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First Nations Chiefs of Police Association  
PRESENTS



COMMUNITY CRIME PREVENTION INITIATIVES

Sponsored by: Solicitor General of Canada



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MAY 1998

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**COMMUNITY CRIME PREVENTION INITIATIVES**  
A MANUAL RELATED TO DEVELOPING CRIME  
PREVENTION INITIATIVES IN ABORIGINAL  
COMMUNITIES

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**A MANUAL RELATED TO DEVELOPING CRIME PREVENTION INITIATIVES**  
**IN ABORIGINAL COMMUNITIES**

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**PROGRAM** Health and Social Services Team  
**CONTACT** Morley Pine  
**TELEPHONE** (705) 946-6300

### **NEEDS / ANALYSIS**

There has always been a strong desire on the part of Garden River First Nation community to improve the traditional health, general health and overall social well being of its community members. Healthy and socially adept individuals, families, communities and Nation, however they are defined to promote crime prevention, without doubt, because the emphasis can be assumed to be on cultivating quality of life rather than on criminal activity. In this definition, "traditional health" includes natural medicines, spiritual and cultural activities, "general health" involves mainstream medical intervention and the overall "social well being" of the Garden River First Nation community encompasses environment, behaviors, capabilities, beliefs, and identity.

The desire to improve health and social service programming was born out of frustration with the way it was being delivered by all organizations in the community. Health and social needs inevitably have a great impact not only on crime prevention in the community, but also on how the community develops. As mentioned, Garden River First Nation has an interest in creating a healthy and prosperous community and organizations must be accountable to the community for delivering what they promise explicitly and implicitly.

Strategists and tacticians may adopt two separate views on the matter of responsibility and accountability from organizations; a narrow view claims that an organization in the long run is primarily accountable to Chief and Council, and on the day to day basis, to management and its portfolio holder's.

A broader view suggests that an organization is accountable to the entire community including Chief and Council, band members, businesses, employers, management, Government, and society in general.

Health and social needs are not to be treated as "islands onto themselves" with little or no connection with the broader environment. Because health and social needs were often times polarized, no one department in the community could address them continuously and adequately. As a result, there was an overlap of service, no consistency, gaps in service delivery and uncoordinated efforts. Basically, the right hand did not know what the left hand was doing causing confusion and frustration at the staff, Chief and Council and community members.

Programs and staff became isolated and ownership issues involving clients, materials/supplies and program budgets started to surface. With all of this disarray, a number of programs ended up not having enough dollars in one budget to do any good.

In some cases, there was too much money in one budget and not enough workers to spend it annually.

An organized body was formed back in 1985 to address these problems and bring them out to the open so they would not be camouflaged any longer. These concerns were presented to Chief and Council and the HSST requested a Band Council Resolution to sanction their efforts.

Members of HSST decided to take matters into their own hands and do what they could to help in a unified delivery of programs and services in order to have the community become healthy and socially responsible in every sense of the word. Realizing if they continued to wait, they would be compromising their communities' health and social needs.

Garden River has experienced significant change in the last decade and change continues quickly. By the time these changes were addressed, organizations were deep in the thick of things so that interventions appeared to be too little too late. Garden River has the desire for a better quality of life for today and future generations. There is no reason to accept anything less than that.

## **GOALS**

The goals for 1998-1999 focus on health promotion, prevention, and intervention. Health intervention is geared to recurrent or crisis populations, health promotion is geared to no risk or low risk populations, and health prevention is geared to risk or high risk populations.

## **OBJECTIVES**

Objectives are recognized as "benchmarks" in this context. In other words, there are the intermediate steps or list of steps that will occur in order to meet the 1998-1999 goals:

- >Revise and/or develop policies relevant to programs/services
- >Ensure a cleaner, healthier community and environment
- >Ensure a safer community
- >NIHB transfer
- >Study MSB downsizing
- >Develop a dental hygienist screening clinic
- >Establish emergency response planning
- >Recruit a psychologist
- >Conduct Elders luncheons and activities
- >Eliminate child abuse
- >Prepare a home safety fair
- >Create "Make a Parka" program
- >Organize treaty days

- >Implement Nobody's perfect program
- >Organize holistic health fair/carnival
- >Practice National observances
- >Seek Adventure camps
- >Implement traditional teachings
- >Implement mental health-traditional
- >Eliminate family violence
- >Augment family violence workers (male/female)
- >Augment Dietitian
- >Augment Nurse practitioner
- >Implement Physiotherapy/occupational therapy
- >Augment Family support services
- >Identify Native foster homes
- >Develop homemakers
- >Create Emergency pendants
- >Implement Headlice education
- >Organize Diabetes education-diet and exercise
- >Provide Cancer information
- >Promote Healthy lifestyles-active living
- >Promote Healthy lifestyles-diet and nutrition
- >Develop Blood born pathogens awareness
- >Create Blood born pathogens policy development
- >Augment Dental health
- >Promote Smoking cessation
- >Conduct Safety workshops
- >Treat Arthritis
- >Treat Asthma
- >Organize Graveyard clean-up/community clean-up
- >Educate on Over the counter drugs
- >Offer Footcare
- >Augment Walk-in clinic
- >Augment Prenatal clinic
- >Augment Well baby clinic
- >Augment Foot care clinic
- >Augment Diabetes clinic-monitoring blood, sugar testing
- >Establish Healthy hearts' clinic (cholesterol, blood pressure)
- >Glandular screening clinics (breast, prostate and testicular)
- >Establish Dental health clinic-screening
- >Establish Teen sexual awareness clinics
- >Create Community alcohol policy
- >Improve Communications
- >Organize Family dances
- >Study Effects of drugs and alcohol
- >Offer Alternatives to drugs/alcohol
- >Offer Musical programs

## METHODOLOGY

The following is a general 10-step planning model. Use it to plan any organized activity, be it your own Health and Social Services Team, Community Action Team, or any program, service, and event falling under your many different departments.

However...

- \*add or delete parts to suit you
- \*do not go too far in planning unless you first have a clear picture of your objectives.  
What are you aiming for?
- \*no one method is best for all programs and services. Beware of your pet methods and weak spots and try to avoid them.
- \*aim to be less a sole provider of programs and services and more a helper in the Communities' development efforts. This way you will be able to attend to their varying needs, demands and talents.
- \*remember, it is your plan and you can change it. Try to learn from the decisions you make as the changes occur.
- \*do not use the model in a linear fashion; start anywhere, go clockwise and anti-clockwise; just try to cover all points at some time.

**Step One:** Assess your organizations or departments values, goals, structure, climate, and environment. Are departments delivering programs and services the way they were promised to be delivered? By taking an inventory of what you have, you can pinpoint strengths and weaknesses.

**Step Two:** Assess your communities needs, interests and expectations. What has their experience been like with community organizations and departments? Are they getting their needs met? What type of person has responded to the programs, services, or events? What will they expect, bring with them, hope to gain?

**Step Three:** System assessment. What are the rules, image and philosophy through which the programs and services are delivered? What are the administrative constraints? What kind of support or sanction do you need? Do you need Chief and Council recognition? Do you need a manager/coordinating body put in place at the band level?

**Step Four:** Determine goals and objectives. What will the programs and services look like when complete? The following simple rules for defining goals and objectives will help you plan towards the final "product."

- \*Decide what you expect your "consumers" to be able to do, know, think and feel by the end of the program or service (or a section of it)
- \*Be specific with the words you use.

\*Communicate your objectives to others.

\*Divide objectives accordingly to types of consumers (i.e.: low risk, recurrent, high risk or crisis population)

\*Prioritize by impact, immediate impact, and impact on largest group.

**Step Five:** Select Strategies, tactics, activities to reach your goals and objectives. What activities, practice, discussion, exploration, or questioning will move you towards your objectives? Certain strategies, tactics, activities are more suitable for certain goals and objectives.

**Step Six:** Evaluate your resources. What people, finances and materials will you need? Make a list and think ahead. Some materials and supplies may need to be ordered, speakers to be contacted (as indeed suitable), etc.

**Step Seven:** Select evaluation techniques. How will you know when you have achieved your objectives? Decide on the method of evaluation - for both task and relationship issues of program, service, or activity.

**Step Eight:** Make tentative implementation plans for each program, service, or activity. Assign approximate time frames for each. This step comes in two parts. First, you can sketch out the way you might use the time allotted for the program, service, or activity. Second, you could make a more detailed outline for each program, service, or activity.

**Step Nine:** Do it. Implement your program, service, or activity. While careful planning does not guarantee you stay above water all the time, it certainly gives you the confidence to come up for air at frequent intervals.

**Step Ten:** Evaluate, revise and improve as you go along and at the end. Let your consumers help in this task. Make plans for changes if they lead to an improvement.

## EVALUATION

There is a formal evaluation process in place called product evaluation, which involves looking at the program when it's finished, completed, or accomplished. The objective of product evaluations is to collect descriptions and judgments of outcomes, and to interpret their worth and merit. The method used is by collecting judgments of outcomes from stakeholders, which includes Chief and Council, other departments in the community and community members. How this relates to decision making in the "health and social process" is for deciding to continue, terminate, modify, or refuse programming. Some of the questions from a product evaluation design are usually;

1. Who attended the program?
2. How many people attended?

3. Did community members think it was worth while or useful?
4. Were the objectives met?
5. How much did it cost?
6. What uses were made of the program?
7. Was the program sound?
8. Was the program responsive to needs?

### **HSST COMPOSITION**

The present composition is made up of the Health Services department and the Day Care Center. Specifically, HSST includes;

1. Management (3PY)
2. Long Term Care (2PY)
3. Non-Insured Health Benefits (1PY)
4. Reception (1PY)
5. Community Support Services (2PY)
6. Community Health Representatives (2PY)
7. Community Health Nurse (2PY)
8. Mental Health Program (1PY)
9. Alternative to Drug & Alcohol Abuse (2PY)
10. Family Support Services (1PY)
11. Nurse Practitioner (1/2PY)
12. Dietitian (.07PY)
13. Physician (.02PY)
14. Family Violence (1PY)
15. child Care Center (1PY)

When the HSST first began, the original composition included Band Counsellors, Community Health Representatives, Social Services Administrator, Education Counsellors, National Health and Welfare Nurse, Elders, Community Based Coordinator, Drug and Alcohol Worker and Special Constables. They have all moved over to the Community Action Team, which will be discussed in the "Community Action Team."

### **WORK PLAN**

The HSST operate from both a strategic and tactical level to meet their goals and objectives. Strategic work involves annual community action team planning to develop service plans, and monthly meetings for review, planning and decision making purposes.

Strategic workplans are used and they identify the objectives, activities, who is responsible, start/completion, resources requires/target group, how will the results be measured, results/variances and budget projections (See Appendix A). This workplan is completed by February of each fiscal period. Each member of the HSST then prepares a planning activity sheet and budget for their respective areas of responsibility. An

attendance record sheet is filled out during the program, and after the program, an activity report is completed along with problems encountered during the program with recommendations for improvement (See Appendix B)

## **BUDGETS**

Most of the programs have a financial budget that comes from various levels of Government. Other financial support, if necessary come as a result of program staff fundraising.

<b>PROGRAM</b>	<b>BLUE LIGHT PROGRAM</b>
<b>CONTACT</b>	Morley Pine
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### **PROGRAM NEEDS / ANALYSIS**

Garden River First Nation has not escaped residual memories of living with family violence. Family violence was literally unheard of at one time until this hideous monster slowly crept into First Nations peoples lives; not to portray as if First Nations people were perfect, but “family” caring, safety, belonging and protection was definitely one of the most important values within many First Nation communities.

Garden River First Nation made a decision to do something about it so that this “monster” wouldn’t be passed to the next generation. They would no longer abdicate moral responsibility since it was one of the key values in the community. Perhaps this is an insurmountable objective, however, by taking one step at a time, family violence in Garden River can be eliminated once and for all. Many programs and activities have been implemented in recent years. In particular, the Blue Light Program, because family violence has become somewhat obscured, many families and children continue to uncover family violence and bring it out into the open.

This literally means enticing the monster out and exposing it for what it is. Awareness and education are the keys. By making community members aware that family violence is being prioritized as a community concern, then families who are experiencing family violence in their homes will be more compelled to do something about it immediately. No one can force Garden River First Nation members to seek help, however, they can be made aware, there is help if requested.

### **OBJECTIVES**

1. To obtain support from Chief and Council and community members to eliminate family violence.
2. To educate the community about the effects of family violence.
3. To enhance community awareness toward family violence.
4. To create active participation and involvement in the community against family violence.
5. To promote and encourage zero tolerance in the community against family violence.

## **METHODOLOGY**

The general strategy of the Blue Light Program involved installation of blue lights for all homes in the community and attaching blue ribbons on vehicles. This indicates the level of awareness created in the community about the campaign against family violence.

Some of the activities include;

- Creating a pamphlet on the project, explaining the purpose of the campaign to community members.
- Ordering cases of blue light bulbs from store.
- Ordering ribbons from a fabric store.
- Delivering the blue lights and blue ribbons to each home in the community.
- Instructing residents to tie their ribbons to their vehicle's antenna for the month of April and to turn on their blue light bulbs for the month of April.
- Inserting an article in the community newspaper and/or place them on bulletin boards.
- Contacting media for promotional purposes.
- Involving the Anishinabek Police Service.

## **EVALUATION**

The questions that need answers include;

1. How many blue light bulbs were seen in the community?
2. Who wore the blue ribbons?
3. How many people wore the blue ribbons?
4. How many vehicles had blue ribbons attached to their antenna?
5. what are the statistics now?

## **BLUE LIGHT CAMPAIGN COMPOSITION**

All members of the HSST took an active part in developing and implementing this program.

## **BUDGETS**

This program received support from the annual budget allocation under the Family Violence initiative. Other sources of funds came from fundraising efforts.

## SUMMARY OF OTHER TWO EXAMPLES

The same format can be used to develop other programs, whether annual or occasional events, which need to be addressed in the community.

**HALLOWEEN:** Halloween is a time for ghouls, goblins and witches. Children really enjoy this period because it legitimizes eating "lotsa candy." As they go from house to house, trick or treating, there are also many unknown forces at play. For example, Garden River has the Trans Canada Highway running through the community with a posted speed limit of 70km per hour. On average, between 5:00 and 10:00pm, six vehicles are traveling West or East bound every minute. Concern for the safety of the little ghouls, goblins and witches is very high. Especially when they are thinking about crossing the highway, not the street. Members of the HSST and CAT developed numerous safety guidelines to deal with this concern. Some of the safety practices included carrying pillow cases instead of paper, wearing bright costumes, painting faces rather than wearing masks, etc. They promote a "how to devise a safe and responsible Halloween outing," by giving school presentations, and went as far as decorating their Community Center into a Haunted House.

**GRAFFITTI:** If you have ever traveled Highway 17 , East or West bound through Garden River, it's hard not to notice the graffiti on the bridge that says, "This is Indian land." This sign, not officially sanctioned by the local First Nation Government or any of the affiliated organizations in the community, has been made famous throughout the Country by appearing in newspapers and even in some brochures. Yes, effective advertising, but not exactly the way Garden River wants their community and youth to be known. There is other graffiti in the community that are not as visible as the one on the bridge. Graffiti is typically carried out by youth. With this assumption in mind, school presentations were implemented to address this concern. The message focused on ownership and taking pride in your surroundings. Taking care of your immediate environment is a reflection of who you are and also what you are made of. Although graffiti is a form of expression, it can be carried out in other ways. Since the presentations, there has been a drop in graffiti expressions in the community, and Garden River is working towards completely "wiping it out," pardon the pun, now and in the future.

**PROGRAM**                    **COMMUNITY ACTION TEAM**  
**CONTACT**                    Morley Pine  
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**NEEDS / ANALYSIS**

Youth has been an ongoing concern, especially in the last four decades because of alcohol, drug and substance abuse, breakdown of family values and lack of respect for the environment. People in Garden River including parents and leaders want to ensure the spiritual, mental and physical well-being of their youth.

Parents and leaders in the community made a decision not to tolerate destructive behaviors amongst youth and began initiating "action" to provide a sense of belonging for youth. This action began by showing caring and support in their activities and lives. A Band Council Resolution was passed to;

- a) Recognize the Community Action Team (CAT) as a functioning committee.
- b) Support immediate goals in bringing youth together to discuss what their needs are.
- c) Allow various staff and programs to sit on this committee and justify their time and financial resource allocation.
- d) Provide positive role models and leadership in building a positive spirit within the youth in the community.

In 1994, the CAT was originally developed to concentrate primarily on youth and now the scope of responsibility has expanded to include a variety of other initiatives which involve a broader representation from the community.

Changes in Garden River First Nation community, as with many First Nations communities, required community leaders to shift their group focus and identify to reflect the communities changing needs.

Numerous staff and contract positions have been eliminated in the community since CAT was first established. Because of changing priorities and funding, new players have come on board resulting in the new and improved Community Action Team.

The CAT are drawn to one another by a force that's both social and professional. CAT are a group of community people, informally bound to one another through exposure to a common class of problems, common pursuits of solutions, and thereby themselves embody a store of knowledge.

The CAT demonstrates that if change is needed in focus, objectives and composition, there is no saying they have to keep their particular identity forever. When people work together, they create something that is worth more than the sum of their individual efforts.

## **OBJECTIVES**

1. To provide coaching, guidance and mentoring activities for the youth in the community.
2. To encourage youth to assume more responsibility for their behaviors.
3. To involve many community members, organizations, and other individuals or groups when dealing with concerns, issues, or goals affecting First Nation youth.
4. To promote and encourage the community to share.
5. To collaborate directly on matters affecting youth and the general community.
6. To utilize each other as sounding boards and to teach each other.
7. To strike out together to explore new issues, concerns, and subject matter affecting youth and the community.

## **METHODOLOGY**

The CAT also employ strategic and tactical roles but have no formal structure to carry out their work. The CAT meets primarily on an on-demand basis or on a proactive/reactive basis. When an issue, concern, or problem arises in the community, the CAT chairperson notifies members of the team and a meeting date is set to deal with the topic at hand.

## **EVALUATION**

1. How many issues, topics, or concerns have we addressed?
2. What problems arose during the planning and delivering of the program?
3. How well did the technical personnel perform their roles?
4. Was the strategy implemented as planned?
5. What were the characteristics of participants?
6. How satisfied were participants with the program?
7. How appropriate were the objectives?
8. Could it have been done differently?

## **CAT COMPOSITION**

The CAT is now composed of the HSST, Fire Department, Anishinabek Police Service, Justice Program, Education Unit, Economic Development Corporation and Council members.

**BUDGETS**

This program receives support from the community. Other sources of funds come from the Chief and Council through BCR or from an external organization.

**PROGRAM** Walking The Path  
**CONTACT** Sergeant George Couchie  
**TELEPHONE** (705) 472-0270

## **INTRODUCTION**

*It is said that, as we walk our path that is our life, there are times when things happen to distract us. When this happens it is easy for us to lose our way and stray from the path that is the good mind, and suddenly we find ourselves stumbling through the brush. As we struggle to push our way through the underbrush, trying to regain the clear path, we pick up burrs and thorns that cling to our clothing, pricking our skin. We get dusty and scared. Our fear causes us to cry and our heart to pound.*

*Kantiio (Allen Gabriel)  
Kanesatakeronnon (Kanesatake Mohawk, Bear Clan)*

## **NEEDS / ANALYSIS**

Sergeant George Couchie of the Anishinabek Police Service, Nipissing Detachment has been working with Native Students for the past seven years. Sergeant Couchie has looked at various programs including the Ontario Provincial Police, "VIP Program" as well as the "Aboriginal Shield Program" presented by the R.C.M.P. Sergeant Couchie found that both lacked in native cultural content, as well as lacked in presenters (teachers) of native heritage.

Sergeant Couchie has consulted with teachers and other police officers, for example, Sgt. Paul Trivett who works with the First Nations Program of the Ontario Provincial Police. The general feeling is that there is a lack of knowledge of native culture and history on the part of officers working in Native Communities, and this is somewhat substantiated by the high rate of attrition from policing jobs on First Nations. As quoted from a report prepared by Sgt. Couchie in 1996, the attrition rate in 1995 was 40%. The program that I have developed would address not only the needs of the students, but also the needs of the officers. Too often as Native people, we speak of self-government and self-policing, but forget about something as basic and important as self-esteem.

What is hoped to be promoted in this program is self-worth, self-esteem and respect for others within our communities with the use of healing circles, cultural teachings, role models and community awareness. A curriculum could be developed whereby officers who are policing Native Communities would be trained in the same manner that is presented this information to the students, thereby arming them with the skills needed to take the teaching and cultural knowledge into the schools in their communities.

The program developed by Sgt. Couchie is called, "Walking The Path." It is a ten-week course, two hours per week, integrated into the regular school day. It can be taught from Grades 4 through 12. The program is designed to be delivered in a "team teaching"

approach involving Police Officers, teachers and native Elders and would be suitable in all schools serving native students.

## **GOALS**

The goals of this education strategy are to:

- a) To provide Native and non-Native students with lessons that include teachings about the history, traditions, beliefs and cultures of Aboriginal peoples.
- b) To provide Native and non-Native students with lessons that include youth empowerment strategies, promoting self-concept, self-esteem and respect for others.

## **OBJECTIVES**

The objectives of “Walking The Path” curriculum include:

- a) providing cultural education both in and out of the classroom
- b) introducing teachings by Elders in the classroom
- c) healing from the effects of trauma, abuse and racism
- d) combating stereotypes, racism, prejudice and biases
- e) involving parents, Elders, family and community in educational initiatives
- f) providing teachers and Police Officers with an understanding of Aboriginal history, traditions, beliefs and cultures
- g) providing students with Elders, teachers and Police Officers as positive role models trained to deliver, “Walking The Path” curriculum; and
- h) supporting and developing academic skills

## **METHODOLOGY**

### **WEEK ONE**

#### **MEDICINE WHEEL TEACHINGS**

The “Medicine Wheel” or “Circle of Life” is utilized to introduce traditional, environmental, spiritual, ethical and cultural teachings that support healthy lifestyles and academic development.

The Medicine Wheel is a multicolored circle which is used by traditional Native teachers as a teacher’s aid.

Positive lifestyles are encouraged by using cultural teachings and native stories.

Cooperation, responsibility and self-respect are themes supported by this session.

**WEEK TWO**  
**CULTURAL TEACHINGS**

The contemporary applications of cultural teachings are explored. The use of symbols, circles and “medicines” are introduced as a means to encourage students to develop respect for other races and cultures of people.

The seven “grandfather teachings” (wisdom, honesty, trust, courage, respect) are used to teach students about values and attributes which develop character.

The “4 sacred medicines” and their characteristics, powers and use are discussed and a “Sweetgrass Ceremony” and “Tobacco Prayer” reinforce the basic cultural themes taught in Week One.

**WEEK THREE**  
**HISTORY OF NATIVE PEOPLES**

The history of Native peoples in Canada explores the political, linguistic and cultural identities of the First Nations. Colonialism, residential schools and the Indian Act are discussed and evaluated by students. Stereotypes, racism and prejudice are defined and discussed.

Film resources are used to educate students about residential schools.

A talking circle is used to explore issues and feelings about residential schools.

**WEEK FOUR**  
**FINDING OUR STRENGTHS**

An interactive “mask-making” exercise identifies issues around self-concept and self-esteem. The creative activities support personal sharing and healthy self-talk in a “healing circle.” A “take-home” exercise allows parents and family to contribute in a positive way to the development of self-esteem.

Plaster casting is used while students work in pairs to create face masks.

After the masks dry, the students are encouraged to paint the outside of their mask to indicate how they think they are seen by others. They paint the inside of their mask to reveal their inner self.

**WEEK FIVE**  
**PEER PRESSURE**

Students discuss what they value in their friendships and family relationships. They identify those healthy activities that are supported by both family and friends. They also discuss those things that peer pressure causes them to do, that may affect them in a negative way.

Students work in small groups to explore, discuss and respond to different peer pressure scenarios and how to use peer pressure in a positive way.

**WEEK SIX**  
**YOUTH AND THE LAW (RULES)**

Students participate in small group interactive exercises that examine the requirement for rules at home, school and in society. They consider the application of law and how it applies to them, their families and their communities.  
Students also look at the use of alcohol, drugs and substance abuse.

**WEEK SEVEN**  
**ROLE MODELS**

This session identifies and evaluates what and who role models are. Students explore how role models might help them. This session encourages active involvement by community role models, Elders, public figures, etc.  
Students investigate “who are the role models in the community?”, and how did they become role models.

**WEEK EIGHT**  
**COMMUNITY AWARENESS**

Students work on a project within their community. They will be encouraged to respect their community and their role as a part of their contribution to a healthy community.  
The students are taken out into the community to assist in clean-up of the community or to assist elders with yard work.

**WEEK NINE**  
**HEALTHY LIFESTYLES**

The importance of caring for ourselves is introduced through instruction and discussions about proper exercise, rest and eating habits. A “Health Game” designed by Aboriginal doctors, educators and cultural authorities is used to introduce healthy lifestyles in a fun way.

**WEEK TEN**  
**GRADUATION**

Students, parents and program participants attend a graduation feast/ceremony/give-away to celebrate their learning experience. Students bring food for the feast.  
Certificates are presented.

## EVALUATION

The questions that need to be answered are;

1. How many people were involved in the program?
2. Did they find the program to be rewarding and helpful?
3. How satisfied were the participants with the program?
4. Were the objectives met?
5. How much was spent on this activity?

## WALKING THE PATH COMPOSITION

Walking The Path was developed by the following Steering Committee Members;  
Glen Trivett, Training Coordinator, Ontario Provincial Police, First Nations Policing  
Paul Trivett, manager, Ontario Provincial Police, First Nations Policing  
Peter Beaucage, Professor, Canadore College/Elder and Cultural Teacher  
Doug Moir, First Nations Liaison, R.C.M.P.  
Nancy Allaire, Teacher, Our lady of Sorrows School  
George Couchie, Sergeant, Anishinabek Police Service, Nipissing Detachment

## PROJECTED BUDGET

Steering Committee meeting 3 days including hotel, meals and honorarium for Elder	\$2,500.00
To develop the curriculum and purchase training materials	\$5,000.00
“Training the Trainer” Course, 24 candidates including meals, accommodations, classroom rentals, audiovisual equipment, flip cards, coffee breaks, 4-day course	\$10,000.00
Honorarium & gifts for Elders to support implementation into ten communities @ \$500.00 per community	\$5,000.00
Purchase of training materials for classrooms i.e. mask making materials, paint supplies	\$2,500.00
<b>TOTAL</b>	<b>\$25,000.00</b>

## **BUDGETS**

Walking The Path is an inexpensive program to deliver. Purchase of mask-making materials and paint supplies -- \$250.00.

**PROGRAM** Anishinabek Youth Gathering "ENCHIYANG" (All Together)  
**CONTACT** Sergeant George Couchie  
**TELEPHONE** (705) 472-0270

### NEEDS / ANALYSIS

Crime rates and problems associated with crime have long been a concern for Aboriginal communities and the Police who serve them. Both agree that problem-oriented policing strategies must be developed to address these problems. However, only a few mechanisms have been developed to date that have any significant impact. Arguably, this failure may be the result of a lack of programming that reflects the special cultural, legal, and socio-economical restrictions and duties of police services, which have traditionally emphasized law enforcement and public safety.

Police Services have to make a considerable investment in developing relationships with Aboriginal communities. Tension still exists between the Police and Aboriginal communities, while there may be some dispute about its degree to its causes, there is little argument about its existence.

A number of important characteristics of Aboriginal communities must be recognized for the problem-oriented policing approach to be successful. These characteristics impact on all aspects of the approach and must be reflected in every stage of the process.

- A) Spirituality as the foundation of culture;
- B) The significant influence of Elders;
- C) The importance of community over the individual;
- D) The value of traditional forms of control over behavior;
- E) Aboriginal views of historical non-Aboriginal influence;
- F) The effect of socio-economic conditions;
- G) Resources available to the communities; and
- H) Aboriginal frustration with the Criminal Justice System.

To be effective in Aboriginal communities, the problem-oriented policing approach must be altered to reflect the characteristics of these communities. Even though the Police may play the lead role in developing and implementing the approach, they must recognize the desire of the community to be involved in matters which may affect them directly. Involving key individuals from the community, particularly Elders and leaders will encourage the participation of community resources.

In order to resolve problems, it may be appropriate to develop resource strategies that involve a number of ministries, agencies and institutions.

The resources of these organizations can assist in developing strategies involving specific agency interventions, developing new community structures and implementing referral systems, alternative approaches or information sharing mechanisms.

Before attempting to implement the problem-oriented approach, the confidence and support of the community must be won. Previous attempts have been made by Police to implement programs which were designed to impact on community crime problems. Unfortunately, most have had little success because they were developed without the involvement of the community.

There are a number of cultural characteristics of Aboriginal communities which are expected to impact on the problem-oriented approach to policing.

Aboriginal spirituality is an important consideration when attempting to develop a crime reduction approach in an Aboriginal community. Many communities view their culture and spirituality as one and the same. An organization's familiarity with the mediums of a local culture can demonstrate a willingness to understand and accept the local culture. The traditional forms of behavior and social control can be proactive rather than reactive. The proactive nature of the social control aspects of Aboriginal culture should be considered as a tool that can be used to address modern social problems and to develop responses for a problem-oriented policing approach.

Many of the Aboriginal people in Canada now view their culture as a vehicle to revive their lost pride and sense of community. For example, the Alkali Lake Band of British Columbia relied on internal resources and their cultural structures to revive their community pride. As a result, alcoholism was reduced from approximately 95% to less than 10%.

Informal leaders are usually Elders. Their leadership extends to cultural/spiritual and non-governmental aspects of the community. They are often the key elements of the community institutions involved in rebuilding or exercising certain aspects of traditional culture. They often view the revival of culture as a precondition to improving political and economic conditions in the community.

Some recent studies have concluded that the Canadian Criminal Justice System has often been unresponsive to the needs of Aboriginals. While the nature of the system is changing, many Aboriginal people still view it as an unfair, unfamiliar and overly complicated. Since the Police are usually the community's most significant contact with the Criminal Justice System, they often experience first hand a community's frustrations with the system.

They are often criticized for many of the problems of the system, most of which the Police have little influence over.

Knowledge of the basic demographic characteristics of urban Aboriginal populations is fundamental to understanding, planning and providing the policing services commensurate with the needs of the community. Police organizations must have knowledge of the characteristics of the population that is to be served, and must be able to predict how the population is likely to change over time. There is a migration of

Aboriginal people to major urban centers. This migration will affect and quite possibly change the delivery of overall police services provided to Aboriginal peoples living in urban areas.

An appreciation of the political aspirations of Aboriginal peoples is essential, as these developments will have significant implications for the way in which police services are provided to Aboriginal peoples.

The problem-oriented policing approach requires a positive working relationship between the police and the community. The police must understand and accept the culture, issues and other factors that influence the community. At the same time, the community must understand and accept the role of the police.

It is clear that the greater the interaction between the police and the community, the more quickly a relationship will develop. This is best accomplished through non-enforcement patrols and by participating in cultural, social or sporting events.

There are two opposing views on the relationship between crime reduction strategies and a positive relationship between police and the community. The first suggests that reducing crime levels will demonstrate the effectiveness of police resources and efforts, thereby creating good community relations. The second view supports the notion that a positive relationship is a necessary prerequisite to reducing crime, primarily by encouraging community support and involvement in crime problems, which are often based on social disorder. It is generally felt that little can be done to influence the causes of crime in Aboriginal communities without the support of key individuals.

A positive relationship between the Police and the community will likely take time and depends, in part, on the community's historical relationship with the Police, the commitment of the Police, and the degree to which the Police involve themselves in the community.

In developing intervention responses we should consider all resources available to the community.

The Solicitor General of Canada provided an overview of recent examinations into Police-Aboriginal relationships by considering the recommendations of:

- a) Aboriginal Justice Inquiry of Manitoba;
- b) Royal Commission on the Donald Marshall Jr. Prosecution
- c) Saskatchewan Indian Justice and Metis Justice Review Committees;
- d) Report in the Task Force of the Criminal Justice System and its Impact on the Indian and Metis People of Alberta; and
- e) Report on Aboriginal Peoples and Criminal Justice; Equality, respect and the Search for Justice.

Common themes and consistent recommendations are found in the above studies. The following four issues are identified in all reports:

1. Aboriginal peoples should be closely involved in the planning and delivering of police services to Aboriginal peoples;
2. All non-Aboriginal staff in the justice system engaged in providing services to Aboriginal peoples should be required to participate in some form of cross-cultural training designed to familiarize them with the special needs and values of Aboriginal peoples;
3. More Aboriginal peoples must be recruited and trained for service functions throughout the justice system; and
4. In providing Police Services, emphasis should be placed upon prevention, diversion and alternatives to imprisonment.

These objectives are consistent with the First Nations Policing Policy, Solicitor General of Canada, the purpose of which is to improve the administration of justice, the maintenance of social order, public security and personal safety in on-reserve communities. One of the objectives of the Police is "to provide First Nations communities with Police Services suited to their needs and that respect their culture and beliefs."

The Ojibway communities identified for participation in this proposed gathering sent key representatives to a community policing workshop at Georgina Island in November of 1994. At the community *policing workshop*, problems with youths were identified as the most important issues requiring strategic intervention by enforcement agencies.

"The suicide rate of aboriginal people under the age of 25 is the highest of any racial group in the world!".

"Up to 90 percent of aboriginal students drop out of high school, three times the national average". The Seventh Fire, Dan Smith.

Statistics Canada shows the age cohort in Aboriginal communities most likely to come in contact with the law is 15 to 34 years.

"At present, more than half of Canada's *Indian* population are under eighteen years of age..."

"Indian children experience progressive failure resulting in a school dropout rate in excess of 70 percent...."

Surviving as Indians, Menno Boldt

The skills of Elder or spiritual groups can be used to develop responses to problems associated with causes such as self-esteem or a lack of identity amongst youth in a community. The respect held for the police officers in small communities may provide an opportunity for the police to be leaders or facilitators in the process,

Enforcement officers are in a position to encourage role models to visit Aboriginal communities and discuss their endeavors and successes. Aboriginal role models, which may include Aboriginal police officers, demonstrate to the youth that the police are interested in the concerns of the "Leaders of Tomorrow". It is also an indication that career opportunities for Aboriginal youth do exist within enforcement agencies.

There is a need to bring together Elders, youth and members of police services to initiate communication, build trust and promote understanding.

## GOALS

The gathering would bring together Ojibway Elders and traditional teachers, Aboriginal youth, Law Enforcement Officers and Ministry of Natural Resources trainers to:

- Positively influence the perceptions, attitudes and behavior of Native youth and law enforcement personnel;
- Promote and enhance efforts for the community and enforcement organizations to work more closely on common goals; and
- Position employment within law enforcement services as an important and viable career option for qualified members of the Aboriginal communities.

Ojibway ceremonies and traditional teachings, classroom instruction, demonstrations and outdoor workshops will present information and encourage group discussions on environmental issues, natural resource management, positive lifestyles, teambuilding and leadership.

Recreational activities will include Ojibway games and team activities to support the objectives of the Gathering.

The Gathering is planned to be held at the Leslie M. Frost Ministry of Natural Resources Training Center in the community of Dorset, Ontario.

Candidates would be selected from both rural and urban populations of Ojibway people within a reasonable traveling distance of the proposed training site.

## **OBJECTIVES**

The primary objectives of this workshop are to:

1. To positively influence the perceptions, attitudes and behaviors of Native Youth and Law Enforcement personnel;
2. To promote and enhance efforts for the community and enforcement organizations to work more closely on common goals; and
3. To position employment within law enforcement services as an important and viable career option for qualified members of the Aboriginal communities.

These objectives are consistent with the Declaration of Principles stated in the Police Services Act of Ontario (1990).

- “the need for cooperation between the providers of police services and the communities they serve”
- “the need for sensitivity to the pluralistic, multi-racial and multicultural character of Ontario’s society”
- “the need to ensure that police services are representatives of the communities they serve.”

## **METHODOLOGY**

The project will involve a gathering of Aboriginal youth and resource people at the Leslie M. Frost Natural Resources Center on Highway 35 just south of the rural community of Dorset, Ontario.

The main goal of the Center is to foster an appreciation for natural resources and for their management and use. This goal is achieved through a variety of demonstrations and educational programs. Workshops on furbearer management, wildlife utilization and outdoor survival will be included in the project delivery.

Seventy youth will be selected from nine First Nations territories and four urban communities which are within a reasonable traveling distance of the proposed site.

The criteria for the selection of candidates would include:

- 1) Native youth 12 to 15 years of age
- 2) Excellent academic achievements
- 3) Demonstrated leadership qualities
- 4) Contribution to the community

First Nations Officers, Ontario Provincial Police Officers, R.C.M.P. Officers and Ministry of Natural Resources staff would be selected to participate as chaperones and workshop facilitators.

The participating law enforcement officers would consult with the Band Offices or Native Friendship Centers in the designated communities to select the candidates to attend the Gathering.

The First Nations communities of Nipissing Dokis Bear Island, Christian Island, Whitefish Lake, Georgina Island, Shawanaga, Wasauksing, Rama and the municipalities of Sudbury, North Bay, Barrie and Orillia will be offered positions for the Gathering.

Candidates and/or their parents or guardians will have an opportunity prior to the Gathering to ask questions or address any concerns.

Ojibway Elders and traditional teachers will use Talking Circles, Sweat Lodges, Sunrise Ceremonies, Clan Structure teachings, traditional games and Ojibway stories to provide both law enforcement officers and Aboriginal youth with a better understanding of the Ojibway culture and spirituality. Traditional teachings and stories will also be used to support the environmental activities and lifestyle teachings of the workshops.

Community policing programs designed to promote health lifestyles for youth will also be delivered by the participating police services as a part of the program delivery.

### **PROJECT WORKSHOP**

Sunday night arrival 5:00 P.M. - All groups.

Supper at 6:00 P.M.

Divide youths into 8 Clans: Turtle, Bear, Wolf, Crane, Deer, Hawk, Martin, Sturgeon

Meet with Leader and Elders.

Outline rules and housekeeping.

Room Assignments

T-shirts distributed to participants.

**MONDAY P.M.**

WORKSHOP #1 Turtle & Bear Clans  
Watercraft Orientation and Canoe Safety

WORKSHOP #2 Wolves & Crane Clans  
Positive Lifestyles

WORKSHOP #3 Deer & Hawk Clans  
Team Building and Leadership

WORKSHOP #4 Martin & Sturgeon Clans  
Elders Teachings

**TUESDAY A.M.**

WORKSHOP #1 Deer & Crane Clans

WORKSHOP #2 Martin & Hawk Clans

WORKSHOP #3 Turtle & Sturgeon Clans

WORKSHOP #4 Wolf & Bear Clans

**TUESDAY P.M.**

WORKSHOP #1 Martin & Crane Clans

WORKSHOP #2 Turtle & Hawk Clans

WORKSHOP #3 Wolf & Sturgeon Clans

WORKSHOP #4 Deer & Bear Clans

**WEDNESDAY A.M.**

WORKSHOP #1 Wolf & Hawk Clans

WORKSHOP #2 Deer & Sturgeon Clans

WORKSHOP #3 Martin & Bear Clans

WORKSHOP #4 Turtle & Crane Clans

**WEDNESDAY P.M. 1-2:30**

Turtle, Bear, Wolf, Crane Outdoor Activity  
Dew, Hawk, Martin, Sturgeon Outdoor Activity

**WEDNESDAY P.M. 3:00 - 4:30**

Groups switch

**THURSDAY A.M. AND P.M.**

Canoe Trip

Return by 3:00 P.M. to prepare for FEAST.

**FRIDAY**

Evaluations and closing

Return travel.

**EVALUATION**

At the conclusion of each workshop, the participants will be asked to complete session evaluation forms. The importance of thought, reflection and honesty in the completion of these forms will be conveyed to the candidates. The session evaluation forms will be collected and tabulated daily by the project personnel. (See Appendix C)

At the conclusion of the Gathering, an oral evaluation will be conducted with the participants on the overall project.

The post Gathering evaluation report will be initiated by the project personnel and completed within three months of the Gathering. It will be a summation of the session evaluations and oral evaluation and will include any remarkable comments by the participants.

**ENCHIYANG COMPOSITION**

The project will be supervised and managed by the First Nations and Contract Policing Branch of the Ontario Provincial Police and the Anishinabek Police Service, Nipissing Detachment.

An Advisory Board will be established with representation from:

1. The Union of Ontario Indians
2. The Anishinabek Police Service, Nipissing Detachment
3. The Ontario Provincial Police
4. The Ministry of Natural Resources Training Center
5. Youth
6. Elders

Finances will be administered and accurate records maintained by the First Nations and Contract Policing Branch of the Ontario Provincial Police with regard to *the* recommendations of the Advisory Board according to the specific terms of the funding sources.

The Advisory Board will meet bi-weekly to provide direction to the project coordinator who will be responsible for the day-to-day management of the project.

### **FOLLOW-UP ACTIVITIES**

A comprehensive article reporting on the Gathering would be published in the Anishinabek News and the Ontario Provincial Police Review, sharing the results of the project with other Aboriginal groups and law enforcement agencies.

This Gathering will assist in the development of a network of Elders and traditional teachers to provide continuing support to healthy interactions between Aboriginal Youth and law enforcement officers.

### **BUDGET**

#### **EXPENSES:**

106 people  
80 kids @ \$45.00 / day  
(includes 3 meals / day & snack)  
Accommodations 2 persons / room  
also includes programs operated by Dorset

26 adults @ \$45.00 / day

Sunday to Friday (5 nights accommodations)  
\$23,850.00

Each child will be supplied with 4 T-shirts with their clans printed on front. 400 T-shirts @ \$8.00 3,200.00

6 Elders @ \$100.00 / day X 5 days 3,000.00

Transportation  
Bus from Sudbury to North Bay to Dorset & return 800.00

Bus from Orillia to Dorset & return 700.00

Miscellaneous gifts & supplies 500.00

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**TOTAL** \$32,050.00

**PROGRAM** Partners In A Safe Community Program  
**CONTACT** Police Chief, Glenn Lickers  
**TELEPHONE** (519) 445-4191

### **NEEDS / ANALYSIS**

Six Nations of the Grand River, located in southern Ontario, is a rural community located in very close proximity of large urban areas such as Hamilton, Brantford and Toronto. Our community consists of a large number of elderly homeowners. As with other First Nations Territories our people tend to "come home" in their retirement years. We also have a significant number of older citizens that have spent their entire lives on the Territory, speak little English and have few family left.

The Village of Ohsweken, located basically in the center of the Territory, which is surrounded by a network of roads. Some are paved main roads while most are unpaved side or "back" roads.

The aging population combined with the relative isolation of our "back roads" has provided the perfect environment for unscrupulous contractors and con-artists victimizing our senior residents with fraudulent home repair scams.

It became apparent to the Police Service, as more and more reports came in, that this was a serious problem. It was evident that this illegal element was relying on intimidating a vulnerable section of our society and/or confusing the victims the victims with deceptions and lies.

With limited information on the perpetrators of these "scams" and the proximity if the large urban areas, identifying suspects would prove to be difficult. The Police Service chose another tact...Public Education directed at the victimized group.

### **OBJECTIVES**

1. To educate homeowners, particularly elderly homeowners, of steps or precautions they could take to protect themselves from being victimized in home repair frauds.
2. To provide an insight to the Community as to what kind of information would be helpful to police to initiate criminal investigations and ultimately criminal charges against the perpetrators of these "scams".
3. To provide a free Directory resource of established contractors and trades people used by Band Council.
4. To obtain support from the local Branch of the Royal Bank so they would be able to provide basic financial or banking strategies that would better protect individuals from being victimized.

## **METHODOLOGY**

To accomplish our objectives we must:

- Enlist the support of our Public Works Department to develop a list of Contractors, Trades people, Carpenters etc. that were reliable and trustworthy and had been used by band Council or had established a good professional reputation on the Territory. Public Works would then make this information available to our Community on request.
- Provide a service where we would do a background check on any new company or home repair business soliciting in our Community.
- Have the local bank on the Territory make available personal banking strategies to suit the individual needs of the elderly, clients/homeowners. Also have the bank notify the Police when bank personnel become suspicious that a client may be victimized.
- Approach our senior clubs/organizations with a presentation created to educate our Community Members about this program. The presentation deals with areas such as legal rights of individuals, what constitutes Fraud, what information to ask for when approached by an unknown contractor/salesperson etc.
- Develop a pamphlet about the program. Information includes the services that are provided by the participating partners with their names, phone numbers and who to contact with any questions pertaining to any aspect of the program.
- Make the pamphlet available at the Band Office, Police Station, Bank, Seniors Complex and Seniors Clubs or Organizations.
- Use the local media, both print and radio to make the public aware of the problem and the program.

## **EVALUATION**

In determining whether the Program was a success, the big question was did we see a decrease in the number of fraudulent home repair scams? ,

Also, were all aspects of the Program effective or was one component any more valuable or effective than another?

As a Police Service were we any more effective dealing with these types of occurrences as a result of the program being initiated?

## **PARTNERS IN A SAFE COMMUNITY COMPOSITION**

The Chief of Police developed and implemented the Partners In A Safe Community program. The Community Services Officer was responsible for presentations and overseeing the ongoing progress of the program. As already mentioned Band Council, Public Works, and the local Bank were vital partners in attacking this problem.

## **BUDGET**

This problem was developed and implemented at virtually no cost. The pamphlets were created on computer with impressive quality. The biggest commitment was the commitment of the partners involved as far as their time and sharing of resources.

**PROGRAM** P.A.L.S. Program  
**CONTACT** Police Chief, Glenn Lickers  
**TELEPHONE** (519) 445-4191

### **NEEDS / ANALYSIS**

A need for this type of Program was identified because of the following factors;

1. Increased incidents of violence in grade 7 and 8.
2. Incidents that reveal a lack of respect for teachers and other students.
3. Children in these grades are at a formative period in their lives where they will not be exposed to pressures that will require they make smart, mature and appropriate decisions.
4. Students in these grades will be leaving the Territory within the next two years to attend High School in surrounding communities. This will be the first time most of these children will be exposed to a predominately non-Native environment.
5. Statistics show that even our children who have been "good" kids having negative experiences with the police when they leave the Territory.

### **OBJECTIVES**

1. To foster a positive relationship between the Six Nations Police and the youth in Grades 7 and 8.
2. To foster a positive relationship between members of neighboring Police Services and the youth in Grades 7 and 8.
3. To interact with these children in a forum that is informal and comfortable for them. At the same time concepts such as fair play, team play, respect for others and self-respect is promoted.
4. To expose First Nations children approaching adolescence to non-native society.

### **METHODOLOGY**

The general strategy of this Program is to put police officers and youth together in a sports environment. Working side by side on a team will foster relationships based on respect and trust. The concept of playing or competing fairly is another thread interwoven that will develop respect for others and oneself.

P.A.L.S. is not restricted to sports activities. The objectives allow for other activities to achieve the desired results.

These goals are fulfilled by:

- Once a week, after school, a session is scheduled that involves a group or team sport.
- Native and non-native police officers and youth are active participants.
- A discussion or “cool down” period is scheduled at the end of each session.
- The youth participants identify a topical current issue to talk about.
- Activities to neighboring communities are planned. (i.e. swimming, skating, bowling, etc.)
- Promoting P.A.L.S., activities and the participants in local newspapers.

### **EVALUATION**

How successful this Program is will be determined by looking at;

1. How many kids signed up to participate in P.A.L.S.?
2. Did any of the participants “drop out”?
3. How many grade 7 participants signed up, again in grade 8?
4. Observing the overall attitude, cooperation and participation of each child.
5. Were the “discussion” topics relevant and initiated by the youth?
6. Did everyone contribute to the discussions and were they frank and open?
7. What vehicle is used to get the participants to “self-evaluate” the Program?
8. Is there flexibility to allow the Program to grow/evolve?

### **P.A.L.S. COMPOSITION**

The Community Service Officer of the Six Nations Police will act as coordinator for the Program. Volunteers are solicited from the Police Service.

Members of neighboring Police Services are invited to participate on an ongoing basis. This includes members of the R.C.M.P. and the O.P.P.

All grade 7 and 8 students are invited to participate. Logistics may dictate that a selection process may be required.

Local schools need to be enlisted to provide gymnasiums and sports equipment. Educators may also be included as active participants.

Last but not least the families of the students are involved. No child can participate in P.A.L.S. unless their parent(s)/guardian(s) are in support of the Program and have given written consent.

## **BUDGET**

With gymnasiums and sports equipment P.A.L.S. can be run inexpensively. Activities off the Territory can run into some expense. At the conclusion of the Program each year the participants are given some token /memento such as T-shirts or baseball caps, etc.

Funds are raised by;

1. Donations from Police Services involved.
2. Community support - donations from within the Territory.
3. Fundraising from within the Program. Car washes, barbecues etc. turn into activities themselves. This reinforces that the participants make P.A.L.S. happen. The youth become more than participants, they become stakeholders.

**PROGRAM**            Teen Mentoring Program  
**CONTACT**            Police Chief, Dan Kirby  
**TELEPHONE**        (403) 585-2335

### **NEEDS / ANALYSIS**

In many First Nation communities, there is little in the way of activities for the youth. Young people, therefore, tend to group together as a means of diversion. As a result of boredom, peer pressure, negative home lifestyles or association with those individuals on the periphery of criminal activity, many young peoples' actions cause them to become in trouble with the law needlessly.

All efforts must be made to prevent young people from ruining their lives simply because they do not know that there are alternatives to the dysfunctional life style that they have come to accept. By providing the teen with the opportunity to see life in a clearer manner and to provide him/her with a role model steps are taken to change or halt negative attitudes.

### **OBJECTIVES**

1. To curb antisocial and dysfunctional behavior in teens.
2. To reduce incidents of criminal activity therefore making a safer community.
3. To promote the participation of community members in giving positive direction to local teens.
4. To educate the community as to the cause for one area of criminal activity.

### **METHODOLOGY**

The general strategy of this program is for teens who have been identified by the police or local Youth Justice Committee as being in danger of becoming involved in or more active in criminal activity to be partnered with a mentor for a specified period of time. The role of the mentor is to provide the youth with a role model and without lecturing but by demonstration, slowly change the dysfunctional attitudes of the youth.

Mentors are older community teens or young persons in their twenties that the young person can identify with. Such persons are best chosen if they had been involved in criminal activity in their earlier years and have managed to turn themselves around and are now leading productive lives.

The program is flexible in its approach. The mentor will devote an agreed upon amount of time with the youth at which time the two will spend time together involved in activities that the youth finds interesting however has been unable to become involved

due to peer pressure or economics. Expensive trips are not required as it is merely important that the youth develops a rapport with someone that can be trusted and looked up to as a positive example.

The Youth Justice Committee, through dialogue with the mentor, will monitor the progress of the youth through the duration of the program. Information obtained from the police will reflect any continued anti-social activity and thus assist in evaluating the effectiveness of the program.

The duration of each program may be adjusted to meet the individual needs of the teen.

## **EVALUATION**

Areas to consider when evaluating the program include:

1. Has the mentor detected any changes in the attitude of the teen since the beginning of the program?
2. Has the teen been an active and receptive participant in the program?
3. Has there been any negative information from the police regarding this individual since the onset of the program?
4. Does the teen continue to associate with those who have provided negative influence in the past?

## **BUDGET**

The program must be planned beforehand as to whether it is to function on a voluntary basis or if the mentors are to be compensated for their time. Ideally, the voluntary system is preferable however, should the program require that a mentor work with more than one teen, compensation should be provided in order to prevent "burn out." If compensation is provided it must be limited to an amount that would not detract from the mentor's wanting to help and not solely as a means of income.

A budget of approximately \$100.00 bi-weekly is suggested to compensate the mentor for vehicle use and fuel as well as to cover any activities the partners become involved in.

The cost of administering the program should not exceed that received by the local Youth Justice Committee to support its infrastructure as the program falls within the parameters of the committee's mandate.

Sources of funding for this program may be obtained from the Provincial Social Services, Justice and Federal Justice Crime Prevention grants.

**PROGRAM**           Community Assistance Program  
**CONTACT**           Police Chief, Dan Kirby  
**TELEPHONE**       (403) 585-2335

### **NEEDS / ANALYSIS**

At one time or another, all members of the community become the victims of crime, violence or are the survivors of family members whose demise was the result of sudden accidents or suicide. While the police may provide some comfort and counseling, by the nature of their job and workload, insufficient time may be spent with the victims. This results in the victim remaining in shock, in denial or not knowing where to seek help or direction.

Victims and survivors often experience intense anger, shame and uncontrolled grief which may result in further unlawful activity or suicide attempts. All efforts must be made by the community to help their neighbors overcome these stumbling blocks of life.

### **OBJECTIVES**

1. To provide victims and survivors with a source of support during periods of trauma and grief.
2. To prevent further incidents of crime or suicide.
3. To assist in healing the wounds of the community.

### **METHODOLOGY**

The strategy of the program is to form a community based organizing committee to oversee volunteers from the community who would be called by the police to assist victims and survivors. Such calls would take place after the police duties were completed and when the survivors are most vulnerable and in shock.

Community Assistance workers are local residents who are cognizant of community standards, customs and traditions and family structures. It must be stressed that the workers are not social workers per say but neighbors who are organized to render assistance in the time of need. Communication skills are of paramount importance.

It is advisable that the workers obtain some grief and anger management training from the Provincial Social Services agencies.

The function of the worker is not that of a long term one on one counseling. Upon requested to attend and render assistance, the worker provides comfort and gives direction as to what agencies would best serve the individual and then help arrange for such service. Follow-ups would not be required after the initial week or so.

Confidential files detailing the assistance rendered would be retained by the organization in a secure location. Police services, due to the symbiotic relationship with the Assistance group, generally provide secure office space from which the group may operate and secure the files.

## **EVALUATION**

Items for consideration in evaluating the program are:

1. Are the people responsive to the assistance offered by the Assistance Workers?
2. Is the program acceptable by community standards?
3. Are the recipients of the program satisfied with the level of service provided by the workers?
4. Has there been a reduction in secondary incidents resulting from initial crimes or deaths?

## **BUDGET**

The program is of a voluntary nature therefore salary expenses are non-existent. It may be, however, the wishes of the organization to provide an honorarium to the workers on a per diem basis when the services are provided.

Due to the "on call" nature of the program, it is suggested that pagers or cellular telephones be provided to the workers. A method of compensation for the use of private vehicles when providing the services must be agreed to.

In most cases, the group will utilize the telephone facilities of the police service as it is anticipated that usage would be minimal. Funding for the Community Assistance Committee may be obtained from Provincial Social Services agencies and Federal Medical Services agencies dealing with mental health.

## APPENDIX A - SERVICE PLAN

GOAL: \_\_\_\_\_

OBJECTIVES	ACTIVITIES	WHO IS RESPONSIBLE	START/ COMPLETION	RESOURCES E REQUIRED TARGET GROUP	HOW WILL RESULTS BE MEASURED	RESULTS / VARIANCE	BUDGET PROJECTION

## APPENDIX B - PLANNING ACTIVITY SHEET

<b>EVENT</b>	
<b>DATE</b>	
<b>TIME</b>	
<b>PLACE</b>	
<b>TARGET GROUP</b>	
<b>COST TO PARTICIPANTS</b>	

**GOAL:** (WHAT DO YOU WANT TO ACCOMPLISH?)

1. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**OBJECTIVES:** (WHAT STEPS ARE TO BE TAKEN TO REACH YOUR GOAL?)

1. \_\_\_\_\_  
2. \_\_\_\_\_  
3. \_\_\_\_\_  
4. \_\_\_\_\_  
5. \_\_\_\_\_  
6. \_\_\_\_\_  
7. \_\_\_\_\_  
8. \_\_\_\_\_  
9. \_\_\_\_\_  
10. \_\_\_\_\_

**ADVERTISING:**

\_\_\_\_\_  
\_\_\_\_\_

**APPENDIX C**  
**Workshop Assessment Form**  
**“ENCHIYANG”**

**Workshop Title:**

<b>A</b>	Prior to the workshop how much did you feel you needed information in this subject area?	Not at all	1	2	3	4	5	6	7	Very Much
<b>B</b>	Was the workshop presented at an appropriate time in terms of your needs?	Too Early	1	2	3	4	5	6	7	Too late
<b>C</b>	How much of the content did you know prior to the workshop	None	1	2	3	4	5	6	7	All
<b>D</b>	Was the method of presentation suitable?	Too Elementary	1	2	3	4	5	6	7	Too Advanced
<b>E</b>	Was the method of presentation suitable?	Not at all	1	2	3	4	5	6	7	Entirely
<b>F</b>	To what extent do you believe this workshop will have met your needs?	Not at all	1	2	3	4	5	6	7	Entirely

**COMMENTS:**

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## APPENDIX D - ATTENDANCE RECORD SHEET

<b>EVENT</b>	
<b>DATE</b>	
<b>TIME</b>	
<b>PLACE</b>	
<b>TARGET GROUP</b>	

<b>NAME:</b>	
1.	26
2.	27
3.	28
4.	29
5.	30
6.	31
7.	32
8.	33
9.	34
10.	35
11.	36
12.	37
13.	38
14.	39
15.	40
16.	41
17.	42
18.	43
19.	44
20.	45

## APPENDIX E - ACTIVITY REPORT

COMMENTS ON GOAL: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

OBJECTIVES MET OR COMMENTS: (#'s correspond with planning sheet)

1. \_\_\_\_\_  
\_\_\_\_\_
2. \_\_\_\_\_  
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3. \_\_\_\_\_  
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4. \_\_\_\_\_  
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9. \_\_\_\_\_  
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10. \_\_\_\_\_  
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