cedar is a widespread, daily private practice for those who are deeply involved in Native spirituality. It is customary to burn sweetgrass while saying prayers early in the morning or in the evening, before the sun goes down.

The four sacred plants (sweetgrass, sage, cedar and tobacco) are all used in individual and group ceremonies. Each plant originally was given to a specific tribe, but now they often are used together; either as an incense mixture which is ignited in an abalone shell or other container so that the smouldering, purifying material can be passed from person to person, or worn in a “medicine” pouch.

Plant material for the pouch is provided by an Elder. The person wearing the pouch is asking for mercy and protection from the spirits of the four directions.

Other herbs and dried animal pieces are used as well in certain ceremonies. Selection is a matter of tribal tradition and involves consultation with herbalist medicine person, of whom there are few.

Diamond willow fungus, dried and ground beaver testicles and dried buffalo droppings are some of the other materials which may be burnt.

THE NATIVE AMERICAN PRAYER

Oh Great Spirit, whose voice I hear in the winds, and whose breath gives life to the entire world-hear me- I come before you, one of your children. I am small and weak; I need your strength and wisdom. Let me walk in beauty and make my eyes ever behold the red and purple sunset. Make my hands respect the things you have made, my ears sharpen to hear the things you have taught my people. The lesson you have hidden in every leaf and rock. I seek strength not to be superior to my brothers, but to be able to fight my greatest enemy, myself. Make me ever ready to come to you, with clean hands and straighten eyes, so when life fades as a fading sunset, my spirit may come to you without shame.

Nanaimo Correctional Centre STANDARD OPERATING PROCEDURES	ISSUED BY: Warden
SECTION TEN: PROGRAMS 10.6 Religious Programs and Practices	Dated: 2013.09.19

10.6 Religious Programs and Practices

10.6.1 Authority

Refer to [Adult Custody Policy](#) Section 10.6

10.6.2 General

Refer to [Adult Custody Policy](#) Section 10.6

10.6.3 Diet

When an inmate has special requirements to observe dietary laws and practices established by their religion, the Assistant Deputy Warden Program, in consultation with the Chaplain, makes reasonable attempts to accommodate the diet.

10.6.4 Headdress

Refer to [Adult Custody Policy](#) Section 10.6

10.6.5 Ceremonial items

Refer to [Adult Custody Policy](#) Section 10.6

10.6.6 Religious objects

1. The Assistant Deputy Warden Program, in consultation and upon the advice of the Senior Regional Chaplain, may approve the possession or wearing of specified religious medals, symbols or articles.
2. The Assistant Deputy Warden Program, in consultation and upon the advice of the Senior Regional Chaplain, may permit the introduction and use of religious objects for ceremonial purposes. It must be clearly established that such objects do not threaten security or safety of the correctional centre.
3. Accepted objects used in such ceremonies include:

Nanaimo Correctional Centre STANDARD OPERATING PROCEDURES	ISSUED BY: Warden
SECTION TEN: PROGRAMS 10.6 Religious Programs and Practices	Dated: 2013.09.19

- Sweetgrass;
- Sage (similar to incense);
- Tobacco;
- Juniper;
- Ceremonial pipes (only used by recognized pipe carriers);
- Ceremonial blankets;
- Eagle feathers;
- Seashells;
- Lava Rock;
- Cedar; and
- Medicine bag that contains herbs (remains sealed at all times).

4. All requests for possession of religious items must be submitted to the chaplain.

10.6.7 Emergency counseling – regular hours – off duty hours

Urgent requests that may involve grief counseling for an inmate for compassionate reasons are to be passed on to the Chaplain by the CS in charge of the shift. All incidents that may involve a Conditional Release or an escort out of the Centre must be referred to the Conditional Release Coordinator.

10.6.8 Programs

Pastoral and spiritual care is offered to inmates regardless of denomination beliefs or philosophies. Sunday evening Chapel services are held in Park House, 1800 hours for Cottage inmates and 2130 hours for general population inmates.

10.6.9 Volunteers

In addition to attending Chapel services, NCC provides a Pastoral Visitor Program available to inmates on a regular basis. Requests for visits are coordinated through the Chaplain's office.

10.6.10 Special programs/ workshops

The Chaplaincy Program periodically arranges special events at Park House on Saturday evenings, including music, drama, and discussion.

- | | |
|-------------------------|---|
| Alpha | - Twice a year this workshop explores basic Christian beliefs. |
| Spirituality & Religion | - General spirituality for the spiritually curious. |
| New Start Clothing Fund | - Inmates requiring clothing or shoes on release may apply to the Chaplain. |

PGRCC POLICY RELIGIOUS AND SPIRITUAL PROGRAMS

16.16 BIBLE STUDY GROUPS

Bible study groups are generally held weekly (check daily program schedule). Outside guests must be in attendance or the meeting will be cancelled unless approved in advance by the Deputy Warden, Programs.

16.17 REMAND INMATES ATTENDING

Bible study is open to both Remand and Sentenced inmates.

19.01 CHURCH SERVICES

Church services are held on alternate Sundays from 1345 hours through 1600 hours. Inmates attend as per schedule.

19.02 INDIVIDUAL COUNSELLING

If an inmate feels the need for a personal interview with the Chaplain, forward a special request to the Chaplain(s) through your Unit Officer.

19.03 ABORIGINAL PROGRAMS

PGRCC offers Aboriginal cultural and spiritual programming provided by a contracted Aboriginal Program Coordinator. Inmates are to refer to unit schedulers for attendance times or request information from unit officers. Sweat ceremonies, cultural awareness and educational workshops on customs and beliefs are a part of the programming offered. Personal interviews with the Aboriginal Program Coordinator can be arranged by submitting a special request.

19.04 BEHAVIOR AT SERVICES

Inmates are expected to behave in a manner befitting religious services. Visiting or horseplay will be grounds for removal.

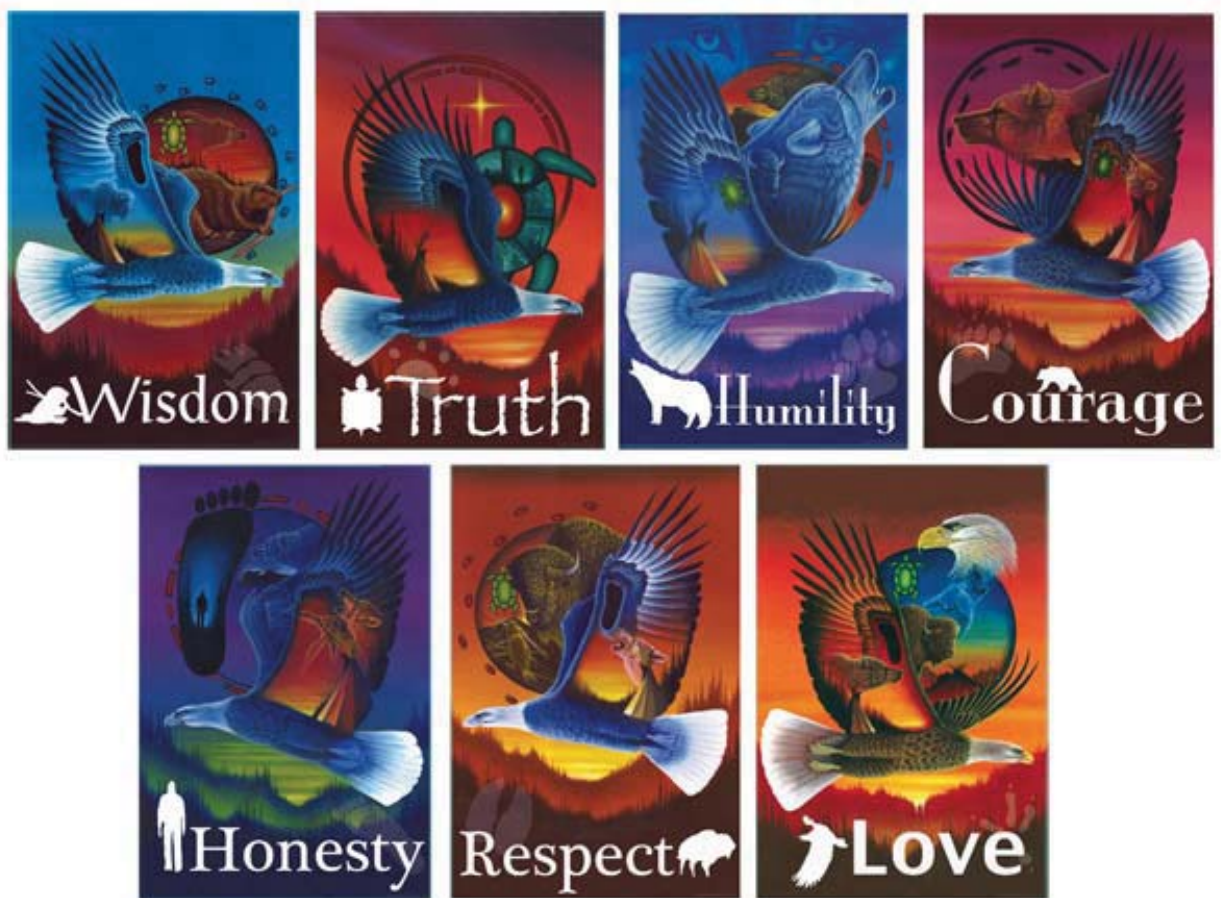
19.05 SEPARATE SERVICES

Inmates attend as per schedule.

19.06 INMATES ON LOCKDOWN

Inmates on lockdown are not permitted to attend services. They will be visited by the Minister upon written special request through the Unit Officer.

The Sacred 7 Teachings





These teachings were meant for all of mankind and womankind alike. They are based in natural law, in creation. For those that acknowledge their spirituality, these teachings may be taken as being from the creator. For those of another way of mind, these may be just about human nature. It makes no difference on the sharing of the teachings, as they are for all of us, and the hope is that we all live in a good way.

The elk is the keeper of the teachings and its animal spirit is a protector of the female spirit. The name for the elk is “Omashkooz”, meaning that it walks in a good way, with strength and sure footing. Its other name is “Mishewe”, meaning that it goes everywhere.

Everywhere; Miziwe

Strength; Mashkawizii

Black; Makade

RESPECT

“Manaaaji’iwewin”



The buffalo is the animal spirit connected to this teaching, as it commands respect from all of creation and lives with honor. If we live our lives in a respectful way, we too shall know honor. The name for buffalo is “Mashkode-bizhiki”, meaning powerful fire walker- runs with creation.

East; Qaabanony

Red; Misko

Love
“Zaagi’idiwin”



The eagle is the animal spirit connected to this teaching, as it always returns to the nest to feed its offspring, an act of love and care. The earth gives life and will nurture us. Although the eagle may soar, its shadow is always connected to the earth. The names for eagle are “Migizi” and Giniw”. Both imply taking to the sky and are believed to carry our prayers.

South; Zhaawanong

Yellow; Ozaawi

Courage

“Aakwade’ewin”



The bear is the animal spirit connected to this teaching, as it will always put itself in harm's way to defend its offspring. This is an act of courage, just as it is to do the right thing, even if it means we may be hurt or are fearful of it. The name for bear is “Makwa”, to have strength. The word for courage means to have a strong heart, like the heart of a bear.

West; Epangishmeng

Dark-blue; Dbik-ozhaawashko

Wisdom
“Nbwachccwin”



The beaver is the animal spirit that is connected to this teaching, as they are keen to the knowledge of nature and how to adapt it with sticks and mud. They use this knowledge to live and survive even the harshest winters, making them wise. We can also learn to use wisdom to live in a good way through the toughest of times. The name for the beaver is “Amik”. Maybe it means “clever lil’ mudders”, but more likely, eats wood.

North; Giiwedin

White; Waabishko

Humility

“Obaadendiziwin”



The wolf is the animal spirit connected to this teaching. The wolf will lower its head and acknowledge its place amongst the pack. They show humility by doing so, and by putting the needs of the pack above themselves. If a wolf breaks or crosses the pack, they are taught a harsh lesson by being pushed out of the pack. The name for wolf is “ma’iingan”, and its meaning is difficult to translate-it is close to sovereign.

Above; Ishpayi’ii

Sky-blue; Giizhig-waanzo

Honesty

“Gwekwaadiziwin”



It is the wild-man's spirit that is connected to this teaching, as he is alone with himself. There is no need to lie, and so, he is honest with himself and all of creation. The name for wild-man is “Masaabe”, lives like the animals. Animals live true to what they are, as they were created to be. As should we live honestly.

Below; Anaami'ii

Grass-green; Mashkosiw-waanzo

Truth
“Oebwewin”



This teaching is connected through the spirit of the turtle. Knowing all of the other teachings to be so, the turtle goes inward where it feels safe, to find the truth. If we follow the teachings, we may feel safe to find the truth inside ourselves and become what we were created to be and live in a good way. The name for turtle is “Mizhiikenh”.

Centre; Naawayi’ii

Rose-pink; oginii-waanzo

Daybreak-purple; biidcaban-waanzo