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The Youth Council of the Native Women’s Association of Canada has prepared an informative toolkit for young people to prevent and avoid violent situations. A CD containing the toolkit is included with this issue.

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The Aboriginal Policing Directorate’s Regional Manager for Quebec explains how her Huron-Wendat roots give a foundation to her professional life.
ABORIGINAL POLICING DIRECTORATE

The Aboriginal Policing Directorate is a division of Public Safety Canada. The Directorate works with Aboriginal communities, provincial/territorial governments and other law enforcement partners to implement the First Nations Policing Policy (FNPP) and Program. The Policy was developed in 1991 to provide Aboriginal communities with policing arrangements that respect their cultures and ways of life.

There are now over 400 Aboriginal communities in Canada with dedicated police services employing 1,070 police officers. Some of the services are self-administered, while others are managed through the RCMP.
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**Aboriginal Policing Update**

The Aboriginal Policing Update is intended to inform readers of recent developments in Aboriginal policing, innovative programs, success stories, research and funding.

**Submissions are welcome**

We encourage readers to contribute articles about their innovative community projects and success stories related to Aboriginal policing. Please contact us to discuss ideas and deadlines for the next issue, which will focus on initiatives for youth.

The opinions expressed in this publication are those of the authors and do not necessarily represent the views of Public Safety Canada.

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KEEPING YOURSELF SAFE: NATIVE WOMEN’S ASSOCIATION OF CANADA YOUTH COUNCIL VIOLENCE PREVENTION TOOLKIT

Carmella Alexis, Native Women’s Association of Canada Youth Council

The Native Women’s Association of Canada (NWAC) Youth Council Violence Prevention Toolkit was developed in 2006 in response to the need for youth-focused violence prevention programming. Within our own communities, we were hearing stories of violence from girls as young as eight or nine years old. As we listened and spoke to girls from across Canada, we began to realize the need to educate young girls that any level of violence within their lives is unacceptable.

Using a straightforward manner, the lessons provided in the toolkit aim to teach youths about safety nets, community resources, appropriate and inappropriate responses, safety programs and new threats such as date rape drugs. Aboriginal youth councils can use the resources without formal training. The lessons are presented in a peer-to-peer fashion.

We knew that we were not qualified to act as crisis counsellors. We could, however, speak out about our own experiences and, in so doing, offer an open door to other resources for young people.

To improve upon the effectiveness of the toolkit, the NWAC Youth Council is now actively forming partnerships with other organizations to formally train First Nations, Inuit and Métis youth from across Canada on the issues of violence. These training opportunities will encourage young people to undertake leadership roles, as they deliver positive messages on violence prevention to their communities. In addition, the training is needed to address crisis issues that may come up when sharing the toolkit with community members.

The centrepiece of the toolkit is information on how to set up a series of youth violence prevention workshops on a number of different topics. The topics include domestic and relationship violence, date violence, sexual assault, emotional and psychological abuse, and bullying. These workshops contain information on how to recognize specific types of violence that affect Aboriginal girls and youth in general, how to recognize early signs of violence, and how to respond to it appropriately.

With funding from Indian and Northern Affairs Canada, the toolkit project was developed to provide:

- Aboriginal youth—and girls in particular—with the knowledge to protect themselves; and
- community organizations and other youth groups with the tools to address violence prevention issues with youth.
In addition to the workshops, the toolkit contains a number of other useful tools, such as templates for organizing youth walks, fact sheets, and “how to” handouts designed to help youth and communities address the issue of violence and raise awareness.

The toolkit is not meant to replace professional help and advice; it is, however, an innovative approach to addressing issues of violence in communities. This project was developed as a foundation for change. It aims to stimulate the creation of violence prevention resources in communities.

A CD containing the full content of the toolkit in PDF and PowerPoint formats is included in this publication. We encourage the police and band councils to share the toolkit materials with any groups and individuals in their communities that might benefit from this information.

ABOUT NWAC

The Native Women’s Association of Canada, which is an aggregate of 13 Native women’s organizations (PTMAs) from across Canada, was incorporated as a non-profit organization in 1974. NWAC was founded on the collective goal to enhance, promote, and foster the social, economic, cultural and political well-being of First Nations and Métis women within First Nations and Canadian societies. The NWAC Youth Council is made up of one youth representative from each of the 13 PTMAs and seeks to represent, promote, advocate, empower, protect and educate young indigenous women of Canada.

Sisters in Spirit
Community Engagement
Workshops

The Sisters in Spirit initiative is a collaborative effort between NWAC, the federal government and other Aboriginal women’s organizations. The initiative seeks to improve the human rights of Aboriginal women and address the violence that they face.

To further its goal, the Sisters in Spirit Initiative will be hosting a series of community engagement workshops across the country in late 2007. These workshops, which are intended for law enforcement officials, community service providers or any concerned community members, are designed to educate participants about Sisters in Spirit and engage community action to end racial and sexual violence against Aboriginal women.

For more information on these free community engagement workshops in your community, contact:
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To learn more about the NWAC Youth Council Violence Prevention Toolkit and other initiatives, please contact:
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THE SAFE APPROACH: REDUCING RISK FOR FIELD WORKERS IN THE HELPING PROFESSIONS

Charles Ennis and Janet Douglas

Like police officers, field workers in the helping professions, such as social workers and family counsellors, are often sent to the front lines of a difficult situation – people’s homes. Any police officer can tell you that this is one of the most dangerous situations they encounter.

The reason for the field worker’s visit is usually a domestic or personal problem. Discussing the problem can cause tensions to mount, provoking a violent reaction. The home’s resident can attack on grounds that may be totally irrational. At the same time, visiting field workers and police officers may not be ready to respond appropriately to avoid an attack. They are often inhibited by moral and psychological considerations, leaving themselves vulnerable to attack.

Herein lies a situation for which field workers are often ill prepared. It is also an area that could benefit from greater collaboration between police services and social and health service agencies to avoid incidents of violence.

There are almost always some warning signs before violent behaviour occurs. Most police officers are trained to avoid violent encounters by:

• properly evaluating the risks of a situation;
• making contingency plans to deal with possible violent situations;
• understanding the signs and dynamics of violent confrontations; and
• knowing and mastering appropriate safety strategies.¹

The same type of skills must be transferred to field workers in the helping professions.

When we first started doing safety training for social workers and public health nurses in 1996, there were concerns from administrators that the material being presented might incite fear in the workers, resulting in them never leaving their office. This was far from the truth. Many of the field workers had already encountered risk and injury. They attend classes like ours because they want strategies and techniques to overcome fears so they can continue to do their valuable work.

The old adage “an ounce of prevention is worth a pound of cure” certainly applies here. It is recommended that police services build strong relationships with social and health workers in their communities. Home visits should be done in tandem with officers where there is a potential for violence. Greater information sharing needs to take place to ensure field workers are better prepared. They need to understand the safe approach and how to avoid a violent situation.

COORDINATING A HOME VISIT

When police officers are coordinating a response with social workers, neither party should make any assumptions. Police officers that attend may have no experience with procedures and legislation involved in social work. Even if they do, they may have worked with another field

worker whose style is quite different. To avoid misunderstandings, police officers should meet with the field workers prior to a visit and at a location out of sight of the residence.

Together, you should:
- discuss the nature of the case or situation;
- obtain as much information as you can on the parties involved, such as names and birth dates, and check on policing and government databases;
- agree on the goals and possible outcomes; and
- define each other’s roles and expectations.

Is there an allegation of a criminal act that needs to be investigated? Do the social workers need you to speak with the parents? Do they need to do checks for criminal history? Must the home be searched for weapons or drugs? Police officers may only need to stand by to reduce the chances of violence.

INFORMATION TO SHARE WITH FIELD WORKERS

When making first contact with field workers, it is useful to review the basics of assessing and responding to a potentially dangerous situation. Ensure that field workers have planned and rehearsed their response to a violent outburst. By discussing the following techniques, you will also be able to judge whether a field worker requires police assistance for a home visit.

When visiting a home, field workers should:
- Pay constant attention to surroundings.
- Make a realistic appraisal of the circumstances.
- Approach the home only after evaluating it.
- Listen carefully upon approach and pause at the door to listen.
- Be alert to all possible hiding places.
- Pay attention to your body’s reaction. If the body is on alert, don’t attempt to continue the interview or assessment.
- Pay attention to danger signs of violence – behaviour and body language of the client will indicate intent.
- Be aware of cultural sensitivities.
- Bring an interpreter where language may be an obstacle.

About the Authors:
Charles Ennis and Janet Douglas have almost 50 years of combined law enforcement and social work experience. The authors have trained numerous agencies and their staff on how to be safe when working in the field. They are authors of a new book on this subject, The Safe Approach: Controlling Risk for Workers in the Helping Professions (Idyll Arbor Publishing).

For more information, or to learn more about The Safe Approach, contact:
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RESEARCH SUMMARY: INTERNATIONAL COMPARISON OF INDIGENOUS POLICING MODELS

Savvas Lithopoulos, Aboriginal Policing Directorate, Public Safety Canada

BACKGROUND
The following is a summary of a larger research paper published by Public Safety Canada’s Aboriginal Policing Directorate. The paper provides a review of current policing programs and initiatives relating to Indigenous peoples in Canada, the United States, Australia and New Zealand. These countries were selected due to similarities in their colonial history, laws, political structures and the socio-economic outcomes of their respective Indigenous peoples. The purpose of the report is to facilitate opportunities to allow for the exchange of information on Indigenous policing models and policy issues.

FINDINGS
This comparative study clearly demonstrates that there has been an effort in all four countries to improve policing services for their respective Indigenous peoples during the last twenty years.

» Canada is alone in having a comprehensive and national policing program for its Aboriginal peoples, the First Nations Policing Policy (FNPP). Its tripartite nature—the partnership between the federal and provincial governments and Aboriginal communities—is a unique element that has not been duplicated in other jurisdictions. In other words, the effectiveness of the FNPP depends on the three partners fulfilling their respective roles within their area of jurisdiction, and reflects the shared jurisdictional nature of the Canadian criminal justice system.

» In the United States, tribal policing evolved out of the forceful removal of the Indigenous population in the 19th century, which led to the breakdown of traditional social controls. Into this void, tribal policing developed out of the dire need for some sort of law enforcement endeavours to deal with grave crime-related social problems existing in the newly created reservations. Out of this, a decentralized model of tribal policing has evolved over time.

» Australia, due to its relatively centralized policing structure, does not have independent Indigenous police services as they exist in Canada and the United States. Police services in Australia have specially appointed officers to work specifically with multicultural and Indigenous communities.

Indigenous peoples in all four countries suffer from very high violent crime rates, especially among the most vulnerable groups—women and children.
New Zealand has a highly centralized policing system made up of one major police service, the New Zealand Police, that provides policing services throughout the country. Currently, the New Zealand Police Service employs a number of Iwi liaison officers (that is, Māori police officers) as part of an effort to develop a better understanding between police and the Māori community. The New Zealand Police have also pioneered the implementation of the restorative justice philosophy (family group conferencing) to deal with Māori youth crime.

The differences between policing practices in Canada, the United States, Australia and New Zealand with regard to their respective Indigenous peoples tend to reflect the political organization and historical tradition of each country. However, this does not mean that one approach is superior to another, as it is quite evident that all four countries have produced comparable poor results concerning the overrepresentation of their Indigenous populations within their respective criminal justice systems. Additionally, it is important to note that the Indigenous peoples in all four countries suffer from very high violent crime rates, especially among the most vulnerable groups—women and children.

Indigenous populations in all four countries are projected to grow at a substantially higher rate than the general population. As such, Indigenous peoples will continue facing the challenge of ever-increasing crime-related problems when traditional policing responses are becoming less effective. Therefore, it is incumbent on governments to identify the need to reduce crime-related problems in Indigenous communities as a high priority policy area, and make a strong commitment to undertake projects that address this critical issue.

The recommended framework for government crime prevention strategies regarding Indigenous peoples should contain the following key elements:

- Community focus;
- Indigenous involvement and input;
- Partnerships and coordination;
- Support for effective and innovative programs; and
- Enhancing knowledge.

There is a critical need for further empirical research in this area and more information sharing, cooperation, and cross-national exchanges. This is important from a policy perspective, as the existence of effective and culturally appropriate policing provides a strong foundation for healthy, prosperous, and sustainable Indigenous communities.

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Maryse Picard began working in Aboriginal law somewhat by chance. During her studies in the Civil Law Section at the University of Ottawa, she had not considered working in that field—she was more interested in constitutional law. However, after completing an internship at Indian and Northern Affairs Canada Legal Services, she decided that she had found her calling there.

Today, Ms. Picard works for Public Safety Canada as Senior Negotiations Advisor for Quebec. Her office is in the Quebec City suburb of Wendake, where she grew up and where she has decided to settle down with her family. She manages the program to implement and fund police services in Aboriginal communities in Quebec. It is a difficult job that takes her to all parts of the province, but one she finds very satisfying.

“I feel that I am making a difference because in the Aboriginal sector, there is more than one solution, and it is not always obvious,” said Ms. Picard. She acknowledges that her Huron-Wendat roots make interactions with her stakeholders easier.

“Being a member of a minority in Quebec and in Canada makes you more sensitive to other minorities. There are basic elements to the diplomatic approach, the non-verbal aspect, the respect for wisdom, for keeping your word. When you are Aboriginal, you can feel it, you can see it,” she said.

Sometimes, however, Ms. Picard must also deal with resentment from her counterparts, who accuse her of working on the wrong side. “They initially see us as traitors. But in the end, they understand that we’re there with a contribution program and that we have money to improve the community’s situation. That’s when we become allies.”

The challenges are considerable. Finding police officers from the community is not always easy. “Our ideal candidates are members of the First Nation because they speak the language of their people, which is neither English nor French. For appropriate policing in the community, we would often rather have someone who speaks Algonquin, Innu, Attikamek, and so on. But that is not always possible because the École nationale de police sets the criteria for admission,” said Ms. Picard.

This is of significant concern for her even though she has no control over recruitment. Quebec alone is responsible for the administration of justice. Ms. Picard is there to support and fund the structure already in place between the community and the provincial government. She loves her policy development work and believes that it reflects her own values.

Originally published in the Bulletin de la Section de droit civil de l’Université d’Ottawa, 2007 edition. Reprinted with permission of the University of Ottawa
Members of municipal police services and the RCMP once again took part in a week-long canoe journey aimed at strengthening relationships between police, Aboriginal youth and their communities in British Columbia.

The first Pulling Together Journey took place in 1997, when a number of RCMP officers, civilians and First Nations people paddled from Hazelton down the British Columbia coast to Victoria. The journey has since become an annual event with a mandate to build positive relationships between the law enforcement community and Aboriginal communities. Each canoe on the journey has a number of First Nations elders and youth paddling side by side with law enforcement officers from various agencies, including municipal police and the RCMP. Although the journey involves a great deal of hard work, with participants paddling for a number of hours every day, those taking part are rewarded each night with an incredible feast and an opportunity to share cultural customs and activities.

This year’s journey, hosted by the Circle of Eagles Lodge Society from Vancouver and the New Westminster Police Service, saw over 150 participants travel from New Westminster to Victoria. The paddlers gathered in New Westminster on June 23 and set out on their journey the next day. The trip took the crew to a number of First Nations communities both in the Lower Mainland and on Vancouver Island, including Deas Island, Tsawwassen, Maple Bay, Cowichan Bay, Tsartlip, Tsawout and Songhees. A large crowd celebrating Canada Day was there to greet the fleet as it ended its journey by pulling into Victoria harbour on July 1.

*Learn more about the Pulling Together event at: www.pullingtogether.ca*
In July 2007, a new RCMP detachment opened within the reserve of the Nisichawayasihk Cree Nation (NCN), located about one hour west of Thompson, Manitoba. The new detachment includes eight RCMP members and one support staff (civilian staff). The Chief and Council of the NCN attended the opening ceremony, as well as local, provincial and federal officials. The detachment was created as part of a tripartite agreement between the Province of Manitoba, Canada and the First Nation.

The opening ceremony included a community feast and exchange of gifts between the First Nation and federal/provincial/RCMP officials. An honour ceremony was also held for Jimmy Hunter Spence, a previous councillor who had remained determined to see enhanced on-site policing services within his community. The First Nation had indicated their interest in the RCMP Community Tripartite Agreement in 1995, and the Agreement was signed between all parties in December 2005.