

Indigenous/Police Relations



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November 5, 2019

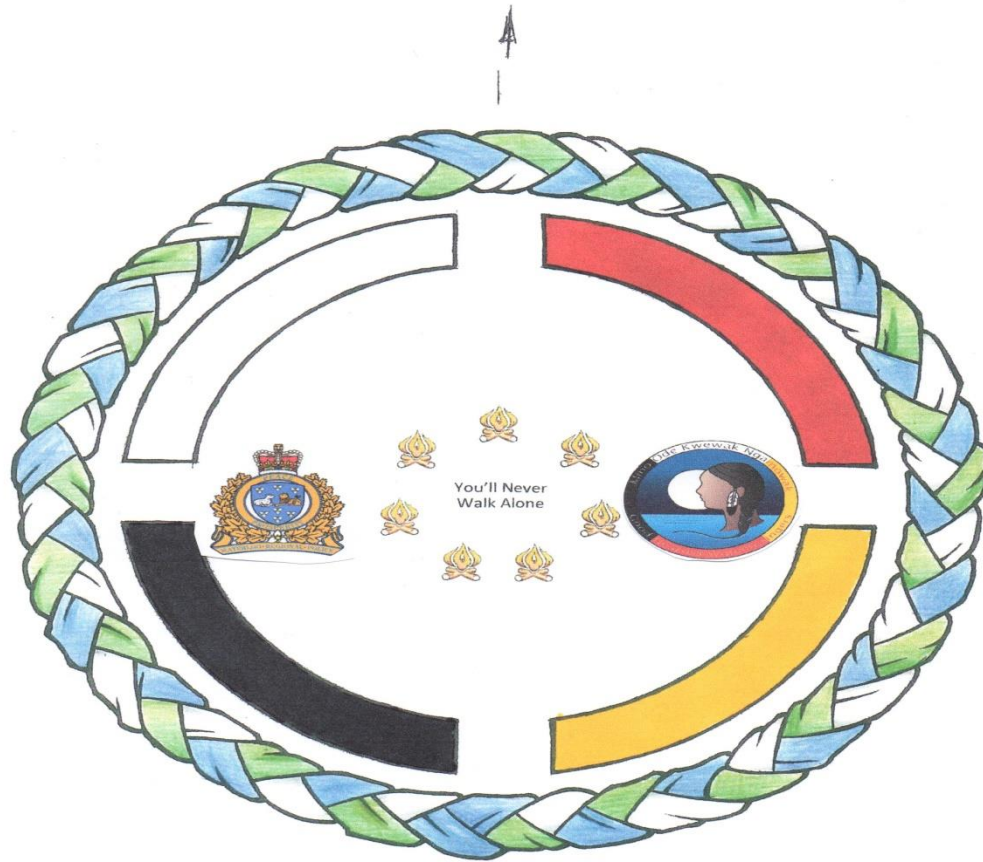
Third Age Learning

Anishinaabe Seven Grandfathers



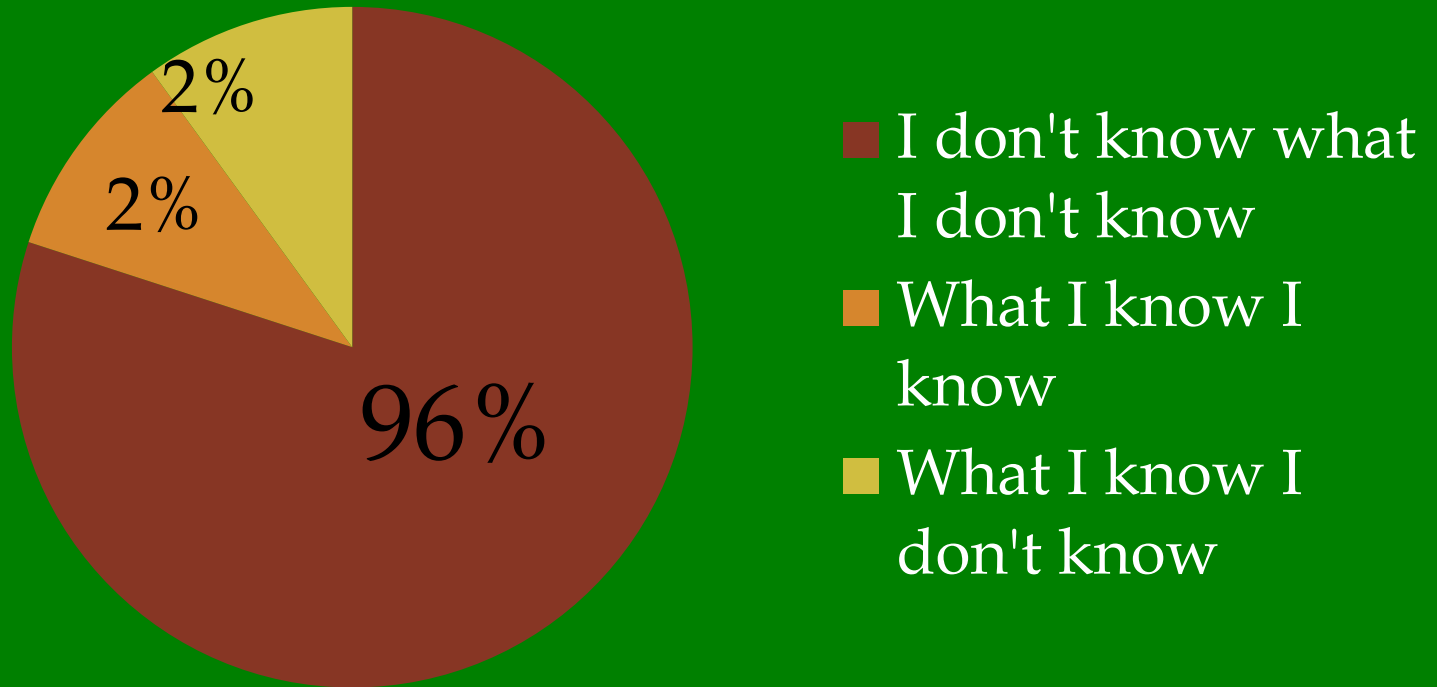
**Ethical Space
Come - Ambé**

**Seven Sacred Teachings
Seven Grandmothers**



8/1

Theory of Knowledge



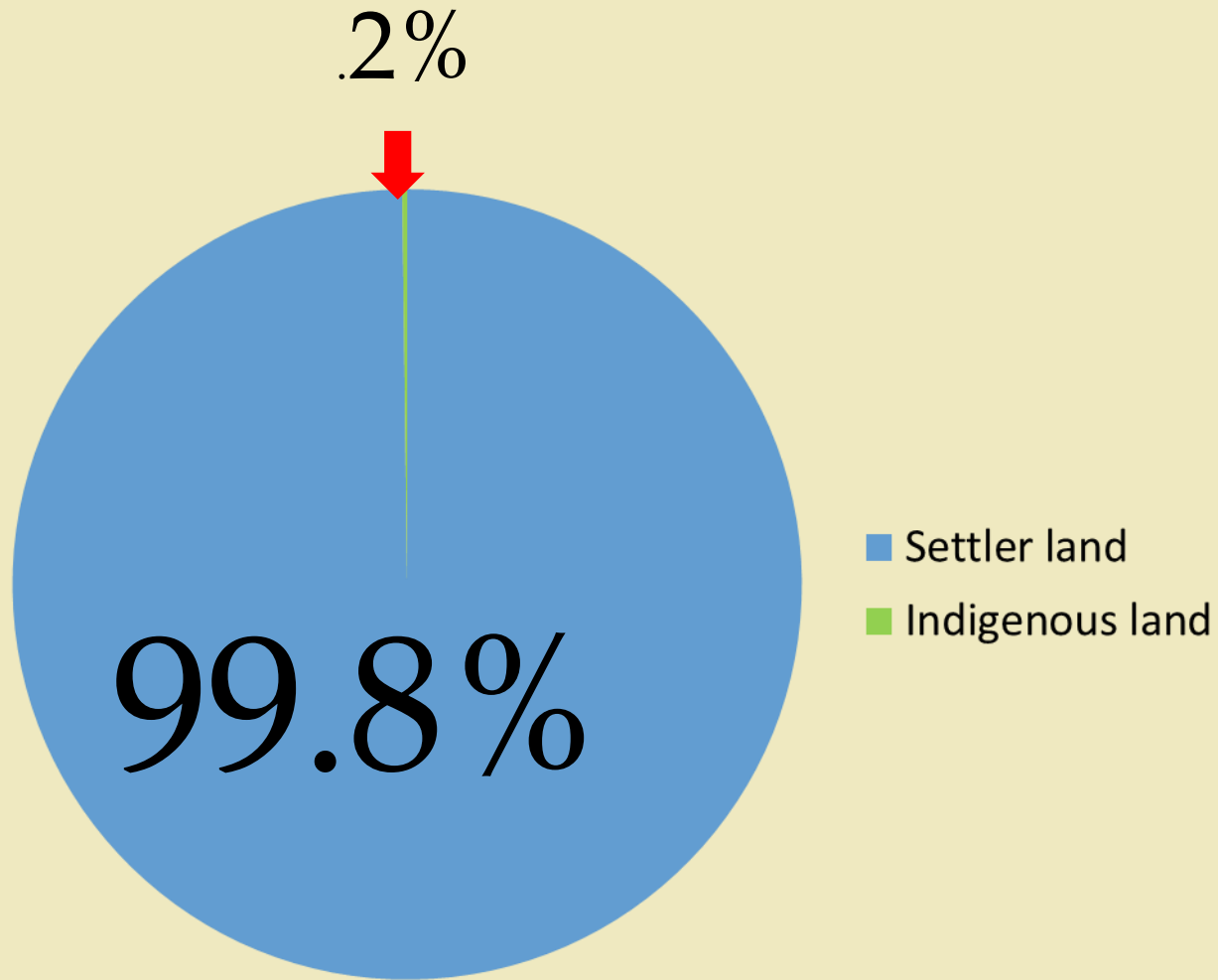
I would describe my relationship with Indigenous peoples of Canada as:
(400 students)

- ❧ I am open to learning; supportive; I want to learn more; willing to learn;
- ❧ distant; I don't have much of a relationship other than attending pow wows and listening to speakers as a child or adult; limited; minimal; non-direct
- ❧ Composed of friendships; an ally; good? (few responses)

INDIGENOUS PEOPLES OF NORTH AMERICA BEFORE 1492



This map is kindly provided by
The Weejeendimin Native Resources Centre



Doctrine of Discovery

1436 – Romanus Pontifex

1452 – Dum Diversas

1454 – Romanus Pontifex

1494 – Inter Caetera

1823 – U.S. Supreme Court – Johnson v. McIntosh

Something to Ponder

If we take away the Doctrine of Discovery
in law, there is no real legitimate basis to
Settler ownership of the land

How have Indigenous and
Settler Peoples and Police
Come to Know, but NOT
Know, Each Other?

How Settler peoples have come to know Indigenous peoples (absence of men)

Savage Indian



Savage Warrior



**Drunken Indian
Homeless
Criminal**



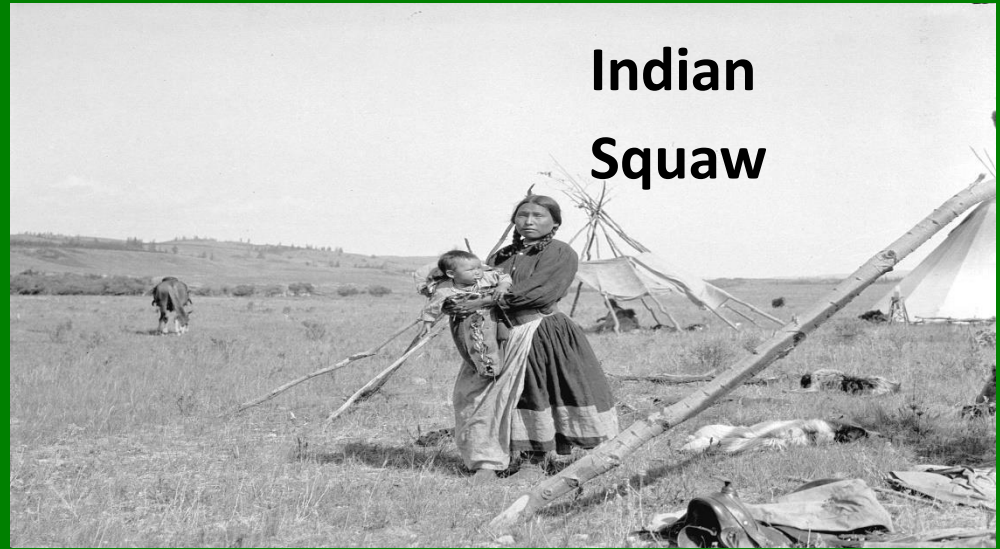
Noble Savage

Blue Corn Comics: Savage Indians
Madame Pickwick: Art Blog: The Noble Savage

How Settler peoples have come to know Indigenous peoples (absence of women)

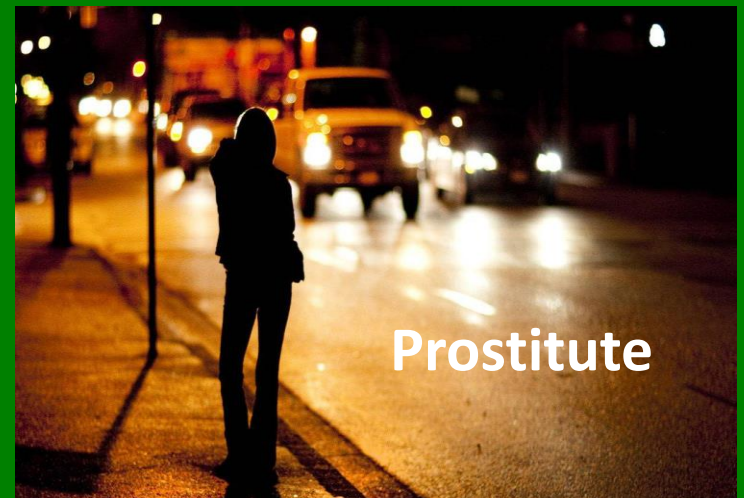


Indian Princess



Indian Squaw

Indian Squaw
Sexualized,
desired by
white women
and men



Prostitute

How have Indigenous Peoples and Police come to know each other?

Reconciliation: Visioning the Space Between



Oka (Quebec) 1990



Oka (Quebec) 1990



Ipperwash (Ontario) 1993



Caledonia (Ontario) 2006



Oka (Quebec) 1990



Rexton, New Brunswick 2013

CBC Digital Archives
National Film Board
CBC News
Government

**Whiteness
Ideology: Enabling
Colonial,
Sociological, and
Political Violence
against
Indigenous
Women
and Girls**



Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls

June 3, 2019

Representing 4.3% of the female population in Canada

Indigenous women and girls are 12 times more likely to be murdered or missing than any other women in Canada and 16 times more likely than white women.

Inquiries pertaining to police violence and failure to respond

1999 – Manitoba Aboriginal Justice Inquiry

2004 - Wright Inquiry

2011 - Davies Commission Inquiry

2016 - Val d'Or Inquiry

2018 - Unresolved determination of deaths of
Indigenous youth, Thunder Bay

2019 – Missing and Murdered Indigenous women and
girls inquiry

Figure 9.4: Mistrust and Trust



Susan stated that she learned early on to not call the police because they could take her kids away.

Not believed as a little girl impacted Patricia's ability to trust in the police as an adult.

Because of lack of intervention and safety, Donna said that the police are the enemy.

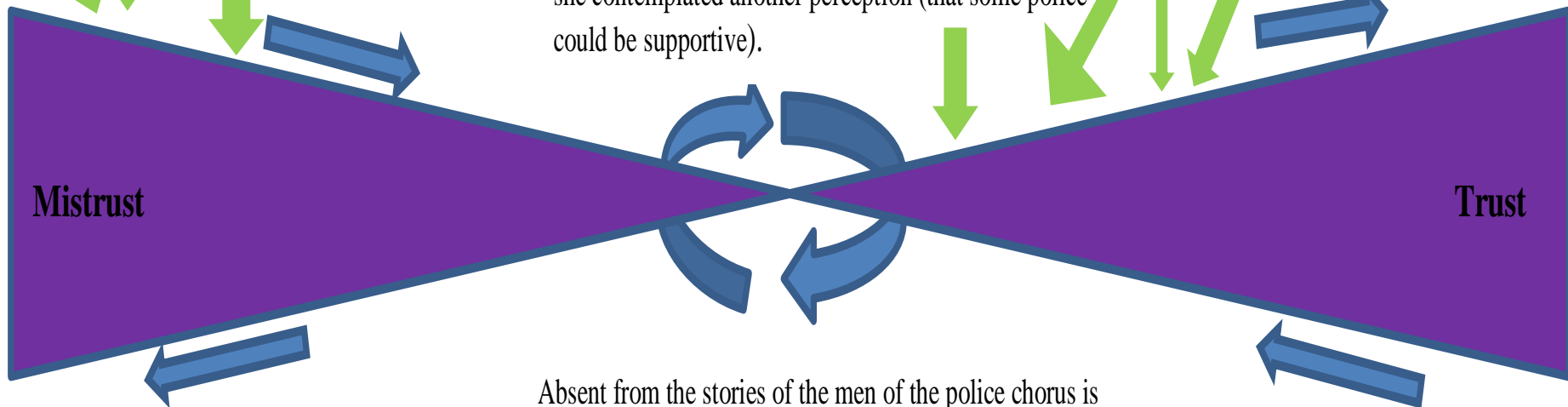
A girl, Debbie, stated that because she saw that her family received help from the police, even though there were also bad experiences with police, she was able to see that there are good and bad police. She also stated that there should not be bad police because of the authority they hold.

Paula shared her gratitude that the men really care about the women and girls.

Cindy stated that the partnership is helping to build trust in police

When Donna, who saw the police as the enemy felt listened to and supported by a man of the police chorus, she contemplated another perception (that some police could be supportive).

Absent from the stories of the men of the police chorus is reference to concerns about trust and mistrust in the partnership.



What does it mean to have confidence in the police? Liqun Cao (2014)

- That one is willing to report crime
(believing that police will be responsive)
- That one is willing to share information with police about criminal activity
(believing that this information will be regarded fairly).
- That one is willing to comply with the law
(believing that the laws exist to help the people).

You'll Never Walk Alone



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