

IMPLEMENTATION AND IMPACT OF THE JUSTICE HOODISTIQUE PROJECT

Final Evaluation Report



Iman Sta-Ali Ghizlaine
Ben Zerrouk Naïma
Bentayeb

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sherpa.dlm@ssss.gouv.qc.ca
www.sherpa-recherche.com <https://>

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Authors - Evaluation Team:

Iman Sta-Ali, Evaluation Assistant

Ghizlaine Ben Zerrouk, Coordinator of Evaluation Activities at the SHERPA University Institute

Naïma Bentayeb, Institutional Researcher at the SHERPA University Institute and Associate Professor at the École nationale d'administration publique and the School of Social Work at McGill University

With the collaboration of Prosper Tigawendé Kaboré

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LIST OF ACRONYMS AND ABBREVIATIONS

CAVAC	Crime Victims Assistance Centre
CLSC	Local Community Service Centre
GAS	Goal attainment scaling
DYP	Youth Protection Department
DPCP	Director of Criminal and Penal Prosecutions
YCJA	Youth Criminal Justice Act
MJQ	Quebec Ministry of Justice
MSSS	Ministry of Health and Social Services
PMRG	General Alternative Measures Programs

1. INTRODUCTION

Justice Hoodistique, initiated by the organization Hoodstock, is integrated into the General Alternative Measures (GMAP) and Extrajudicial Sanctions programs, offering an innovative approach to restorative justice in Montreal North. This pilot project, which initially targeted young Black men aged 12 to 25 who often face marginalization, discrimination and criminalization, was offered exclusively to Black people who identify as men from April 1, 2022 to March 31, 2024.

The project proposes solutions that focus on rehabilitation and mediation, rather than punishment. In addition to dealing with criminal offences, it focuses on the analysis of social dynamics and systemic inequalities, seeking to offer alternatives that are more equitable and adapted to the realities of people from Black communities. Moving away from the traditional punitive model, Justice aims to reintegrate these people into society in a constructive way, strengthening community ties and promoting personal responsibility.

Throughout the project, a holistic, multidisciplinary and intersectoral approach was promoted, in which the human being is considered in all its complexity, and not only in the light of crime and victimization. Whether it is towards the community or the victim, reparation is at the heart of this project, as is self-reconstruction.

The evaluation team had the opportunity to accompany the project team from the beginning of the deployment process. The evaluation approach aims to document two components, namely (1) implementation; and (2) outcomes in a learning-based developmental approach – both what works and what doesn't work – to support the project team throughout implementation.

This report therefore presents the results of this evaluation process. After presenting the approach and the evaluation method adopted, we will present the results of the evaluation of the implementation and the results of the Justice hoodistic project. The results highlight the importance and benefits of the project on the beneficiary participants, but also the challenges encountered during its implementation. The conclusion presents some additional avenues for reflection and recommendations for improving the project and its sustainability.

2. EVALUATION APPROACH AND METHODOLOGY

The proposed approach is developmental evaluation (Patton, 2011), which is ideal for supporting the implementation of innovative interventions such as the one implemented by the Hoodstock organization.

Methodologically, this approach allows for the use of a variety of methods and procedures, provided that they are use-oriented, compatible with the complexity of the intervention, offer the opportunity to better understand and support the development of the project, and provide a portrait of the dynamics of the system in which the intervention is located (Patton, 2011).

From this perspective, the proposed design is a flexible design (Robson, 2002), a mixed concomitant design that combines quantitative and qualitative methods to study a phenomenon in a complementary way (Pluye, 2012). Quantitative methods were used to document aspects related to the achievement of participants' objectives and the immediate outcomes of the project. Qualitative methods are

used to document the project implementation processes as well as the perception of stakeholders about the project's planning, success and medium-term outcomes.

The evaluation method was mainly qualitative for the implementation component and mixed for the results component of the estimate. The objective is to document the context, the processes, the difficulties and the issues, as well as the perception of the participants of the Hoodistic Justice project.

The table below provides an overview of the evaluation objectives, lines of evidence, and evaluation participants. Everything will be described in detail below.

Table 1: Evaluation Objectives, Data Sources, and Evaluation Participants

Evaluation Objectives (Why?)	Tools / Data Source (how?)	Participants (who?)
Document the context, processes, difficulties and challenges of the project, promote the exchange of individual experiences of the stakeholders and collectivize learning with a view to improving the project	Focus groups (n=5)	Speakers Formateur.rice.s
Document the difficulties and challenges encountered during retreats	Logbooks (n=26)	Speakers Formateur.rice.s
Document good practices, difficulties and challenges encountered during retreats	Post-mortem of pensions (n=12)	Speakers Formateur.rice.s
Document the context, processes, difficulties and challenges of the project	One-on-one interviews	Employees ¹ (n=3) Project Mentor (n=1)
Document participants' perceptions of the project's success	One-on-one interviews (n=5)	Participants benefiting from the project
Assess participant satisfaction	Evaluative speaking space during the retreat (n=5)	Participants benefiting from the project (n= 20)
Establish a socio-demographic portrait of the participants	Participant profile questionnaires	Participants benefiting from the project (n = 19)
Evaluate the effectiveness of the project	Objective Achievement Measure (GAS)	Participants benefiting from the project (n= 9)

¹ The collaborators of the Hoodistic Justice project are institutional partners, namely the Quebec Ministry of Justice, the Quebec Ministry of Health and Social Services, the Centre intégré universitaire de santé et de services sociaux (CIUSSS) du Nord-de-l'Île-de-Montréal, alternative justice organizations (Équijustice, TRAJET), members of the research and development committee (including Dominique Bernier) and members of UQAM's community services (including Mélanie Pelletier).

2.1 DATA COLLECTION

We will present the data collection approach for each of the data sources listed in Table 1. Data collection took place from October 21, 2022 to March 25, 2024.

2.1.1 Focus Groups

At the end of the first phase of the project, we conducted a focus group with the project stakeholders and another with the trainers. Towards the end of the second phase, three focus groups were conducted with:

- Speakers (n=4)
- Formateur.rice.s (n=6)

The following topics were discussed:

1. Enabling factors and obstacles to the implementation of the different components of the project (project implementation component);
2. Status of collaboration with public or community organizations (project implementation component);
3. Perceived effects of the Constitutional Justice project for the organization, stakeholders and beneficiaries (results component of the project);
4. Recommendations for improving the project for subsequent phases;
5. Strategies for the dissemination and sustainability of the project.

A total of 11 participants took part in the 5 focus groups. The question grids for the discussion groups are set out in Appendices 1 and 2.

2.1.2 Logbooks

We developed a digital logbook – using "Forms" from the Office 365 suite – to document the experience of the retreat from the perspective of the counsellors and trainers. Each had access to a digital logbook that they filled out at the end of each of the retreats (26 in total). They shared their perceptions on the following themes:

- Group dynamics;
- What worked well, what didn't work so well, and why;
- What should be reviewed or improved for future retreats and;
- Any other elements that they deem appropriate to share.

The outline of the logbook is reproduced in Appendix 3.

2.1.3 Post-mortem meetings

With a view to continuous improvement, the project team planned a post-mortem meeting in the days following the end of each retreat in order to:

- review the course of the retreats;
- to know how the workers and trainers felt after retirement;
- to determine whether the objectives set for retirement have been achieved;
- Highlight the strengths of the retreat;
- Identify what could be improved in the future.

Allowing everyone to share their own experience and express any difficulties experienced during the retreats contributed to the improvement of communication within the team and the project itself.

These retrospective meetings were recorded, transcribed and analysed in order to document and improve the process.

2.1.4 One-on-One Interviews

Individual interviews were scheduled with project beneficiaries (who had agreed to a one-on-one interview) during their second retreat, and took place before the end of their participation in the project. 5 of the 12 participants who agreed to a one-on-one interview were met in person or via Zoom to discuss:

- Their life trajectory;
- Their living environment;
- Their participation in the project;
- Their aspirations after the project;
- The perceived effects of the project;
- Their satisfaction with the project.

Compensation in the form of a virtual gift card valued at \$20 was given to the participants benefiting from the project for their participation.

Despite the bond of trust established with the participants benefiting from the project within the evaluation space, the recruitment of participants involved challenges. Only 5 out of 20 participants benefiting from the project could be met. The vast majority of the project's beneficiaries work full-time, and it was difficult for them to make themselves available for an interview despite the flexibility shown by the research assistant to adapt to their schedules, and the option of

conducting an interview via Zoom.

The individual interview grid with the participants benefiting from the project is reproduced in Appendix 4.

One-on-one interviews were also conducted with:

- Actors formerly involved in the justice project
- Members of the Justice Hoodist team

2.1.5 Evaluative Speaking Space During the Retreat

The participants benefiting from the project were invited, at the end of each of the retreats, to a formative evaluation session concerning the activities from which they benefited during the retreat (workshops, etc.). During this one-hour open discussion, where only members of the evaluation team were present in order to ensure confidentiality and anonymity to the participants and to encourage their participation and the sharing of their perception, the participants talked about:

1. Their appreciation of the retreat in general: the place, the activities, the process, the planning, the themes, etc.;
2. The learning they have done through the various activities and workshops of the retreat;
3. The activity that has made the most impression on them;
4. Workshops and activities to be kept absolutely in the project. The data collected

made it possible to see, depending on the point of view and experience of the participants, which elements of the project needed to be improved.

A total of 20 participants took part in the 7 evaluation spaces lasting an average of one hour. The grid of questions is set out in Appendix 5.

2.1.6 Participant profile questionnaires

We co-developed with the project team an online questionnaire on LimeSurvey aimed at collecting socio-demographic and profile data about the beneficiary participants as soon as they entered the project. The questionnaire was structured into sub-questions – grouped into three distinct themes – which were completed three times. The first questionnaire concerns the socio-demographic data of the participants in order to establish their profile, the other two are concerned with the life trajectory and satisfaction of the participants. Some questions are longitudinal while others are asked only once. 19 participants answered the 3 sub-questions, in the presence of their speaker, during the meetings prior to the retreats. Of these, 17 allowed the evaluation team access to their data and one participant left the project. The data from the questionnaire enabled the team to build a database of participants. The list of variables in the internal database for project participants is presented in Annex 6.

2.2 DATA ANALYSIS

Qualitative data were analyzed using an inductive approach. All individual interviews and

focus groups were transcribed in full. The logbooks were exported directly from OneDrive. All of this data was processed with NVivo 12 software. Initially, an in-depth reading made it possible to familiarize oneself with the content and to identify the first descriptive codes. These codes were organized in an initial hierarchical system, forming a preliminary coding tree.

Through successive iterations, this tree has been refined: the codes have been reviewed, merged, or refined, and then aligned with the major emerging themes to better reflect the interrelationships. This iterative process has resulted in a robust coding framework, facilitating a precise thematic analysis (Braun & Clarke, 2006). Reviews between the evaluation team members and collaborative discussions helped to further validate and refine the coding tree, thus ensuring an accurate and reliable interpretation of the identified themes.

The **quantitative** data were obtained in three parts through the questionnaire submitted to the participants benefiting from the project. Data from participants who did not consent to the evaluation team accessing their data were excluded. After checking the data from the three files and analyzing possible duplicates, the quantitative data were analyzed in Excel due to the small sample size.

Thus, the data of a total of 17 participants out of the 20 beneficiaries of the project (one participant had withdrawn) were retained for analysis. We have carried out descriptive analyses for each of the questions. Also, comparative analyses were carried out to assess the evolution of certain

aspects over the course of the project. The results are presented in graphs and tables in the "Results" section.

More generally, all qualitative data from individual interviews and focus groups were recorded and transcribed in their entirety, anonymized and transferred to NVivo 12 for coding and analysis.

We carried out a cross-sectional reading of the qualitative and quantitative data in order to triangulate the data and reinforce the findings. We compared and cross-referenced these two types of data to examine the coherence between the results obtained by the different methods. This cross-sectional reading made it possible to validate the emerging themes of the qualitative analysis with the statistical trends established by the quantitative analysis. Where discrepancies emerged, they were explored to understand the discrepancies and enrich our interpretation of the data (Creswell & Clarke, 2017).

A presentation of the preliminary results of the assessment of the first year of implementation of Justice hoodistique was made in October 2023 to the project team, trainers and collaborators. Twenty-two (22) people participated in this online event. During the sub-group workshops, participants were asked to make recommendations, answering the following questions:

1. With a view to the sustainability of Justice hoodistique, what elements do you suggest to be maintained and which elements should be modified?

2. In general, what recommendations would you like to make?
3. Are there any elements to strengthen in the evaluation process?

The comments collected during the sub-group workshops and during the post-mortem of the event (held only with the project team) allowed us to adjust and reorient our analysis.

2.3 ETHICAL CONSIDERATIONS

We subscribe to the ethical and professional standards of the Société québécoise d'évaluation de programmes and the Canadian Evaluation Society. In addition, this evaluation process was submitted to the Research Ethics Committee of the École nationale d'administration publique and an ethical certification was obtained on September 1, 2022.

The evaluation team took the time to clearly explain to the project participants their freedom to participate in the evaluation activities without prejudice or influence their participation in the project. The evaluation team also made sure to clearly explain the objectives of the evaluation in general, the objectives and the relevance of each of the data collection activities during which we reiterated the ethical standards of anonymity, confidentiality and the possibility of withdrawing or refusing to participate in activities in a partial or complete way without this entailing any repercussions.

The evaluation team ensured that participants understood the content of the information and consent form and provided informed consent. More specifically, for the recruitment of participants, the facilitator briefly presented the

evaluation and asked for permission for a member of the evaluation team to contact them to present the evaluation in more detail, answer questions and seek the consent of the participants. Participants were contacted via the means they provided to the evaluation team (email or telephone). During this first contact, the ethical principles in terms of voluntariness, anonymity and confidentiality were explained to them. Under no circumstances have the members of the project team or the supporting organization had or will have access to their data in any form. Only the results presented anonymously were published according to the different methods of modification of the results.

Quantitative data from the participants' profile questionnaires were compiled and transferred to Excel in order to use the data. In order to ensure the security of the data, it has been stored on a secure institutional SharePoint to which only authorized persons have access.

The project team, the evaluation team and any other person involved in the evaluation of this project have made a commitment to confidentiality (see the outline in Appendix 7). Therefore, only the principal evaluator and the persons working under her supervision who have signed a confidentiality undertaking have had access to the data collected as part of this evaluation. In order to guarantee the confidentiality of the participants benefiting from the project and to ensure that even denominated data will not allow the identification of participants in the evaluation, the raw data were not accessible to either the funded organization or the subsidizing organization, namely Public Health Canada. In addition, all the first names of

the participants. es to the evaluation of the project (speakers, trainers and collaborators) have been replaced by fictitious first names.

2.4 LIMITATIONS AND CHALLENGES OF THE EVALUATION PROCESS

Non-Participating Observations

The evaluation assistant was required to make non-participant observations at the first retreat of each cohort. No observation grid has been established beforehand in order to faithfully record the progress of the retreats. However, following the first observation session, critical reflections emerged within the project team regarding the presence of the evaluation team and the nature of the space created by the retreat.

It appeared that the evaluation team, which did not include Black people, could negatively influence the authenticity and safety of this space dedicated specifically to Black people. The presence of the evaluation assistant, as a non-participating external observer, risked creating an atmosphere of surveillance rather than support, accentuating an inappropriate power dynamic that did not respect the vulnerability of the participants. This configuration could potentially alter the dynamics of the group and compromise the benevolent and reassuring nature of the retreat. Therefore, in order to preserve the integrity and effectiveness of the retreat space as a place of sharing and personal development for participants, the two teams made the joint decision to cancel subsequent observation sessions. This decision reflects the commitment to context-sensitive and

all-stakeholder evaluation. However, the evaluation team therefore had less information on the conduct of the retreats.

the evaluation.

Measurement of Achievement of Objectives

In order to measure the achievement of the objectives that the participant has set for himself during his participation in the project - and consequently to evaluate the effectiveness of the project by documenting the participant's progress in achieving his objectives - we adapted and used the *Goal attainment scaling* (GAS) tool developed by Kiresuk and Shermann (1968)¹. This tool was facilitated by the criminologist of the project team:

1. during the first meetings before retirements;
2. following the second retirement;
3. at the end of the entry.

Nine participants completed this tool in order to monitor the achievement of the participants' objectives over time. The results obtained were unusable, so the evaluation team could not use them. The analysis showed that the tool had not been filled in correctly. Several factors can explain this situation. On the one hand, it is possible that the instructions given to the participants were not sufficiently clear or adapted, which may have led to errors or misunderstandings in the filling in of the forms. On the other hand, the tool itself, although robust in well-controlled research contexts, may have proved to be too complex or unsuited to the specific needs and context of the participants in

As a result, the results obtained could not be used to objectively assess the progress of the beneficiaries of the Hoodistic Justice project in achieving their personal objectives. This situation illustrates the importance of ensuring that the measurement tools are not only theoretically valid, but also practically applicable and well understood by all users involved in the evaluation process.

Participant profile questionnaire

The small sample size – 17 participants out of the 20 beneficiaries of the project – represents the real limitation of quantitative data.

Recruitment of participants benefiting from the project

It was difficult to reach the project beneficiaries who had agreed to an individual interview, because of their professional (work schedule, etc.) or family commitments. Although the evaluation team offered accommodations in terms of interview time and mode (face-to-face, Zoom or telephone), only 5 beneficiaries were able to attend a one-on-one interview.

Other limitations encountered included the difficulty of obtaining joint availability for focus groups, which led the evaluation team to organize a series of

2 Reviewed in 1994 by Kiresuk, Smithe and Cardillo, among others.

Individual interviews to ensure that they have collected the perception of the largest number of project stakeholders. In addition, the time allocated to the evaluation team to carry out the evaluation spaces with the beneficiaries of the project proved to be insufficient, prompting the adjustment of the evaluation grid in order to collect as much data as possible in a limited time. Finally, it should be noted that due to the rapid evolution of the project and the changes and adjustments that have occurred during it, the evaluation team sometimes lacked context and certain testimonies, which represented an additional challenge during data collection.

3. RESULTS

The results section presents an analysis of the multifaceted aspects of the Justice Hoodistic project. It begins with the conceptualization of the project, covering the genesis, values and objectives. Next, it explores the current structure of the project, the facilitators and obstacles encountered during implementation, as well as the profile of the project beneficiaries. The results also address the changes perceived among the beneficiaries of the project, the strengths, the limitations of the project and conclude with the future prospects envisaged by the actors involved. This structure allows for a complete understanding of the Hoodistic Justice project.

3.1 PROJECT CONCEPTUALIZATION

This subsection is divided into three main parts: the **genesis and context of the** Hoodistic Justice project addressing the mission and **values** initially planned, the values as reported by the actors, and the **objectives of the project** as reported by the actors. These parts allow us to

understand how the project was thought out and planned, and what the expectations of the actors were. Key players involved.

3.1.1 Genesis and context of the Justice hoodistique project

Original idea of the project

The original idea of the Justice Hoodistique project was born out of a reflection on the social and judicial realities facing the community of Montreal North. This initiative was motivated by the recognition of an alarming disproportion in the justice system, where Black people are overrepresented, reflecting deep systemic inequalities and persistent discriminatory biases. The desire to design a project that directly addresses this problem was based on the importance of acting at the source of inequalities and providing appropriate and targeted solutions in order to bring about sustainable change.

At the heart of Hoodistic Justice is the ambition to create a safe and affirming space for Black people, a place where they can not only find refuge from a system that is often perceived as hostile, but also where they can flourish, discover themselves, and rebuild a positive self-image. The project is therefore intended to be a counterweight to over-judicialization, offering concrete alternatives through workshops, meetings and psychosocial follow-ups that take into account the complexity of their lived experiences and identities.

The idea was to put in place a framework that not only prevents recidivism by addressing the root causes of risky behaviours, but also promotes reparation, self-reflection and skills development. By recognizing the specific challenges faced by Black youth, from limited access to critical resources, to stigma and systemic barriers, Justice hoodistique aspires to provide them with the tools to navigate these realities, while valuing their potential and contributions to society.

The genesis of the project is therefore part of a restorative and community justice approach, seeking to restore balance and encourage constructive dialogue between individuals and their environment. By placing the needs and voices of the Montreal North community at the centre of its approach, Hoodistic Justice aims to establish a dynamic of positive change, rooted in respect, listening and mutual understanding. In doing so, the project hopes not only to address the symptoms of a much larger problem, but also to contribute to the transformation of the

structures and mentalities that perpetuate inequality and exclusion.

Hoodistic Justice targets young men aged 18 to 34¹, who identify as Black, who live in Montreal North – and potentially in the eastern boroughs of the island of Montreal – admit to the crimes committed and wish to participate in the project (Ben-tayeb and Mafuta, 2022). The organization's goal is to extend the project in the medium and long term to Greater Montreal and other Canadian cities.

Hoodstock, Funding Recipient

Hoodstock, established in Montreal North since 2009, was created following a popular uprising linked to the death of Fredy Alberto Villanueva. Hoodstock is known for its initia-2

Structural social initiatives in Montreal North and is involved in various social initiatives aimed at combating systemic racism. In 2019, Hoodstock partnered with the Quebec Ministry of Justice and since then has offered a general alternative measures program as a sensitivity practice for offences considered minor.

Needs assessment of the community of Montreal-North

The needs assessment of the community of Montreal North was a first step in the conceptualization of Justice hoodistique.

¹ The age has been extended to 65 to increase the scope of the project, starting with the launch of Justice hoodistique in autumn 2022.

² An 18-year-old of Honduran origin shot dead by an officer of the Service de police de la Ville de Montréal (SPVM).

To tailor the program to the specific needs of the Black community in Montreal, Hoodstock collaborated with the Community Services of the Université du Québec à Montréal. This collaboration made it possible to develop and implement the project based on proven practices. In this context, a steering committee composed of two professors has been established to guide the research project and support the funding application process (Gignac, Bernier and Zagbayou, 2023). Thus, before launching the project, a rigorous process was undertaken to deeply understand the specific expectations and needs of the community, particularly with regard to judicial interventions and the possible alternatives offered to young people. The methodology adopted included focus groups with community organizations and the dissemination of a targeted questionnaire, despite the challenges posed by the COVID-19 pandemic.

Initially, in 2020, the idea was to work closely with local community bodies to create an integrated support network, where people referred by Hoods Tock could engage in activities corresponding to their interests, such as music, in structures already in place, as this project actor testifies:

We obtained our ethical certification and then we decided to meet with community organizations to organize focus groups to find out how they were ready to welcome... Because at the time, community organizations had to welcome people who were going to be referred by Hoodstock, in the origin of the project. Initially, a young person who wanted to do a music project would be taken in by a community organization X that had music projects for young people. At the end of

February 2020, we organized a first discussion with community organizations (Marie-Claude, collaborator).

This collaboration aimed to facilitate the social integration and personal development of the participants through existing community projects.

The first round of discussions with the organisations took place at the beginning of 2020. However, the onset of the pandemic significantly slowed down the engagement process, putting planned focus groups on hold and affecting the ability of organizations to respond to project needs. As described in the research report entitled *Hoodistic Justice: At the Intersection of Restorative and Transformative Justice by and for Black Communities* (Gignac, Bernier and Zagbayou, 2023), in the summer of 2020, questionnaires were distributed to organizations potentially involved in the implementation of a project, or that were connected to residents of the Montreal North district. Eleven questionnaires were sent to community organization leaders, with six full responses received by email (Gignac, Bernier and Zagbayou, 2023). These questionnaires, which are treated confidentially, revealed deep psychological distress among the people in the criminal justice system and the actors in the organizations who work with them (Gignac, Bernier and Zagbayou, 2023). Respondents expressed interest in creating a restorative justice program while highlighting a need for information and resources.

The results highlighted the perception of inefficiency in the current justice system, often associated with post-traumatic shocks. A restorative justice program is envisaged as likely

to mitigate these effects by reorienting legal actions towards healing processes rather than coercion, which could contribute to improving the psychological health of communities (Gignac, Bernier and Zagbayou, 2023).

This research report also demonstrates that although some punitive and protective functions of the justice system have been recognized, pardons are often seen as insufficient or contested. The system is perceived by some as discriminatory and unresponsive to the needs of racialized communities. A minority of respondents maintain the idea of having to "pay" for the crime committed, but without going through the incarceration system, preferring more deterrent methods.

Restorative justice is widely seen as a viable option, even if punishment for the crime is necessary, but it must be guided by values of respect, well-being, listening and autonomy. The functions of healing, relieving congestion in the courts, rehabilitating and preventing further crimes are also valued.

Thus, the information collected, despite the circumstances, played a fundamental role in the refinement of Justice Hoodistique, allowing the initiators of the project to adjust their strategies according to the realities and needs expressed by the community of Montreal North and by local stakeholders. This milestone also highlighted Hoodstock's commitment to respond through this project in a sensitive and responsive way to the complex challenges faced by Black youth in the

justice system, laying the groundwork for a resolutely community-centered approach and its specific needs.

3.1.2 Brief description of Justice hoodistic

Hoodistic Justice is a restorative participatory justice project, focused on the participation of all actors affected by the conflict (Bentayeb and Mafuta, 2022). Initially, Hoodistic Justice was conceived as a full-fledged restorative justice program for Black communities. Today, Justice hoodistique is part of an awareness-raising measure within the PMRG. Under the jurisdiction of the Ministère de la Justice du Québec³ (MJQ), the PMRG is part of the legal and structural framework of restorative justice and is designed to offer adults⁴ aged 18-64 alternatives to the traditional criminal procedure.

Hoodistic Justice aims at the diversion and healing of Afro-descendant accused persons through alternative measures focused on reparation for the harm done to the individual and the community. This project is distinguished by its holistic and intersectional approach that considers the human being in all his complexity, beyond the criminal-victimization dichotomy. It actively involves all actors affected by the conflict, including beneficiaries, their families, and community members, as well as judicial actors, ensuring that

3 Adaptability and Restorative Justice Programs Directorate.

4 The PMRG targeted both boys and men for this pilot project. Since women's crime is different from men's, Hoodstock wanted to take the time to study how the project could be adapted to the needs of accused black girls and women.

thus an integrated understanding and approach to the specific challenges faced by Afro-descendants.

At the heart of Hoodistic Justice, the methods used are diverse and adapted to the cultural and individual contexts of the project's beneficiaries. Awareness-raising workshops, training sessions and discussion spaces, which will be described below, facilitate not only the understanding of the issues, but also the expression and sharing of personal experiences. The emphasis is on empowering beneficiaries through strategies to rebuild self-esteem and rehabilitate self-image, guided by psychosocial workers, a criminologist and trainers from the community.

In short, Hoodistic Justice is an initiative for social transformation that reaffirms the importance of community, culture and collective healing in the context of restorative justice.

Hoodistic Justice Mission

As described in the evaluation plan (Ben- tayeb and Mafuta, 2022), hoodistic justice aims to:

- reduce the overrepresentation of Black people in the criminal justice system;
- Increase access to justice for disadvantaged people;
- provide the necessary resources for the care of the person being accused, the victim or their family;

- To promote the social reintegration of accused persons;
- To mediate/reconcile between the accused and those affected by his actions.

As presented in Hoodstock's Justice Hoodistic brochure, the project has **the following objectives**:

1. To provide a space for reflection for the accused and the victim in order to support them in their healing processes;
2. Encourage the reintegration of accused persons into social participation that is positive for them and communities;
3. Encourage the involvement of the accused, the victim and their respective social circles in the decisions made with regard to them;
4. Reconnect Black communities to their cultures of origin by offering culturally appropriate measures and services;
5. Increase access to justice for disadvantaged people;
6. Provide access to resources so that the accused, the victim and their families can resolve the situation.

The project is based on values (Bentayeb and Mafuta, 2022):

- Equity, by promoting culturally appropriate services for Black people to combat inequality;
- Justice, by promoting access to justice for Black and disadvantaged people;

- accountability, by valuing the recognition of the consequences that a criminal offence can have;
- Healing, by looking for the underlying causes of problems;
- and accessibility, by breaking the stigmatizations preventing access to services.

Planned structure

Equijustice refers the accused person to Hoodstock. Hoodistic justice workers meet with the accused person individually (once or twice) before the first healing retreat. Over the course of a weekend, the accused person participates in this first healing retreat during which he or she attends cultural and Kasà-là 5 workshops⁵. The workers meet with the accused person before the second retreat to have them talk about their experience. She participates in a second weekend healing retreat during which workshops on self-esteem/introspection and Black history are put forward. An individual meeting and then with the hoodist circle made up of family members, friends, relatives and speakers or actors. ICE.s from multidisciplinary backgrounds take place in order to determine the applicable measure (or a combination of applicable measures).

Justice Hoodistique, as originally conceived, offered a series of workshops and activities aimed at meeting the specific needs of the Black community. These activities, planned to take place over two weekend retreats, were intended

to provide participants with a space for self-exploration, physical connection, historical awareness and planning for the future.

- **Physical Conditioning Workshops:**

Designed to strengthen the connection between mind and body, these sessions offer an opportunity to discover physical well-being as a key component of mental health and overall balance.

- **Kasàlà workshops:** Focusing on self-expression and self-affirmation, these workshops encourage participants to discover themselves and value their individuality through poetry and storytelling.

- **Black History Workshops:** Aimed at enriching participants' knowledge of their origins and valuing the history of their ancestors, these workshops provide essential historical and cultural context for understanding Black identity.

- **Identity and Future Plan Workshop:** Aimed at helping participants get to know themselves better and envision their future, this workshop combines introspection and strategic planning to encourage participants to define their life aspirations and goals. The workshop also aimed to allow participants to identify a role model of the Black community to inspire them.

⁵ Kasàlà can be described as an oratory, an African poem.

In addition to these retreats, psychosocial follow-up was to be provided through five individual sessions, provided by a mental health professional from the Centre local de services communautaires (CLSC). This essential component aims to provide ongoing and personalized support to each participant, thus reinforcing the learnings and discoveries made during the workshops and retreats. The two retreats, planned in a cottage located outside Montreal, would offer a quiet setting conducive to these workshops.

3.2 EVOLUTION OF THE PROJECT STRUCTURE

The next section offers an overview of the evolution of the structure of Hoodistic Justice, highlighting the values and objectives as defined by the project's actors during its deployment as well as the four main components: psychosocial follow-up, healing retreat, hoodistic circle and mediation. It includes a presentation of the strengths and limitations of these elements and examines the developments and changes that have occurred since the launch of the project in September 2021.

3.2.1 Project values as reported by stakeholders

The core values of Justice hoodistic, as articulated by the project's facilitators and trainers during the data collection interviews, reflect a holistic and inclusive approach to restorative justice, aiming to positively transform the lives of participants.



Welfare

At the heart of the project, the promotion of well-being occupies a prominent place according to the actors, striving to improve the mental and physical health of the participants. This value emphasizes the importance of balance and overall harmony essential for personal reconstruction and social reintegration.



Non-Judgment

Justice hoodistique stands out for its commitment to providing a non-judgmental space where participants can freely share their stories and express their emotions. This atmosphere of trust and acceptance is crucial to encouraging an openness that allows individuals to feel understood.



Community

The strength of the community is a central pillar of the project, aiming to strengthen the bonds between the participants through cultural support, but also by involving the participant's community. This value cultivates a sense of belonging and interdependence, where everyone contributes to a caring and enriching environment, promoting collective healing and empowerment, as evidenced by this speaker:

I think it's like an approach, one could even say almost systemic. Because I know that there are even some in the repair process. Sometimes the victims are involved, sometimes the family can be involved too, so it's really about considering him in his whole system (Soraya, counsellor)



Compassion

Compassion guides all interactions within Justice hoodistique, advocating an empathetic and caring approach to participants. This value encourages us to look beyond the immediate circumstances of each individual to fully understand and support their journey towards repair and autonomy.



Humanity

Finally, respect for the humanity of each participant is fundamental, emphasizing the intrinsic dignity and potential of each person. This value is a constant reminder that, despite mistakes or challenges, every individual deserves respect, consideration and equal opportunities to forge a better future. A speaker underlines the human nature of the project:

But as there is a search to remember that the person is human. I think our [project] is really human. Then you look at the person in all their facets, not just because they've been charged with an offence. I think that's really important in our [project]. (Jessica, Counsellor)

Together, these values form the backbone of Hoodistic Justice, defining not only its mission in the eyes of the actors but also its method of approaching the participants. They infuse the project with a unique quality, where well-being, non-judgment, community, compassion and humanity converge to create an environment conducive to personal and social transformation. In addition, it is important to note that all the actors of the project have personally agreed to adhere to all the values of Justice hoodistique.

3.2.2 Project orientations according to the project stakeholders

According to the actors, the Justice Hoodist project is based on two main orientations that we will develop here:

1. Promote social equity;
2. The reconstruction of the self.

Based on the mission initially planned and described in the evaluation plan (Ben- tayeb and Mafuta, 2022), the actors of the Justice Hoodistique project have deepened and adapted these objectives according to their interpretation of the initial mission.



Orientation 1: Promoting social equity


The central goal of Hoodistic Justice is deeply rooted in the fight against systemic oppressions that affect Black communities, particularly in Montreal North. This initiative aims to offer a constructive and restorative response to the injustices and flagrant imbalances of the judicial system, seeking to transform the reality of those who face them.

Fair access to justice


The project aspires to facilitate access to justice solutions that are not only just, but also adapted to the specific realities of Black communities. This ambition is manifested in initiatives designed to offer an alternative to the conventional judicial pathway, by proposing reparations and rehabilitation pathways that take into account the experiences and needs of the individuals concerned. As some testimonies indicate, the

importance of making justice more accessible and adapted to the realities of the communities is a clear priority of the project.

Reducing the overrepresentation of Black people in the system

 Justice hoodistique tackles head-on the systemic biases and inequalities that lead to an overrepresentation of Black people in the justice system. The project intends to deconstruct the mechanisms that perpetuate this disproportion, by offering alternatives that prevent entry or eventual return to the criminal justice system. Targeted interventions seek to address and correct the impacts of racial profiling and other forms of discrimination that influence this overrepresentation.

Identifying the underlying causes of crime

 Beyond the consideration of Symptoms of Hoodistic Justice delves into exploring the root causes that contribute to the pathways that lead to crime among Black people. Thus, the project seeks to understand the oppressive systems – imperialist, capitalist, patriarchal – that limit the opportunities for development, supervision and expression of potential. Through this understanding, Justice Hoodistique hopes to provide conditions conducive to the development of the potential of the participants, by creating spaces for growth, education, and support that meet their specific needs.


The testimonies collected underscore a collective awareness among the project's actors of the need for restorative justice that is both inclusive and sensitive to the historical and current traumas experienced by Black communities. This approach seeks not only to repair the harm caused by the justice system, but also to rebuild the individual and the community as a whole, by proposing alternatives that promote holistic reparation and rehabilitation.



Project orientation 2: Self-reconstruction

Justice hoodistique is also committed to the self-reconstruction of participants, an essential process for those who have been affected by the justice system. This component of the project focuses on several key aspects aimed at supporting and encouraging personal growth and rehabilitation.

Accompaniment

 At the heart of Hoodistic Justice is a commitment to the personalized support of participants, aimed at facilitating their social and professional reintegration. This ongoing support is essential to address post-judicial challenges, providing a structure and resources that help individuals move towards a more positive and constructive future.


Improve self-esteem




One of the primary objectives of the project is to encourage participants to develop a positive self-image, which is

crucial for their rehabilitation and general well-being. By cultivating self-esteem, Justice Hoodist helps individuals recognize their worth and potential, an important step towards rebuilding their lives.


Giving a second chance

 Hoodistic justice is based on the belief that everyone deserves a second chance. By allowing participants to rewrite their life paths, the project offers opportunities for change and growth, highlighting that the past does not define the future.

Healing





 The project recognizes the importance of emotional and psychological healing in the rehabilitation process. By providing safe spaces for self-expression and addressing underlying traumas, Hoodistic Justice facilitates the path to healing, allowing participants to overcome past wounds and build a strong foundation for the future.





Offer Afrocentric workshops


 By integrating content that values the history, culture, and contributions of Afro-descendant peoples, Justice hoodistique offers an enriching perspective that affirms Black identity. These Afrocentric workshops are crucial for self-reconstruction, as they allow participants to reconnect with their roots, learn an often overlooked history, and take pride in their cultural heritage.





Through these different aspects, Justice hoodistic strives to provide a comprehensive framework for self-reconstruction, taking into account individual needs while promoting a holistic approach that encompasses the physical, emotional and social well-being of the participants. In doing so, the project aspires to transform lives, providing pathways to successful reintegration and a fulfilling life.

Table 2: Overview of Strengths and Challenges of Project Components

	 Descriptive	 Positives	 Challenges Change/Adaptation During	 Deployment
Psychosocial follow-up	<p>Personalized support that adapts to the needs of each individual, facilitating their healing process and personal development.</p>	<p>Complementarity with the activities offered.</p> <p>A gentle approach that advocates listening, supporting, and paying attention to participants' experiences of discrimination and systemic racism.</p> <p>Change in the perception of beneficiaries on the usefulness of psychosocial services.</p>	<p>Limited capacity of project beneficiaries to participate fully in monitoring (personal, professional or family constraints) and lack of attendance.</p> <p>Barrier to the expression and exploration of the beneficiaries' deep emotions and thoughts.</p> <p>The time structure of the project.</p>	<p>Follow-up provided by a criminologist and not a mental health worker from the CLSC as planned.</p>

	 Descriptive	 Positives	 Challenges Change/Adaptation During	 Deployment
Healing Retreats	<p>Immersive stays (two)</p> <ul style="list-style-type: none"> • Out of town; • Designed to encourage self-reflection, group cohesion, and the acquisition of social and emotional skills. 	<p>Choice of living environments.</p> <p>Face-to-face participation.</p> <p>Complementarity between the workshops.</p> <p>The presence of members of the Ex-Prisoners Committee.</p> <p>Intergenerational discussions.</p> <p>Adaptability of workshops.</p>	<p>Emotional intensity related to certain activities.</p> <p>Food choices that do not meet the tastes of all participants.</p> <p>Time management (duration of retreats, check-out time, etc.).</p>	<p>Adjustment of the workshop on black history – initially designed for the theoretical transmission of information – to an open debate.</p> <p>Replacement of the identity workshop with a workshop on self-esteem and meditation.</p> <p>Replacement of physical conditioning by yoga.</p> <p>Active participation of the speakers in the retreat workshops.</p> <p>Introduction of workshops on managing emotions and effective communication.</p> <p>Collaboration with a security guard.</p> <p>Commitment of the ex-prisoners' committee to the beneficiaries.</p> <p>Transformation of the second retreat into a one-day urban retreat.</p>

	 Descriptive	 Positives	 Challenges	 Change/Adaptation During Deployment
Hoodistic circle	<p>The hoodistic circle of justice for the accused person and the victim can be made up of:</p> <ul style="list-style-type: none"> family members, close friends, the project manager or the hoodistic justice worker and the psychotherapist; two Hoodstock workers working in the field, the project manager or the Hoodistic justice worker and le.la psychotherapist. 		<p>Difficulty for participants to involve members of their family or community.</p>	

	 Descriptive	 Positives	 Challenges	 Change/Adaptation During Deployment
Mediation	<p>Mediation takes place only if the victim of the harm agreed to participate.</p>	<p>Level of preparation and support offered to interveners by Équijustice for the mediation role.</p> <p>Weekly meetings organized by Équijustice to share best practices in mediation.</p> <p>Victims' motivation to participate in mediation.</p> <p>Feeling of reparation and appeasement for the victim.</p> <p>Mediation gives a voice to both the accused and the victim.</p> <p>Possibility for victims to propose reparation measures.</p>	<p>Reluctance of some actors. i.e.s key players to participate in the process.</p> <p>An unbalanced power dynamic that hinders a fair mediation process.</p> <p>Neutrality is compromised when one of the parties has more power.</p>	

3.2.3 Project Components



Psychosocial follow-up

Psychosocial counselling plays a critical role in supporting the well-being and engagement of participants in Justice Hoodistics. It offers personalized support that adapts to the varied needs of each individual, thus facilitating their healing process and personal development.

Changes throughout the project

Initially, the team had envisioned that this follow-up would be carried out in collaboration with a mental health worker from the CLSC. However, due to a lack of resources at the CLSC, the team decided to hire a critic to carry out this mission.

Positive points of psychosocial follow-up

Participants reported that psychosocial counselling helped them to open up, share, and change their perspective on the usefulness of psychosocial services. This change in perspective is notable since they were initially skeptical. Participants report that the follow-up helped them to have different perceptions of their issues and to feel understood. The psychosocial follow-up and the emotion management workshops were seen as very complementary to the other activities offered by the project, thus enriching the overall experience of the participants. Project stakeholders stressed the importance of a soft approach, avoiding coercion, and advocating listening and support, while being attentive to the experiences of discrimination and systemic racism experienced by participants.

Challenges of psychosocial follow-up

Nevertheless, this psychosocial follow-up faces significant challenges, particularly with regard to the commitment of participants. The complex life realities of some individuals, marked by personal, professional or family constraints, may limit their ability to participate fully in monitoring. Indeed, some participants were going through significant stages in their lives, which led to a change in priorities, such as becoming a parent or having a more demanding job. These realities limited their ability to attend the sessions.

In addition, the project's time structure, with cohorts spanning two months and including five follow-up sessions between the two retreats, was insufficient to establish a strong therapeutic alliance with all participants. This time constraint makes it difficult to create the deep and meaningful connection necessary for effective psychosocial work. Also, the difficulty of maintaining regularity in the meetings and ensuring the attendance of the participants had a negative impact on the construction of a stable and reliable therapeutic relationship. Finally, some stakeholders reported difficulties in fully accessing the participants' internal world, either because of their discomfort with the follow-up process or because of personal limitations such as difficulty in mentalizing or opening up to their emotional world. This barrier to the expression and exploration of deep emotions and thoughts was an obstacle to the development of in-depth psycho-social work.



Healing Retreats

Hoodistic Justice Retreats are immersive stays designed to encourage self-reflection, group cohesion, and the acquisition of social and emotional skills. By taking place in an environment conducive to calm and reflection, away from the city, these retreats allow participants to reconnect with themselves and to forge strong bonds with the other members of the group.

Justice hoodistic participants participate in two healing retreats during the project. These retreats take place on weekends. The first takes place from Friday evening to Sunday 11 a.m. And the second takes place on a Saturday in a single day from 6 a.m. to 6 p.m.

The project workers meet the accused person individually once or twice before the first healing retreat.

- **First Healing Retreat.** During the retreat, cultural and Kasàlà workshops allow participants to connect with their culture, to explore the art of being human through various forms of expression and to reflect on their personal and collective experiences.
- **Second Healing Retreat.** This retreat offers workshops that focus on self-esteem, introspection, and Black history. The self-esteem workshop is composed of five exercises, *namely Just Like Me, Journaling, the Sound Bath, the Dyad, and Soultrain of positive affirmation*. These workshops aim to strengthen the participants' academic

perseverance and/or professional integration, by linking their Black identity to their future ideals.

The objectives of these retreats include recognizing participants in their culture, accountability to the victim or the community, redefining academic/professional goals, and providing resources for personal development.

Changes throughout the project

The activities of the Hoodistic Justice project have been regularly re-evaluated and modified according to feedback from participants, project stakeholders and logistical constraints. This adjustment process demonstrates the flexibility of the organizers in the face of the challenges encountered during the implementation of the project, underlining their determination to offer an experience that not only meets the needs of the participants, but also adapts to the practical realities of the project.

Modification of the configuration of pensions

The compatibility of the retreat schedule with the personal and professional obligations of the participants is a matter of concern. Participants who are usually employed or have family responsibilities find it difficult to fully engage in the project without compromising other aspects of their lives.

Management of trainers' availability. *rice.s* represented a challenge in the organization of Justice hoodistique's activities, especially for the retreats that were initially planned for a full

weekend. Faced with this constraint, it became clear that adjustments were necessary to maintain the integrity and quality of the project while adapting to the realities of the trainers.

The logistical challenges of the remoteness of the retreat sites required creative solutions to minimize the impact on participants and trainers. In response to these difficulties, a major adaptation was the transformation of the second retreat into an urban retreat, significantly reducing the constraints of time and distance. This change facilitated participation by eliminating the need for transportation to remote locations.

The location of the retreats, while beneficial for immersion, can be a barrier for those with busy schedules or family obligations. The distance and the need to get away from everyday life to participate in retreats are not always compatible with the realities of all participants.

Thus, from the first months, the configuration of pensions was revised, with a transition from a full weekend in a close-to-nature area for the second retirement to a single day in an urban environment. This change was intended to facilitate access to retreat locations and reduce time constraints for participants and trainers. Nevertheless, this decision has received mixed opinions. While some valued the ease of access of an urban retreat, others expressed the feeling that a retreat in nature offered a unique experience.



Introduction of yoga instead of fitness

The replacement of the physical fitness workshop with yoga sessions was influenced by several factors. On the one hand, a speaker who is also a yoga teacher was able to bring her expertise and personal interest to this activity. On the other hand, the coach initially planned for physical conditioning expressed reservations at the beginning of the project – when the number of participants was limited due to referencing challenges – reservations about the relevance of travel for small cohorts. This situation led to considering yoga as an opportunity to enrich the project with an activity considered more adapted to the conditions and needs of the moment. The introduction of yoga was very well received by the participants, which encouraged it to remain in the project's workshop program.



Age Extension and Identity Workshop Replacement

Originally, Justice Hoodistique targeted an age group of 12 to 34 years old. The extension of the age of access to the Hoodistic Justice project to 65 raises several specific challenges related to intergenerational gaps among participants. The adjustments necessary throughout the implementation of Justice hoodistique, while essential for the adaptation of the project to changing needs and the broadening of its scope, have sometimes led to difficulties in collaboration between the different actors. These changes, which have a direct impact on the design and

content of the workshops, led to the departure of a trainer who had invested more than a year in the development of a specific workshop for the project.

One of the main reasons for the extension of the age is linked to the difficulty of referencing. However, this required rethinking existing workshops to adapt to a wider and more diverse audience. One speaker illustrated this situation:

Well, I would say that, for example, we had to re-do or rebuild the workshop on self-esteem and future aspirations because at the beginning the workshop was for 18 to 35 year olds. But here, how can we expand the adult population to 64 years old to have a little more referencing too? (Jessica, intervenante)

The revision of the identity workshop, which initially focused on an in-depth exploration of the racial, ethnic, and future identity of the participants, led to its replacement by a workshop on self-esteem and meditation. This change was in response to the broadening age range of participants, offering content relevant to a wider spectrum of participants and emphasizing positive self-image building and meditation practice. A trainer of the project describes the workshop initially planned:

The central, common goal here is really to help them explore more deeply the meaning they give to their identity, their racial and ethnic identity, but also their future identity, such as what they want to do when they grow up, when they are going to be adults, where do they see themselves professionally, in terms of family, in terms of lifestyle, etc. There, really, to visualize, to concretize, to have a clearer idea of what

they want for their adult life. Then after exploring that, I design activities to help them make connections between different parts of their identity. (Sophie, actress stage conception and initial deployment of Justice hoodistique)

Although responding to a need to adapt to a wider audience, this change raised concerns about the dilution of the emphasis on exploring the future identity of the participants, as mentioned by another actor in the project:

The identity workshop was really a workshop. It was the participation of young people in their own future. Compared to the kasàlà, it is really a workshop of self-expression. But then, the kasàlà yes you feel liberated because you have released emotions, but you don't have a life plan like that. Afterwards, even for meditation it's nice to have a meditation, a group of men who encourage each other or a group of young people who encourage each other, but after that as soon as you meet something, I think the effect lasts a little less than when you sit down and then you choose your model and then you see yourself... The workshop [on identity] was really done in the sense that there was a sign where the young people would stick and say what they want. In the end, it's not just "oh yes, I know my story, and now I can express myself better," but there was also something like "I know a little better where I want to go from now on." (Clara, actress at the design and initial deployment of Justice hoodistique)

This change marks a significant turning point, considerably broadening the scope of the project, but also introducing questions about the relevance of the activities to such a broad audience.

The diversity of ages among Justice Hoodistic participants, ranging from adolescence to advanced adulthood, presents both opportunities and challenges for workshop design. This variety in life stages, interests, and needs can sometimes make it difficult to create adequate content for all participants. In particular, it can be complex to consider simultaneously questions of identity and reflections on the future, themes that are crucial for younger participants and at the heart of the project's initial objectives.

The inclusion of a wider age spectrum requires delicate adjustments in teaching methods and curriculum content to ensure that all participants find the workshops relevant and engaging. This involves developing coping strategies that recognize and value diverse perspectives and life experiences, while avoiding neglecting the specific needs of each age group.

The broadening of the target age also influenced the trainers, who had to adapt to evolved guidelines and more complex group dynamics. This diversification, while enriching, introduces new challenges in managing expectations and meeting the needs of a heterogeneous population of participants. Continuous efforts to refine pedagogical approaches and enrich the content of the workshops are essential to maintain the effectiveness of the project. Justice Hoodistique has been very responsive to these changes by proposing solutions and developing workshops tailored to a wider spectrum of participants.



Workshops on managing emotions and effective communication

To enrich the project and respond in a targeted way to the needs expressed by stakeholders. In the course of the project, Justice hoodistique speakers introduced a workshop specifically dedicated to the management of emotions towards the end of the first year of the project. This session was facilitated by the project's criminologist, who has expertise in psychosocial accompaniment and emotional support. The objective of this workshop was to provide participants with practical tools and strategies to better understand and manage their emotions, particularly in stressful or conflictual contexts.

The establishment of new collaborations also marked an important step in the evolution of the project, bringing an additional dimension to the experience of the participants.



Working with a security guard

The integration of a plainclothes security officer into the project enriched the participants' experience by providing practical advice and contributing to a safe atmosphere. Presented as a volunteer to help create a more relaxed and less intimidating environment for the participants, the officer was able to engage in meaningful exchanges with them while preserving the group dynamic.

In short, the search for a balance between the integrity of the project and its evolution remains a central challenge for the stakeholders. While the adaptations and innovations were undertaken with the intention of best meeting the needs of the participants, they also required reflection on how to maintain the balance between the initial objectives of the project and the need to adapt to practical realities and feedback from participants.

trust, thanks in particular to the opening of exchanges, and made it possible to maintain a constructive group dynamic despite a reduced number of participants.

Positive points of pensions

Retreats are a key component of the project, providing unique experiences that contribute greatly to its effectiveness and impact. Here are the specific strengths identified through the testimonies of participants and stakeholders.



Active participation of speakers in retreat workshops

Faced with the challenges of a low initial referral rate, resulting in a reduction in the number of participants, the Justice Hoodistique project participants opted for an adaptation method by participating in the workshops planned for the participants. This strategy was implemented with the aim of improving group dynamics and maximizing the benefits of the workshops. Although this method exposed the stakeholders to a certain vulnerability, aligning with the experiences and challenges faced by the participants, it helped to add value to the project. With a more horizontal interaction, this approach had the effect of reducing the traditional distinction between trainers and participants, thus promoting a more egalitarian atmosphere within the group. This active participation contributed to the establishment of a relationship of increased



Living environment during retreats

The selection of remote cottages for retirees in the Hoodistic Justice project is part of an approach that recognizes that physical distance from the urban environment is necessary not only to escape daily stress, but above all to confront the systemic issues, traumas and multiple challenges that these contexts impose. This strategy goes beyond the simple search for tranquility; It represents an intentional break with a living environment where trauma and systemic constraints can prevent the healing process and personal development.

One trainer shares his perspective on this need:

We have to go far. Last weekend, not this weekend, we were in Val-Morin for a retreat. We have organized a wellness retreat, but we have to go far. No, that's essential. Like Rawdon, it was incredible. No, that's right, you have to go far, you have to get out of the city just for the energy. You can't heal in the place where you live wounds where you live a lot of things, it's impossible, but it's possible, but it's going to take longer. So on weekends you always have to go out. That's why retreats are

important to me, because even as a trainer in the work I do for [Organization Name], the goal of all this is to get out of your toxic environment and come to a place where healing is just natural. For me, that's it. I think, it's the same for Hoodstock. I see it like that. (Jael, trainer)

The choice of a cottage located far from the usual urban environment is highly appreciated. The natural setting promotes a sense of disconnection from everyday life and allows for immersion in a process of healing and reflection. Participants appreciate the change of atmosphere and the tranquility offered by these spaces, facilitating relaxation and concentration on the project:

I think the chalet was inspiring. It embodies calm, tranquility. It's a privileged place. It's not like a center that you see a lot of people passing by. The cottage, you look out, you can see... We have seen turkeys walking in families, things that... You understand... It's a setting that you're not used to seeing. In the end, sometimes there are people, it can make them remember something, it can bring them to their source. Even the loft here [in Old Montreal] is very beautiful, it's magnificent, it's silent, and it's well decorated. I think that the places to date, I don't have much to say, they were good places. (Bryan, Justice Hoodistic Project Grantee)

The quality of the facilities, cleanliness and amenities available in the chalet also contribute to the positive experience of the participants. Leisure and relaxation areas, such as playgrounds and views of nature, are particularly

appreciated by participants for their role in facilitating social interactions and creating a pleasant environment conducive to well-being:

I think that if there were no games in the chalet we wouldn't have been friends. Just as we wouldn't talk to each other after workshops and everything. Everyone would have gone to sleep or on their phones. We wouldn't be friends like that. (Stevens, beneficiary of the Justice hoodistique project)



Intergenerational

Intergenerational discussions during retirement are seen as an important strength. These exchanges not only help to forge links between participants of different generations, but also facilitate the sharing of varied perspectives and experiences. This dynamic enriches the learning and personal development process of each person, fostering mutual understanding and respect between generations.

The integration of intergenerational exchanges not only offers a diversity of experiences and perspectives, but also allows participants to benefit from role models and to understand the history and life courses of other generations. These interactions also provide participants with the opportunity to learn from those who have gone through similar or different experiences before them, thus providing a rich context for their own personal development and understanding of their place in a larger story.



Adaptability of workshops

The adjustment of the workshops according to the participants' preferences – when the trainers receive this information in advance – plays a critical role in the effectiveness of Justice Hood. This flexibility allows for discussions to be initiated on topics that resonate deeply and are relevant to participants, such as emotions, personal backgrounds, and emotional experiences. In addition, this approach is complemented by a dynamic ability to adapt during the project: when the trainers or other actors identify new needs or interests that were not anticipated at the beginning, they modify activities to better meet these emerging needs. This adaptability ensures that the workshops remain relevant and resonant for all, thus facilitating a richer process of reconstruction and personal identification. This dynamic process of adaptation helps to create a lively and responsive learning environment, where each participant can feel seen, heard and valued in their individual journey. An actor in the project discusses potential adaptations to the Kasàlà workshop:

Fabrice and Chantal (trainers) have [adapted] the content a little in relation to the participants present. Is it possible to have a theme of Kasàlà, which touches a little more on the emotional experience, the emotions, of the participants? Something that gives us access to all that portion. Yes, everything that has to do with the person, his lineage, his origins, it's very important in the process of reconstruction, but I also think that to have perhaps an exercise that deals with this theme, it would make a nice

transition in view of the second retreat which talks a little more about that. (Soraya, Speaker)

Another example is that the workshop, initially designed for the theoretical transmission of information about Black history, was adapted to make room for an open debate after perceiving the need of the participants to express themselves. This change encouraged participants to share their personal perspectives and reflect together on key figures in Black history. This flexibility has created deeper and more personal exchanges, encouraging the speakers to promote a positive and constructive approach.



In-person workshops

In-person workshops, especially those centered around self-esteem and meditation, are valued for their ability to create deeply engaging and transformative experiences. The face-to-face mode of participation in these sessions offers unique advantages, crucial for the learning and personal development process of the participants.

Being physically present with others allows for a complete immersion that can hardly be replicated in virtual or remote formats. This immersion promotes deeper concentration and more active participation, which are essential for workshops that focus on intimate and personal topics such as self-esteem. The physical presence also creates a safe space where participants can explore and express their emotions openly, without the barriers that digital interaction can impose.



Complementarity between workshops

The Hoodistic Justice project integrates various workshops, including Kasàlà, yoga and those focused on self-esteem, creating a coherent project that is well received by the participants. This multidisciplinary structure is designed to meet the varied needs of participants, promoting both physical and mental well-being.

According to feedback from participants and trainers, the articulation between these different workshops contributes positively to the overall experience. In particular, the yoga and meditation sessions, prior to the Kasàlà sessions and the self-esteem workshops, are recognized for their benefits, facilitating an ideal physical and mental preparation at the beginning of the retreat. In addition to optimizing the participants' engagement in the process of introspection and self-expression, these practices allow for deep relaxation and help establish a state of receptivity necessary for subsequent workshops.

The structured sequence of these workshops shows a thoughtful approach aimed at enriching the participants' identity-building journey. Each component of the project, by being aligned with the others, plays a critical role in holistic learning. One of the trainers discusses the complementarity between the workshops:

For me it's clear. If I understand the question correctly, it is complementarity between your

history course and the one I [...] give, which is the Kasàlà. The question is whether there is complementarity. I realize that it is interesting to emphasize this complementarity and certainly in the context of courses, of this project, that the young people also see that things are not disconnected and that indeed between these two workshops, the history part is very important in the Kasàlà, if only from the name, Who am I, where do I come from? I didn't come out of nothing, there are people who have gone before me and these people have done things. I am, basically, the result of a series of things, of events that happened before, and in particular as an Afro-descendant God knows if there is history to be told in the exercise of Kasàlà. And this is also something that I am becoming aware of now, it has never struck me like that either, now that we are exchanging like this, it seems quite obvious that the link exists between the two and that we can also benefit from highlighting it. (Etienne, trainer)

This integrated framework highlights the importance of a diversity of approaches to addressing well-being in several forms, underlining the value of complementarity between disciplines within the project.



Complementarity between workshops and psychosocial follow-ups

The synergy between the workshops and the individual follow-ups is highlighted as a strength of the project. This complementarity ensures continuity and coherence in the accompaniment of participants, allowing the speakers to integrate follow-up elements into group discussions to deepen certain topics or meet specific needs.



Testimony and commitment of the ex-inmate committee

The involvement of an Ex-Prisoner Committee brought a unique and valuable perspective to the project, allowing participants to listen to and learn from the experiences of those who have come into contact with the justice system. This collaboration was envisioned from the beginning of the project and was finally concretized in June 2023, offering participants the opportunity to hear direct testimonies and ask questions about reintegration and personal transformation after incarceration.

The presence of members of the Ex-Prisoners Committee, sharing their experiences and lessons learned from their reintegration journey, was mentioned as particularly motivating and inspiring. Their testimonies offer realistic and encouraging perspectives on the possibilities for change and the fight against obstacles.

The presence and testimonies of former detainees in the Judicial Retreats sharing personal experiences of confrontation with the judicial system and victorious struggles against injustices, such as the success of a trial against the government, offer tenuous examples of resilience and action. One of the participants confided that he was motivated by the speech made by one of the members of the Committee:

He was the one who filed a complaint with the government and he won the case and all that. There they made the call and then in relation to

his explanations, it still motivates. The motivation is there. That gives me an example. About my son. Because before, for us, if you go to file a complaint against the government, you will get nothing. But he motivated, to say that you can file a complaint... That it will work. (Moussa, beneficiary of the Hoodistic Justice project)

The participants' reaction to these testimonies underscores their power: seeing someone who has overcome similar obstacles brings the conviction that it is possible to defend one's rights and succeed despite systemic challenges. These moments of sharing convey advice or warnings about the potential dangers of certain paths. When this advice stems from the experiential experience of these people, their impact is multiplied tenfold, as mentioned by this project actor:

Meeting the person who came to talk to us about their experience personally is something that touches me enormously. I find that first of all, [for] someone, it would be easy to say: "don't do this, don't do this, here are the dangers, because I read about it in the news", but someone who has really experienced it and who is able to tell us, it's not a good task. I think it has a very important impact, and I think it's something major that has been added to pensions. (Dany, collaborator)

The participants don't just hear these stories; they see before them the living proof of the possibilities of change and healing. This personal connection forges a powerful bond, awakening personal reflection and, potentially, a desire for transformation, especially in the young participants:

For young people, I think it's important. The last Saturday we did it, the participant who was next to me said to me "Ah... I'm 24 years old, he went to prison when he was my age." He had a moment of oh... he's a young dad, he's starting to say "OK, maybe I need to change my way of life". Moments like that I find so powerful, and it's something that I can't give them, Léa [worker] can't give them. It's good to have someone like Greg [trainer] and in the [project] having ex-convicts helps. (Jael, trainer)

Project actors also reported that these testimonies led participants to be moved and touched by these sharings, illustrating the profound impact that personal stories can have.

Beyond the motivational aspect, these meetings also offer a unique perspective on the real consequences of life choices and interactions with the judicial system, thus enriching the content of the retreats. They allow for a more nuanced understanding of the social and personal issues faced by participants, reinforcing the project's goal of supporting healing and personal development through increased awareness and solidarity.

Challenges of pensions

The format and logistics of the retreats, although they are the strengths and most appreciated of the Justice hoodistic journey, have limitations. These limitations manifest themselves through time management, accessibility, food preferences and the emotional intensity of certain activities, as reported by the project's stakeholders.



Time management

Early check-out on Sunday morning is a problem for some, as is the early hour of the start of activities. These schedules can be particularly restrictive for those who are not "early risers" or who have different rhythms of life.

Some participants expressed the feeling that the duration of the retreats was insufficient to deepen learning and consolidate the bonds created. The format adopted, starting on Friday evening and ending on Sunday morning, seems to open up important discussions without leaving enough space to explore them fully.



Accessibility of the premises

A specific obstacle related to the physical accessibility of the places chosen for the activities, in particular the loft rented for the Urban retreats, was also noted. One participant expresses difficulty when faced with a long staircase that is difficult to climb, due to back problems. This situation illustrates the importance of considering all the practical aspects related to the choice of spaces, in order to ensure accessibility and comfort for all participants.



Food preferences

Feedback on meal options is mixed. Although some appreciate the diversity and quality of the meals offered, as this beneficiary of the project testifies:

There was cheese, lots of stuff, there was... Japanese noodles. That was Saturday. He had sandwiches for lunch, hot chocolate. Good chicken too. Also rice. There were lots of things. It was really good. (Ritchy, beneficiary of the Justice hoodistique project)

Others find that the choices do not correspond to their dietary habits or preferences, especially regarding a vegan menu or dietary restrictions related to religious beliefs.

Well, at first I thought that the choice of re-pas was not too nice because not everyone is vegan (Hervé, beneficiary of the Hoodistic Justice project).

Me, honestly, I don't eat vegan. So, for me, it would be putting food for people who don't eat vegan. (Jayden, beneficiary of the Hoodistic Justice project).

Indeed, it should be noted that during a retreat, the team did business with a caterer specializing in vegan food, which was not much appreciated.

It also appears that participants were not always consulted about their dietary preferences or restrictions prior to retirement, which may have led to situations where the options available did not meet all needs or tastes. It should be noted that the project team quickly adjusted and made sure to check the food preferences of the project beneficiaries.



Emotional intensity related to certain activities

The emotional depth of the activities offered in the retreats of the Hoodistic Justice project represents both a strength and a challenge. While these intensely emotional moments can facilitate meaningful awareness and personal growth, they can also be a barrier for some participants. They may be confronted with difficult emotions and memories, without always having the resources to deal with them constructively at the time of their occurrence. A trainer from the project points out the complexity of this aspect:

But there were times, I can just talk in the workshop that I did, where it went looking for something and I could see that, oh... Because really looking inwards is not easy and when you're not used to it, the emotions and memories that will arise that will shoot, it's a lot. (Jael, trainer)

This excerpt highlights the duality of activities designed to encourage introspection. Being aware of the emotional impact that these workshops could have on the beneficiaries of the project, and even on the trainers, the project team ensured that the psychosocial intervener was constantly present during the retreats in order to provide the necessary psychological support. The techniques used, such as deep meditation, sound baths or empathy exercises, have the potential to reveal deep layers of emotions and memories, which is precisely the goal of promoting healing and self-reflection. However, this same intensity can become a challenge when participants find themselves overwhelmed by these awakened emotions, especially if they are associated with trauma or

painful experiences from the past and if the space is not designed to accompany participants in the emotions they are experiencing.

Hoodistic circle

The structure of this section differs from those of the other components of the project, mainly because of the specificity of the data collected and the challenges associated with their evaluation. Unlike the other sections where data was abundant and regularly collected throughout the project, information on the hoodistic circle was less available.

This particularity can be explained by the fact that the hoodistic circles were not always completed at the time of the evaluative spaces, which were held at the end of the second retreat. Moreover, among the participants who had completed their hoodistic circle, few highlighted this experience in subsequent individual interviews. This has limited the amount and depth of data available, thus influencing the structure and content of this section. It is therefore organized in such a way as to reflect these constraints, focusing on descriptions of the circle's configurations, the challenges encountered in its implementation, and the implications of these challenges for the project.

Unlike the PMRG, the measure applicable in the hoodistic justice project is determined by the circle of justice hoodistics. The composition of

the hoodistic justice circle for the accused person and the victim is based on their preference among the following two choices:

- the family circle made up of family members, close friends, the project manager or the hoodistic justice worker and the psychotherapist;
- two Hoodstock workers working in the field, the project manager or the hoodistic justice worker as well as le.la psychotherapist. Hoodstock also plans to create a partnership with the community organization Évolu-jeunes⁶, located in Montreal North, whose mission is to prevent and solve delinquency problems and ensure the social integration of young adults in conflict with the law.

A budget is set aside to compensate the hoodist circle, especially the collaborators involved or members of the participant's social circle such as friends. This all depends on the participant's record and the people involved in the decision making of the measure.

One of the difficulties encountered with the hoodistic circle is that of encouraging participants to invite members of their family or community to participate. The majority of the participants are reluctant to do so. Some of the project's stakeholders assume that it is often due to fear of judgment or a lack of perceived support from those around them.

⁶ A community-based organization that contributes to the social integration of young adults in conflict with the law.
<https://evolujeunes.ca/>

Mediation

This section is also structured in a distinct way because of the particularities encountered during the evaluation phase, mainly due to the fact that only one mediation was carried out during the evaluation period, which significantly limits the amount of data available and its generalization.

In addition, the evaluation team chose not to interview the victim to maintain her confidentiality and to respect her experience in the mediation process. This decision also influenced the nature of the information collected, focusing more on the perspectives of the workers and less on the direct experience of the victims.

This section therefore explores the strengths of the mediation process, including the preparation and support offered to stakeholders, while recognizing the challenges inherent in mediation in contexts where power dynamics can influence the fairness of the process.

Mediation takes place only if the victim of the harm agreed to participate. With this in mind, the victim is initially approached by the Crime Victims Assistance Centre (CAVAC). If she agrees to take part in the process, she is then contacted by the Justice Hoodistic team to begin the mediation process, providing a platform for victims to express their needs and expectations, contributing to reparation and conflict resolution in a constructive and respectful manner. Mediation is an essential component of Hoodistic Justice, emphasizing the need to give victims a voice. It has strengths and faces obstacles.

Positive points of mediation



The preparation of Justice hoodistique workers

One of the strengths of the Hoodistic Justice project is the level of preparation and support offered to responders for the mediation role. Workers receive training from Équijustice, which prepares them to conduct mediations effectively and fairly. Counsellors want to have access to direct support from their trainers at Équijustice, who answer their questions and prepare them specifically for mediation. They testify to the accessibility and responsiveness of these trainers who help them to feel ready for this task.

This training, which lasts a few weeks, is intended for all members of the team, offering a solid foundation in socio-judicial mediation. In addition, the workers actively participate in weekly meetings organized by Équijustice, called "the magnificents", where best practices in mediation are shared. These sessions serve as a continuation of the initial training, allowing for a follow-up of cases, a discussion of cases, and a collective reflection on concrete situations. This format encourages the exchange and sharing of experiences between the speakers, thus strengthening their ability to effectively manage mediations. The training offered covers not only the practical and theoretical aspects of mediation, but also the overall approach of Équijustice, including their posture and philosophy in the field of restorative justice. One of the speakers mentioned the importance of this holistic training, which not only equips them for mediation, but also gives them a deep understanding of restorative justice.

Despite the complexity and potential challenges of mediation, stakeholders feel equipped to carry out these mediations, thanks to the ongoing training and support they receive.



Motivation and benefits for the victim

The motivation of victims to participate in mediation and the benefits of this process are central to Justice Hoodistic's approach. This motivation seems strongly influenced by a desire for empathy and to see the accused rehabilitated. A testimony illustrates how a victim, personally affected by the situation because of the proximity of age between the accused and his own children, expresses the wish that the accused return to the right path:

What came out at the mediation itself, on the same day, was really her desire for the accused to be taken care of and assisted in his healing process. Because what the victim was saying was that he had children who were about the age of the accused, so he just wanted him to get back on the right path. (Léa, counsellor)

This perspective highlights the desire of some victims to actively contribute to the accused's healing process. Mediation offers a restorative space where the victim has the opportunity to ask her questions directly to the accused. This direct interaction contributes to a sense of reparation and healing for the victim, allowing them to get answers and a better understanding of the circumstances surrounding the incident. Mediation creates a safe space where victims can share their experiences and impacts. Active

listening and validation of their experience by responders plays an important role in their healing process, providing them with the necessary recognition and support. In addition, unlike the traditional judicial framework, where lawyers often dominate the exchanges, mediation gives a voice to both the accused and the victim. This allows them to explore the reasons behind the act, to answer unanswered questions, and to contribute to a better mutual understanding. This process significantly helps the parties involved to move forward and, potentially, to leave the impact behind. Finally, victims have the opportunity to propose reparation measures that make sense to them. This approach ensures that their views are taken into account throughout the process, leading to a common agreement on the remedy. This collaborative process reinforces the sense of being heard and considered, which is key to the constructive resolution of the conflict.

Challenges of Mediation

However, the mediation process faces several obstacles, particularly with regard to the involvement of some key actors such as the police, who may be reluctant to participate fully in the process. In addition, the challenges related to the balance of power between the different people involved in mediation underscore the complexity of putting in place a truly fair and equitable process, especially when the participant has not committed any wrong. The neutrality essential to mediation is compromised when one of the parties has more power, as is often the case with the police. The unbalanced power dynamic can prevent a fair mediation process, as a neutral party is crucial for successful mediation.

If one party has more power than the other, this is not really fair mediation in its purest sense. Participants at the Hoodistic Justice Social Forum, which took place on 9 September 2023, expressed mixed opinions regarding mediation with the police, pointing out that the latter is often seen as the aggressor, making mediation potentially traumatic for those who sit down with their alleged aggressor. The difficulty for the police to admit fault makes the process even more complex, especially when the participants themselves may find it difficult to acknowledge their responsibility in a context where they feel unfairly accused or victims of systemic injustices. Mediation is further complicated by the presence of systemic violence, where the harms caused by the police are embedded in a broader framework of structural injustices, requiring a different approach that might involve more preparation and prior discussions. In addition, a basic principle of Hoodistic Justice is the admission of having caused harm in order to participate in the project. However, this requirement becomes problematic when individuals admit their guilt – despite their innocence – primarily to benefit from the project and expunge the offence from their criminal record.

3.3 IMPLEMENTATION: FACILITATORS AND BARRIERS

The data collected during the individual and group interviews highlighted key elements that facilitated the implementation of Justice hood, but also obstacles to it.

3.3.1 SEO

Referral for Hoodistic Justice follows a process initiated by EquiJustice receiving files directly from the Crown Attorney. This process is broken down into several key steps to ensure that eligible individuals are aware of this opportunity and can participate if they so wish.

1. The Director of Criminal and Penal Prosecutions (DPCP) sends the files to the probation officer, who assesses the participant's eligibility for the PMRG. If eligible, the file is referred to Équijustice.
2. Équijustice verifies the individual's place of residence to determine the organization assigned to this geographical area. If the individual lives in a geographic area served by Hoodstock, the file will be referred to the Hoodstock PMRG officer.
3. The Hoodstock PMRG officer regularly receives an average of four files per week, without any specific distinction in the number of files specifically involving Black people. Upon receipt of a file involving a Black person, the Hoodstock PMRG officer confirms whether or not they identify as Black and informs them of the possibility of benefiting from the Hoodistic Justice Project.
4. Then, the file is transmitted to the socio-judicial intervener of Justice Hodistique for a more in-depth follow-up, including the detailed presentation of the project.
5. Refusals to participate in the project are rare, but may occur for various reasons, such as family obligations. In these cases, the Hoodstock PMRG officer resumes follow-up to explore the circumstances of the event that led to the court case and discuss other options.
6. For individuals interested in Hoodistic Justice, an initial meeting is organized (in person or virtually) where the project is explained in detail, including the presentation of a brochure, an explanation of the process and a discussion of the circumstances that led to their participation. The potential participant is then informed that he or she will be required to follow up with a psychosocial worker and that the project is being evaluated by the IU SHERPA evaluation team.

Table 3: Overview of Facilitators and Barriers to the Implementation of Hooded Justice



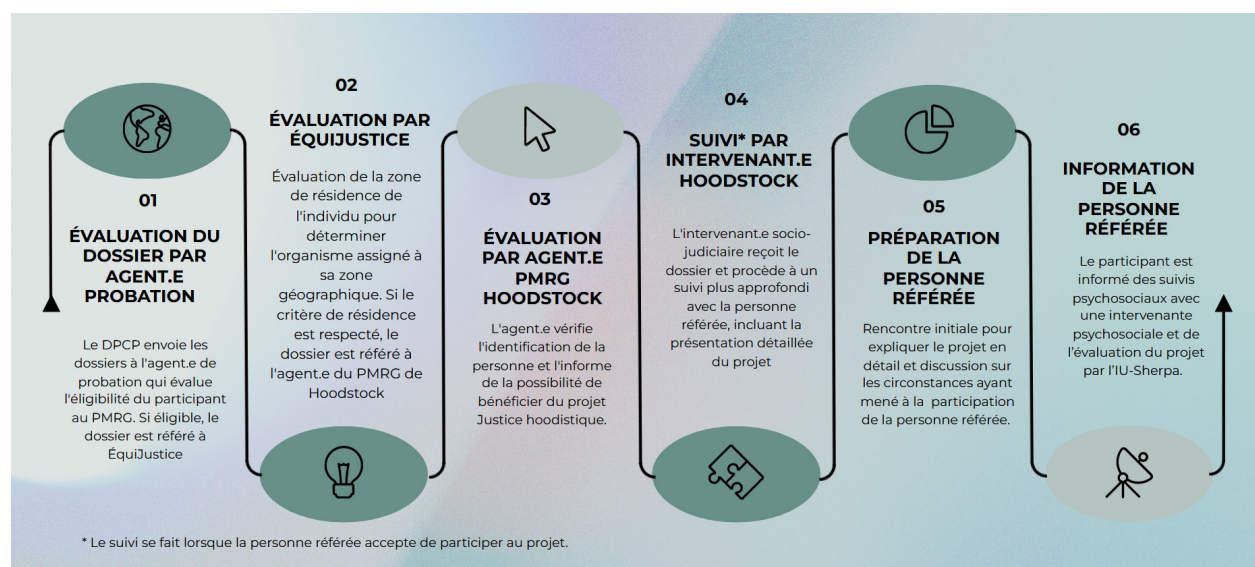
	 Facilitators	 Obstacles
Referencing	<ul style="list-style-type: none"> • Project attractiveness • Milieu by and for Black communities • Promotion of the project by the beneficiaries 	<ul style="list-style-type: none"> • Individual reluctance • Structural challenges
Collaboration	<ul style="list-style-type: none"> • Availability and investment of the speakers • Sense of belonging • Commitment to the project's values • Flexibility in collaboration modalities • Support from external actors 	<ul style="list-style-type: none"> • Lack of access to participants' data • Staff turnover
Continuous improvement	<ul style="list-style-type: none"> • Post-mortem sessions and ongoing feedback • Adaptation of methods and locations 	
Media campaign	<ul style="list-style-type: none"> • Extensive communication strategy • Funded documentary • Support from a communication agency 	
Financial precariousness		<ul style="list-style-type: none"> • The lack of stability of funding sources has a direct impact on the stability of the project
Reservations about a parallel program to the PMRG		<ul style="list-style-type: none"> • Lack of autonomy • Challenges in negotiating with the ministry

Figure 1: SEO process for Justice hoodistic



Factors facilitating SEO

The process of referral to Justice hoodistics benefited from a few facilitating elements, which were mainly limited to its attractiveness to potential participants. These elements make it possible to understand the commitment of the participants to the project.

The testimonies of the participants reveal a variety of motivations that led them to engage in Hoodistic Justice. For some, the desire to take on new challenges and try new things is paramount.

However, the main motivations turn out to be a determination to avoid a criminal record and a desire for self-improvement. Hoodistic justice is perceived, both by the participants and by the various actors of the project, as a more interesting option than a criminal record, offering an opportunity for reparation without the irreversible consequences of a conviction and the possibility of not paying a fine.

In addition, elements such as participating in a safe environment and non-judgment are cited as major attractive factors, making the project accessible and attractive to participants. The fact that Justice Hoodistique is a space "by and for blacks" is, in fact, another source of motivation for potential participants. One participant described his attraction to an environment by and for Black communities:

The fact that it's a black [...] We understand each other. We experience almost the same thing on a daily basis. Whether it's racism... we understand each other, we feel at ease to speak. There is no judgment, you understand. (Lionel, beneficiary of the Justice hoodistique project)

This characteristic responds to a deep need for belonging and multi-cultural understanding among the participants. The focus on Black history, identity, and experiences creates an environment where participants know they will feel seen, heard, and understood. This cultural and identity recognition is a powerful driver of attraction for the project, as expressed by several

participants who value the opportunity to learn more about their history, to support Black community initiatives and to find themselves in a space where their realities are central.

The beneficiaries of the Justice Hoodistique project share with those around them the positive experiences they have within the project. These shares, which act as a form of word-of-mouth promotion of the project, include testimonials about the benefits of the project such as avoiding a criminal record, learning opportunities, and participating in a safe and non-judgmental environment. The recommendation of the project by the current participants reflects its appreciation not only as a judicial alternative, but also as a space for community support, as this beneficiary of the Justice Hoodistique project mentions:

But I tell guys all the time go ahead, do this, do that, because you're going to get a lawyer, you're going to pay a lot of money... It depends on what you've done. You can do something that's really going to help you in your life, that's going to save you from things or even jail time, stuff like that. I recommended this to 3-4 guys. (Lionel, a beneficiary of the Justice Hoodistique project)

Barriers to SEO

The initial objective of the project in terms of reference was to reach between 60 and 75 beneficiaries over a period of two years, distributed as follows: 20 to 25 participants in the first phase, followed by 40 to 50 participants for the second phase. However, the actual number

of participants is well below these projections, with only 20 participants involved at the time of writing this report. The obstacles in referencing for the Hoodistic Justice project include both individual reluctance and structural problems. The testimonies reveal an underlying complexity of the referral process, affecting various aspects of the legal system and personal perceptions.

Some potential participants express **individual reluctance** to commit to the project, often due to fear of judgment or fear of being the only participant. These apprehensions may arise from concerns about personal exposure within a group of unknown people or from uncertainty about the reception of their experiences and identities within the project. Some feared a cold attitude and a bad reception. Others imagined that the retreat would take place in a place resembling a prison:

I thought it was going to be like in a huge place and then often in rooms with beds per floor. (...) Like a prison. (Kofi, a beneficiary of the Justice Hoodistique project)

Some potential beneficiaries perceived the duration of the Justice Hoodistique project as too long. This concern highlighted the importance of finding a balance between, on the one hand, the necessities imposed by the legal and judicial framework, which often dictate specific durations for the completion of certain restorative measures, and, on the other hand, the constraints and temporal availability of the participants themselves. In the legal context, the project must ensure that participants complete

the required measures within the prescribed time frame to meet the conditions of their participation. These legal requirements serve as a rigid framework that the project must comply with in order to maintain its integrity and recognition within the judicial system.

On the other hand, participants in Justice who have to honour various commitments, such as work, education and family responsibilities, may find it difficult to commit to a project that is perceived to be long-term.

One of the main **structural challenges** identified by the actors around the project is the low number of referrals of black people to the PMRG. This problem is attributed to several factors. First, the underrepresentation of Black people in referrals is seen as a manifestation of a larger systemic problem, reflecting overrepresentation in the justice system, but under-representation in restorative justice programs. One speaker underlines this contradiction:

So, you know, if we look at the fact that Black people are overrepresented and that we are in the east end of Montreal where there is a strong Black community, strong Black communities. You know, it's quite special that there aren't enough people who are integrated into programs to divert them from the justice system when they're super represented in the justice system. (Jessica, project worker)

Also, the referral of an individual to the PMRG is largely based on the decision of the supervisor. Conscious or unconscious biases can influence the underrepresentation of Black people in referrals to diversion programs. Secondly, defence lawyers⁷ can also refer to the project, but it is possible that some people lack information about Justice hoodistique or are unaware of its existence. This lack of knowledge limits the referencing opportunities. Finally, the evaluation procedure to determine eligibility for the project may also raise a problem if the questions asked of the potential participant do not allow for a fair assessment of eligibility.

Finally, the introduction of Hoodstock as a new player in the field of restorative justice represents a challenge in SEO. Indeed, despite Hoodstock's commitment and passion for addressing the specific needs of the Black community, several factors have influenced its ability to fully and effectively integrate into the existing restorative justice landscape.

For example, the recognition and credibility of an organization plays a role in the field of restorative justice, a space often marked by established partnerships and long-standing collaborations. Organizations that have been established in this field for a longer period of time enjoy increased trust and legitimacy among collaborators and judicial authorities. For Hoodstock, the challenge is twofold: not only does it have to prove its effectiveness and relevance

⁷ 88% of respondents to the profile questionnaire indicated that they had learned about the Justice Hoodistique project from their lawyer, while only 12% learned about it through a community organization (without specifying which one).

in the provision of restorative justice services, but it must also build trusting relationships with collaborators and potential referents. This has particular repercussions for the purpose of integrating minors into the Hoodistic Justice project.

3.3.2 Collaboration

In the context of the Hoodistic Justice project, collaboration refers to the interaction between various actors involved at different stages and levels of the project. These actors include members of the Justice hoodistique team, psychosocial workers, trainers, as well as all actors who participated in the conceptualization of the project and those who continue to provide external support.

Factors facilitating collaboration

Availability of speakers and investment of the project team

Accessibility to stakeholders and their responsiveness to the needs of collaborators have been identified as factors that promote effective collaboration. This availability allowed for fluid exchanges and a rapid resolution of problems, which are essential elements in the context of the implementation of the project. In addition, the team's personal and professional investment in the project, reflecting a deep adherence to the objectives and values of Justice hoodistique, stimulated a synergy between the stakeholders and collaborators, thus consolidating the foundations of the project.

delays when I had questions. For me, it's important that things can be done effectively. In my opinion, it was a plus. (Soraya, Speaker)

Sense of belonging

The analysis of the data collected from the actors revealed that the creation of a sense of belonging among the collaborators played a decisive role in the collaboration within the project. The strength of interpersonal bonds between team members, including between trainers, has facilitated a collaborative work environment, where everyone feels valued and part of a collective effort. This dynamic has not only strengthened the cohesion of the team, but has also improved the quality of the interaction and joint work between the different actors of the project. A trainer shares his experience in this regard:

We don't feel like outsiders, who have nothing to do with the project and who just come to bring their expertise. Here we meet people with whom we collaborate. We are in collaboration and we feel the preliminary work that has been done by the people who work on this [project]. There is a participation of everyone and I think it's good for everyone and the people of Justice hoodistique but also with young people. There is an encounter that I feel on a human level, we meet in our humanity. This is good for everyone, not only for young people, but for us too. So this collaboration seems to me to be very promising and well thought out, well lived. (Fabrice, trainer)

The availability of the speakers? I think everyone was very available. There were no big

Employees' adherence to the values of Justice hoodistique

The interviews highlighted the importance of the commitment of collaborators to the values of the project. This adherence to the values allowed for a shared passion for the objectives of Hoodistic Justice that served as a common driver, strengthening the links between the stakeholders and creating a motivating work atmosphere. It also fostered an emotional involvement of the collaborators that allowed for mutual understanding and dedication to the common success of the project. One of the first trainers of the project (who left the project at the beginning of its implementation phase) testifies here:

It's a project that has called me a lot. When I have it, when I heard about it the first time, it touched me a lot. I was really happy to be able to be part of it. Then it was difficult to leave. Then I grew up in the east end of the city. So these projects particularly appeal to me. (Sophie, stage actress design and initial deployment of Justice hoo-distich)

I would like to say that I even appreciated a certain flexibility. For example, when we started, there was a set schedule, if you start at this time, after so many minutes for the break and then you start again at this time, and the whole day is filled like that with strict planning. We didn't feel entirely comfortable with this framework, but very quickly it was possible to adapt it to our pace and it went smoothly because we could have expected the organizers to stick to their planning. No, that was not the case at all. On the contrary, there was a great understanding that means that we, who work a lot in the emergence and in listening to what is coming, have been able to continue to work as it suits us, and that is very much appreciated. (Fabrice, trainer)

Flexibility in collaboration modalities

The ability to adapt to the changing needs of collaborators and to various contexts was highlighted as a major asset for collaboration. This flexibility in approach and methodologies not only allowed for a better response to the project requirements, but also fostered a culture of innovation and adaptability among stakeholders and collaborators. By responding to challenges in an agile way, the team was able to maintain a high level of efficiency and responsiveness, which is essential for the successful implementation of the project, as this trainer testifies:

Support from external actors

Collaboration with external actors has been a key element in strengthening and expanding the impact of Hoodistic Justice. This co-operation has manifested itself in a variety of ways, ranging from consultation for programmatic adjustments to mobilizing support for the implementation of the project in new contexts.

A testimony illustrating the importance of this collaboration comes from the relationship established with the services of the Direction de la protection de la jeunesse (DYP) to extend the Justice hoodistique project to minors. This expansion required support and guidance in negotiations with the DYP, illustrating the crucial importance of the role of external consultants in the success of such approaches. An external collaborator, playing the role of consultant,

testified to her involvement:

Last summer, [the people of] the team had needs because they wanted to deploy the [project] in the YCJA [Youth Criminal Justice Act], so among the ministers, and they were in discussion with the youth protection department for that, and then they needed support, to validate certain information, so since that time I have been working a lot to accompany them in the negotiation with the DYP. (Marie-Claude, collaborator)

This collaboration not only navigated through administrative and legal challenges, but also enriched the project with external perspectives, ensuring that the necessary adaptations for this new target population were well-founded and effective.

In addition, the project evaluation team played a key role in supporting Justice Hodistique in the implementation of the project, including assisting in making applications to the Ministry of Justice. This support facilitated compliance with the legal and regulatory frameworks necessary for the deployment of the project, underlining the importance of the administrative and legal support of external actors for the success of the project.

These elements therefore played a key role in facilitating a fruitful collaboration between stakeholders and collaborators. Although collaboration has been a major force in the success of Justice Hoodistic, enriching the project with various skills and perspectives, the interviews still revealed some limitations.

Barriers to collaboration

Lack of access to participant data

The lack of access to the personal data of the participants was a notable obstacle from the initial phases of Justice Hoodistic. This gap limited the ability of the trainers to fully understand the needs, lived experiences and socio-cultural contexts of the individuals involved in the project. Such an understanding is essential for the development of activities and interventions appropriate to the specific needs of the participants. This lack of information therefore made it difficult to personalize the interventions for each participant, a crucial element to maximize the impact of the workshops. Without detailed data, adjusting workshops, discussions and exercises to align with the unique perspectives and experiences of participants became a daunting task. This can lead to less engaging and effective activities, not adequately meeting the expectations or needs of participants.

Divergences between the different actors of the project

Differences in perception between the different actors of Hoodistic Justice were observed, constituting a challenge for collaboration within the workshops. These differences are often due to variations in the communication of workshop objectives and expectations.

For example, one of the workshops initially designed to explore aspects such as racial identity and projections of future identity was sometimes perceived by other collaborators as focusing primarily on self-esteem. This situation

underlines the need to clearly present the objectives and contents of the workshops to ensure that all stakeholders share a uniform understanding of their scope and purpose.

Staff turnover

Employee turnover at Hoodstock has posed challenges in terms of stability and continuity of collaborations. Frequent changes in the team required constant efforts to reintegrate and update new members, influencing the fluidity of operations and the cohesion of the project team.

This difference in perspectives among members led to repeated discussions, highlighting the need to clarify objectives and methodologies in order to avoid confusion. Beyond these interactions, the Justice Hoodistique team has demonstrated significant strength, namely a great ability to adapt and continuously improve, in particular through its constant ability to react to the feedback received.

3.3.3 Continuous Improvement

Continuous improvement has been a central pillar in the development and implementation of Justice hoodistique, highlighting the importance of the evaluation and readjustment process to optimize the effectiveness of the project. Through the testimonies of speakers and trainers, it is clear that this approach is not only a formal procedure, but an integrated element of the practices adopted in the framework of the project, allowing for real-time adjustments and an agile response to challenges and opportunities.

At the heart of the continuous improvement approach adopted by Justice hoodistique are the post-mortem sessions, structured meetings involving all the speakers and trainers who participated in the retreats. These sessions are designed to evaluate lived experiences, identify successes as well as areas in need of adjustment, and plan corrective actions for future sessions. They are a crucial element of the continuous improvement process, allowing for collective reflection and a strategic readjustment of the project according to the feedback directly from its stakeholders. Principal Editions. One testimony underlines the importance of adjustments and continuous improvement through these post-mortems:

And if you look at all the post-mortems we've had, how we adapt from retirement to retirement, I think it was a very good retirement in that sense. We don't necessarily have control over whether people have language barriers or not, but we tried to accommodate them as best we could. (Soraya, speaker)

This comment illustrates the team's commitment to critically evaluate each retreat and make the necessary adjustments to improve the experience for all participants. It is important to emphasize the responsiveness of Justice Hoodistique in the face of unforeseen events. For example, just a week before the first cohort of the first cohort of retreat, a key formator withdrew unexpectedly. The team had to quickly adjust the program by replacing the workshop originally planned and hiring a new trainer to ensure the continuity and success of the retreat.

Continuous improvement at Justice Hoodist has manifested itself through various aspects, including the modification of retreat locations to better meet the needs of participants, the adjustment of teaching methodologies to facilitate a better understanding and integration of contents, as well as the evolution of interaction techniques to promote a more balanced and less hierarchical exchange between speakers and participants. These adjustments, based on feedback collected during post-mortems and regular feedback sessions, allowed the project to maintain a lively and relevant learning dynamic.

TV, in the newspapers so that people know that we exist and what we do. (Léa, speaker).

Although the immediate results of the campaign are not yet evident, the efforts are beginning to bear fruit, with an increasing number of individuals and organizations contacting the project team to obtain more information and organize presentations to raise awareness of Hoodistic Justice and restorative justice.

3.3.4 Setting up a media campaign

Faced with the challenges of visibility and referencing, Justice Hoodistique initiated in year 2 of the project an ambitious media campaign to promote the project and reach a wider audience. This communication strategy included the creation of a documentary, funded by the Canadian organization *Black Opportunity Fund*,⁸ aimed at sharing the results of the project and raising public awareness of its existence and objectives. A communications agency was hired to act as an intermediary with the media, facilitating the distribution of a press kit and the organization of radio, television and newspaper interviews. The Justice Hoodist team highlighted the potential impact of this campaign:

3.3.5 Precariousness of Funding

Insufficient and uncertain funding has forced Justice hoodistique to rethink its offer. Budget restrictions not only limited the number of activities offered, but also influenced the decision to expand the target age range to increase accessibility. These changes, while necessary to ensure the viability of the project, have altered its nature and potential impact. The request from funders such as the City of Montreal to specifically target young people under the age of 30 has reduced the project's impact. This requirement excluded some potential participants, reducing the universality and social impact of Hoodistic Justice. In addition, financial instability also has a direct impact on the stability of the project. Dependence on fluctuating and specific sources of funding creates uncertainty that can affect long-term planning and the effective allocation of resources. The need to constantly adapt programmes and objectives to donor requirements can hinder coherence

We created a press kit that we sent to different media. Then we did interviews on the radio, on

⁸ Prosperity Fund for the Advancement of Black Communities (PNAFC), a community-led Canadian charity that supports a prosperous, healthy, and prosperous Black Canada by addressing anti-Black racism. <https://fr.blackopportunityfund.ca/>

interventions and disrupt the continuity of services offered to participants.

3.3.6 Reservations about a parallel program to the PMRG

The Quebec Ministry of Justice had reservations about Justice hooding being a parallel program separate from the PMRG, which raised significant challenges for Justice, particularly in terms of continuity of services offered. This situation has necessitated a strategic reassessment of the objectives of Hoodistic Justice in order to be effectively integrated into the broader framework of the PMRG. The objective of creating a parallel program dedicated to the Black community, similar to the programs for Indigenous peoples, had to be readjusted to include in the general alternative measures available to all adult offenders. This adaptation has allowed Justice hoodistics to become one of the outreach measures in the PMRG, offering participants an option to develop social skills or raise awareness in their diversion process. This decision forced Justice hoodistique to reconsider its place within the PMRG, in order to integrate into an existing framework rather than operating in parallel.

Indeed, one of the primary objectives of Justice Hoodique was to provide a project that directly responds to the specific needs of the Black community, similar in this respect to initiatives for Indigenous communities. The closure to this idea forced the project to become one option among others within the PMRG, potentially diluting its specific cultural and social impact, as mentioned by a project worker:

So the goal [...] was that ok, we couldn't have a specific parallel program for Black people, a bit like the programs of a kind of alternative for Indigenous people, but that we be integrated into the general alternative measures program that is offered to all adult offenders. So, in the negotiations that we have, that we have had, since there was a kind of closure at this level, it is to do OK, we will be a measure in the general program of alternative measures (Jessica, intervener).

In addition, the need to integrate into the broader alternative measures introduced an additional layer of complexity, necessitating delicate negotiations to ensure that Justice Hoodistic retained its programmatic integrity while aligning with the broader objectives of the PMRG.

Secondly, the need to comply with the MJQ's directives led to major adjustments in the design of the project. The initial initiative was to incorporate activities based on the interests of the participants, such as music and graphic design. However, in order to meet the criteria of donors and fit into a framework of alternative measures for adults, the project had to be narrowed down, limiting its scope to more traditional activities. In addition, the initial vision of Justice hoodistique was that of a flexible and open project, offering an alternative to traditional judicial pathways. However, negotiations with funders and the requirements of the Criminal Code have limited this flexibility, making the project more rigid and less in line with the ideal of restorative justice envisioned by its creators.

Finally, in moving from a parallel program to an outreach measure included in the PMRG, Justice

Hoodistic faced a shift in the perception of its role and scope. This change may have influenced the way the project was received by potential participants and collaborators, possibly affecting its effectiveness and attractiveness. By being integrated into the PMRG as one measure among others, Justice Hoodistique had to adapt to the existing constraints of this project, limiting its ability to offer customized services that fully meet the needs of Black youth facing legal challenges. This integration also raised logistical and administrative challenges, requiring increased co-ordination with the PMRG structures and compliance with its procedures, which diverted valuable resources from the main objective of awareness and empowerment.

presented.

3.4.1 Socio-demographic profile of participants

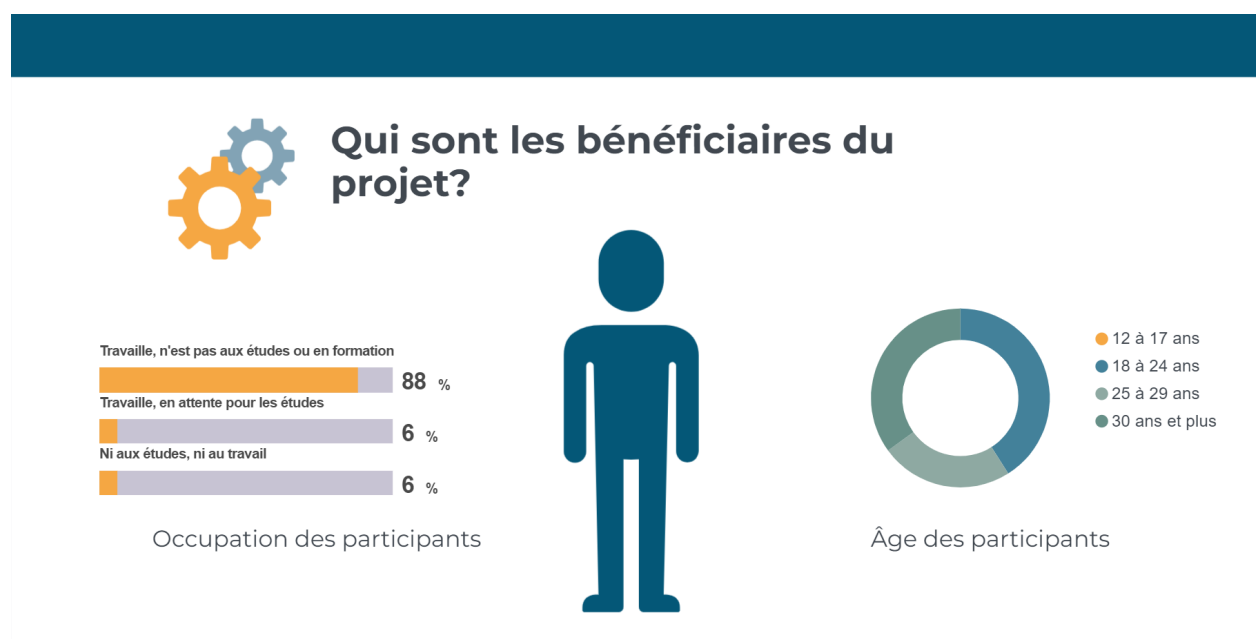
The participants in the Hoodistic Justice project are mainly men, living in or around Montreal North. This target population is characterized by a diversity of ages and life courses, but shares common experiences in a complex socio-cultural environment. The results show that 41% of participants are between 18 and 24 years old, followed by those aged 30 and over (35%) and finally those between 25 and 29 years old (24%). It should be noted that people aged 12 to 17 are part of the initial target of the project, but no participants belong to this age group.

3.4 PROFILE OF THE BENEFICIARIES OF THE JUSTICE HOODISTIQUE PROJECT

Using qualitative and quantitative data, this section explores the multiple dimensions of the lives of the participants in the Hoodistic Justice project, highlighting their sociodemographic profiles followed by a brief overview of their social life. Traumatic experiences and challenges are also presented, as well as strategies for managing emotions and well-being. The section concludes with an assessment of the protective factors.

As mentioned in section 2.1.6, among the 20 participants benefiting from the project, 17 consented to the use of their socio-demographic data from the participant profile questionnaire. As participants completed the three-stage questionnaire, some questions were longitudinal while others were asked only once. This will be specified in the legend of the tables or figures

Figure 2: Distribution of project beneficiaries by age and occupation



Migration routes

The migration pathways within the Hoodistic Justice project reveal a varied range of personal experiences, from migration in early childhood to arrival during adolescence. These international transitions involve the passage from countries of origin, such as Haiti and the Democratic Republic of Congo, to Canada, bringing with it significant challenges and periods of cultural and social adaptation.

For some, moving to Canada happened quite early in their lives and their memories of the country of origin are limited or non-existent. Their experience of migration is therefore intimately linked to their process of growth and adaptation in a new cultural context from an early age, shaping their identity in a space where the cultures of origin and host countries meet and interact with each other. Others have undertaken this journey as teenagers. Arriving in a new environment at this sensitive age presents a

unique set of challenges, including integration into the Canadian education system and navigating the complexities of building new social relationships while maintaining connections to their cultural heritage.

Stories also include migration experiences marked by temporary separation of family members, moves through different countries before arriving in Canada, and significant efforts by families to build a new life in Canada.

These migration paths, with their nuances and complexities, illustrate not only the challenges of adapting to a new society, but also the opportunities for growth, learning and creating a sense of belonging in a multicultural context.

As for migration status, responses indicate that more than one-third (35%) of respondents are Canadian by naturalization, followed by Canadian-born (29%), followed by permanent residents (18%), refugees (12%) and finally an asylum seeker (6%).

Current living situation

The current living situation of the participants is marked by a variety of family and housing configurations. At the time of the offence, five participants (29%) were living in a lone-parent family, followed by those who lived alone (24%) and those who lived with both parents (18%). Thus, 82% (15) of participants believe that their current home situation has remained similar to that at the time of the offence.

Some live with members of their extended family, as in the case of a beneficiary of the Hoodistic Justice project who resides with his grandparents in a duplex family home, evoking a sense of continuity and belonging to this family space since his adolescence:

I live with my grandparents [...] it's still in the family home. It's a family environment, I feel at home. (Naël, a beneficiary of the Justice hoodistique project)

Other participants live with their partner, establishing their own childless home at this stage, while some express their independence by living alone, either in apartments they have occupied for several years or more recently.

Housing conditions also vary, with participants living in low-rent apartments, sometimes highlighting the luck of having secured an

affordable rent in the current context of the real estate market. This diversity of life situations reflects the different life stages and personal choices of the participants, as well as the challenges and opportunities they face in their daily lives.

Professional life

Professionally, participants in the Hoodistic Justice project encompass a range of occupations and levels of training. More than eight out of ten people (88%) are workers, one person combines education and work, and one person is neither in school nor at work. Some work in sectors such as public health and construction, indicating integration into the labour market through jobs that require technical and specialized skills. One participant specifically mentioned his role as a ceramic tiler, thus emphasizing the existence of a professional qualification obtained through a Diploma of Vocational Studies (DVS) in construction.

Education

The educational background of the participants in Justice hoodistique reveals conflicted experiences with the education system. In terms of educational attainment at the time of the inclusions, seven out of ten participants (70%) had a high school education, followed by those with vocational training (18%) and finally those with CEGEP and university (12%). For some, school has been a major challenge, marked by learning difficulties, a sense of inferiority and a deep aversion to going back to school. One participant mentioned a struggle with his experience in the school environment:

Ah... school... I have always always always sucked at school. The biggest nightmare of my life, I experienced it at school. When people talk to me about going back to school, I don't understand the people who tell me... For me, school was a difficult thing to understand the subjects, especially mathematics, it took a lot of time and it destroyed me psychologically. I saw myself all the time inferior, all the time inferior! When I left school, I started to work in life, it started to weld me together a bit. (Kofi, a beneficiary of the Jus- tice hoodistique project)

He then describes the opportunity he had to discover an alternative path to personal and professional success outside the conventional school setting:

Afterwards, I went to an organization for training... I had courses on self-confidence, self-esteem, and it totally changed me... It made me see that the things that happen to me are not always that people are more... the others are more than me. So for me, school was a disaster for me. But for the others, it was something good, it gave [them] a chance and opportunity in life. But for me, it just displeased me psychologically and it showed me that what you need is not here, it's outside. (Kofi, a beneficiary of the Justice Hoodistic project)

Other participants pursued specialized training, such as DVS in construction or courses in the paramedical field, although their integration into these professional sectors was limited by systemic barriers or personal preferences. The mention of internships and early professional experience indicates an active search for guidance and practical skills.

One participant also spoke of his involvement in sport during his school career, although this passion was put aside in favour of a professional orientation in construction. These testimonies illustrate the complexity of the participants' educational and professional trajectories, marked by various aspirations, challenges and choices.

Financial situation

Some participants mentioned that they are living in a precarious situation, often inherited from the past and persisting in the present, which confronts them with difficult choices and delays in achieving their personal and professional goals. For example, some shared the consequences on their school careers:

Since I arrived here, I've been the one doing everything on my own. I had to work, then school..., then I had to work... (Lionel, a beneficiary of the Justice hoodistique project)

Kofi, for his part, regrets not having had a schooling that meets his expectations:

In the sense that I think if my father was... had tried to keep his wealth, I think I would still be in a good situation academically. It could have meant that I wouldn't have travelled too much with my mother to countries [...] to come to Canada. (Kofi, a beneficiary of the Justice hoodistique project)

3.4.2 Social life of participants

Family context

The family context of the participants in the Hoodistic Justice project presents a mosaic of dynamics, revealing varied experiences that range from family estrangement to closely woven and supportive relationships. The testimonies of participants in individual interviews offer a glimpse into the complexity of family structures and emotional ties that characterize the lives of participants.

For example, one beneficiary of the Hoodistic Justice project spoke of a distant relationship with his family, pointing to a family dispute that led to a breakdown in contact with his father and limited communication with his siblings. Despite this distinction, he affirms that he does not feel the need to renew these ties, suggesting an acceptance of this distance as a reality of his life:

My family... I can forget about it a bit, since it's... I can kind of forget that. (Thierry, a beneficiary of the Justice hoodistique project)

Role and perception within the family can also influence family interactions. For example, a beneficiary of the Hoodistic Justice project describes how, as the youngest of his siblings, he often feels neglected or not taken seriously by other members of his family:

We have a WhatsApp group and I don't check messages because since I'm the shortest they're always going to tend to see that things I've said don't make sense.

This dynamic has led him to distance himself from family debates, seeking instead to preserve his tranquillity. Nevertheless, he mentions the support of his parents, especially his mother, who encouraged him to become independent, testifying to a fundamentally positive family relationship.

Nevertheless, other participants share experiences of deep family support and unity. One participant expressed his gratitude to his parents for the man he had become, attributing his personal development to their support:

It's thanks to them [my parents] that I am who I am today. [...] It's thanks to them, if I'm that guy [who] I am today, the man I am. (Joël, a beneficiary of the Justice hoodistique project)

Similarly, a beneficiary of the Hoodistic Justice project speaks of the close proximity and absence of conflict within his extended family, illustrating an atmosphere of cohesion and good understanding that characterizes his family relationships:

yes, very close, even the 2 families in general too, like when there are parties, let's say, which concern me, the families get together without any problem. It's a good atmosphere. [...] No family conflict, for my part, as, for me, family, there is no conflict. (Naël, a beneficiary of the Justice hoodistique project)

Secondly, for many participants, siblings play a crucial role in their support network. For example, one of the participants shares the complicity and mutual admiration between him and his four brothers and sisters, emphasizing a family solidarity that even arouses the envy of his friends:

Even my friends, they're a little jealous, they're like: I wish I had a brother like you, a sister like you. (Joël, a beneficiary of the Justice (Hood)

This solidity of fraternal bonds is a pillar in their emotional and social balance. To the question asked in Step 1: "When you're not doing well, what do you do to improve

your mental health? 76% of respondents indicated that "talking to a social circle" (family, friends) helped them improve their mental health.

Finally, for some participants, family realities extend beyond national borders, introducing a different dimension to their family context. Their family context is characterized by a significant geographical dispersion of their loved ones, highlighting the challenges inherent in the physical distance between family members. Some participants, originally from Haiti, currently live in Canada while their mothers and some of their siblings still reside in Haiti. One participant experienced the death of his mother in 2018 and was unable to attend her funeral because of political instability in Haiti. One participant also spoke about his extended family in Congo, mentioning that although the majority of his family is in Congo, only two of his mother's children live there. Although living in Canada, participants maintain relationships with family members around the world. This transnational family dispersion poses unique challenges in terms of communication, mutual support and maintenance of effective ties, requiring continuous adaptation to this geographically fragmented reality.

A recurring theme mentioned by the beneficiaries. The project's potential is that of the pressure of Caring for parents and family. In some participants are in a position where they have to support their parents financially and emotionally, as Naël, a beneficiary of the Hoodistic Justice project, testifies:

It wasn't easy, especially for my mother, it had touched her a lot. So I said to myself... and I was her only child, so we were always at home. I was always with her, so I saw myself as, not in duty, but in need to comfort her also that we both felt sad, but we still had to be there to do it. (Naël, beneficiary of the Justice hoodistique project)

This situation often reverses traditional roles within the family, leading young people to take on adult responsibilities prematurely.

In addition to managing emotions and daily responsibilities, considerable pressure rests on the shoulders of some participants who find themselves the main breadwinner of their families abroad. This puts them in the role of provider, where geographic distance adds an extra layer of complexity to their support. A participant testified:

It was a little too much, as I said, because I'm the only child here on my father's side or on my mother's side. It's moving there. Haiti is not the good life, after all. They don't work, they don't do anything. The person will call you, don't want to, I'm here, I can eat when I'm hungry, but over there [...] when they tell you they're hungry, it's because they're hungry. I can't sit idly by. [...] Yes. I had to work [...]. They must be fed. Otherwise they will die. (Lionel, a

beneficiary of the Justice hoodistique project)

This poignant testimony illustrates the reality of many young people who, despite having migrated for better opportunities, remain deeply entrenched in family obligations abroad highlighting an ongoing emotional and financial burden.

Social circle

The social circle of the participants in the Hoodistic Justice project is defined by a pattern of deep, varied and, at times, complex relationships. Some participants spoke of lasting friendships that date back to their youth, emphasizing the importance of these bonds forged over the years and maintained despite personal changes and changes in the living environment. These friendships, often rooted in shared experiences during formative periods of their lives, constitute a foundation of support and continuity. In contrast, other relationships are marked by challenges, including behaviors at the margins of social norms that lead to reflections on the nature and quality of these environments. For some, the family replaces or integrates the circle of friends, illustrating a broader conception of friendship that encompasses blood ties.

I don't have any friends, [my friends] are my family. (Joël, a beneficiary of the Justice hoodistique project).

The dynamics of giving and receiving is also a recurring theme, with participants expressing increased vigilance in the face of experiences with people who base their relationships on their personal interest, which has led them to restrict

their social circle to preserve their well-being. For example, a beneficiary of the Hoodistic Justice project expresses an awareness of people seeking to benefit others, which led him to re-evaluate and restrict his social circle:

I saw that there are some who are there to take advantage of it, let's say. They're not really there when you need them, but like when they need you are there, but when it's you it's the opposite. (Lionel, a beneficiary of the Justice Hoodist project).

When asked again towards the end of the project about what helped them improve their mental health, 59% of respondents indicated that they "talked to a social circle" (family, friends), while 76% opted for this trick at the beginning of the project.

The importance of family and friends as sources of support is also highlighted. Participants report being able to rely on specific family members or partners, providing them with an emotional safety net when needed. Whether it's the father, mother, girlfriend or other close family members, these relationships offer a space of trust and comfort. Participants express a sense of gratitude for these connections, which help them get through difficult times. Romantic partners are often cited as primary sources of support, playing a significant role in managing daily challenges and providing a sense of stability and security.

3.4.3 Traumatic Experiences

Difficult life trials

Project participants shared poignant stories that highlight the significant trials of their lives. These varied and deeply personal ordeals have had a significant impact on their well-being and life trajectory.

Breakups are among the most common ordeals, but also the most devastating. As Joël (a beneficiary of the Hoodistic Justice project) puts it, a breakup can cause intense emotional distress, comparable to a great loss. " *I was disgusted, sorry for the word, but in tabarnak.* This experience highlights the emotional pain associated with ending a meaningful relationship.

The loss of loved ones, whether due to death or circumstances that separate family members, is a source of deep sadness and difficulty. One of the beneficiaries of the project – Lionel – shares the persistent pain caused by the death of his mother in Haiti, an event that " *so far it doesn't go in* ". It was one of the most difficult events for him to live through, especially since he was not able to bury his mother.

Traumatic experiences, such as foster care, were also mentioned. One of the participants described how he was separated from his family and placed in foster care, an event that marked a significant break in his life. " *I had... 15 years old, 14-15 years old or so.* (Thierry, a beneficiary of the Justice hoodistique project).

This period of his life represents a major upheaval, forcing him to navigate the child welfare system at a vulnerable age.

The loss of a driver's license was also experienced as a significant ordeal for several participants. For one of them, for example, the complications related to the suspension of his driver's license represented a period of intense stress and frustration since it cost him his job and therefore his livelihood by putting him in a situation of financial precariousness:

I had a 2-3 month suspension... I took back my license after 7 months. (Kofi, a beneficiary of the Justice hoodistique project)

This experience highlights the daily challenges and bureaucratic hurdles that can become major sources of stress and anxiety.

Experiences of racism and discrimination

The results of the questionnaire show that more than seven out of ten participants (71%) report being or having been victims of discrimination or discriminatory remarks. The⁹

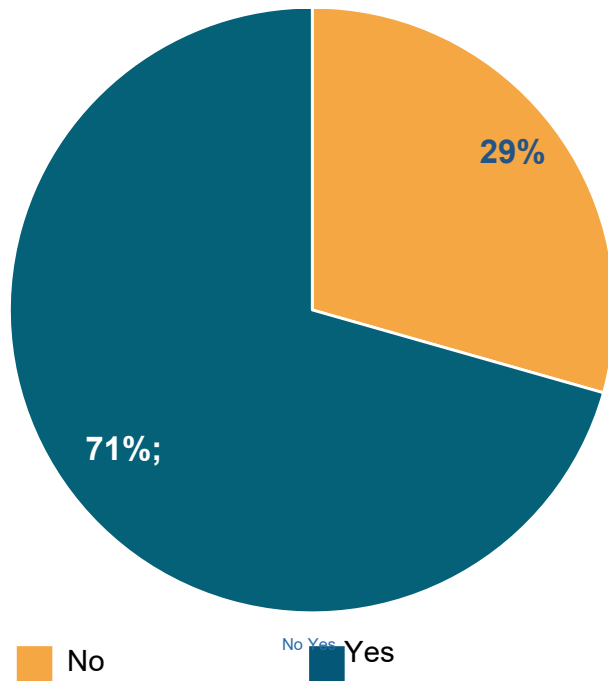
There are several reasons: skin colour (65%), gender and ethnic or national origin (12%), skin tone (co-lorism), age and criminal record

(6 %).

Participants who reported experiencing racism or discrimination in the past three years indicated that the most significant events for them were in the context of their work. In addition, 12%

⁹ Proportion of participants who responded to the question "In the past three years, have you ever experienced discrimination or discriminatory language?"

Figure 3: Proportion of participants who reported experiencing discrimination or discriminatory language



of participants who said they had been victims of discrimination or racist remarks said that it had happened in the workplace or in the neighbourhood. This reveals a reality marked by experiences of racism in their professional environment. These incidents vary in intensity and nature, but converge on a common experience of marginalization and discrimination based on race.

Some share experiences where they feel devalued and mistreated by colleagues, highlighting a form of direct racism. One participant testified to the contempt experienced by his colleagues in the workplace:

Often white people who look at you strangely, who talk to you as if you were nothing, things like that. (Thierry, a beneficiary of the Justice hoodistique project)

Many of the participants work in the construction industry, an environment they describe as predominantly white. One participant shared his awareness of racial discrimination as a component of his work environment:

Construction is racist. [...] I work in a company, I think I'm the only black one. (Lionel, a beneficiary of the Justice hoodistique project).

A participant, working with homeless people, reports racist remarks made by a homeless person. The participant shares that he did not pay attention to it:

Yes, he was a homeless person who said "ah blacks, blacks..." I didn't want to deal with him because he wasn't in his condition and everything. (Kofi, a beneficiary of the Justice hoodistique project)

Other participants evoke memories of youth when racism was not immediately obvious. It is only with hindsight and an increased awareness of social dynamics that they recognize the discriminatory nature of certain interactions. One participant testified to an experience in a customer service context where the person exhibited racist behaviour by preferring to be served by someone other than himself:

When I was younger. But it's stuff that I didn't notice. That way, it was as I got older that I told myself that [...] it wasn't targeted, how can I put it? It didn't have a big impact on me, but it's precisely, as I was saying as I grew up over time, seeing a little more how society is, I say to myself, oh, but there are gestures or things that were said that at that time, it was perhaps a little discriminatory. [...] It was mostly in customer service. Basically, I worked in the

grocery store, then I was at the service of customers rather, it was much more the elderly, or they didn't want help, but I could see that they were having difficulty, but I guess because it was me, they didn't want it. (Naël, a beneficiary of the Justice hoodistique project)

These testimonies highlight the persistence of racism in various workplaces and its impact on participants' well-being and career development.

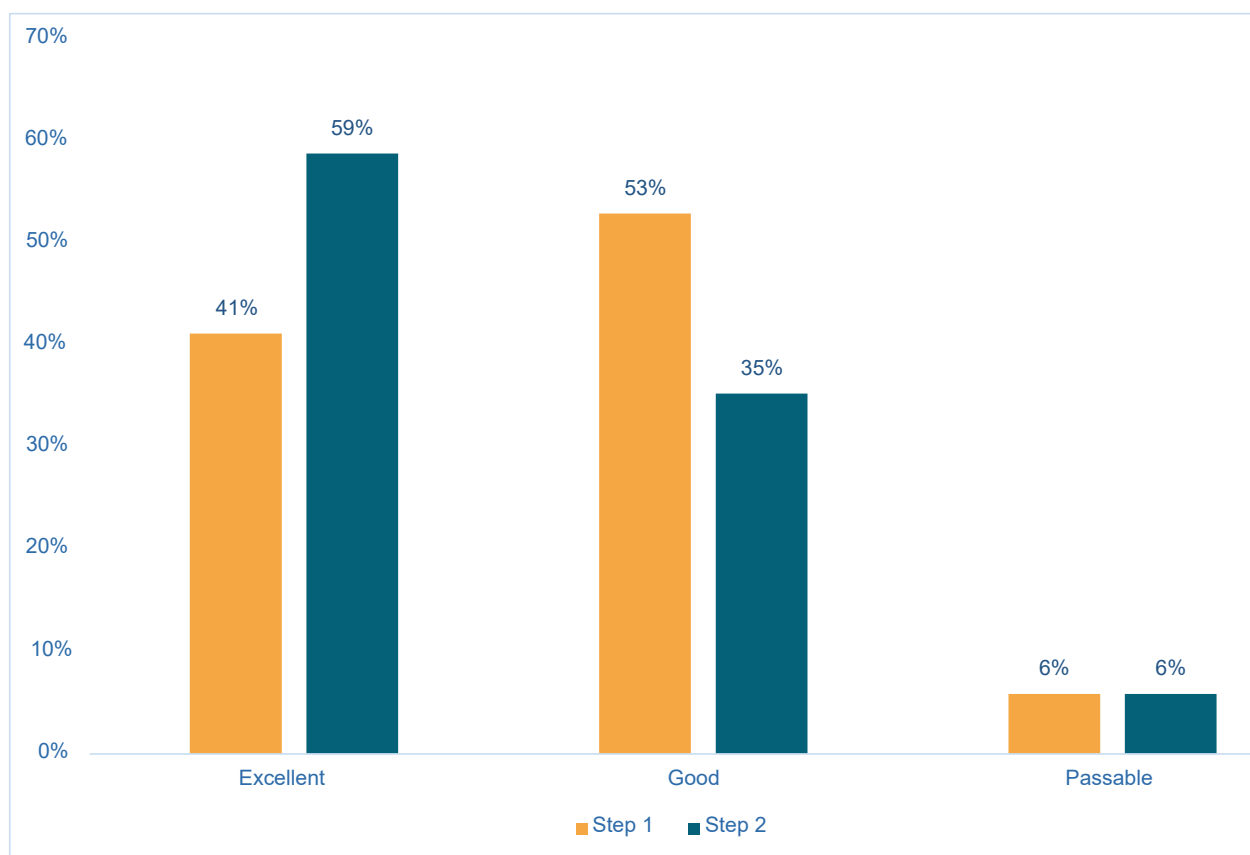
3.4.4 Emotion Management and Well-Being

Managing emotions

Faced with these difficulties, the participants developed various ways of managing their emotions. They reported deploying various strategies to manage their emotions, illustrating a range of personal methods adapted to their lived experience and environment.

Some mentioned turning to music or video games as an escape from their unpleasant emotions. These activities seem to offer a temporary respite from their daily concerns and a

Figure 4: Proportion of participants according to their perception of the state of their mental health at the beginning and end of the project¹⁰



¹⁰ Proportion of participants who responded to the longitudinal question: "In general, how would you describe your mental health?"

A form of distraction that helps manage stress or anxiety. For example, a beneficiary of the Hoodistic Justice project shared that listening to music or playing on the PS4 allows them to find something to do and get away from negative thoughts.

Others found comfort and a form of coping through body art, such as tattoos, which serve as a way to remember meaningful experiences or grief, as this participant put it:

The only way I [found to] get over my mother's death, I got tattooed. It helped me, it was like in my grieving process. Because I haven't been to the burial. I haven't gone back since. I haven't grieved yet. I haven't done anything yet. (Lionel, a beneficiary of the Justice hoodistique project)

Others resort to physical activity. Sports, especially basketball, are cited as a way to reach a different state, to free oneself from the tensions accumulated during the day and to allow oneself a moment of pleasure despite difficulties.

Secondly, isolation also emerges as a recurrent strategy, where individuals prefer to remain alone when they go through emotionally difficult periods. This allows them to avoid exposing their vulnerability or being subjected to external judgments.

Finally, some express a need for openness and communication about their experiences, mentioning that opening up about their difficulties and asking for help is necessary, despite a cultural or personal reluctance to do so. Breathing and conscious reflection are also mentioned as ways to deal with emotional discomfort, allowing for more controlled and

thoughtful regulation of emotions.

Well-being and mood

Participants shared their experiences with mood fluctuations and periods of depression, highlighting how these emotional states are part of their daily routine. In response to the longitudinal question, "In general, how would you describe your mental health?", the results show that overall participants have good to excellent mental health. In addition, over the course of the project, their mental health status has improved, especially for those who consider their health to be excellent, from 41% (7) to 59% (10). However, one beneficiary of the Justice hoodistique project (6%) considers his mental health to be fair.

In Table 4, it can be seen that between the beginning and the end of the project, participants changed their practices when it came to improving their mental health when they were not feeling well. Indeed, as the project progressed, the participants stopped using alcohol or drugs. Then, they consult a psychotherapist or a professional. the mental health instead of doing nothing as stated at the beginning of the project. It is also noted that at the beginning of the project, talking to a social circle was one of the best ways to improve mental health, but the use of this trick decreased as the project progressed. Finally, over the course of the project, there has been an increase in the proportion of participants doing an activity that makes them happy. Despite the presence of these emotional challenges, a recurring theme among the testimonies is the ability to continue to function and to cope with the

Table 4: Project Recipients' Remedies to Improve Their Mental Health

	Step 1	Step 2
Talk to a social circle (family, friends)	76 %	59 %
Do an activity that makes you heureux.se (play sports, read, art, listen to music, play video games, hang out with friends, etc.)	76 %	76 %
Eating food	12 %	24 %
Consuming alcohol	12 %	0 %
Using drugs	18 %	0 %
Using alcohol and drugs	6 %	0 %
Consult a psychotherapist or mental health professional	0 %	6 %
Nothing, let things go	29 %	12 %

their daily activities. The expression of a delicate balance between well-being and emotional difficulties is illustrated by the testimony of one participant:

I wouldn't say it's 100% correct, but it's not that bad. Sometimes I get stressed and everything, but [...] that's not going to stop me from living properly. (Thierry, a beneficiary of the Justice hoodistique project)

This narrative reveals a capacity to adapt to emotional challenges, indicating that, although participants experience moments of stress and

sadness, these feelings do not necessarily affect their ability to move forward in life.

3.4.5 Protective Factors

Positive and realistic self-perception and support from those around them were important protective factors for the participants.

Self-perception

Self-perception plays a crucial role in participants' resilience in the face of challenges. Many of them describe themselves as persistent, discreet,

balanced and peaceful, which allows them to navigate their social environment without attracting unwanted attention or conflict. They see themselves as people who strive to do their best despite the circumstances, indicating inner strength and a willingness to overcome obstacles. Others emphasize their ability to maintain a balance in their behavior and reactions, avoiding problems and confrontations by remaining neutral and measured.

Vision for the future

The participants share an optimal vision of their future, marked by varied aspirations, but centred on stability, personal and family success and the desire to achieve their dreams.

A common aspiration is the search for stability, defined as a life free of excessive stress, where basic needs such as eating and sleeping are met without difficulty, as this participant testifies:

Figure 5: Words representing participants' future goals¹¹



¹¹ Word cloud cited in the responses of project beneficiaries who answered the longitudinal question "Where do you see yourself in 5 years?"

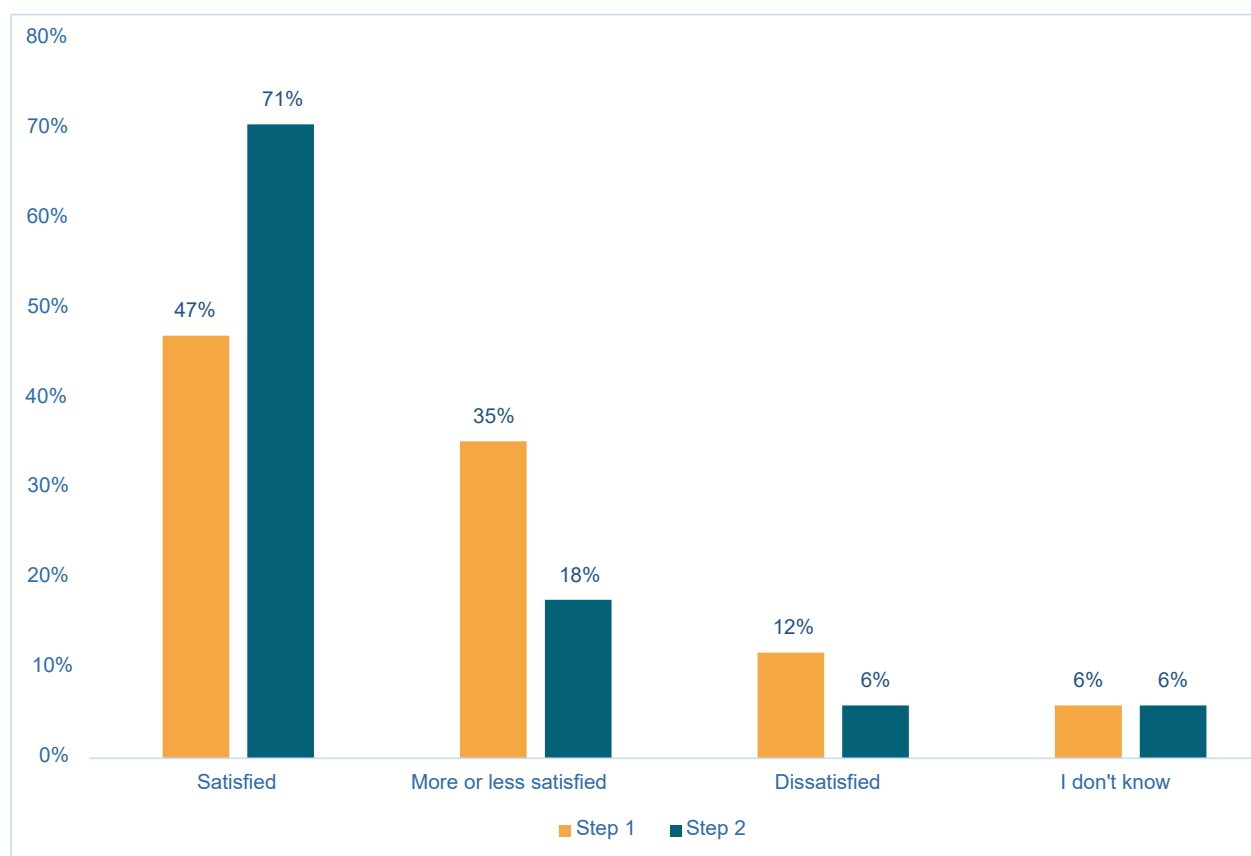
The only thing that comes to mind is... To be stable, to have a life like the world, to live normally, then away from problems and everything. [...] A life where you don't have to stress, you can eat, you can sleep properly. (Thierry, a beneficiary of the Justice hoodistique project)

Secondly, the formation of a family is also a central element of their future vision, with the desire to establish a stable and united home and to raise children in a flourishing environment. Finally, for some, the ideal future includes the opportunity to travel and explore the world as for this participant:

This vision of stability is often associated with broader aspirations for other participants, such as professional success, starting a business, and acquiring material goods such as a house. Indeed, some participants expressed a specific desire for entrepreneurship, seeing the founding of their own business as a key step towards the realization of their personal and professional ambitions. This aspiration is linked to the idea of creating something meaningful and sustainable.

I always see that I will eventually realize my dream, travel around the world, travel the world. (Lionel, a beneficiary of the Justice hoodistique project)

Figure 6: Level of satisfaction of participants with their lives ^{12 1}



¹² Responses to the longitudinal question "How would you describe your level of satisfaction with your current life?" collected from 17 project beneficiaries

The word cloud below illustrates the future goals cited by participants who responded to the question: "How would you describe your level of satisfaction with your current life?"

The participants' vision of their future reflects a mix of individual and collective desires, illustrating their commitment to pursue goals that are meaningful to themselves and their loved ones. This positive outlook could be explained, among other factors, by the fact that the participants' level of life satisfaction increased over the course of the project. Indeed, as illustrated in Figure 6 for the 17 respondents, the level of satisfaction increased from 47% (8) to 71% (12). However, 12% (2) participants were dissatisfied with their lives at the start of the project, but this proportion halved to 6% (1) of respondents over the course of the project.

3.5 PROJECT STRENGTHS

This section focuses on the main strengths identified in the framework of the Hoodistic Justice project. It highlights the aspects of the project which have been particularly effective in meeting the needs of the participants through representation, benevolence and collective involvement, flexibility and learning.

3.5.1 Representation

Representation as a strength of the project means that participants see their identities, experiences and perspectives reflected and valued through the activities, the team and the objectives of the project. This creates an inclusive and affirming environment, where participants feel seen, heard, and understood. Representation emerges as a central force of the project, emphasized by the participants as a significant and rewarding aspect of their experience. It

manifests itself in particular in an organization **by and for the black community, being in groups of the same age group**, as well as in the **presence of male intervenors**.

By and for the Black community

As mentioned above in the Strengths of SEO section, the framework "by and for" the black community is the major strength of Justice Hoodistic in all its components that has attracted participants to the project. Indeed, this framework creates a dynamic of solidarity and mutual understanding. Trainers and participants often share common experiences and challenges due to systemic racism and social marginalization. Participants echo their own experiences in each other's stories, validating their experiences and building resilience. This specificity – reinforced by the fact that the project is rooted in the Black community of Montreal North, led by Hoodstock, an organization from the same community – fosters a sense of safety and belonging, allowing participants to feel safe from systemic racism and confident that they will be treated with respect and understanding.

Because I had been given a lot of problems so I told myself that since this is a project of the black community, I will be better understood. (Bryan, a beneficiary of the Justice Hoodistic project)

These words are supported by one of the project's trainers:

And I have the impression that the fact that these are measures that are being taken by and for Black communities, led by a Black community organization, in their community in Montreal North, I think they feel safer. They are sure that they will be treated well, I think, that they will not suffer systemic racism in this process. And I think they're safe there. (Chantal, trainer)

Be in groups of the same age range

Grouping participants with peers of the same age group has proven to be a particularly beneficial strategy within the Justice Hoodistic project. Although this practice was not systematically applied to all cohorts, it appears that being surrounded by peers of the same age is considered a notable advantage by participants, who feel more comfortable and open to exchange. They appreciate being able to share not only similar experiences and perspectives, but also a way of speaking and communicating that reflects their generation.

However, a particular situation reinforced the importance of this approach: to compensate for an absence from a retreat organized for his cohort, a young 20-year-old participant participated in a workshop in Kasàlà with other older participants from another cohort. As this circumstance had singularly affected his experience, the participant expressed his reservations:

For real I don't think it would have worked because I'm 20 years old. Then you know, I was put so he was 35, 30 or 40 years old. It's blah, it's not... Like the way I talk with the guys here, I don't talk like that with a guy of 30 and

over. (Thierry, a beneficiary of the Justice hoodistique project)

This testimony illustrates the difficulty of forging such strong bonds and communicating so freely with participants of different ages. Sharing a similar 'way of speaking', characteristic of homogeneous age groups, has been shown to be important for engagement and sense of belonging. Another participant shares the sentiment of Thierry, a beneficiary of the Justice Hoodistic project:

And then I think that also it was that everyone participated because each person had something to say, in the order of their personal experience or something they saw, of someone in their close circle. So that's it, but I think that if it was really a bit like it was just me the only young person and the rest of the world in their thirties, I think it would have been like harder as Thierry [beneficiary of the Justice hoodistic project] said. I think that even if I would have done the Kasàlà with old people, oh my God, I wouldn't have liked it. Then I think I would have had the same reaction that Thierry had. That's right. (Stevens, a beneficiary of the Justice Hoodistic project)

This homogeneity of age contributes to an atmosphere of mutual understanding and facilitates more fluid interactions and enriching debates, thus strengthening the cohesion of the group and the effectiveness of the workshops.

Presence of male speakers

In addition to age, another dimension reinforces the feeling of being represented: the involvement of male speakers. Their presence creates a significant dynamic for the participants by

opening perspectives on gender dynamics and lived experiences.

This composition of staff is seen as a distinct advantage of the Hoodistic Justice project, establishing a particular connection with the participants and a deep understanding. Participants find a special resonance with stakeholders who share their gender and gendered experiences, facilitating greater openness and vulnerability. This safe space promotes sincere dialogue and mutual support. The testimonies of trainers illustrate this unique dynamic. One of them expresses this idea clearly:

But a black man will understand a black man better than a woman, it doesn't matter, black, white, whatever. For me, that's always it. Just like I know my brothers. (Jael, trainer)

This intuition of an intrinsic understanding among black men underscores the value of sharing similar experiences.

The trainer adds:

But I'm going to see things, and I can't explain in a scientific way. [...] Because even though our journey is different, I see myself in all the participants, I'm like, ah OK. They too, I have the impression that there is a kind of ah OK. So yes I find this vulnerability..., going to find that, it's not easy, but when it's present, it's special. (Jael, trainer)

This highlights everyone's ability to recognize and value moments of shared vulnerability.

3.5.2 Benevolence and collective involvement

Caring framework and involvement of the speakers.

The investment and commitment of the speakers and trainers has made it possible

Establish an authentic connection with participants that goes above and beyond their expectations. Their warm welcome and involvement during the retreats made a world of difference for the participants:

A behavior, well the welcome, how they welcomed us and as I said, they really made us feel at home. Then I felt the energy was genuine, it wasn't really in fashion, how can I put it..., like they have a leaf, then they have guidelines, and then they have to follow the guidelines. It was really as if they were really trying to find out. Then they wanted to help you with your situations, and then maybe show you from our perspective and these things. (Ritchy, a beneficiary of the Justice hoodistique project)

The ability of the speakers and trainers to put the participants at ease encouraged them to open up to the most sensitive subjects:

The speakers were patient with you too, then they made you feel in your place in the sense that they made you feel comfortable, as there were no taboo subjects let's say, he made you feel comfortable, then that's it, they made you comfortable. (Ismaël, a beneficiary of the Justice hoodistique project)

The travel of some speakers and trainers over long distances to the retreat site is perceived as an act of dedication that goes beyond the expectations of the participants:

The fact that Chantal (trainer) and I have come so far. We didn't even realize that we came from very far away, but more than one of them told us, "You're from Rimouski, what are you? It's 600 km for us." So that was rewarding for them to know that we could make such an effort for them. And so that hit me the first time. I think they are sensitive to the interest we have in them. Feeling like I'm worth it as a person. (Fabrice, trainer).

This closeness and personal involvement result in an environment where vulnerability is not only allowed, but encouraged, thus facilitating a process of healing and personal development.

Also, the non-hierarchical dynamics of the project, illustrated through the testimonies, represents an essential component of the effectiveness of his pedagogical approach. By abandoning traditional roles of authority to adopt a more horizontal and inclusive posture, the speakers facilitate a space where the distinctions between "teachers" and "learners" are blurred, promoting a more authentic and egalitarian interaction.

The speakers, by presenting themselves as individuals with their own histories and vulnerabilities, and not as infallible figures of authority, significantly reduced the barriers between them and the participants. This humanized approach, where facilitators openly share their own experiences and challenges, including their own fears and doubts, and even very personal aspects such as criminal history in their family, creates common ground and encourages participants to open up in similar ways, as this trainer testifies:

I don't know. Maybe if we had taken ourselves very seriously, if we had presented ourselves there as teachers, I think that could have been a barrier. Whereas we presented ourselves as human. And on this sheet of paper that I showed them, there is a moment when my father commits a crime. It doesn't go completely unnoticed, I didn't highlight it, but they were able to see that in my family there are criminals too. I'm a human like everyone else. Besides, I myself might have committed a crime, I don't know. (Fabrice, trainer)

The active participation of the speakers in the activities, alongside the participants, reinforces this egalitarian dynamic. By taking the initiative to fully engage in the exercises and encouraging participation by all, the speakers model engagement and vulnerability. This implication shows that the workshops are not simply teaching sessions, but shared experiences of mutual growth. One participant recounted how the speakers got involved in the activities:

I also think what helped a lot, was the fact that they explained it to us well, that's one thing, but they didn't [...] just explain it to us, they participated with us in all the activities and all the stakeholders, there wasn't one who stood aside. They always participated and also to put us at ease, sometimes they took the, how to say, the first step in an activity, the initiative to start for after the rest, it goes well. (Naël, beneficiary of the Justice hoodistique project)

By showing that the speakers remain complex human beings, with their strengths and

weaknesses, and by getting involved alongside the participants, the project effectively dispels preconceived notions of superiority or inferiority. This is illustrated by the words of a beneficiary of the Justice hoodistique project:

Because they are able to talk about their own lives, able to discuss with us, instead of ... I'll take an example... yes he told me about his life and then OK. It's like when you go to see a shrink, he listens to you, you're sitting on the sofa and then he tells you: you're done, the time is over. You don't really come to help me... I'm just paying you to listen to me, that's all. But that's not it. They were with us, they opened up and then they were ready if there was anything. (Joël, beneficiary of the Justice hoodistique project)

This egalitarian approach helps to deconstruct prejudices and stereotypes, thus fostering mutual understanding and empathy. In short, the non-hierarchical dynamic put in place by the project's stakeholders is a major force that contributes to its success. It creates a collaborative and supportive learning space where participants can explore and develop their skills and understanding of themselves and others in a respectful and inclusive setting. This approach, based on equality, participation, and shared humanity, fosters an environment where personal and collective development is not only encouraged, but also possible.

This non-hierarchical dynamic has contributed significantly to the creation of a non-judgmental space that is fundamental to the openness and vulnerability of participants. This framework allows individuals, especially those who are

accustomed to protecting themselves against prejudices and stereotypes in society, to express themselves freely and share personal experiences, sometimes for the first time. This atmosphere of mutual trust is paramount to the success of the project. The sense of familiarity between the workers and the participants creates a sense of belonging and comfort. Speakers, by sharing their own stories and showing themselves to be vulnerable, lower the barriers between themselves and the participants, facilitating an open and sincere dialogue:

There were a couple of moments of vulnerability that really touched me because vulnerability is essential to healing. But, to be vulnerable, you have to feel in a place that is safe, to feel good and often, I can speak for black men, we will never take off our armor in a society that tries to kill you or that tries to harass you. No, you must keep your armor on. So when I see a brother who is taking off his armor, I always say to myself, ah, but that's OK. (Jael, trainer)

Some participants noted changes in themselves during these opening moments:

But it just allowed me to be myself, let's say too. And that was also good, like knowing that you're surrounded by good people, it doesn't happen often in life. So that's it. Now, it allows me [...] to be a little more open, to talk about it because I'm not a guy, he's going to come see you, I'm going to talk to you about my problems. I didn't do that before, but thanks to Soraya [speaker], we're going to say I'm talking. (Lionel, beneficiary of the Justice hoodistique project) Yes. Then when I went to see in the office too, you didn't feel like "Oh you come

like..." The example that I could give a little simpler is how you know that your child has done wrong, but he knows that when his parents come home, yes they will blame him, but he will feel comfortable the same because he knows that the people who brought him to this earth, who always give love, they will be there. When I arrived there and then retired, it was like "Hi! All right? The welcome... If I had found the reception rubbish, I would have turned my back. I'm someone like that, I'm direct. But when I arrived, there was the welcome, I was like ah nice. Because often in our country, the Blacks, we have trouble with the reception. (Joël, beneficiary of the Justice Hoodistic project)

Justice hoodistic offers participants a unique space to express themselves, valuing their voices and perspectives:

They needed to express themselves, to have a platform. I believe that on this point, retirement gives this platform, and this need to express oneself, to be together between people who can understand each other without judgment. (Etienne, trainer)

The testimonies highlight the importance of feeling recognized and appreciated within the project. This recognition goes beyond mere participation in activities; It touches the very essence of each individual, strengthening their self-esteem and motivation to fully engage in the process. The speakers make the participants aware of the fact that their involvement is not a competition and that everyone has their own rhythm that must be respected:

Like the sentence he said that Léa, [intervening] also repeats a lot: There is no comparison, there is no one here who is debating with another or there is no comparison, [...] It's not a race, it's not a competition, he doesn't do better than me, I don't do better than him, that's, everyone does what they have to do. If it has to take 30 seconds, then it takes 2 minutes, but that's what it's going to take. Then in the end, everyone ends up with the same result. (Naël, beneficiary of the Justice hoodistique project)

The moral support offered by the workers and by the project itself is a fundamental pillar of the well-being of the participants. Whether it's everyday acts of kindness or moments of attentive listening, these gestures of support have a profound impact on participants, helping them feel supported, understood and appreciated.

Participant involvement and mutual support

This caring environment and the involvement of the speakers encourage the active participation of the participants, creating an environment where they feel motivated to take part in discussions and activities. Recognizing the unique value of each individual contribution, as well as ensuring that each voice is important and respected, motivates participants to be fully invested in the project. One participant expressed how this welcoming environment had eliminated his apprehensions, leading him to become actively involved in the workshops:

He [trainer] made us feel so comfortable that it gave me no choice but to participate. At first, I was like, I don't really know if I'm going to participate, well I'm going to go to go. But I don't know if I'm going to be cold, if I'm going to

be hot, I don't really know, the door to the unknown, but in reality, it's a nice gang, they made us feel comfortable, and then they made us feel comfortable, it opened a door for me, and then it made sure that I was able to participate, I don't regret it. (Jayden, Justice Hoodistic Project grantee)

This has created a dynamic where everyone's investment encourages others to do the same.

When I see everyone is concentrating, when we are working, but when people are being confined, I am concentrating too. (Joël, beneficiary of the Justice hoodistique project)

The enthusiastic participation and commitment of the participants were aspects widely noticed and praised by several speakers, underlining the vitality and receptivity of the group to the various activities:

For me, the strong points were to see the interactions between Fabrice [trainer] and the young people, as there was really a lot of respect and great reverence. I thought it was beautiful. And also to hear everyone's kasàlàs. Their creativity, their willingness to imagine things differently. And then, I also really liked their participation in the practice of yoga, especially because the majority had never done it, but they were still quite open and I liked their open-mindedness. (Léa, counsellor)

The trainers also highlighted the commitment and enthusiasm of the participants:

The participants were committed, active, cheerful, interested. They are open, available, and enthusiastic. This has an effect on the

trainers: it did me very, very good, young people who wanted to know more, who were, deep down, amazed by the discovery they made that there was a way to contribute to one's own fulfillment, to one's own development, to one's own progress with the things that were offered to them. (Fabrice, trainer)

The participants' commitment went beyond speaking, insofar as they took ownership of the workshops and their content and contributed with their personal contribution, as one trainer put it:

But just like the previous retreat, I enjoyed the participation very, very, very much. I was satisfied to the extent that people took ownership of the workshop, they didn't just come to listen, but they appropriated things. They participated in the debate. They even brought in elements that I didn't expect and at the end of the workshop when I asked, what does all this inspire us? I was very happy with the way everyone brought something. (Fabrice, trainer)

This good participation was also facilitated by the size of the group. Although previous testimonies have indicated that extremely small groups, such as those limited to a single participant, are not conducive to full involvement, other participants have expressed appreciation for the configuration of small groups:

Then it's also good that it's small groups and not like a lot of offenders then... [With a group of 20 people] not everyone is going to speak, not everyone is going to participate. (Bryan, Justice Hoodistic Project Grantee)

Finally, the creation of links between the participants, fostered by proximity in age and mutual support, was also a manifestation of their commitment to the project. Indeed, the similarity of age between the participants, in the homogeneous age groups, also played a crucial role in the establishment of links. By sharing similar life experiences and being in comparable phases of life, participants were able to relate to each other's stories, fostering a sense of belonging and mutual understanding:

Then the fact that we have people, a bit like in the same age as me, is that we're all in the same age region like I'm 22, Stevens (participant) is 24 [...] and Thierry (participant) is 20 so it's really like we're in the same age region so I think that's what helped us. How well we got along, and that's it. But I think that if we had people, not the same age as us, I think it would have been hard. It would have been much different. (Stevens, beneficiary of the Justice hoodistique project)

The demonstrated benevolence and mutual support among the participants testifies to the transformative impact of the project on the way they perceive and engage with others. The solidarity and support that naturally emerge among the participants not only strengthens their individual resilience, but also the collective strength of the group.

3.5.3 Flexibility

The flexibility was unanimously appreciated by the participants, stressing the adaptation of the project to their individual needs and preferences. This adaptability contributed to a positive and

personalized experience for each participant.

Schedule

Participants found the project schedule to be well balanced between activities and breaks, with special attention to their well-being. Testimonials indicate that the project team was attentive to the needs of the participants by offering timely breaks, among other things:

It was balanced. We had a break when it was time. They paid attention to us as I was the only participant. Yes, it was balanced. They gave the 10 minutes when it was the time needed. It's important for the mind too. (Yannick, beneficiary of the Justice hoodistique project)

The team of speakers and trainers also adjusted the activities according to the energy of the group:

They really adapt to everything. We're tired, OK we're going to meditate, we're going to take a little break, they adapt, they don't leave any stitches, really they don't neglect a stitch, there's not a stitch that is neglected. Ah OK, the guys are tired, they ordered coffee right away. I didn't even see when the coffee arrived. (Naël, beneficiary of the Justice hoodistique project)

This attention contributed to maintaining a high level of concentration and commitment throughout the sessions, even on intensive days such as those that included the Kasàla workshop. In addition, for the second retreat, meticulous planning was required to integrate the workshops into a more condensed format. However, the speakers maintained an adaptable approach, dynamically adjusting to the group's energy and

integrating the feedback of the participants to improve the experience of each participant.

Modalities of the meetings

The ability to participate in meetings via Zoom was specifically mentioned as a positive aspect, allowing participants with busy schedules to engage in the project without geographical or temporal constraints. This flexibility in how to participate has increased accessibility to the project and allowed more participants to benefit from its workshops and resources.

Flexibility of participants

Flexibility was not only a feature of the project, but also of the participants themselves. Testimonies like Julien's reveal the willingness of participants to adapt their own schedules and commitments to get the most out of the project:

Because I'm the kind of person when I do something, when I'm on it, I'm on it. Even if I don't sleep, no matter the reason, if I'm there, I'm there. I don't want to be there for nothing. Last night I also tried to go to sleep earlier (laughs), because when he told me at 6:45 a.m., I said yes? I said OK, so I'm going to go to sleep early to wake up early. Otherwise, everything is fine and honestly I have nothing more to say. I think it was a really good activity and I think it's really going to help a lot of people bring their lives back. (Julien, beneficiary of the Justice hoodistique project)

This willingness to fully commit, despite personal challenges such as sleep deprivation, reflects a high level of motivation and appreciation of the value of the project. The reciprocity of flexibility between the project and its participants created a dynamic and supportive environment, where the needs and well-being of each person were a priority.

3.6 LIMITATIONS OF THE JUSTICE HOODISTIC PROJECT

The Justice Hoodistic project, although innovative and committed, faces specific challenges related to the heterogeneity of Black communities, language barriers, information sharing, long-term support for beneficiaries, specific constraints on working with minors and the false accusation of certain beneficiaries.

These challenges underscore the complexity of responding effectively to diverse needs while navigating a complex institutional and social environment.

3.6.1 Heterogeneity of Black communities

The heterogeneity of Black communities, while representing an invaluable cultural and historical richness, poses unique challenges in the design and implementation of the Hoodistic Justice Project. As Chantal (trainer) points out, the diversity within these communities goes far beyond the simplistic distinctions often perceived by the general public or even within institutional structures:

But that's what's also difficult, is that when I compare it to Indigenous communities, it's as if you're entering an Innu community, it's an Innu community.

The black community is... there is not one Black community, there are communities. And and then people don't necessarily share values, they don't necessarily share the same values. The same vision of the world. (Chantal, for-matrix)

This testimony highlights not only the diversity of geographic and cultural origins within Black communities, but also the challenges it presents to create a project that effectively meets the needs of all its members. Differences in values and worldviews can hinder the formulation of unified objectives and the implementation of appropriate intervention strategies, as well as society's acceptance of such a project.

3.6.2 Language barriers

Language barriers can represent a limitation within Justice hoodistique, particularly affecting workshops focused on verbal self-expression, such as the writing of Kasàlà. Expressing oneself in a second or non-native language can hinder the ability of participants to fully share their thoughts, emotions and identities in an authentic and profound way. The difficulty of a participant in expressing himself in French is underlined by Dany, collaborator, who notes:

The only small problem is the language barrier, with [one of the participants]. He listened, it's just, he had difficulty answering, so he cut short his answers and interventions a lot. This situation limits not only the participant's participation, but also their contribution to the exchanges, reducing the potential impact of the workshop on their experience. (Dany, collaborator) makes it really necessary to insist that the participants write the text in the

Jael, a trainer, notes the importance of per-To ask the participants to write their Kasa-there in their native language to capture the essence and power of this in-Time:

I can say that it draws my attention to the language [in which] they feel most comfortable. (Jael, trainer)

This approach aims to encourage a more authentic and creative expression, recognizing linguistic diversity as a hindrance rather than an obstacle.

However, it is important to note that the team's ability to communicate in several languages, especially Creole, is highlighted as an important advantage, facilitating inclusive communication between participants and trainers and speakers. This linguistic diversity can, in part, circumvent this limitation and strengthen the sense of belonging, acceptance and understanding among participants, who appreciate the ease with which they can express themselves and interact within the group.

3.6.3 Information Sharing

The lack of sharing information about participants between facilitators and trainers is proving to be a challenge in the context of the Hoodistic Justice project, implying the effective preparation and adaptation of workshops by trainers. This information gap hinders the ability to create personalized and safe learning environments, which are essential for fostering the development and healing of participants. One of the trainers expressed her concerns about the limitations imposed by confidentiality:

There are all things that are, in my opinion, colonial problems, and it gets on my nerves. For example, the idea of mandatory confidentiality. The fact that we cannot, for example, create a community, it is like difficult to create a community of people who have different cohorts. What I would like is for these young people who have gone through these workshops to stay together, then to be able to form a community, then to continue to walk together, to be able to continue to be accompanied. But are we able to do that, or can't we do that, we can't say it, people don't want to know. [...] There are many issues that, it seems to me, are not totally adapted to the situation of these communities, but which are like [a] kind of copy-paste of the ways of intervening in the West, which I find not entirely appropriate, in short. (Chantal, trainer)

This trainer sees the rule of strict confidentiality as an obstacle to the creation of a supported community among the participants of the different cohorts. She wants the participants to be able to stay in touch, support each other and continue their development together. Confidentiality, while essential to protect the privacy of individuals, is seen here as a barrier to building strong community ties and sharing lived experiences that could be beneficial to the collective journey. Finally, it questions the adequacy of "imported" intervention methods or those based on Western models to respond to the specific needs of black communities. It suggests that these approaches do not sufficiently take into account the unique contexts, histories and dynamics of these communities, which can lead to less effective or inappropriate interventions.

In addition, the importance of having specific details about the participants to avoid reawakening trauma is emphasized by the actors of Justice hoodistique. Without adequate information, there is an increased risk that the proposed activities may unintentionally reactivate traumatic experiences among participants, highlighting the importance of in-depth knowledge of the target audience for each workshop. The lack of specific information on participants limits the ability of trainers to tailor their workshops to individual needs, potentially reducing the effectiveness of the intervention.

3.6.4 Long-term support

Justice hoodistique encounters a limit in the support of its participants after the conclusion of its activities. The need for long-term support emerges from a concern to ensure the lasting impact of interventions. Jael (trainer) emphasizes the vital role of mentoring based on his own experience as a mentor in a project with people from the Black community. He insists on the importance of continuing the support beyond the framework of the programme:

We need mentorship programs... It's not enough to just create a program like Justice hoodistique, you have to do the mentoring... especially after retirement. (Jael, trainer)

Joël, a beneficiary of the Hoodistic Justice project, expresses disappointment at the impossibility of continuing to participate in the workshops once the program is over:

As soon as you are no longer in the program, you can no longer come to the workshops. I would have liked to have continued to come. (Joël, beneficiary of the Justice hoodistique project)

The time limitation of interactions within the program results in an abrupt cut in support for participants. This poses a challenge to the consolidation of learning and the application of what has been learned in the daily life of the participants. The identification of this limitation highlights the need to devise strategies to extend the impact of the programme beyond its official duration. It is a recognition that the road to reintegration and reparation is long and complex, requiring continuous monitoring and presence. The proposal for continued collaboration with the Ex-Prisoners Committee is one way to maintain the link after the end of the programme.

Soraya highlights the constraints of the programme that limit the possibility of long-term follow-up, despite the evidence of the potential benefits of such support:

And indeed, in the best of all worlds, if we could possibly have several retreats, several moments to address all these things that come out during the retreats, all the challenges, all the problems. [...] We can't follow these people, unfortunately like for a year, then in a year for sure, it would be interesting and we might have time to do all this work. But given the context in which the program is taking place, I think it's important to realize our limits in this regard. (Soraya, Speaker)

The lack of long-term support poses an important limit to the overall effectiveness of Justice hoodistique. By recognizing and addressing this

gap, the program could potentially offer more comprehensive support tailored to the ongoing needs of participants, strengthening its positive impact on their lives. It is important to note that Justice hoodistique is under time constraints and is already working to provide support after the project ends. For example, the project team provides beneficiaries – at the conclusion of their participation – with comprehensive documentation, including useful resources and a book on Kasàlà.

3.6.5 Specific constraints on working with minors

The extrajudicial sanctions program, under the jurisdiction of the Ministry of Health and Social Services (MSSS), was supposed to be offered to 12-17 year olds, but Hoodstock continued discussions with the actors concerned to have the project officially approved by the MSSS for this age group. At the time of writing this evaluation report, the project has not yet integrated the minors, but an agreement has been reached (April 2024) with the MSSS to this effect.

Working with minors in the context of Hoodistic Justice has introduced a series of specific constraints, amplified by the emergence of Hoodstock as a new player in an already well-established field of restorative justice. These challenges affect several aspects, ranging from institutional recognition to the logistics of extrajudicial sanctions programs.

In the context of working with minors, the recognition of Hoodstock as a new player poses a challenge, as mentioned by this speaker:

In Montreal, for example, there are organizations which are well established as Trajet... Therefore We, as a new player, come a little changing the game, especially since we have a process which is different from what we have seen for several years. (Jessica, Counsellor)

This testimony highlights the difficulty of establishing a new initiative in an environment where other organizations have a long history and official recognition. Hoodstock's introduction of innovative practices, while essential, comes up against institutional preference for existing programmes, thus limiting opportunities for referencing and collaboration.

In addition, interviews with the project's stakeholders highlighted challenges related to the framework of extrajudicial sanctions for minors:

For young people, there are different actors. And there are actors who have a lot of power at the level of the program, extrajudicial sanctions... so it makes it a little more complex than for adults... (Clara, ac- design and initial deployment of Justice Hood)

The management of extrajudicial sanctions for minors is more complex due to the multiplicity of actors involved and the strict control exercised by entities such as the MSSS. This complexity is exacerbated by the need for specific written agreements to obtain referrals for 12 to 17 year olds, introducing additional delays and negotiations.

There were also issues in adapting the project to time and legal constraints, as mentioned by this speaker:

The young person can only make a sanction... for a maximum of six months. While for the adults, usually the PMRG, is about four months. (Jessica, Counsellor)

The legislation governing penalties for minors imposes a maximum period of six months, forcing Justice hoodistique to adapt its project to fit into this more restricted temporal framework. This limitation requires careful consideration of how to effectively condense the content of the project without diluting its impact.

The requirement to modify key components of the project, such as mediation and the introduction of the concept of restorative gestures, illustrates the adjustments needed to align justice with the requirements of the juvenile justice system. These modifications reflect a compromise between maintaining the essence of the project and respecting institutional constraints:

At the level of mediation... We can't take these files... We had to change their role [circle] a little in the sense that now we don't start from a specific sanction with the young person and the circle, it's more of a restorative gesture. (Jessica, Counsellor)

These testimonies highlight the set of unique challenges encountered in implementing Hoodistic Justice for Employers, ranging from the need to fit into a pre-existing landscape of restorative justice to the management of legal and pro- grammatic requirements specific to this population.

3.6.6 Wrongful accusation

One of the significant limitations of the Hooded Justice program is the challenge posed by the participation of people who have been wrongfully

accused. These individuals, who are exposed to the justice system not because of their actions, but because of systemic prejudices, including racial biases, find themselves in a particularly difficult situation when they participate in workshops designed for people who have committed wrongdoing and must admit their wrongdoing in order to be eligible to participate in the program.

This complex challenge is illustrated by poignant testimonies that highlight the experiences of injustice suffered by these individuals. One participant expressed a similar reflection, describing himself as a calm and innocent person, caught up in the twists and turns of the judicial system:

It's not just that, it's changed my life outside here because I'm a natural person who is calm, who puts everyone at ease... So I find that there is a part of bad work by the police and that I find that when they do their job, they must do their job very well. (Kofi, beneficiary of the Justice hoodistic project)

The account of Moussa, a beneficiary of the Hoodistic Justice project, amplifies this dimension of injustice, detailing an abusive and humiliating police intervention:

For example, in my case when a policeman comes to my house and shouts at me on my knees in my room while I'm in my underwear... When I said why they told me that I am resisting.... [I realize that] we are in people's homes, we are not in our homes... I said, it's inhumane, they left me there without a blanket. They didn't even leave me where to pee. (Moussa, beneficiary of the Justice hoodistic project)

Moussa explains the context of the police's arrival:

I called the police, because my son didn't come home, but the police didn't come... (Moussa, beneficiary of the Justice hoodistic project)

Having contacted the police out of concern for his son who had not returned, Moussa found himself faced with an unexpected and brusque response from them, rather than receiving the assistance he had hoped for.

In addition, the adequacy of the content of the workshops for those who have been unjustly accused becomes problematic. The message for those who have actually committed crimes may not be appropriate or useful for those whose experience of the justice system stems solely from discrimination or racial stereotyping, as this trainer testifies in relation to the ex-inmate testimony workshop:

You have participants in the program that, honestly, they haven't done anything wrong. They're there because they're black, and then they haven't done anything wrong. So imagine, you didn't do anything wrong and now you have to listen to someone who has done something really... and the person is saying "You have to be careful with your friends", but you haven't done anything. (Jael, trainer)

This testimony highlights the complexity of proposing uniform content to a heterogeneous group, where some participants find themselves unfairly categorized by their interaction with the justice system.

On the other hand, for participants who are wrongly accused, some workshops can reinforce a feeling of injustice and powerlessness in the face of a system that has already misjudged them. The situation raises fundamental questions

about the goals of restorative justice and its application in contexts where "accuses" do not stem from criminal acts, but from prejudice. How can the program adapt to be truly restorative for those who have been unfairly targeted?

The presence of unjustly accused participants in a reintegration and reparation programme underscores the need for a more nuanced and individualized approach. Recognizing this limitation requires thinking about how best to provide meaningful support that would take into account the complexity of participants' interactions with the justice system, without perpetuating the harms they have experienced. This reflection should guide the design of the workshops to ensure that they provide a space for healing and growth for all participants, regardless of the reason for their involvement with the justice system.

3.7 PERCEIVED CHANGES

This section will present the changes that project beneficiaries have perceived as a result of their participation. At the time of reporting these changes, the participants had completed both retreats and had had psychosocial follow-up sessions, but did not necessarily complete the entire follow-up.

3.7.1 Positive perception of psychosocial services

Prior to their participation in the project, some participants had negative perceptions of psychosocial services, seeing them as useless or ineffective. They may have thought that talking to a psychologist or counsellor was a waste of time, doubting that someone who hasn't lived their

experiences could actually understand or help them.

Because normally I'm not someone who talks. Normally I don't talk gender, I keep things to myself, but Soraya [Intervener] I talk to her, talk. [...] Because I didn't want to hear about psychologists. I was saying that there's no point in hiring a psychologist, you're going to tell your affairs to someone who won't even understand you. [...] It's a waste of time blah blah blah, the person hasn't been through everything you've been through. (Lionel, beneficiary of the project's Justice hoodistic project)

However, as the project progresses, participants begin to recognize the value of sharing their experiences and the importance of professional listening and support. They discover that talking about their problems can be liberating and beneficial for their mental and emotional health. This evolution is a testament to the project's effectiveness in creating a safe and welcoming space, where participants can explore new ways to manage their emotions and overcome their challenges.

3.7.2 Personal Development

Participants in the Hoodistic Justice project report that they have observed personal development that has manifested itself through a development of introspection, self-preservation, stronger motivation and determination, and a more judicious selection of their surroundings. First of all, several participants named a better capacity for introspection and more importance given to this skill, as a result of their participation in the Hoodistic Justice project, as in the case of this participant:

For me, it made me see that I need to spend more time with myself. Like discovering who I am, discovering more information. Yes, right. (Ritchy, beneficiary of the Justice hoodistique project)

This awareness of the importance of self-reflection has strengthened their understanding of their own needs, desires and goals. Thus, prioritizing oneself has also been a major change. The participants, who tended to devote more time to others – to their detriment – learned to value themselves. By focusing on themselves, recognizing their own needs, and prioritizing their well-being, participants chose to narrow down the scope of their surroundings by being around people who support them and contribute positively to their lives. This decision further strengthened their self-prioritization and introspection, creating a healthier environment for their personal development.

"Like it, don't want to, when you're there [retired], I took time for myself. When we do the meditation [...], the stuff with the speakers and all that... It gives you time to close your eyes, to think about those you love and then all the things that have happened in your life and those around you. It gives you time... Normally the goal of yoga or even meditation is to concentrate, not to think about things. But it makes me think about things that I should change and then allow myself to focus on myself. [...] They really make me see things as they are, especially with Soraya [counsellor]. (Lionel, beneficiary of the Justice hoodistique project)

Their time in Hoodistic Justice also influenced their determination and motivation. By having a better knowledge of themselves and by choosing

to prioritize themselves, the participants express that they have found a new vigour to pursue their ambitions and objectives. For example, a participant renewed their goal to pass their license:

Thierry (beneficiary of the Justice hoodistique project): I would say a little more serious already, then... More reflection too, let's say. New objectives... For real, I wouldn't say new goals, but I would say more... More like let's say put a little bit more seriousness into my things, which I'm going to do, stuff like that. [...] More determined kind.

Researcher: So now, for example, you're doing your license, you told me that it's a goal you've already had for a long time, but do you mean that you're more serious about this objective, for example?

Thierry, beneficiary of the Justice Hoodist project: Yes, gender.

In summary, several changes were observed by the participants and it is important to note that they are intrinsically linked and mutually reinforcing.

3.7.3 Motivation to instill in the community

This theme illustrates an awareness of the role of participants within their community. This translates into active engagement in community initiatives, ranging from volunteering to participating in support projects. The notion of righting wrongs, which is important in Hoodistic Justice, opens the door to the development of empathy and a deeper understanding of the needs of others, thus strengthening the desire of participants to contribute positively to their environment. By becoming role models for others in their community, they show that it is possible to overcome challenges and make a significant

contribution to society. This motivation that the participants try to instil in the members of their community is not limited to punctual actions, but is part of a long-term vision, testifying to a lasting commitment to the community. In doing so, participants create a lasting impact, not only on their own lives, but also on the entire community, helping to build stronger, resilient and supportive environments. This commitment is illustrated in the words of one participant:

But for sure, as I said, also help in the community, because I, like I, did work at the end to right the wrongs. I went, it's an organization that I already knew, that I grew up there anyway. It's [an organization], precisely, it's for them that I play basketball, and it's a whole community of mutual aid for young people. They have resources in place, day camps, things like that, so it helps young people a lot. It's something if I can give something to the next one, to the community to come. (Naël, beneficiary of the Justice hoodistic project)

3.7.4 Learning

Learning is a fundamental component of the project, providing participants with rich and diverse opportunities for personal development and increased understanding on various topics.

New learning

Participants say they discovered new knowledge, whether it's Black history, meditation and yoga techniques, or entrepreneurship:

Well, after that, he taught us a lot, a lot of things too. There were things I didn't know. [...] There are things we should know, there are characters like in the background, we didn't even know if they did all that. (Lionel, beneficiary of the Justice Hoodistique project)

This learning, which is highly appreciated by the participants, opens up new horizons, stimulates curiosity and encourages personal and intellectual exploration.

It was something completely new, new, it was the Kasàlà, something that I discovered, and then that made it possible to, how to put it, express oneself in another way that we already knew. And I can say that this was the activity I enjoyed the most. (Naël, beneficiary of the Justice hoodistique project)

Links between workshop content and oneself

A significant part of learning is the ability to relate the content of the workshops to one's own life and history:

The participants are starting to make connections between the learning from the workshops and their own lives: My strong point was the evening before going to the Kasàlà, the curiosity they had about what we are going to do. Then they listened to the Kasàlà on the Congo and the questions that were asked, there was a kind of intergenerational link that was being made. Then I liked the conversation with

one of the participants, where he said that he should write his father's Kasàlà because there are so many things that he doesn't know about his father that it would be a great opportunity to do it. [...] The strong point for me personally is the links that the participants have begun to make with their own lives. (Léa, counsellor)

This reflection on oneself and one's origins thus allows participants to understand their identity more deeply and to consider their place in the world in a more nuanced and assertive way.

Learning by doing

The project is distinguished by its practical approach to learning, promoting direct experience and active participation of participants:

I realize more and more that during retreats, it's cool because we allow participants to live in certain ways, in fact, to be able to rebuild themselves instead of just telling them, stating strategies or means, we make them live directly. I think that leaves a more significant imprint on them, and indeed, it's the echoes I had, following the retirement. (Soraya, Speaker)

This method allows you to experience concepts and strategies rather than just study them theoretically, leaving a lasting and significant imprint on the participants.

Be better equipped

The testimonies reveal that participants feel better equipped to address and discuss complex topics such as Black history and their own

cultural identity. Through workshops and discussions, they gain knowledge and increased confidence to exchange ideas and counter prejudices or misinformation in their daily lives, as this participant testifies:

The activity, as it has been presented in an authentic way, can now still make it possible, as it was for me, to be able, how to put it, to contradict certain elements that other people will be able to say, now that I know what the facts are. And it's not just what they say outside, because I think that if I would have ever joined the [project], I would never have known about it, honestly, because it's something that I don't think I would have gone to find out [...] for myself what happened in 1400. (Naël, beneficiary of the Justice hoodistique project)

Transposition of learning

Participants not only learned techniques such as meditation and yoga, but also incorporated them into their daily lives. This significant change demonstrates an ability to adapt new practices in a flexible and realistic way. They do not apply these techniques in a rigid or systematic way, but rather in a way that is adapted to their needs and personal routines, as mentioned by this participant when asked about the application of these techniques in his daily life:

I wouldn't say every day, but it's sure that from time to time it can happen, meditation or a little yoga, but yoga, I wouldn't say yoga basically, it's a little more about stretching because I'm someone who does sports anyway, so it's

*something that helps me. But meditation, really.
(Naël, a beneficiary of the Justice hoodistique project)*

Participants integrated the skills and knowledge acquired through Hoodistic Justice into different aspects of their lives, ranging from the usefulness of yoga-inspired stretches for their sports practice to managing stress and emotions through meditation as illustrated by these testimonies:

For example, yoga, which was added to my knowledge to manage my emotions (Kofi, a beneficiary of the Justice hoodistique project).

Researcher: Are there any new ways to manage your emotions since the [project]?

*Naël, beneficiary of the Justice hoodistique project:
There is also good, meditation. Take a moment, stop everything, meditate a little, breathe for 15-20 minutes, that's something.*

The fact that participants specifically mention meditation indicates that they recognize the value of stopping and refocusing, which is an essential skill in managing stress and emotions.

3.8 PROSPECTS FOR THE HOODISTIC JUSTICE PROJECT ACCORDING TO THE ACTORS. ICE. S

This section presents the perspectives and avenues for improvement presented by the actors during the interviews. They were grouped into three main themes: 1) improving the experience of the participants, 2) the environment and structure of the project, and 3) the sustainability and development of Hoodistic Justice.

3.8.1 Improving the Participant Experience

Consultation and feedback

The participants expressed their wish to be consulted in the implementation of the activities. This participatory approach ensures that the proposed activities truly correspond to the interests and needs of the participants. For example, the discussion around the history of blacks, and in particular the history of Haitian immigration,

shows how vital it is that the content of the programmes is meaningful and enriching for the participants. Regular consultation

can strengthen the sense of belonging

and ensure alignment of activities

with the expectations of the participants. One participant clearly expresses his wish to be

Consulted beforehand:

Joël, beneficiary of the Justice hoodistique project: We, the participants, let them ask us for example: "This week you are my two participants. Now I'm telling you, we're going to do this, that, but I'd like to have [your] opinion." An open discussion like: "What would you like to have as a debate? What is going to do more than we bring together? What is going to do you good so that it helps you in the future? What kind of conversation would you like to have? Like today, the debate we had was magnificent, it talked about Black history. We didn't know that the blacks, especially the Haitians, the 2,000 Haitians who arrived here in 1950, I never knew that... 10,000 Haitians who came in 1975 or 1976, I never knew that. Stories like that, I want to know, because we do it for black people. At least we, the Blacks, need to know what our history is. I don't want to do something that is said to go to school. Yes, I go to school, but why do I go to school? What's the point?

Researcher: If I understand correctly, you'd like them to consult you beforehand to tell you: "Here's what we're going to do. What would you like us to focus on? »

Joël, beneficiary of the Justice hoodistique project: Yes. »

Offer more emotional management tools

Some actors in Hoodistic Justice have noted the need for participants to better understand and manage their emotions, especially those stemming from the awareness of history and the injustices experienced by their community. The idea of creating spaces for discussion and reflection around these topics is valued, as it offers a way to process these emotions in a constructive way. The integration of theoretical content to explain the origin of feelings of injustice, while providing practical tools to respond to them, could enrich these spaces for discussion, thus making them more effective and therapeutic. One speaker explained the need for theoretical content to express one's feelings and emotions:

So I think that sometimes, it can also help to have tools to understand where these reactions come from and to be able to distance myself and understand that these emotions, all this rage that I feel, deep down, it doesn't belong to me. I am responding to a system. So my answer would be yes to have a space for discussion, but also to be able to put words to explain where this feeling of injustice comes from, to understand that it is the result of a system that is based on "whiteness" if I translate. Then to understand, how to try to

react to this system. So it would perhaps be a little more theoretical content and also a space for discussion. (Marie, Counsellor)

It should be noted that the project team made adjustments along the way and proposed an emotion management workshop, a workshop that deserves to be maintained in the future.

Caring, sensitive and flexible approach to the speakers

The Hoodistic Justice project facilitators emphasize the importance of taking a flexible and sensitive approach to their interactions with participants, including taking into consideration their experiences of systemic racism and discrimination.

One of the cornerstones of this approach is active listening. Stakeholders must be committed to deeply understanding the perspectives and experiences of participants, without preconceived judgments. This means taking the time to listen to the participants, validating their feelings and acknowledging the legitimacy of their experiences. This active listening helps to establish an environment of trust and mutual respect.

Some speakers also emphasize the need to adapt intervention methods to the lived experiences and specific needs of the participants. This involves a personalized approach that takes into account the different ways in which systemic racism and discrimination can affect individuals. Responders must be prepared to modify their approach according to each situation, finding creative and relevant ways to meet the needs of participants.

Since the project aims to open up to minors, some workers see the importance of preparing for this. Communication with adolescents is emphasized as an area requiring special attention. Traditional methods of communication, such as e-mail, may not be the most effective for this age group. Some of the project's stakeholders encourage the use of alternative channels that are more in line with young people's communication habits, such as social networks, instant messaging applications or even online gaming platforms.

Intergenerational Reinforcement

Some of the actors in the Hoodistic Justice project emphasized the invaluable value of building strong intergenerational connections within the community, drawing on the central role that elder figures play in Indigenous communities. This recommendation aims to integrate respected elder figures into the heart of the Black community, similar to those who provide support and guidance in Indigenous cultures. These elders, seen as parental figures and mentors, would offer ongoing support, guidance, and serve as a frame of reference for participants, thus playing a crucial role in their personal development and in the healing of the community as a whole.

The establishment of healing circles is also advocated as a means of facilitating these intergenerational connections and providing psychosocial support to participants. One trainer

testified to the absence of such support structures in Black communities, unlike Indigenous communities where elders actively help their community members navigate and overcome historical and contemporary traumas. The creation of such spaces is seen as an opportunity to change the culture within Black communities, by providing a space for reflection, support and healing, allowing young people to refer to figures of wisdom and experience in the face of the challenges they face.

I would have liked to have had, as in Indigenous communities, communities of elders. I would have liked to have had like moms, dads, elders of the community who are respectable, and who can continue to accompany these young people, who can continue to guide them, who can give them a reference. Because often these young people have been, as I was telling you, they have been parentified children sometimes. They have been banished to themselves, they have not been seen. I see, for example, in the Indigenous communities, you know, they have elders, and then they are in conscious healing processes. And I find that in black communities, there is no such thing. As if the issues of colonial traumas, intergenerational transmission, these traumas, and then everything that people have experienced in their migratory journey and all the violence they experience in the host communities, all that. People, they tried to survive dry, hot on that. But they have no theoretical cases to understand them. And they don't have psychosocial support to absorb them. They don't have a container. It's hard. Can we make a circle? Can we make healing circles, so that these children, when they are in a bad situation, can refer to something, to change the culture in our communities? (Chantal, trainer)

3.8.2 Project environment and structure

The actors suggested ways to optimize the environment and structure of the project through different aspects such as the creation of a healthy framework for the assurance of effective continuity.

Promoting a healthy environment

Some actors of the Justice Hoodist project strongly recommend prioritizing the creation of a healthier environment that is more conducive to well-being during retreats. This recommendation emphasizes the importance of challenging daily habits and addictions, such as junk food or excessive use of technology, which can prevent participants from fully focusing on their personal development and the pursuit of well-being.

It is suggested that special attention be paid to the food offered during the retreats, encouraging participants to re-evaluate their eating habits and recognize the difference between actual needs and acquired habits. For example, the ease of access to unhealthy foods such as those offered by fast food restaurants is questioned, inviting participants to consider healthier choices and reflect on their usual consumption.

In addition, it is recommended that limits be imposed on the use of technology and media during retreats, such as prohibiting the use of televisions or video games after 9 p.m. This measure is intended to encourage participants to

turn away from external distractions and focus on introspection and inner reflection. The goal is to create a space where participants can disconnect from their daily routines and engage in a process of self-discovery and healing.

The recommended approach aims to urge participants to question their habits and reflect on what they consider essential needs, by encouraging them to distinguish between what they are used to and what they really need for their well-being. By asking these questions, the organizers hope to encourage participants to adopt healthier lifestyles and invest in their personal well-being by making more conscious and thoughtful choices.

Consideration of multiple identities

Some participants in the Constitutional Justice project highlight the need for greater consideration of the complex and cultural identities of Black men, including those who are mixed-race. They stress the importance of acknowledging this reality. According to some participants and speakers, Black men do not form a homogeneous bloc and the diversity of their experiences and identities, especially for mixed-race youth, requires special attention. Young people with mixed cultural heritage may find themselves torn between different communities, not feeling fully accepted by either of them. This can lead to unique challenges in terms of belonging and identity, impacting their well-being and life decisions.

Retreats

Retreats are an essential facet of the Hoodistic Justice project, providing valuable moments of growth, reflection and community. In order to enrich and optimize the experiences offered during the retreats organized by the Justice Hoodistic project, relevant recommendations have been made directly by those who are at the heart of the project: the actors and the participants.

The participants and actors of the Justice hoodistique project strongly recommend the inclusion of outdoor activities during the retreats. These activities, ranging from nature walks to survival workshops and mindfulness sessions by a lake, are valued for their ability to enrich the retreat experience. They offer privileged moments of calm and connection with the environment, promoting relaxation and personal reflection.

Then also they should be more open for outings, because you can't just stay in the house confined. Because there are many of us who are still at home. They go to a cottage, they still stay in the house. There are people who haven't changed their habits too much [...] So I think it's also going to help me get some fresh air. Even if we can go out on our own, but an activity in a group, I think it would have been beneficial. (Lionel, beneficiary of the Justice hoodistique project)

The importance of making nature a central element of pensions is underlined. Activities that allow participants to immerse themselves in the natural setting, such as stargazing or ecology workshops, are recommended for their therapeutic and educational potential, promoting

well-being at all levels.

An extension of the duration of pensions is suggested by the actors and participants to offer a more substantial immersion time. This would allow participants to move away from their usual routine and engage more deeply in the process of self-discovery, fostering meaningful insight and reconnection with themselves and others.

Creating spaces for spontaneous interactions and personal connections

is highly recommended by the actors. ice.s of the project. Less structured moments, such as shared meals, are highlighted for their importance in strengthening bonds of trust with participants and encouraging authentic exchanges.

Yes, so it's really important to remember that we're there for the participants, so one point to improve would be that... I know that we are starting to be familiar with each other, we trainers, but maybe going more towards the participants in the moments, the dead points, instead of going more towards us, but going more towards the participants, to hear their story, to interact more with the participants, I think that could also improve their experience, to make them more comfortable so that they participate more. (Léa, counsellor)

Some participants suggested structuring cohorts with a minimum of three and a maximum of six participants. This limit

helps create an enabling environment where each person can express themselves and contribute in a meaningful way, enriching the collective experience. An optimized group size not only ensures a more intimate atmosphere, but

also contributes to a positive group dynamic, thus preventing participants from feeling isolated or excessively exposed. This framework encourages active engagement and ensures that the energy of the group supports everyone's experience. An employee testifies:

The fact that there were 2 participants, there is more energy when the group is larger but despite that they were receptive. (Dany, Some participants and actors in the project propose to separate the cohorts by age group. This suggestion is based on the idea that homogeneity of age can promote more fluid communication and mutual identification between participants. By bringing together individuals at similar life stages, one can create a space where shared experiences and common concerns are at the forefront, facilitating more natural interaction and mutual understanding. This suggestion is based on the idea that homogeneity of age can promote more fluid communication and mutual identification between participants. By bringing together individuals at similar life stages, we can create a space where the

Maybe for some people, it would have been better [to separate the groups by age group] because they might have been more "related" together, I don't know how to say that in French. (Ritchy, beneficiary of the Justice hoodistique project)

Actors of the Hoodistic Justice project stressed the importance of personalizing the workshops according to the age groups of the participants. This suggestion is based on the observation that interests and needs differ significantly between younger and older participants. For the project to be truly effective and engaging, it must be designed in such a way as to be specifically suitable for the target group.

If you have young people, do the program for young people, if you have older people, do the program for slightly older people. That way we are sure to meet everyone's needs. I think it's just that, because the majority of the workshops or exercises that are given, they're all things that there were.

(Clara Hoodistic Justice Stage Actor and Initial Deployment) The actors (and participants of the project) are able to actively encourage participation and participation of the project thematic discussions. One participant expressed that he would have liked to have seen a stronger incentive for active participation and interaction during the thematic discussions. One participant expressed that after the activities, when it came time to share reflections, few felt comfortable speaking: participation, noting that after the activities, when it came time to share reflections, few felt comfortable speaking:

I would have encouraged people to participate more because sometimes it happened that we finished doing an activity, then we ask who wants to share, and then you see, no one is comfortable saying me, me, me. So there's just, let's say, one person participating, and then we move on to the other question. Maybe just to encourage... (Ritchy, beneficiary of the Justice hoodistique project)

Continuity of Recipient Engagement

The actors of the Justice hoodistique project emphasize the crucial importance of continuity for the success and sustainability of the project. They strongly recommend the implementation of strategies to keep the participants engaged and to promote the continued development of the project over the long term.

Chantal (trainer) suggests a program spread over six months, which is the time needed to provide meaningful support to the participants, allowing them to console their learning and experience a real transformation through repetition and time. The proposal also includes a longer-term follow-up of the project's effects on participants, offering insight into these effects after the retreats end:

Yes. Ideally, if we had time, funding, I would put it on, at least, at least 6 months. We meet like two weekends... Four end of the week over 6 months at least, the time to accompany something, to consolidate something. I can see how when we're in our re-treat, we meet them for real, we see them, they see themselves in something new, but it's so ephemeral that afterwards, I don't know, what is left of them. I would like to know later, what they have left. [...] But in fact, what would I do with that time: I would create pedagogical conditions that would allow us to integrate much more what we are trying to teach so that it fits in more. [...] Well, already the repetition, already, the relational anchoring that lasts longer. Being taught for one day or being taught for five days is not the same. A meaningful link with you in a day or over 6 months is not the same. (Chantal, trainer)

3.8.3 Sustainability and development of the project

To ensure the sustainability and expansion of the Hoodistic Justice project, a multidimensional strategy is proposed by the actors. ICE.s, affecting financing, community commitment and the simplification of referencing.

Sustainability strategies

First, it is suggested that various sources of funding be explored, such as government grants, partnerships with the private sector, crowdfunding campaigns and donations from individuals. The diversification of revenue sources will contribute to the financial stability of the project.

Actors in the project propose the idea of creating a network of former participants who can act as mentors for new participants. This can not only strengthen the sense of community, but also promote enriching learning.

Finally, actors propose to establish collaborations with other non-governmental organizations, educational institutions, and private entities to broaden the scope of the project and access new resources.

Simplifying SEO

Several project stakeholders insist on simplifying the referencing process to make the project more accessible. This may include decreasing the referral steps of the participants. Others suggest spreading the word about Justice hoodistique through social media, dedicated websites and communication campaigns to inform the target audience about the existence of the project and how to participate.

4. EVALUATION TEAM DISCUSSION AND RECOMMENDATIONS

In this section, we propose a critical synthesis of the results obtained throughout the evaluation of the Justice hoodistic project, highlighting an analysis of the strengths as well as the limitations of the project, while taking into account the data collected. Based on the results, this section also offers specific recommendations to improve the project. The recommendations are designed to respond to the challenges identified and to capitalize on the successes encountered.

The testimonies of the beneficiaries reveal an increased motivation to engage in community initiatives, illustrating personal transformation into social action. By getting involved in community reparation activities and becoming role models for others, participants not only help to right past wrongs, but also prevent future conflicts within their community. This active engagement is a direct manifestation of reparation at a collective level, demonstrating that reparation transcends the individual to affect the community as a whole.

4.1 PERCEIVED CHANGES IN BENEFICIARIES AND REDRESS FOR HARM

Although the evaluation methodology of Justice hoodistique did not directly measure the impacts of the project on the beneficiaries, the qualitative interviews offered insights into the participants' perceptions of personal and social changes after their participation. These perceptions are crucial to understanding how the project facilitated the redress of wrong, a key element of the project.

The learnings acquired during the project, such as historical knowledge, meditation techniques and entrepreneurship, enrich the participants both personally and professionally. These newly developed skills improve the ability of beneficiaries to navigate their lives, increasing

their resilience and their ability to manage or avoid potentially harmful or unfair situations. These skills also support the redress of harm by enabling participants to take proactive steps to improve their own situation.

the immediate needs of the participants, but expand to form a solid basis for their continued development and positive contribution to society.

The links between perceived changes and the goal of repairing the harm are evident in the participants' stories. Personal development, community involvement and the acquisition of new skills contribute to effective redress of the wrong. These elements are not limited to meeting

The effect of the Hoodistic Justice project on reparation is therefore multidimensional, affecting both individuals and their communities. Personal changes lead to social actions that in turn strengthen community cohesion and resilience.

RECOMMENDATIONS



Promoting continuity and post-Justice support

The project can maximize continuity by ensuring that participants have access to ongoing support after the end of the project to maintain and reinforce the gains made. This could be done through the creation of support groups where alumni could continue to meet and help each other, regular follow-up sessions to discuss progress or challenges, and continued access to professional services. In the meantime, Justice Hoodistique is trying to create continuity with the beneficiary participants by providing them with complete documentation with useful resources at the end of their participation and, on the other hand, by actively working to establish partnerships with other organizations that can contribute to the maintenance and continuity of support for the beneficiaries of the project.



Reflection and feedback on the repair process

Encourage ongoing reflection on the reparation process within the program. This could include sessions where participants discuss their repair experiences, share ideas about what worked and what didn't, and receive feedback from project organizers and other participants.

4.2 COMMITMENT TO VALUES: A KEY ROLE IN THE SUCCESS OF THE PROJECT

The commitment to the values of the Justice Hoodistic project by all members of the team played a key role in its success. The alignment of values between the stakeholders, trainers and other team members fostered a cohesive and efficient work environment, which is essential to achieving the project's objectives.

The commitment of each team member to the project's values such as fairness, justice, benevolence and humanity helped to create a positive and motivating working atmosphere and increased their credibility with the participants and collaborators of the project. It has also helped to build trust and mutual respect, particularly facilitating collaboration. By sharing the same values, team members are more likely to work harmoniously towards a common goal, especially in the face of dilemmas or challenges. Seeing the workers embody these values in their daily approach encouraged a more active and sincere participation of the project beneficiaries, thus contributing to a better group dynamic and positive results. This simplified the decision-making process, allowing the team to navigate through difficulties while staying true to the project's foundational principles. Values, like a compass, have guided the team's actions and choices towards the objectives of Hoodistic Justice. The alignment with common values has also encouraged a culture of adaptability and innovation within the team. When faced with obstacles, similarly motivated team members were more likely to seek creative solutions and adapt to overcome challenges, while staying true to the essence of the project.

The team members, by adhering to the value of humanity, adopted a personalized approach in their work with the participants, responding to their specific needs, which directly contributed to the effectiveness of the project. In addition, this value led to the adoption of a non-hierarchical dynamic between the speakers, trainers and participants, which encouraged free expression and active participation in the project. The participants did not see themselves as mere beneficiaries of a service, but as key actors in the restorative justice process. This equality allowed for more authentic communication and gave the participants the confidence to share their experiences, perspectives, and ideas to improve the project. Kindness, on the other hand, was reflected in the daily interactions, where team members constantly sought to create a safe and welcoming space for all participants, thus fostering their openness and engagement in the restorative justice process. These values also made it possible to create spaces for sharing information that would strengthen the alliance and build trust among participants in team members. Finally, by placing justice and equity at the heart of their actions, the team members worked to dismantle systemic barriers and promote just alternatives to the traditional justice system, reflecting the overall objective of Hoodistic Justice.

The adherence to the core values by all members of the Justice Hoodist team ensured that the

project remains true to its mission to offer a more humane and equitable approach to justice, demonstrating the fundamental importance of aligning values in the delivery of social impact projects.

RECOMMENDATIONS



Value-Based Selection

Integrate a values assessment into the recruitment process for team members and trainers. This would ensure that newly recruited people already share the core values of the project, thus facilitating their integration and commitment.



Initial training on values

Organize workshops and training sessions dedicated to the fundamental values of the project for new team members. This would help to ensure that all members have a deep understanding of these values and how they apply in the context of the project.



Maintain and deepen commitment to values

Incorporate reflections on values into post-mortem meetings to discuss how values are currently embodied in the project and explore ways to reinforce them. This could include feedback sessions with participants at retreats where participants can share their vision for applying values in practice.

4.3 PSYCHOSOCIAL FOLLOW-UP: BETWEEN CHALLENGES AND BENEFITS

Justice hoodistic participants perceived psychosocial counselling as having a positive effect on them, helping them to change their perception of psychosocial services despite initial skepticism. The initial distrust of mental health professionals is often the result of a lack of cultural representation and understanding in traditional approaches to mental health (Carter, 1995). Thus, the presence of a Black

psychosocial worker was able to contribute to a change in the perception of psychosocial services by creating an environment where participants feel understood, respected and supported. Engaging in psychosocial follow-ups allowed participants to see their problems from another angle and to feel understood, as this follow-up was complementary to the emotional management workshops and their overall experience in the project. The importance of a non-coercive approach, focused on listening and

supporting, was emphasized, especially in the face of experiences of discrimination and systemic racism. The construction of a therapeutic alliance based on trust has been identified as conducive to the engagement of participants in the therapeutic process.

due to significant changes in their lives or professional constraints. The limited time structure of the project also posed a challenge in establishing a deep and meaningful therapeutic relationship with all participants, impeding the continuity and effectiveness of psychosocial follow-up. Difficulties in creating a space for deep expression and exploration of emotions and thoughts were noted, which limited the potential of psychosocial work.

However, challenges were encountered, notably the lack of attendance of the participants, often

RECOMMENDATIONS



Specific analysis of the causes of absence

These include, for example, logistical factors (transport, scheduling conflicts), psychological factors (anxiety, mistrust), or cultural factors (perception of psychosocial follow-up) in order to adapt psychosocial follow-up.



Recruitment and reception of psychosocial workers

Provide psychosocial workers with specific training on the challenges faced in the context of Hoodistic Justice, including strategies to manage absences and encourage engagement. Also offer them a space for support and sharing on best practices in an intercultural context (culturally sensitive approach, transcultural approach).



Supervision

Provide regular supervision and mentoring for psychosocial workers, allowing them to discuss difficult cases and obtain advice tailored to their needs (through partnerships with organizations).

RECOMMENDATIONS (CONTINUED)



Adaptation of the project

Consider adaptations to the project to better meet the needs of participants while supporting psychosocial workers.

- **First**, this could include the integration of **group therapy sessions**. According to Yalom and Leszcz (2005), group therapy creates a therapeutic environment where peer support and collective learning significantly improve the effectiveness of treatment. In addition, Landenberger and Lipsey (2005) demonstrated that group-based cognitive-behavioural interventions reduce recidivism among offenders, highlighting the effectiveness of this approach in a restorative justice context. Kennedy and Serin (2017) argue that group therapies facilitate rehabilitation by strengthening social skills and improving participants' coping strategies.

This approach not only fosters a dynamic of social support among the participants, but is also beneficial for the psychosocial workers and the organization of the project as a whole. The implementation of group therapy sessions offers a more manageable and less exhausting framework for psycho-social workers. By following several participants at the same time, the speakers can optimize their time and energy, while maintaining a high level of support. This method allows for a more balanced distribution of the workload. Organizing group sessions also helps to overcome the challenges related to the time and logistical constraints of the project. By bringing together participants for joint sessions, Justice Hoodique can offer consistent and continuous follow-up without requiring disproportioned resources.

- **Secondly**, the team can introduce **motivational interviews** with the participants, which would be a strategy to engage those who did not initially choose or are reluctant to get involved in psychosocial follow-up. According to Miller and Rollnick (2013), motivational interviewing stimulates participants' intrinsic motivation for change and personal development. These interviews

RECOMMENDATIONS (CONTINUED)

focus on exploring and resolving ambivalence, allowing participants to discover their own reasons for changing. Hettema, Steele, & Miller (2005) point out that this method is particularly effective in improving adherence to therapies and clinical outcomes in a variety of health settings, including rehabilitation of offenders. By engaging with their personal motivations and perceived barriers, participants can strengthen their commitment to their healing and growth journey.



Support for parenting and work obligations

Offer specific support to participants who have children or who have heavy professional demands, to enable them to remain engaged in the project (through partnerships with organizations).

4.4 AGE-SPECIFIC COHORT CONFIGURATION AND INTERGENERATIONAL DIALOGUE

In the Hoodistic Justice project, although the grouping of participants by age groups was not systematically applied, the occasions when this generational coherence was put in place revealed a noticeable improvement in group dynamics and a strengthening of mutual support. Indeed, on the one hand, grouping participants by similar age creates an environment where they feel understood and comfortable, sharing a common language and experiences that facilitate communication and quick connection. On the other hand, interactions between different generations offer a diversity of experiences and perspectives, enriching collective learning and interactions.

immediate connection and mutual understanding, and the promotion of intergenerational exchanges, which opens the door to learning about history and adopting role models, is fundamental to Justice hoodistique. This creates a dynamic space where participants can fully engage in their healing and self-building process, enriched by the lessons and stories of others, and where they can also envision their contribution to the collective history.

Thus, the balance between the creation of homogeneous age groups, which fosters

RECOMMENDATIONS



Systematize the grouping of beneficiaries by age group

On the basis of the positive observations related to the grouping of participants by similar age groups in Hoodistic Justice, it is strongly recommended that this approach be systematized for future cohorts. The formation of age-homogeneous groups demonstrated a significant improvement in group dynamics, facilitating more fluid communication, a stronger sense of belonging, and increased mutual support. These elements are essential to create a safe space where participants feel truly understood and comfortable sharing their experiences and working on their personal and collective development.



Maintaining intergenerational dialogues

At the same time, it is important to preserve and encourage intergenerational dialogues within the project, albeit in a more informal way. Interactions with team members, who may represent different generations, are a valuable source of learning and role models for participants. These exchanges enrich the participants' experience by offering them diverse perspectives, practical advice and enriching life lessons.

REFERENCING: A STRUCTURAL PROBLEM

The Justice Hoodistique project faced significant challenges in referencing participants, due to individual reluctance and structural problems. Despite an ambitious initial target in terms of the number of beneficiaries, the current results show that the project has attracted fewer participants than expected, mainly due to misperceptions and systemic barriers.

The underrepresentation of Black people in PMRG referrals reflects deep systemic issues.

The prosecutor's decision-making power, gaps in defence lawyers' awareness of the project, and evaluation problems for eligibility for the program contribute to these difficulties. Stakeholders highlighted the contradiction between the overrepresentation of Black people in the justice system and their underrepresentation in diversion programs.

According to the Department of Justice Canada, 2023, statistics on the judicial treatment of Black people in Canada highlight a deep problem of systemic racism within the justice system.

Despite making up only 3% of the Canadian population, Black people are overrepresented among accused, accounting for 6% of all cases in 2015-16, double their proportion in the general population. Again, according to the Department of Justice Canada (2023), this overrepresentation is accompanied by notable disparities in judicial treatment, revealing a harsher judicial process for Black accused compared to their white counterparts. Black accused were 24% less likely to be convicted, which may reflect a tendency to charge them on less solid grounds. Paradoxically, when convicted, Black defendants were 24% more likely to receive a prison sentence, indicating an inclination towards harsher punishments. They were also 9% less likely to receive a conditional sentence and 46% less likely to be fined, indicating a reluctance to apply less restrictive measures. Even more alarmingly, Black defendants were 36% more likely to receive a long-term prison sentence (two years or more), highlighting an increased severity in the sentences awarded.

The underrepresentation of Black people in restorative justice programs such as Justice hoodistique, despite their overrepresentation in the justice system, reflects another aspect of this systemic problem. She says that, despite an increased presence in the criminal justice system, Black people do not benefit proportionately from alternative programs that offer pathways to rehabilitation and reparation, often due to discretionary decisions and lack of information among legal professionals.

This issue of systemic racism underscores the need for concrete measures to ensure equitable and just treatment of all communities within the Canadian justice system, by reducing racial disparities and improving access to diversion and restorative justice programs for Black people.

These statistics highlight a worrying duality: despite a lower probability of conviction, Black people face greater severity in judicial sanctions when they are convicted. This situation suggests the existence of conscious or unconscious biases within the judicial system, which influence not only sentencing decisions, but also the nature of sentences imposed.

RECOMMENDATIONS

● ***Transforming Justice Hoodistique into a parallel program to the PMRG***



In the face of these challenges, a key recommendation would be to transform Justice Hoodistique into a stand-alone programme, separate from the PMRG. This empowerment would allow several advantages in addition to circumventing the many obstacles related to the fact that Justice hoodistique is an awareness measure within the PMRG.

By becoming an independent program, Justice Hoodistique could benefit from increased visibility, facilitating outreach work among prosecutors and defense lawyers. In addition, autonomy would allow for the adoption of more adaptive and inclusive referencing criteria, reducing current systemic barriers and facilitating innovation in the design and implementation of the programme, allowing for a more flexible and targeted response to the needs of participants.

In conclusion, faced with the challenges of SEO, it is imperative to rethink the structure and positioning of Justice hoodistique. Transforming Hoodistic Justice into a stand-alone program not only addresses the immediate barriers to referral, but also lays the groundwork for more effective and equitable intervention in restorative justice for Black communities.

5. CONCLUSION

Through the evaluation of the Justice Hoodist project, it is clear that this initiative has made a significant contribution to the field of restorative justice, particularly within the black community in certain neighbourhoods¹

of Montreal. However, several challenges were identified, requiring special attention to maximize the effectiveness and impact of the project.

The strength of the project lies in its deep commitment to adopting a human and empathetic approach, centred on the values of humanity, justice, equity and benevolence. This approach not only facilitated positive dynamics within the groups, but also allowed the beneficiaries of the project to reconsider their perception of psychosocial services.

Nevertheless, the project encountered notable obstacles in terms of referencing and long-term support, highlighting the need for structural

reform. Systemic racism, manifested by the overrepresentation of Black people in the justice system and their underrepresentation in alternative programs, underscores a profound challenge that requires focused action.

¹ Ahuntsic-Cartierville, Montreal-North, St-Léonard and St-Michel.

Based on the findings and lessons learned from the implementation of the Justice Hoodistic project, several perspectives are emerging for the future:



Project empowerment



The transition to an independent programme should be considered to overcome the structural and systemic barriers encountered, allowing for greater flexibility in referencing and easier adaptation to the needs of participants.



Addressing systemic racism

Strengthen efforts to combat systemic racism within the judicial system, in particular through awareness-raising and training of stakeholders. ICE.s, to ensure equitable representation of Black people in restorative justice programs.



Community Engagement and Partnerships

Continue and intensify the dialogue with local communities and collaborators to improve the visibility of the project and facilitate referral. Community involvement is essential for its continued success.

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7. APPENDICES

7.1 APPENDIX 1: STAKEHOLDER FOCUS GROUP GRID. E.S

Introduction

Hello everyone and thank you for being present at this evaluation activity.

Before we begin, I would like to make sure that everyone has taken the time to read the information and consent form. Do you have any questions?

As a reminder, Hoodstock is engaged in an evaluation process of its Alternative and Restorative Justice project by and for Black communities for adults and adolescents (Hoodistic Justice Project). The objective is to assess the implementation of the project and the degree to which the expected results have been achieved.

Our role, as an evaluation team, is to evaluate the project, the implementation and the project process, what works, what works less well in order to learn and better understand and support the development of the project.

That's why today, you are invited to this discussion group. Indeed, we would like to better understand your perception of how the project works and its different components.

I would like to remind you that the whole process is confidential. The transcript of your interview will be anonymized and no data will be linked directly to you. In addition, the members of the evaluation team undertake not to disclose your answers to anyone.

I also remind you that it is possible, at any time, to refuse to answer a question that bothers you or even to end the meeting. You can also decide to withdraw permanently from the assessment process at any time.

Block I: Understanding the project

1. How would you describe this project to someone who has never heard of it?
 - a. What do you think the objectives of the project are?
 - b. What are the main components of this project, in your opinion?
 - c. What mechanisms do you think are responsible for the desired changes?

2. Can you describe the principles and values of the project?
 - a. Do you adhere to these principles and values?
3. What do you think about inter-organizational and interprofessional collaboration in the project process?
 - a. Are there any collaborations that could have been relevant that did not occur?

Block II: needs and developments of young people

4. Can you tell me about the evolution you have observed in terms of the well-being of the participants?
5. What is your impression of the general involvement of retreat participants?
 - a. How would you describe their motivation?
 - b. Details if necessary: Has it evolved, varied, etc.?
6. What do you think is the most motivating thing for participants to engage in the project?
7. What did you observe that could have been a barrier in the level of involvement of participants?
8. What are the main needs you see among participants?
 - a. Needs met by the project?
 - b. Unmet needs?

Block III: Project Activities

9. How does the project address these needs?
 - a. What specific element of the project best meets the needs of youth?
 - b. What particular element of the project might not be tailored to their needs?
10. How does retirement meet these needs?
 - has. Can you name any specific elements of retirement that meet the needs?
 - b. Can you name elements that seem to be not adapted to the needs or reality of the participants?
 - c. Which workshops do you find most suited to the needs of participants?
 - d. Which workshops do you find the least suited to the needs of the participants?

e. What avenues for improvement would you suggest to better align retirement with the needs and realities of young people?

Block IV: future and areas for improvement of the project

11. If there were no time or means limit, what would you change about the project in general?

12. How do you see the future of the project?

13. In your opinion, what would make this project sustainable?

Closing: Do you have any other elements you would like to share with us?

Thank you for your participation.

7.2 APPENDIX 2: FOCUS GROUP GRID FOR COLLABORATORS. RICE. S

Introduction

Hello everyone and thank you for being present at this evaluation activity.

Before we begin, I would like to make sure that everyone has taken the time to read the information and consent form. Do you have any questions?

As a reminder, Hoodstock is engaged in an evaluation process of its alternative and restorative justice project by and for Black communities for adults and adolescents (Hoodistic Justice project). The objective is to assess the implementation of the project and the degree to which the expected results have been achieved.

Our role, as an evaluation team, is to evaluate the project, the implementation and the project process, what works, what works less well in order to learn and better understand and support the development of the project.

That's why today, you are invited to this discussion group. Indeed, we would like to better understand your perception of how the project works and its different parts.

I would like to remind you that the whole process is confidential. The transcript of your interview will be anonymized and no data will be linked directly to you. In addition, the members of the evaluation team undertake not to disclose your answers to anyone.

I would also like to remind you that it is possible, at any time, to refuse to answer a question that bothers you or even to end the meeting. You can also decide to withdraw permanently at any time.

Block I: Understanding the project

1. How would you describe this project to someone who has never heard of it?
 - a. What do you think the objectives of the project are?
2. Can you describe the principles and values of the project?
 - a. Do you adhere to these principles and values?

Bloc II : collaboration

3. What do you think about collaboration in the project process?

4. Are there collaborators who could have added value to the project and the young beneficiaries and who were not involved?
5. How important was collaboration in the process?
6. Who are the main facilitators of this collaboration?
7. What are the main challenges? And how did you overcome them?

Block III: Referencing and the needs of young people

8. How was the youth referral process?
9. What were the barriers in youth SEO?
10. Who were the facilitators in the referral of young people?
11. What do you think is most motivating for participants to get involved in the project?
12. What did you observe that could have been a barrier in the level of involvement of participants?
13. What are the main needs you observe among participants?
14. Based on your knowledge of the project, how does it meet these needs?
 - a. What specific element of the project best meets the needs of youth?
 - b. What particular element of the project might not be tailored to their needs?

Block IV: future and areas for improvement of the project

15. If there were no time or means limit, what would you change about the project in general?
16. How do you see the future of the project?
17. In your opinion, what would make this project sustainable?

Closing: Do you have any other elements you would like to share with us?

Thank you for your participation.

7.3 APPENDIX 3: LOGBOOK OUTLINE TO BE COMPLETED BY THE STAKEHOLDERS. E.S AND TRAINER. RICE. S DURING RETREATS

Introduction

As you know, Hoodstock is engaged in an evaluation process of its alternative and restorative justice project by and for the black adult and adolescent communities (hoodistic justice project). The objective is to assess the implementation of the project and the degree to which the expected results have been achieved.

You are invited to fill in:

- Questions 1 and 2 of the logbook at the end of each workshop/activity of the retreat.
- Questions 3 and 4 at the end of each day of the retreat.
- Questions 5 to 7 at the end of each retreat.

Block I: questions about each of the workshops/activities of the retreat

1. To what extent did the youth actively participate and show interest during the workshop?

Not at all	1	2	3	4	5	Very strongly				
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2. Did the workshop meet your expectations?

Not at all	1	2	3	4	5	Very strongly
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Block II: General questions about retirement in everyday life

3. What do you think was the success of the day?

4. What would you have liked to have changed?

Block III: General questions about retirement as a whole

5. Was the number of youth optimal?

6. Did the environment (the chosen location) meet the needs of the retreat?

a. What would you change in the choice of venue?

7. Were the workshops/activities appropriate in terms of content and relevance to youth?

a. What would you change in that regard?

Do you have any other things to share about this retreat?

7.4 APPENDIX 4: INDIVIDUAL PARTICIPANT INTERVIEW GRID

Hello

Thank you for agreeing to participate in this activity.

Before we begin, I'd like to make sure you've taken the time to read the information and consent form. Do you have any questions?

As mentioned in the form, Hoodstock is engaged in an evaluation process of its alternative and restorative justice project by and for Black communities for adults and adolescents (Hoodistic Justice project). The objective is to assess the implementation of the project and the degree to which the expected results have been achieved.

Our role, as an evaluation team, is to evaluate the project, the implementation and the project process, what works, what works less well in order to learn and better understand and support the development of the project.

This is why today, you are invited to answer questions about your life and services received as part of the project. Indeed, we would like to better understand who you are, where you come from, how you perceive the project, etc.

I would like to remind you (you) that the whole process is confidential. The transcript of your (your) interview will be anonymized and no data will be linked directly to you (you). In addition, the members of the evaluation team undertake not to disclose your answer(s) to anyone.

I also remind you that it is possible, at any time, to refuse to answer a question that bothers you and you can (you) end the meeting. You can also decide to withdraw permanently from the assessment at any time.

The interview can start as soon as you are ready (you are ready).

Block I: Self-presentation

1. To begin with, I would like you to tell me (you are talking to me) a little about yourself (you). Who are you? Where do you come from?

- a. How would you describe (will you) your (your) personality?
- b. How would your friends describe you?
- c. How would your (your) family describe you?

Block II: Interpersonal relationships and social network

2. How would you describe (will you) your (your) family environment to someone who doesn't know you?
 - a. And how was your relationship with your family before the project?
 - b. How is your relationship with your (your) family right now?
3. How would you describe (will you) your (your) social environment (friends and entourage) to someone who doesn't know you?
 - a. How was your relationship with your friends before the project?
 - b. How is your (your) relationship with your (your) friends now?
4. When you are (you) in trouble or have (you) problems, who can you (you) count on?
5. How would you act if one of your friends expresses difficulties or problems to you?
6. What has the project changed in your family relationships?
7. What has the project changed in your relationships with your friends?

Block III: Educational and professional career

8. How would you describe (your) educational background so far?
 - a. How does this (previous answer) make you feel (shame, pride, indifference, etc.)?
9. Have you ever experienced discrimination or racism during your academic career?
 - a. If so, tell me (tell me) what happened?
 - b. How did you feel?
 - c. Have you (have) told anyone about it?
 - d. How often does this happen?
10. Do you have any new academic goals since the project?
 - a. If so, which ones?
 - b. If not, why?
11. How would you describe (will you) your professional background so far?

- a. How does this (previous answer) make you feel (shame, pride, indifference, etc.)?
- 12. Have you ever experienced discrimination or racism in your (your) professional career?
 - a. If so, tell me (tell me) what happened?
 - b. How did you feel?
 - c. Have you (have) told anyone about it?
 - d. How often does this happen?
- 13. Do you have any new professional goals since your (your) participation in the project?
 - a. If so, which ones?
 - b. If not, why?

Block IV: Mental Wellness

- 14. How would you describe (will you) your (your) well-being on a daily basis?
- 15. When you experience unpleasant emotions, how do they manifest themselves?
 - a. If you need to be precise (e.g. physically, stomach ache, behaviour, etc.)
- 16. What do you do when you experience unpleasant emotions?
- 17. Since your (your) participation in the project, how do you manage (your) emotions?

Bloc V : Aspects sociofinanciers

- 18. How would you describe (will you) your (your) living environment to someone who has never been there?
- 19. How have your financial circumstances impacted your (your) academic career?
- 20. How have your financial conditions impacted your (your) career path?

Block VI: Perceptions of the project

- 21. Do you believe that the project has helped you (you) rethink your (your) life path?
 - a. Comment?

b. If not, how do you think the project could help you (help) in the medium and long term?

22. What led you to follow the Justice hoodistic project?

23. How would you describe (your) motivation in the different stages of the project?

24. What was your (you) favorite workshop and why?

25. What was the workshop you (you) liked the least and why?

26. Would you recommend this project to young people (other people) in your (your) entourage?

a. If so, why?

b. If not, why?

27. How do you see yourself / how do you identify yourself and your participation in the project?

28. Do you see (see) a change in your (your) behavior since your (your) participation in the project?
How?

Block VII: Life Trajectory

29. When you think (you think) about your (your) life, what were the most difficult obstacles to overcome?

30. What helped you (help) overcome them?

31. Tell me (tell me) what is in your (your) head when you (you) think about your (your) future/ what are your (your) plans for the future?

32. When you think about your past and your future, what comes to your mind?

Closing: Do you have anything else to share with me?

Thank you very much for your participation.

7.5 APPENDIX 5: QUESTIONNAIRE FOR PARTICIPANTS IN THE RETIREMENT EVALUATIVE SPACE

1. Are you satisfied with your involvement in the retreat workshops?
 - a. If so, what encouraged you the most to get involved in the workshops?
 - b. If not, what discouraged you the most from getting involved in the workshops?
2. Did you find the workshops interesting?
3. Were the workshops as you expected?
4. Which workshop was the most motivating?
5. Which workshop was the least motivating?
6. Did you enjoy the meals?
7. Did you enjoy the living environment during the retreat (the cottage)?
8. Do you think the chalet was suitable for the different activities?
9. Do you think the schedule was balanced?
 - a. No, the schedule was too busy
 - b. No, the schedule wasn't busy enough
 - c. Yes, it was balanced between the hours of activity and the breaks
10. Did you manage to concentrate during the workshops?
11. How easy was it to interact with the other participants?
12. Do you think this retreat has had an impact on your aspirations after the program?
13. What did you enjoy most about retirement in general?
14. What would you change in retirement for the next few times?

7.6 APPENDIX 6: LIST OF INTERNAL DATABASE VARIABLES FOR PROJECT PARTICIPANTS (3 QUESTIONNAIRES)

The UI SHERPA evaluation team supports the Hoodstock team to ensure the quality of the processes and impacts of the Hoodistic Justice project in order to be part of a continuous improvement process of our services.

Do you agree to have the evaluation team contact you?

* the worker will have to rely on Appendix 6 to obtain the agreement of the young person.

*Note that you can change your mind at any time by simply verbally notifying a member of the Justice Hoodistique project staff:

- a. Yes
- b. No

Advance information

1. Date of data collection
2. Name of the person who collected the data
3. Location of Information Collection
4. Number of attempts with the youth to complete this data
5. Name and surname of the young person

First meeting in the presence of the socio-judicial worker

Socio-demographic profile of the young person

6. Date of birth (YY-MM-DD)
7. Postal address (Indicate the first three characters of your postal code Ex: H7N)
 - a. Please specify:

8. In which borough was your mailing address at the time the offence was committed?

- a. Same arrondissement as today
- b. Other. Specify:

9. What is your gender identity right now (social identity that may be different from the sex assigned at birth and the sex listed on legal documents)?

- a. Wife
- b. Man
- c. Other genus. Specify:
- d. Prefer not to answer

10. I consider myself (multiple answers possible):

- a. Montrealers
- b. Quebecers
- c. Canadien.ne
- d. Other. Specify:
- e. Prefer not to answer

11. What is your ethnicity (multiple answers possible)?

- a. Haitian
- b. Jamaican
- c. Senegalese
- d. Ivorian
- e. Congolese
- f. Dominican
- g. Other. Specify:
- h. I prefer not to answer

12. Immigration and Citizenship

- a. I am citoyen.ne canadien.ne by birth
- b. I am citoyen.ne canadien.ne by naturalization (by the official process by which a person who is not a Canadian citizen can become a Canadian citizen. E.g., first becoming a permanent resident and finally obtaining citizenship through a citizenship ceremony)
- c. I am a permanent resident
- d. I have a study permit
- e. I have a work permit
- f. I am a refugee
- g. I am an asylum demandeur.se
- h. Other. Specify:
- i. I prefer not to answer

13. Language(s) spoken most often at home

- a. French
- b. English
- c. English and French
- d. Non-official language(s)
- e. French and non-official language(s)
- f. English and non-official language(s)
- g. French, English and non-official language(s)

14. Language(s) spoken on a daily basis (work, school, request for services, etc.)

- a. French
- b. English
- c. English and French
- d. Non-official language(s)
- e. French and non-official language(s)

- f. English and non-official language(s)
- g. French, English and non-official language(s)

15. Mother tongue

- a. French
- b. English
- c. English and French
- d. Non-official language(s)
- e. French and non-official language(s)
- f. English and non-official language(s)
- g. French, English and non-official language(s)

Education/Work

16. At the time of the commission of the offences, what was your level of education?

- a. Primary
- b. Secondary I
- c. Secondary II
- d. Secondary III
- e. Secondary IV
- f. Secondary V
- g. In Adult General Education (AGE)
- h. In the specialized class
- i. In vocational training (DVS)
- j. Attestation of College Studies (AEC)
- k. At the Technical College
- l. At the Pre-University CEGEP
- m. At university (Baccalaureate, certificate, etc.)

- n. Other. Specify:
- o. You don't know
- p. Prefer not to answer

17. What level are you enrolled in for the 2022-2023 school year?

- a. Primary
- b. Secondary I
- c. Secondary II
- d. Secondary III
- e. Secondary IV
- f. Secondary V
- g. In Adult General Education (AGE)
- h. In the specialized class
- i. In vocational training (DVS)
- j. Attestation of College Studies (AEC)
- k. At the Technical College
- l. At the Pre-University CEGEP
- m. At university (Baccalaureate, certificate, etc.)
- n. Other. Specify: _____
- o. Enrolled in no grade
- p. Don't know
- q. Prefer not to answer

2. At the time of the commission of the offence, what was your occupation?

- has. You were in school, CEGEP, vocational training, general adult education, internship, etc.
- b. You were in school and working
- c. You were working, but you are no longer in school or training

d. You were neither in school nor at work

e. Other situation. Specify:

f. Prefer not to answer

3. What is your current occupation?

has. You are studying: school, CEGEP, vocational training, general adult education, internship, etc.

b. You are studying and working

c. You are working, but you are no longer in school or training

d. You are neither in school nor at work.

e. Other situation. Specify:

f. Prefer not to answer

Revenue

4. Which of the following groups does your gross household income fall into?

a. Less than \$30,000

b. \$30,000 to less than \$40,000

c. \$40,000 to less than \$50,000

d. \$50,000 to less than \$60,000

e. \$60,000 to less than \$70,000

f. \$70,000 to less than \$80,000

g. \$80,000 to less than \$90,000

h. \$90,000 to less than \$100,000

i. \$100,000 or more

j. Don't know

k. Prefer not to answer

Housing

5. What was your living situation like at the time of the offences?

- a. I lived with both my parents
- b. I lived in a blended family
- c. I lived in a single-parent family
- d. I lived alone
- e. I was living with a host family
- f. I lived in a Child and Youth Protection Centre
- g. I was living in a shared flat (friends, acquaintances, strangers)
- h. I was living with a family member other than my parents (e.g., aunt, grandparent, uncle, cousin, brother, sister, etc.)
- i. I was living with my partner
- j. I lived with my partner and at least one individual under the age of 18
- k. I was homeless
- l. Other. Please specify:

6. What does your current housing situation look like?

- a. Similar to when I committed the offence
- b. Other. Please specify:

Hoodistic Justice Project

7. How did you hear about the Hoodistic Justice project for the very first time?

- a. Director of Criminal and Penal Prosecutions (DPCP)
- b. Defence Counsel
- c. Police Service
- d. Community organization
- e. Social media (e.g. Instagram, Facebook, twitter, etc.)

- f. Friends
- g. Family
- h. Radio
- i. Television
- j. Newspapers
- k. Other. Please specify:
- l. Prefers not to answer

8. What are your expectations for the Justice Hoodistique project?

- a. Specify:
- b. Prefer not to answer

General information

9. Emergency Contact

First and last name:

Phone Number:

Link:

10. Do you have any allergies (food or otherwise)?

- a. Yes. Specify:
- b. No
- c. I don't know

Second meeting in the presence of the criminologist

For young people who refused to participate in the evaluation or to be contacted by the evaluation team: as discussed at the last meeting, the evaluation team of the UI SHERPA accompanies the

Hoodstock team to ensure the quality of the processes and the impacts of the Justice hoodistic project in order to be part of a process of continuous improvement of our services.

Do you still refuse to participate in this process? * the worker will have to rely on Appendix 6 to obtain the agreement of the young person.

- a. Yes (the young person still refuses to participate)
- b. No (the young person wishes to participate)

Passions and future goals

11. Do you have any passions?

- a. Yes. Specify:
- b. No
- c. I don't know
- d. Prefer not to answer

12. Are you able to practice your passions the way you would like?

- a. Yes
- b. No
- c. More or less
- d. I don't know
- e. Prefer not to answer

13. What are the reasons that prevent you from practicing your passions as you would like?

- a. Specify:
- b. I don't know
- c. Prefer not to answer

14. Where do you see yourself in 5 years?

- a. Specify:
- b. I don't know
- c. Prefer not to answer

15. Is this what you would like to be?

- a. Yes.
- b. No
- c. More or less
- d. I don't know
- e. Prefer not to answer

16. What explains the difference between where you see yourself in 5 years and where you would like to be?

- a. Specify:
- b. I don't know
- c. Prefer not to answer

Discrimination and mental health

17. In the past three years, have you ever been a victim of discrimination or discriminatory comments?

- a. Yes
- b. No
- c. Prefer not to answer

18. For what reason(s) have you been the victim of discrimination or discriminatory remarks (Several answers possible)

- a. Skin color
- b. Skin tone (colorism)

- c. Gender
- d. Gender identity or expression
- e. Pregnancy
- f. Sexual orientation
- g. Civil status
- h. Age
- i. Religion
- j. Political beliefs
- k. Language
- l. Ethnic or national origin
- m. Social condition
- o. A handicap
- p. Criminal record
- q. Being or having been placed
- r. Others. Specify:
- s. Prefer not to answer

19. In which sector of activity or social sector have you been the victim of discrimination or these discriminatory comments? (Several answers possible)

- a. House
- b. School
- c. Work
- d. Neighbourhood
- e. Media (television, newspaper, radio and others)
- f. Social networks (Instagram, Facebook, tik tok, twitter and others)
- g. Entertainment venue (park, bar, restaurant, cinema and others)
- h. Place of worship

- i. Beauty treatment area (barbershop, hair salon, massage parlour, manicure-pedicure salon, spa and others)
- j. Place of health care (hospital, CLSC, clinics: dental, medical, physiotherapy, psychology and others)
- k. Police, judicial, prison institutions
- l. Other. Specify:
- m. Prefers not to answer

20. How did you react to this discrimination or discriminatory remarks?

- a. Specify:
- b. Prefer not to answer

21. How did you feel about this discrimination or discriminatory remarks?

- a. Specify:
- b. Prefer not to answer

22. How would you describe your level of satisfaction with your current life?

- a. Very satisfied
- b. Satisfied
- c. More or less satisfied
- d. Dissatisfied
- e. Very dissatisfied
- f. Prefer not to answer

23. In general, how would you describe your mental health?

- a. Excellent
- b. Good
- c. Correct

- d. Poor
- e. Very poor
- f. Prefer not to answer

24. How do you know when something is affecting your mental health?

- a. Specify:
- b. Prefer not to answer

25. When you're not doing well, what do you do to improve your mental health? (Several answers possible)

- a. I talk to my social circle (family, friends)
- b. I do an activity that makes me heureux.se (playing sports, reading, art, listening to music, playing video games, hanging out with friends, etc.)
- c. I consume food
- d. I drink alcohol
- e. I use drugs
- f. I use alcohol and drugs
- g. I consult a psychotherapist or a mental health professional
- h. Nothing, I let things go
- i. Other. Specify:
- j. Prefer not to answer

26. How would you describe your connection with your local community?

- a. Very strong
- b. Strong
- c. Somewhat strong
- d. Somewhat low
- e. Weak

f. Very Low

g Prefer not to answer

27. How would you describe the mental health resources available in your local community?

a. Specify:

e. Prefer not to answer

28. In the past three years, have you consulted a psychotherapist or a mental health professional (e.g., criminologist)?

a. Yes

b. No

c. Prefer not to answer

29. What is your perception of a psychotherapist or mental health professional (e.g., criminologist)?

a. Specify:

b. Prefer not to answer

Consumption

30. Do you generally drink alcohol?

a. I don't drink alcohol

b. I use occasionally

c. I use regularly

d. I consume excessively

e. Prefer not to answer

31. Do you use drugs in general?

- a. I don't use drugs
- b. I use occasionally
- c. I use regularly
- d. I consume excessively
- e. Prefer not to answer

32. Does a family member suffer from problems with alcohol use, drugs, mental health and/or emotional management?

- a. Yes. Specify
- b. No
- c. I don't know
- d. Prefer not to answer

33. Is this problem with alcohol use, drugs, mental health and/or emotional management affecting your mental health?

- a. Yes
- b. No
- c. I don't know
- d. Prefer not to answer

Relationship with the judicial system

34. Prior to the commission of this offence, how would you describe your interaction with the criminal justice system?

- a. I have never been in criminal or youth court for a case in which I was the main suspect
- b. I went to criminal or youth court, but it did not lead to any criminal conviction
- c. I went to criminal or youth court and it led to a criminal conviction

35. How do you perceive the police?

- a. Specify:
- b. Prefer not to answer

36. Has your perception of the police changed since the commission of the offence that led you to the project?

- a. Yes. Specify:
- b. No
- c. Prefer not to answer

37. How do you perceive the justice system?

- a. Specify:
- b. Prefer not to answer

38. Has your perception of the justice system changed since the commission of the offence that led you to the project?

- a. Yes. Specify:
- b. No
- c. Prefer not to answer

Infraction(s)

39. What offence(s) did you commit that led to your participation in the Judicial Justice project?

40. In your opinion, what factor(s) led to the commission of this offence?

Last meeting

As discussed during the last meetings, the evaluation team of the UI SHERPA supports the Hoodstock team to ensure the quality of the processes and the impacts of the hoodistic justice project in order to be part of a continuous improvement process of our services. Do you still refuse to participate in this

process? * the worker will have to rely on Appendix 6 to obtain the agreement of the young person.

- a. Yes (the young person still refuses to participate)
- b. No (the young person wishes to participate)

Housing

41. What is your current living situation like?

- a. Same residential situation as at the beginning of the project
- b. Other situation. Please specify:
- c. Prefer not to answer

Education/Work

42. What is your current occupation?

- a. Same occupation as at the beginning of the project
- b. Other situation. Specify:
- c. Prefer not to answer

Passions and future goals

43. Do you have any passions?

- a. Yes. Specify:
- b. No
- c. I don't know
- d. Prefer not to answer

44. Are you able to practice your passions the way you would like?

- a. Yes

- b. No
- c. More or less
- d. I don't know
- e. Prefer not to answer

45. What are the reasons that prevent you from practicing your passions as you would like?

- a. Specify:
- b. I don't know
- c. Prefer not to answer

46. Where do you see yourself in 5 years?

- a. Specify:
- b. I don't know
- c. Prefer not to answer

47. Is this what you would like to be?

- a. Yes.
- b. No
- c. More or less
- d. I don't know
- e. Prefer not to answer

48. What explains the difference between where you see yourself in 5 years and where you would like to be?

- a. Specify:
- b. I don't know
- c. Prefer not to answer

Mental Health and Discrimination

49. How would you describe your level of satisfaction with your current life?

- a. Very satisfied
- b. Satisfied
- c. More or less satisfied
- d. Dissatisfied
- e. Very dissatisfied
- f. Prefer not to answer

50. In general, how would you describe your mental health?

- a. Excellent
- b. Good
- c. Correct
- d. Poor
- e. Very poor
- f. Prefer not to answer

51. How do you know when something is affecting your mental health?

- a. Specify:
- b. Prefer not to answer

52. When you're not doing well, what do you do to improve your mental health? (Several answers possible)

- a. I talk to my social circle (family, friends)
- b. I do an activity that makes me heureux.se (playing sports, reading, art, listening to music, playing video games, hanging out with friends, etc.)
- c. I consume food
- d. I drink alcohol

- e. I use drugs
- f. I use alcohol and drugs
- g. I consult a psychotherapist or a mental health professional
- h. Nothing, I let things go
- i. Other. Specify:
- j. Prefer not to answer

53. How would you describe your connection with your local community

- a. Very strong
- b. Strong
- c. Somewhat strong
- d. Somewhat low
- e. Weak
- f. Very Low
- g. Prefer not to answer

54. How would you describe the mental health resources available in your local community?

- a. Specify:
- b. Prefer not to answer

55. In the past three years, have you consulted a psychotherapist or a mental health professional (e.g., criminologist)?

- a. Yes
- b. No
- c. Prefer not to answer

56. What is your perception of a psychotherapist or mental health professional (e.g., criminologist)?

- a. Specify:
- b. Prefer not to answer

Consumption

57. Do you generally drink alcohol?

- a. I don't drink alcohol
- b. I use occasionally
- c. I use regularly
- d. I consume excessively
- e. Prefer not to answer

58. Do you use drugs in general?

- a. I don't use drugs
- b. I use occasionally
- c. I use regularly
- d. I consume excessively
- e. Prefer not to answer

Infraction(s)

59. In your opinion, what factors led to the commission of this offence?

Hoodistic Justice Project

60. Did the project offer services, activities or workshops that were conducive to reflecting on the harm done and rebuilding oneself?

- a. Yes. Specify:
- b. No. Specify:
- c. More or less. Specify:
- d. Prefer not to answer

61. What measure or sanction was chosen?

- a. Mediation with the victim and restitution of property
- b. Mediation with the victim and verbal or written apologies
- c. Mediation with the victim and financial compensation to the victim
- d. Mediation with the victim and services rendered for the benefit of the victim
- e. Mentorat
- f. Community Services
- g. Family psychosocial follow-ups
- h. Financial compensation to the community
- i. Development of social skills

62. Has the project been completed?

- a. Yes
- b. No
- c. In part
- d. Prefer not to answer

63. Did you encounter any difficulties?

- a. Yes. Specify:
- b. No
- c. Prefer not to answer

64. Did the project meet your expectations?

- a. Yes. Specify:
- b. No. Specify:
- c. In part. Specify:
- d. Prefer not to answer

7.7 APPENDIX 7: CONFIDENTIALITY UNDERTAKING TO BE SIGNED BY ASSISTANTS. EVALUATION E.S COMMITTED. E.S IN THE CONTEXT OF THIS EVALUATION

Solemn Declaration of Commitment to Confidentiality

Subject: Evaluation of the implementation process and results of the Constitutional Justice Project

I, the undersigned _____

As a _____

For the research project _____ *Evaluation of the implementation process and results of the Justice Hoodistic project* _____

- Undertake to respect the confidentiality of the information to which I have or will have access;
- undertake not to disclose, reproduce or use, in any way, the information to which I have or will have access other than for the purposes for which it was communicated to me;
- undertake to declare any conflict of interest that I have or will have during the exercise of my function in the context of this project by writing as soon as possible to naima.bentayeb@enap.ca.
- freely and without coercion to this form and declares that I have carefully read the content of this form and that I have obtained, before signing it, all the answers to my questions on the subject.

I have signed _____ at

In date _____ of the

First and last name of the signatory

Signatory's signature

Signer's email address

Signer's phone number

7.8 APPENDIX 8: HOODISTIC JUSTICE PROJECT RETREAT SCHEDULE

	Retreat Workshops 1	Dates	Retreat Workshops 2	Dates
Cohort 1	Kasàlà Cultural activity Yoga	October 7-9, 2022	Black History Introspection and self-esteem workshop Yoga	November 4-6, 2022
Cohort 2	Kasàlà Cultural activity Yoga	February 10-12, 2023	Black History Introspection and self-esteem workshop Yoga	March 18-19, 2023
Cohort 3	Kasàlà Cultural activity Yoga	April 14-16, 2023	Black History Introspection and self-esteem workshop Yoga	03 Jun23
Cohort 4	Kasàlà Cultural activity Yoga	June 30 - July 2, 2023	Black History Introspection and self-esteem workshop Yoga	15 Jul 23
Cohort 5	Kasàlà Cultural activity Yoga	August 4-6, 2023	Black History Introspection and self-esteem workshop Yoga	07 October 2023
Cohort 6	Kasàlà Cultural activity Yoga	September 22-24, 2023	Black History Introspection and self-esteem workshop Yoga	04 November 2023
Cohort 7	Kasàlà Cultural activity Yoga	October 20-22, 2023	Black History Introspection and self-esteem workshop Yoga	December 02, 2023
Cohort 8	Kasàlà Cultural activity Yoga	26-28 January 2024	Black History Introspection and Self-Esteem Workshop Yoga	February 10, 2024

