Panel 1: “Recruitment, Training & Policing in Indigenous Communities”

Brenda Lucki, Commissioner, Royal Canadian Mounted Police;

Daniel Bellegarde, Director, Canadian Association of Police Governance;

Jean-Pierre Larose, Chief, Kativik Regional Police Force

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## APPEARANCES

<table>
<thead>
<tr>
<th>Organization</th>
<th>Representative(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aboriginal Legal Services</td>
<td>Emily Hill (Legal Counsel)</td>
</tr>
<tr>
<td>Aboriginal Shelters of Ontario</td>
<td>Jeanine George (Representative)</td>
</tr>
<tr>
<td>Aboriginal Women's Action Network</td>
<td>Fay Blaney (Representative), MiKenze Jordan (Representative)</td>
</tr>
<tr>
<td>Animakee Wa Zhing #37 First Nation, Eagle Lake First Nation, Asubpeeschoseewagong Netum Anishinabek (ANA) First Nation/Grassy Narrows First Nation, Obashkaanda-gaang First Nation, and Ojibway Nation of Saugeen, as a single collective party</td>
<td>Paloma Corrin &amp; Whitney Van Belleghem</td>
</tr>
<tr>
<td>Assembly of First Nations</td>
<td>Stuart Wuttke (Legal Counsel), Julie McGregor (Legal Counsel)</td>
</tr>
<tr>
<td>Assembly of First-Nations Quebec-Labrador</td>
<td>Wina Sioui (Legal Counsel)</td>
</tr>
<tr>
<td>Association of Native Child &amp; Family Service Agencies Ontario (ANCFSAO)</td>
<td>Josephine de Whytell (Legal Counsel)</td>
</tr>
<tr>
<td>Awo Taan Healing Lodge Society</td>
<td>Darrin Blain (Legal Counsel)</td>
</tr>
<tr>
<td>British Columbia Civil Liberties Association</td>
<td>Michael Vonn (Representative), Meghan McDermott (Legal Counsel)</td>
</tr>
<tr>
<td>Canadian Association of Chiefs of Police (CACP)</td>
<td>Ashley Smith (Legal Counsel)</td>
</tr>
<tr>
<td>Directeur des poursuites criminelles et pénales (Québec)</td>
<td>Anny Bernier (Legal Counsel)</td>
</tr>
<tr>
<td>Eastern Door Indigenous Women's Association</td>
<td>Natalie D. Clifford (Legal Counsel)</td>
</tr>
<tr>
<td>Government of Alberta</td>
<td>Doreen Mueller (Legal Counsel)</td>
</tr>
</tbody>
</table>
III

APPEARANCES

Government of British Columbia (Representative), Emily Arthur (Representative)

Government of Canada
Anne McConville (Legal Counsel), Sarah Churchill-Joly (Legal Counsel), Tania Tooke (Paralegal), Jennifer Clarke (Paralegal)

Government of Manitoba
Heather Leonoff (Legal Counsel), Samuel Thomson (Legal Counsel)

Government of New Brunswick
Maya Hamou (Legal Counsel)

Government of Newfoundland and Labrador
Denise Spencer (Legal Counsel)

Government of Ontario
Julian Roy (Legal Counsel), Katelyn Forget (Legal Counsel)

Government of Quebec
Marie-Paule Boucher (Legal Counsel)

Government of Saskatchewan
Barbara Mysko (Legal Counsel), Colleen Matthews (Legal Counsel)

Independent First Nations (IFN)
Josephine de Whytell (Legal Counsel), Deanna Jones Keeshig (Representative)

Institute for the Advancement of Aboriginal Women
Lisa Weber (Legal Counsel)

Inuit Tapiriit Kanatami (ITK)
Elizabeth Zarpa (Legal Counsel), William David (Legal Counsel)

Liard Aboriginal Women's Society (Representative)
IV

APPEARANCES

Manitoba Keewatinowi Okimakanak (MKO) Jessica Barlow (Legal Counsel)
Mishkeegogamang First Nation Whitney Van Belleghem (Legal Counsel), Paloma Corrin (Legal Counsel)
MMIWG Coalition Manitoba Catherine Dunn (Legal Counsel), Hilda Anderson Pyrz (Representative)
Native Women's Association of Canada Virginia Lomax (Legal Counsel)
New Brunswick Aboriginal Peoples Council Elizabeth Blaney (Representative)
NunatuKavut Community Council Roy Stewart (Legal Counsel)
Ontario Federation of Indigenous Friendship Centres Niki Hashie (Representative)
Ontario Native Women's Association (ONWA) Robert Edwards (Legal Counsel), Christina Comacchio (Legal Counsel)
Pauktuutit Inuit Women of Canada, Saturviit Inuit Women’s Association, AnânauKatiget Tumingit Regional Inuit Women’s Association, Ottawa Inuit Children's Centre and Manitoba Inuit Association, as a collective single party Beth Symes (Legal Counsel)
Quebec Native Women / Femmes autochtones du Québec Rainbow Miller (Legal Counsel)
Regina Treaty Status Indian Services Erica Beaudin (Representative)
V

APPEARANCES

Saskatchewan Association of Chiefs of Police  
Katrina Swan (Legal Counsel)

Thunder Bay Police Services  
Edward Marrocco (Legal Counsel), Tiffany O’Hearn Davis (Legal Counsel)

Treaty Alliance Northern Ontario - Nishnawbe Aski Nation/Grand Council Treaty #3  
Krystyn Ordyniec (Legal Counsel), Catherine Cheechoo (Representative), Elysia Petrone Reitberger (Legal Counsel)

Vancouver Rape Relief and Women's Shelter  
Hilla Kerner (Representative), Laurel McBride (Representative)

Vancouver Sex Workers' Rights Collective  
Carly Teillet (Legal Counsel)

Winnipeg Police Service  
Sheri Bell (Representative), Kimberly D. Carswell (Legal Counsel)
VI

TABLE OF CONTENTS

Truth-Gathering Process Part 2 Volume 6

Panel 1: “Recruitment, Training & Policing in Indigenous Communities”

Chair: Christa Big Canoe (Commission Counsel)

Second Chair: Shelby Thomas (Commission Counsel)

Brenda Lucki, Commissioner, Royal Canadian Mounted Police

Counsel: Anne Turley (Government of Canada)

Daniel Bellegarde, Director, Canadian Association of Police Governance

Counsel: Michelle Brass (First Nations Police Governance Council)

Jean-Pierre Larose, Chief of Kativik Regional Police Force (Quebec)

Counsel: Bernard Jacob (Commission Counsel)

Witness: Richard Coleman, Director of Public Safety, Relations with Aboriginal Peoples Office (Quebec)

Counsel: Bernard Jacob (Commission Counsel)

Heard by Chief Commissioner Marion Buller & Commissioners Brian Eyolfson, Michèle Audette & Qajaq Robinson


Clerk: Bryana Bouchir

Registrar: Bryan Zandberg
# VII

## TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Opening Ceremony</td>
<td>1</td>
</tr>
<tr>
<td><strong>BRENDA LUCKI, Affirmed</strong></td>
<td>32</td>
</tr>
<tr>
<td>Examination in-Chief by Ms. Anne Turley</td>
<td>32</td>
</tr>
<tr>
<td><strong>DANIEL BELLEGARDE, Affirmed</strong></td>
<td>92</td>
</tr>
<tr>
<td>Examination in-Chief by Ms. Michelle Brass</td>
<td>92</td>
</tr>
<tr>
<td><strong>JEAN-PIERRE LAROSE, Affirmed</strong></td>
<td>141</td>
</tr>
<tr>
<td>Examination in-Chief by Mr. Bernard Jacob</td>
<td>141</td>
</tr>
<tr>
<td><strong>RICHARD COLEMAN, Affirmed</strong></td>
<td>181</td>
</tr>
<tr>
<td>Examination in-Chief by Mr. Bernard Jacob</td>
<td>181</td>
</tr>
<tr>
<td>Cross-Examination of Panel 1 by Ms. Catherine Dunn</td>
<td>240</td>
</tr>
<tr>
<td>Cross-Examination of Panel 1 by Ms. Josephine de Whytell</td>
<td>248</td>
</tr>
<tr>
<td>Cross-Examination of Panel 1 by Ms. Julie McGregor</td>
<td>255</td>
</tr>
<tr>
<td>Cross-Examination of Panel 1 by Ms. Wina Sioui</td>
<td>262</td>
</tr>
<tr>
<td>Cross-Examination of Panel 1 by Ms. Michael Vonn</td>
<td>280</td>
</tr>
<tr>
<td>Cross-Examination of Panel 1 by Ms. Emily Hill</td>
<td>288</td>
</tr>
<tr>
<td>Cross-Examination of Panel 1 by Ms. Carly Teillet</td>
<td>298</td>
</tr>
<tr>
<td>Cross-Examination of Panel 1 by MR. Robert Edwards</td>
<td>304</td>
</tr>
</tbody>
</table>
# VIII

## LIST OF EXHIBITS

<table>
<thead>
<tr>
<th>NO.</th>
<th>DESCRIPTION</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Biography of Brenda Lucki, Commissioner (two pages)</td>
<td>36</td>
</tr>
<tr>
<td></td>
<td>Witness: Brenda Lucki, Commissioner, Royal Canadian Mounted Police</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Submitted by Anne Turley, Counsel for Government of Canada</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Overview of the testimony of Commissioner Brenda Lucki (22 pages)</td>
<td>37</td>
</tr>
<tr>
<td></td>
<td>Witness: Brenda Lucki, Commissioner, Royal Canadian Mounted Police</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Submitted by Anne Turley, Counsel for Government of Canada</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Commissioner Mandate Letter addressed to Brenda Lucki by The Honourable Ralph Goodale, date modified 2018-05-07 (three pages)</td>
<td>40</td>
</tr>
<tr>
<td></td>
<td>Witness: Brenda Lucki, Commissioner, Royal Canadian Mounted Police</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Submitted by Anne Turley, Counsel for Government of Canada</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>RCMP Operational Manual Chapter 38.2 &quot;Bias-Free Policing,&quot; amended 2011-09-28 (two pages)</td>
<td>42</td>
</tr>
<tr>
<td></td>
<td>Witness: Brenda Lucki, Commissioner, Royal Canadian Mounted Police</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Submitted by Anne Turley, Counsel for Government of Canada</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>RCMP Operational Manual Chapter 38.1 &quot;Aboriginal Policing Services&quot; directive amended 2011-09-28 (six pages)</td>
<td>51</td>
</tr>
<tr>
<td></td>
<td>Witness: Brenda Lucki, Commissioner, Royal Canadian Mounted Police</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Submitted by Anne Turley, Counsel for Government of Canada</td>
<td></td>
</tr>
</tbody>
</table>
# IX

## LIST OF EXHIBITS

<table>
<thead>
<tr>
<th>NO.</th>
<th>DESCRIPTION</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>10</td>
<td>RCMP training materials “Facilitators’ Checklist” - Module 13 Sessions 1-7 (112 pages) Witness: Brenda Lucki, Commissioner, Royal Canadian Mounted Police Submitted by Anne Turley, Counsel for Government of Canada</td>
<td>73</td>
</tr>
<tr>
<td>NO.</td>
<td>DESCRIPTION</td>
<td>PAGE</td>
</tr>
<tr>
<td>-----</td>
<td>-----------------------------------------------------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>11</td>
<td>RCMP Field Coaching Program Assessment Report, Form 3737e - 2011-07 (five pages)</td>
<td>81</td>
</tr>
<tr>
<td></td>
<td>Witness: Brenda Lucki, Commissioner, Royal Canadian Mounted Police</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Submitted by Anne Turley, Counsel for Government of Canada</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>RCMP “K” Division Aboriginal Perceptions Training Course materials (194 unnumbered pages)</td>
<td>85</td>
</tr>
<tr>
<td></td>
<td>Witness: Brenda Lucki, Commissioner, Royal Canadian Mounted Police</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Submitted by Anne Turley, Counsel for Government of Canada</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>RCMP “V” Division Inuit Cultural Perceptions Training materials (32 pages)</td>
<td>86</td>
</tr>
<tr>
<td></td>
<td>Witness: Brenda Lucki, Commissioner, Royal Canadian Mounted Police</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Submitted by Anne Turley, Counsel for Government of Canada</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>“Missing Persons Investigations” Modules 1 &amp; 5 (20 pages)</td>
<td>87</td>
</tr>
<tr>
<td></td>
<td>Witness: Brenda Lucki, Commissioner, Royal Canadian Mounted Police</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Submitted by Anne Turley, Counsel for Government of Canada</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>Document “Presentation by the First Nations Police Governance Council of the Canadian Association of Police Governance to the National Inquiry into Missing and Murdered Indigenous Women and Girls, June 4 2018” (15 pages)</td>
<td>105</td>
</tr>
<tr>
<td></td>
<td>Witness: Daniel Bellegarde, Director, Canadian Association of Police Governance</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Submitted by Michelle Brass, Counsel for First Nations Police Governance Council</td>
<td></td>
</tr>
<tr>
<td>NO.</td>
<td>DESCRIPTION</td>
<td>PAGE</td>
</tr>
<tr>
<td>-----</td>
<td>------------------------------------------------------------------------------</td>
<td>------</td>
</tr>
<tr>
<td></td>
<td>Witness: Daniel Bellegarde, Director, Canadian Association of Police Governance</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Submitted by Michelle Brass, Counsel for First Nations Police Governance Council</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Witness: Daniel Bellegarde, Director, Canadian Association of Police Governance</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Submitted by Michelle Brass, Counsel for First Nations Police Governance Council</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>Conference paper “The Concept of Governance as Forward Oversight as Applied to Police Agencies in Canadian Municipalities” by Andrew Graham, School of Policy Studies, Queens University, April 2018 (26 pages)</td>
<td>134</td>
</tr>
<tr>
<td></td>
<td>Witness: Daniel Bellegarde, Director, Canadian Association of Police Governance</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Submitted by Michelle Brass, Counsel for First Nations Police Governance Council</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>Article titled “Policing in Indigenous Communities: First Nations Policing Program” (three pages)</td>
<td>134</td>
</tr>
<tr>
<td></td>
<td>Witness: Daniel Bellegarde, Director, Canadian Association of Police Governance</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Submitted by Christa Big Canoe, Commission Counse &amp; Michelle Brass, Counsel for First Nations Police Governance Council</td>
<td></td>
</tr>
</tbody>
</table>
### LIST OF EXHIBITS

<table>
<thead>
<tr>
<th>NO.</th>
<th>DESCRIPTION</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>20</td>
<td>Auditor General of Canada report “Audit at a Glance”</td>
<td>135</td>
</tr>
<tr>
<td></td>
<td>Chapter 5: First Nations Policing Program – Public Safety Canada, tabling date May 6, 2014 (five pages)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Witness: Daniel Bellegarde, Director, Canadian Association of Police Governance</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Submitted by Christa Big Canoe, Commission Counsel &amp; Michelle Brass, Counsel for First Nations Police Governance Council</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>News article “First Nations policing slammed by auditor general,” Canadian Press, posted May 6, 2014 11:17 a.m. ET, last updated May 7, 2014 (five pages)</td>
<td>136</td>
</tr>
<tr>
<td></td>
<td>Witness: Daniel Bellegarde, Director, Canadian Association of Police Governance</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Submitted by Christa Big Canoe, Commission Counsel &amp; Michelle Brass, Counsel for First Nations Police Governance Council</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>“Policing First Nations: Community Perspectives,” by Nicholas A. Jones, Robert G. Mills, Rick Ruddell, Kaitlan Quinn, Colllorative Centre for Justice and Safety, January 26, 2016 (94 pages)</td>
<td>137</td>
</tr>
<tr>
<td></td>
<td>Witness: Daniel Bellegarde, Director, Canadian Association of Police Governance</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Submitted by Christa Big Canoe, Commission Counsel &amp; Michelle Brass, Counsel for First Nations Police Governance Council</td>
<td></td>
</tr>
<tr>
<td>NO.</td>
<td>DESCRIPTION</td>
<td>PAGE</td>
</tr>
<tr>
<td>-----</td>
<td>---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
<td>------</td>
</tr>
</tbody>
</table>
| 23  | “‘Set up to fail?’ An analysis of self-administered Indigenous police services in Canada,” by John Kiedrowski, Michael Petrunik and Rick Ruddell in Police Practice and Research (15 pages)  
Witness: Daniel Bellegarde, Director, Canadian Association of Police Governance  
Submitted by Christa Big Canoe, Commission Counsel & Michelle Brass, Counsel for First Nations Police Governance Council | 138  |
| 24  | “Moving Forward to Safer Futures,” PowerPoint shown during the testimony of Mr. Daniel Bellegarde (25 slides)  
Witness: Daniel Bellegarde, Director, Canadian Association of Police Governance  
Submitted by Christa Big Canoe, Commission Counsel & Michelle Brass, Counsel for First Nations Police Governance Council | 139  |
| 25  | CV of Jean-Pierre Larose (12 pages)  
Witness: Jean-Pierre Larose, Chief of Kativik Regional Police Force  
Submitted by Bernard Jacob, Commission Counsel | 144  |
| 26(a) | Job posting for the position of Director of Public Security and Chief of Police (Kuujjuaq), Kativik Regional Government (one page)  
Witness: Jean-Pierre Larose, Chief of Kativik Regional Police Force  
Submitted by: Bernard Jacob, Commission Counsel | 147  |
## LIST OF EXHIBITS

<table>
<thead>
<tr>
<th>NO.</th>
<th>DESCRIPTION</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>26(b)</td>
<td>Offre d’emploi pour le poste de Directeur de service de la sécurité publique et chef de police à Kuujjuaq, Administration régionale Kativik (une seule page)</td>
<td>147</td>
</tr>
<tr>
<td></td>
<td>Witness: Jean-Pierre Larose, Chief of Kativik Regional Police Force</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Submitted by Bernard Jacob, Commission Counsel</td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>Printout of PowerPoint titled « Réalité policière en communauté autochtone » (19 pages)</td>
<td>153</td>
</tr>
<tr>
<td></td>
<td>Witness: Jean-Pierre Larose, Chief of Kativik Regional Police Force</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Submitted by Bernard Jacob, Commission Counsel</td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>Map of Nunavik (one page)</td>
<td>154</td>
</tr>
<tr>
<td></td>
<td>Witness: Jean-Pierre Larose, Chief of Kativik Regional Police Force</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Submitted by Bernard Jacob, Commission Counsel</td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>Agreement between Kativik Regional Government and the Government of Quebec and Canada title « Entente sur le financement complémentaire pour la prestation des services policiers 2014-2018 » (seven pages)</td>
<td>164</td>
</tr>
<tr>
<td></td>
<td>Witness: Jean-Pierre Larose, Chief of Kativik Regional Police Force</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Submitted by Bernard Jacob, Commission Counsel</td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>Document « Protocole de coordination du travail en enquête et de soutien opérationnel au Nunavik » signed at Kuujjuaq August 28, 2013 (five pages)</td>
<td>165</td>
</tr>
<tr>
<td></td>
<td>Witness: Jean-Pierre Larose, Chief of Kativik Regional Police Force</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Submitted by Bernard Jacob, Commission Counsel</td>
<td></td>
</tr>
<tr>
<td>NO.</td>
<td>DESCRIPTION</td>
<td>PAGE</td>
</tr>
<tr>
<td>-----</td>
<td>-----------------------------------------------------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>31</td>
<td>Collective agreement between l’Administration régionale Kativik and l’Association des policiers du Nunavik 2013-2017 (83 pages)</td>
<td>178</td>
</tr>
<tr>
<td></td>
<td>Witness: Jean-Pierre Larose, Chief of Kativik Regional Police Force</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Submitted by Bernard Jacob, Commission Counsel</td>
<td></td>
</tr>
<tr>
<td>32</td>
<td>Tripartite agreement between Kativik Regional Government, the Government of Quebec and Canada titled « Entente sur la prestation des services policiers dans la région Kativik pour la période du 1er avril 2014 au 31 mars 2018 » (32 pages)</td>
<td>179</td>
</tr>
<tr>
<td></td>
<td>Witness: Jean-Pierre Larose, Chief of Kativik Regional Police Force</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Submitted by Bernard Jacob, Commission Counsel</td>
<td></td>
</tr>
<tr>
<td>33</td>
<td>Biography of Richard Coleman (one page)</td>
<td>190</td>
</tr>
<tr>
<td></td>
<td>Witness: Richard Coleman, Director of Public Safety, Relations with Aboriginal Peoples Office</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Submitted by Bernard Jacob, Commission Counsel</td>
<td></td>
</tr>
<tr>
<td>34</td>
<td>Set of 28 tripartite agreements, entered as one exhibit</td>
<td>191</td>
</tr>
<tr>
<td></td>
<td>Witness: Richard Coleman, Director of Public Safety, Relations with Aboriginal Peoples Office</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Submitted by Bernard Jacob, Commission Counsel</td>
<td></td>
</tr>
<tr>
<td>35</td>
<td>Mandate document, Bureau des relations avec les Autochtones de la Ministère de la Sécurité publique du Québec (one page)</td>
<td>192</td>
</tr>
<tr>
<td></td>
<td>Witness: Richard Coleman, Director of Public Safety, Relations with Aboriginal Peoples Office</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Submitted by Bernard Jacob, Commission Counsel</td>
<td></td>
</tr>
</tbody>
</table>
## LIST OF EXHIBITS

<table>
<thead>
<tr>
<th>NO.</th>
<th>DESCRIPTION</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>36</td>
<td>PowerPoint « Les services policiers autochtones au Québec - Présentation à l’Enquête nationale sur les femmes et les filles autochtones disparues et assassinées » (2.14 MB)</td>
<td>193</td>
</tr>
<tr>
<td></td>
<td>Witness: Richard Coleman, Director of Public Safety, Relations with Aboriginal Peoples Office</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Submitted by Bernard Jacob, Commission Counsel</td>
<td></td>
</tr>
<tr>
<td>37</td>
<td>Budget, Ministère de la Sécurité publique 2017-2018 (one page)</td>
<td>213</td>
</tr>
<tr>
<td></td>
<td>Witness: Richard Coleman, Director of Public Safety, Relations with Aboriginal Peoples Office</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Submitted by Bernard Jacob, Commission Counsel</td>
<td></td>
</tr>
<tr>
<td>38</td>
<td>Org chart, Ministère de la sécurité publique (Québec) dated March 31 2018 (one page)</td>
<td>214</td>
</tr>
<tr>
<td></td>
<td>Witness: Richard Coleman, Director of Public Safety, Relations with Aboriginal Peoples Office</td>
<td></td>
</tr>
<tr>
<td></td>
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<td>« Infractions selon la catégorie d'infractions au Code criminel, aux autres lois fédérales et aux lois provinciales, Québec, 2012 à 2016 » - Ensemble des corps de police autochtones au Programme DUC</td>
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Witness: Daniel Bellegarde, Director, Canadian Association of Police Governance
Submitted by Robert Edwards, Counsel for Ontario Native Women's Association (ONWA)
--- The hearing starts on Monday, June 25th, 2018 at 8:13 a.m.

(MUSICAL PRESENTATION)

MR. VERN BELLEGARDE: Thank you very much, Wooden Face Drum Group. We’ll see you Friday at the closing ceremonies.

Good morning again, ladies and gentlemen. Just a little bit of housekeeping. I’ll be your chairman for the week. My name is Vern Bellegarde. First of all, I’d like to thank our pipe carriers this morning for the pipe ceremony, and this pipe ceremony will be every morning at 7:00. So, if you get up early and want to be here to attend the pipe ceremony, that’s the time it starts. It’s not five after seven or ten after seven. It’s at 7:00.

There are health rooms available for those who need additional support. There’s also smudging available in the elders’ room just down the hall. And, there’s also a number of support people here, should people feel that they need the extra support, and a hug and a hand on your shoulder. They will be around. They have purple lanyards, if you do require their assistance.

We also have a number of elders here, traditional and faith-based that will help you as well, Day Walker-Pelletier from the Okanese First Nation with our
opening remarks.

(APPLAUSE)

CHIEF MARIE-ANNE DAY WALKER-PELLETIER:

Thank you. Good morning. First of all, I want to acknowledge the Creator for giving us such a beautiful day, and also acknowledge our elders this morning, our pipe carriers, our pipe ceremony, and our national group, and all of you. I don’t know you personally, but certainly the gathering reflects what we’re going to talk about for the rest of the week.

I’m here on behalf of the File Hills Qu’Appelle Tribal Council, 11 First Nations, and also from the Treaty 4 area. As we sit here in Treaty 4 area, you are sitting in a very unique area which represents our treaty principles that our ancestors signed many years ago. And, when they signed those treaties, they signed them with honesty, trust, kindness, a better future for all of us. And, our elders, our ancestors raised the pipes with the Commissioners at that time together as nations to carry our First Nations into the future. In those treaties, it talks about the red coats for safety and security. So, policing has a role to play in determining and assisting our First Nations.

This week, it’s about truth, talking about the truth, being honest, being accountable. Our people,
our First Nations people have tried many ways, many forms
to carry that truth, but we still face those obstacles that
are put in front of us, residential school, the Sixties
Scoop, The Indian Act. But, as I stand here today, as a
woman, an Indian woman, a great-grandmother, we are able
and we will be leaders, and strong leaders, strong women in
the future.

The Inquiry is a place and an opportunity
for our people to speak the truth, to be strong. And,
those prayers that were said this morning asking the
Creator to be with us will always be with us to give us
that strength, to give us that courage, and we need to
stand together. Nobody wants to talk about the R word,
racism, and that’s the biggest challenge we all have, is to
overcome that. And, policing is one of the areas that
really need to be accountable for that.

So, I ask that at the end of the day, at the
end of the week, that we do better than yesterday. That’s
all I ask, and that our treaties, our First Nations, our
treaties are paramount. We need to honour those together.

So, once again, I thank you. I’m sorry I’ve got to leave.
I have a funeral to attend to in my community. So,
hopefully, I can come back during the week to listen, to
hear the truth. Hai-hai (phonetic). Thank you.

(APPLAUSE)
MR. VERN BELLEGARDE: Thank you very much, Chief Day Walker. Our next speaker from the Federation of Sovereign Indigenous Nations, Vice-Chief Heather Bear.

(APPLAUSE)

VICE-CHIEF HEATHER BEAR: Thank you. Good morning. At this time, I would like to also acknowledge our heavenly Creator today. And, of course, the elders, Larry and Cheryl, thank you so much for raising the pipes and rendering the much needed prayers we need for the day, for the week. Thank you, Chief Day Walker, for your words. You never -- I always get inspired whenever you speak. It’s such an honour to serve with you and learn from you. Your wise words are always -- give us that boost as women leaders.

To the Commissioners, thank you. It’s good to see you all again. I’m glad you’re here. And, most importantly, to the families, I’m glad to see you all here. And, of course, to the officers, the blue coats I guess now -- well, I guess there are a few red coats every now and again at a grand entry, but we’re all here together for an important day, an important time, a time for truth telling.

And, you know, as a vice-chief, and my mandate is to fulfil the direction of the Women’s Commission. And, the Women’s Commission at FSIN, their mandate is to, you know, advocate and -- advocate for our
children and families in our communities, in all our communities in Saskatchewan. I think we have about 15 chiefs in the province. And, we do bring a unique perspective, and I think we do bring that unique perspective to the table and to the FSIN, because we all share in the suffering, the missing, the murdered, the violence, you know, the -- and, of course, we also suffer some of these impacts. And, just because we’re chiefs doesn’t mean we haven’t suffered or we have been touched. Many of our chiefs and counsel in the province are -- you know, have families who have gone missing, and we are all grassroots people.

So, when we speak and advocate, you know, to put an end to the violence, to put an end to our women going missing and murdered, it’s not just talk. We feel it each and every day in our families, sometimes in our homes, in our communities. So, when you look at, you know, how do we know things are getting better, well we know the day we see, you know, our people walk with dignity, with freedom, with quiet voices on a true path to reconciliation. You know, and we see our little ones feeling safe and doing well in school and, you know, being the best that they can be, to not hear their little ones come home and ask, “Why do they call me an Indian or a bad name?” You know, that’s the day when we’ll know that those recommendations that
these Commissioners -- you know, that they have been implemented and they work.

But, in the mean time, for our people, you know, for us that have been hurt and wounded, Indigenous people, I think it’s important for us as the Commissioners, you know, move forward into the federal inquiry and look at the institutions, my message to you is -- and to myself is, you know, the most sacred institution is the family institution. That’s what our grandmothers and grandfathers told us. So, it’s about what can we do in our homes to make the good change?

That, to me, is reconciliation. With our children, with our grandchildren, with our husbands, what can we do in our own homes to make change for ourselves? And to me, that’s the most powerful healing and reconciliation that can happen, because when the home is strong, when the individual is strong, you know, they will be and you will the best that you can be. And, we’ll start by mindful forgiveness, but we’ll do that. But, please make the change, the systemic racism that has to stop.

So, with that, my friends, have a healing week. Chi-miigwetch.

MR. VERNE BELLEGARDE: Thank you very much, Vice-Chief Bear.

Our next on the agenda, we have the lighting
of the qulliq by grandmother Louise Haulii, and she will also speak to the thing.

GRANDMOTHER LOUISE HAULII: (Speaks in Inuktitut). Thank you for welcoming us to Regina and to this beautiful hotel. (Speaks in Inuktitut).

COMMISSIONER QAQAQ ROBINSON: The qulliq, I’ve been asked to translate. Can I get this mic on? Is it on? Hi, Louise has asked me to translate. The qulliq, she is lighting the qulliq. The qulliq is a tool, an ancient tool for light and survival of the Inuit, circumpolar Inuit. It is used for warmth. We use it to cook the food, and we use it for light. It melts the ice into water. All these things are things needed, and although the qulliq is not used now within modern homes, it’s still used, particularly when on the land.

I will keep the qulliq lit for the entire week. I will speak when I light it and when I extinguish it, but we will keep it lit for the duration of the week in the hearing. Historically, the qulliq was left burning all day and all night. In the night time, it was a short little flame, but the person tending to the qulliq had to keep that flame going all the time. It was a matter of life and survival.

If you wish to learn more about the significance and the importance of the qulliq, there are
signs, I believe, in the hallway that can explain a little bit more about the qulliq and why it’s such an important centrepiece for the Inquiry’s ceremony.

Throughout the week, we must remember that each day is given to us as a gift and be grateful for that and seek comfort in that.

She’s done.

MR. VERN BELLEGARDE: Thank you very much, grandmother.

Our next agenda item is the National Family Advisory Circle, and I’ll be calling up people if they are here, would you please come and say a few words at the mic, please? Pamela Fillier. There’s Pamela, Darlene Osborne, Norma Jacobs, Gladys Radek, Charlotte Wolfrey, Myrna LaPlante, Cynthia Cardinal, Bonnie Fowler. The National Family Advisory Circle.

MS. MYRNA LAPLANTE: Good morning. I would like to thank the people that have set a wonderful tone here today. The elders who lifted the pipe, the drum group, Vice-Chief Bear, Chief Day Walker-Pelletier, and anybody else who has had a hand in bringing us all together for this very important week.

So, tansi, and welcome to the National Inquiry’s Institutional Hearing on Police Practices and Policies. My name is Myrna LaPlante, and I am from the Day
Star First Nation in Treaty 4. I reside in Saskatoon.

And, of course, we are the National Family Advisory Circle, and our role is to advise the Commissioners and staff of the National Inquiry, and to provide support that ensures a family-first approach.

The issue being discussed this week is police practices, something that as families has affected us all very deeply. We want the police in the country to know that the women and girls we have lost are not just another case number. They are not ever forgotten. Not for one minute. They are loved, they are cherished, they are our sisters, daughters, aunties, cousins, mothers.

We do this work because we love them, and we want justice for them. We want you to care, and we want them to stop going missing and we want them to live. We do this because we want our little ones to grow up safe. We do this work because it matters. We do this because another missing woman is one too many.

NFAC would like to state publicly again that we are very disappointed and upset that the government in a month that they celebrate Indigenous people have decided not to support the National Inquiry beyond six months. It will take years to find answers and undo the years of racism our women, girls and Two-Spirit people have suffered.
While we wish we had more time to do this important work, we stand together with our sisters and we'll do our best to bring them some justice. We look forward to what this week will bring and thank you for taking the time to be here. Thank you.

(APPLAUSE)

MR. BELLEGARDE: Thank you very much, Myrna on behalf of the National Family Advisory Circle.

I'd like to call up Barbara Dumont-Hill, and she'll be speaking grandmother's prayers.

MS. DUMONT-HILL: (Speaking Anishinaabe language). Hello, everyone. I hope you're all living your life in the good way. (Speaking Anishinaabe language).
Barbara Dumont-Hill (speaking Anishinaabe language). I am a very proud Anishinaabe woman. My name is Barbara Dumont-Hill. I am Turtle Clan, and I was born on the Kitigan Zibi Indian Reserve.

I want to, at this time, acknowledge all the nations of Treaty 4. Thank you, meegwetch, for hosting us on this beautiful territory. I got to walk a little bit and enjoy some of it yesterday.

You know, I -- this time in our communities we're celebrating the strawberry moon, that sixth moon of creation. And that medicine of the strawberry is reconciliation. It talks about the sweetness of life, and
our people would gather and feast at this time all the things that they had to be grateful for. And it was also the time to let go of their -- any issues they had with their family; it was about gathering together and celebrating with care about one another as human beings.

So that strawberry time is very important to me. And it just reminds -- because no matter where we are, we love those strawberries, we love those berries. And those seeds, like you know, that berry -- that first -- that berry -- the first berry of the season that has its seeds on the outside, to teach us how to spread those seeds quicker to help one another. And hopefully, yes, to end racism too. That's so important.

I'd like to start -- I want to acknowledge too those pipe carriers this morning, that -- those beautiful prayers, the -- all the elders, the -- and that drum that awakened our hearts this morning, that filled our hearts with very good medicine.

But I want to start our day in a good way. I'd like to say a prayer that was said by all our people right across Great Turtle Island since time immemorial.

I'm very grateful for the Creator in my life today. I'm grateful for all the people gathered here in this circle, who are here to create change.

I'm grateful for our grandfather, the Sun,
who shares our light with us -- his light with us each day,
and our grandmother, the Moon, who lights up our seasons --
lights up our night sky and breaks down our seasons for us.
I'm grateful for our Sacred Mother Earth, who provides
everything we need to live our life in a good way. I'm
grateful for the sacred air, the breath of meno-manidoo
(ph), and that sacred water, the blood of our Mother Earth
that quenches our thirst and brings life into the world.
And that's those women too.

I'm grateful for the winged, the four-legged, the swimmers and the crawlers. I'm grateful for
all the trees and the plants, the roots, the medicines that
grow here on Great Turtle Island that add beauty to our
life each day and have always shared their bounty with us.

I'm grateful for all the ancestors, who
created a good place, good things for us to follow, a good
path for us to follow, and those seven generations of
ancestors that we all have responsibility to leave a good
path for. I'm grateful for all the people who live their
life in the good way, who care about one another, who do
good for the earth, who do good for other human beings.

And I ask the Creator to touch each one of
us here today, to bless us with his wisdom, with good
health for each one of you, for your children, your
grandchildren, your great grandchildren, that we all
understand we all belong to one creator and we all have responsibility to respect all of her creation. 

So for all of you people in all of these things, I say chi-meegwetch, and wish you all a good day. Chi-meegwetch.

**MR. BELLEGARDE:** Hai-hai. Thank you very much, Barbara.

(APPLAUSE)

**MR. BELLEGARDE:** Just in light of what Barbara had to say, I'm just going to call for a moment of silence just to reflect on the issues of the day, perhaps, and on why you are here and what you're bringing to the table and what you're reflecting on.

You talked about love, healing, caring, sharing. So we'll just take a moment of silence to reflect.

(MOMENT OF SILENCE)

**MR. BELLEGARDE:** Thank you very much.

During my moment, I thought about my son, stabbed in the back for $10 and a gram of weed. We lost him seven, eight years ago, but it’s a moment I’ll never forget when I saw him lying there. But, we all have issues, we’ve got to heal and we find, at least I found, the best way to heal is to talk about it, to share it. We’ll have some comments now from the Chief Commissioner.
CHIEF COMMISSIONER MARION BULLER: Thank you. Good morning. Bon matin, mes chers amis, I want to start by remembering and honouring the spirits of the missing and murdered Indigenous women and girls, and I also want to acknowledge the special courage and challenges faced by members of the 2SLGBTQAI community.

I want to extend a sincere welcome to families, survivors and members of the National Family Advisory Circle. Thank you also to the people of Treaty 4 for welcoming us. Thank you. This is the territory of the Cree, Ojibwe, Salteaux, Dakota, Lakota, Nakota and the homeland of the Métis people. Thank you again for your warm welcome.

Elders, grandmothers and chiefs, thanks for bringing us here today in a good way. I want to also thank the pipe carriers for starting us in a good way today and reminding us of the importance of ceremony. Drummers, the wooden face drum group, thank you for bringing us all together here today and of course the heartbeat of the drum. Thank you, Vern, so far we’re on time. Thank you everyone, whether you’re here in the room or joining us through the internet. Thank you for coming because we have important work to do again.

The pipe carriers this morning and the
prayers that we all spoke and we heard reminded me of two really important things, humility and gratitude. In the last weeks and months, I’ve been reviewing statements, the truths that over 1,200 people have shared with us across Canada. I’ve also been watching some videos of truths as well.

I’m so grateful for their courage and I’m humbled by their strength. Giving their truths and sharing their truths with us has already made a difference. As I said in Vancouver, there’s a tidal wave of truth that is washing over this country, and it’s not stopping and it’s because of the families and survivors who are sharing their truths that Canadian history is being rewritten. I’m grateful to them and I’m humbled by them. They’re changing us. All of us.

We’re going to hear from over 500 more people across Canada and I look forward to hearing their truths as we move forward. Again, I know I’m going to be overwhelmed by their humility and their strengths. They too, will contribute to the tidal wave of truth that’s washing over this country.

I’m humbled also by all of the people who have come forward to speak to us when they faced lateral violence in their own communities for doing so, when they faced lateral violence from family members for doing so.
Thank you, what you’ve done has made a big difference to our work.

Over the next few days, we’re going to hear from several witnesses who are going to tell us more about policing, policing in Indigenous communities, different practices that they carry out, training, things of that nature, but I hope they’re going to tell us about relationships and how we can move forward in a good way, building relationships with each other because, ultimately, our goal is to reduce and maybe make missing and murdered Indigenous women and girls a thing of the past. Not forgotten, but a thing of the past.

What we learn this week is going to help frame our final report and of course our recommendations, and it’s going to be very important work. You know, we were talking last night about change. It wasn’t all that long ago, I would say maybe within my lifespan, that a lot of us wouldn’t be welcome in this building, a lot of us wouldn’t be here, a lot of us wouldn’t expect to come in the front door of any building. There’s been a lot of change, but there has to be more and that’s what our recommendations will be aimed at.

We have to be able to walk in the door, any door of any building we want to, with our heads held high. Pardon me, I have to laugh, and maybe it’s not appropriate
and I apologize if I’ve offended anyone, but I can remember so clearly being stopped once for going in the front door of a building. I’ve never forgotten that. Sometimes, as a friend of mine said, the best revenge is living well and I walked in the front door here.

So, more change has to happen, but I’m grateful for the change that has. I’m grateful to all the grandmothers and mothers who have come before us and demanded that change so I could walk in the front door and so could the rest of us. Let’s move forward in a good way, be true to ourselves and understand the importance of listening with open minds and open hearts.

So, enough of me. Commissioner Eyolfson.

(APPLAUSE)

COMMISSIONER BRIAN EYOLFSON: Thank you, Marion. Good morning, everyone. It’s a pleasure to be here with you this morning. I want to say thank you for the welcome onto the Treaty 4 territory, and I would like to recognize all the nations whose homeland we are on and say thank you for having us here on your beautiful land and traditional territories.

I’d also like to thank all of our respected elders, our grandmothers who are with us, our members of the National Family Advisory Circle who are with us this week as well. And, of course all of our honoured witnesses
this week who are here to share their knowledge and expertise with us. Thank you for being here. I also want to acknowledge the pipe carriers for starting us this morning with a beautiful ceremony and say thank you for all the prayers we had this morning, and for the words of Chief Day Walker-Pelletier and Vice Chief Bear. Thank you very much.

As many of you know, as commissioners, we’ve been travelling and busy over the last year or so, receiving lots of testimony from family members and survivors. Family members and survivors have participated in both hearings and statement gathering events, and their stories have been heard of strength, courage, resilience, determination, as well as loss and pain. I want to say thank you for the gift of those truths and I want to acknowledge all the family members and survivors who are here with us today.

So, those truths, often difficult, that we have heard have shone a light on many of the challenges facing us as Indigenous people in Canada today, and I think I’ve also highlighted the importance of the work that we are all doing here together through the National Inquiry process. And, as commissioners, we have also heard from many experts, witnesses and those with lived experiences, who provide important services to Indigenous people and
communities. We’ve heard about areas like health including mental health services, child welfare, emergency shelters and health services, child welfare, emergency shelters, and victim services. And the testimony of those individuals, along with the testimony provided by other academics and legal subject matter experts, has helped us understand how colonization, the violation of the human rights of Indigenous Peoples, the existence of overt and systemic racism in many of our public institutions has affected Indigenous Peoples in Canada for generations. And all these contributions have helped also to lay the foundation for the systemic changes that are needed in our country in order for Indigenous women and girls and trans and two-spirited people to live safely.

So over the next few days we will hear from 12 witnesses who will share their knowledge about police policies and practices. And their evidence will form one more piece of the puzzle that will help us shape recommendations and solutions that we put forward in our final report. Recommendations that will help end the violence against Indigenous women, girls, and trans and two-spirit people. This is important and historic work and I’m proud to be a part of it. Together we will hear the truth, we’ll learn from the truth, and be a part of this journey together.
Thank you, Merci, Meegwetch.

(Applause)

MR. VERN BELLEGARDE: Thank you very much Commissioner. We’ll call on Commissioner Robinson.

COMMISSIONER ROBINSON: (Speaking in Inuktitut)

I would like to begin by acknowledging and thanking the peoples of Treaty 4 for welcoming us and having the National Inquiry’s hearing on policing practices here in Regina. I think this is a significant place to be for this discussion.

I want to thank our Elders, Louise, for lighting the kudlik and giving us warmth and light for the week. Members of the National Family Advisory Circle who have come and who I know will guide and teach us throughout the week, and I thank you and I look forward to that. Families and survivors who are here to bear witness, I welcome you and I thank you for being here. Parties with standing, and the general public who are here to observe and to learn.

It’s going to be a very important week. This is a topic that I know for many families is a long time coming. It’s fundamental that we have this discussion and it’s really important that we hear about recruiting, training of police officers. How relationships are
fostered with communities, First Nations and Indigenous communities, as well as families and survivors. It’s also important that we understand how cases of missing and murdered Indigenous women, girls, trans, and two-spirited are handled and perhaps how they can be handled better, the policies and practices around this work.

We’re going to be hearing from police forces at the national level, the provincial, territorial level, municipal, as well as Indigenous police forces. All these organizations play a role in making communities safe and I look forward to hearing what you have to say. I want to thank the leadership who’s come forward and shared with us, particularly Chief Day Walker, the foundations and the principles of treaty, and Elder Dumont, the principles and teachings of the strawberry.

I want to ask all the witnesses who are going to be coming and sharing, and testifying this week, to do so with those principles in mind and in your heart. It’s fundamental that there be honesty, truth, and that you wear your seeds, your heart, and your mind, on the outside, because that is what’s needed for there to be change. We’ve heard enough from previous reports, and from families and survivors across the country as well as the parties with standing in this room, that the status quo is not longer acceptable. The tidal wave of truth and change is
coming and we all must play our role and our part in this. And I acknowledge and raise my hands to those witnesses who are coming forward and playing your role in it this week. It’s important and I thank you for this.

Before I finish, I want to acknowledge a special person who many of us wear on our chests this week. In our community hearings in Membertou, I got to meet Aggie Gould, whose introduction involved her trying to marry me off to one of her brothers. She didn’t even know I was one of the Commissioners. Anyway, she’s taking care of her family always. Agnes shared with us the 25-year struggle to find the truth of what happened to their sister Virginia, who went missing in New England over 25 years ago, as I indicated.

Agnes even after 25 years of pain, questions and sorrow, brought light into that room, truth, knowledge, and wisdom that has guided me since those days that I met her, and I’m honoured to wear her remembrance of her sister and all the murdered and missing and the survivors, women, girls, trans, and two-spirited, on my chest. And I see many of those pins in this room today. So I wanted to take this opportunity to acknowledge Agnes and her family, those that are missing her, and just think of her on her journey.

Nakurmiik, thank you. Tansi.

COMMISSIONER MICHÈLE AUDETTE: I was looking
for the super master the ceremony. I found you. (Langue innue parlée) C’est une journée très importante.

I want to say to my colleagues, thank you for recognizing the people from this land. The people that are welcoming us. And I would like to add that we have amazing people in this room also that maybe are not sitting at the front, but made sure that the voice of their loved ones, or the story of their loved one, can be heard everywhere they go. And we have some family members here and survivors.

You don’t have to, but you know me, it’s very important that I see you, so I can acknowledge you. That my colleagues can acknowledge you, if you want to stand up. We have beautiful women here, Dianne, Maggie, you two, you’re here, and so many of you. I see your spirit standing up, it’s okay. But don’t forget this, you’re part of this circle. And the circle is made up by amazing women, strong women, strong men too. We have quite a few of them. But it’s important, very important. So thank you for acknowledging all the people again, my dear colleagues.

But again, why we do this, why we wake up, why we were wondering if we still continue doing this, it’s because of you. Because of our nieces, mothers, sisters, grandmothers, and some of us, it’s because of our sons, and
because we have love for people. I do.

C’est pourquoi la regrettable décision du gouvernement fédéral de refuser 24 mois aux commissaires a été très difficile pour moi, très difficile à digérer. Cette décision limite la capacité de l’enquête à aller au fond des choses, à découvrir la vérité sur les causes systémiques de violence et restreint le soutien aux familles, aux survivantes et, surtout, à la collecte de preuves.

La déception est toujours présente : ça serait de vous mentir que dire que oui, tout va bien aujourd’hui pour moi. Mais mon engagement envers les familles qui nous écoutent en français aujourd’hui, envers les survivantes qui m’entendent aujourd’hui, est de plus en plus fort et toujours présent.

Thank you for the families who took the time over the years, and of course during this journey with the National Inquiry to share your truth. Thank you for those who took the courage who wished to share their truth with us, with the National Inquiry and with Canada. This is a sacred responsibility. And, this morning during the prayer and the ceremony, it was very, very important for me to share because it’s stressful for me to that pipe. You’re in my prayer.

And, why we’re doing this, I explained in
French; why I wake up, I explained in French; and my frustration. But, I think you deserve to understand in English where I’m coming from.

As you know, for me, the Government of Canada, this decision of giving us six months is a very regrettable decision. First of all, because it denied the full extension that we asked, we collectively with many people. Some disagreed, and that’s the beauty of democracy. Some agreed that we will present 24 months. Not for us, unchangeable. But, for the truth, to honour the truth and to give life to the truth to the families. It limits, for me and my colleagues, the ability of the National Inquiry to go deep to those root causes. Many of us live every day those root causes, but the government or governments, including provinces and territories, don’t live what we’re living every day.

So, it was, for me, to uncover the truth about the systemic causes of violence, and support the families and the survivors. I won’t lie to you, this disappointment is still there and remains, but the beauty is, over the two weeks, the love, the encouragement, not for me, but for the work we do was so powerful, so important that my love for this is greater. It’s bigger. Yes, very big.

And, this week, we will hear, and that’s my
biggest expectation, very high, very important, that we will hear on police policies and practices. Some of us, it didn’t go well at all. Some of us did. But, many people are watching right now, are listening, are following, and you have an opportunity here today to show that you want to do things differently, you want to do things better for our nieces, grandmothers, mothers, sisters, granddaughters.

We’ve heard through the 15 community hearings that there is a double standard when it’s regarding the relationship with the police and our women. The women said it, we’ve heard it, we read it, we watch it and, still, we have to honour those 1,200 women who took the courage, and men also, to tell us. Some of them said, “There’s double standards because I’m Indigenous, because I’m a woman, why am I treated differently?”

We also heard that the police officers are not aware about our Indigenous cultures, tradition, our way of doing things. We’ve heard also that not all the police are that bad. I’m quoting some members. And, even last night, I received a message from a family member, “Michèle, there’s few of them and you have to acknowledge that they were able to find the answer for my daughters,” or my sisters. And, one man is in this room. It happened he’ll be a witness, so we’ll make sure we remind him with love that his work helped a family. Can you imagine if we were
all doing this? Many of us weren’t suffered the same way.

Public safety and police officers need to be part of the solution, as a feminist, as a mother of five children with two daughters and three sons, I always tell my son, “You’re part of the solution.” Same thing with the police, same thing with you, you are part of the solution. We are a tool right now to tell the federal government and every government to say, “What’s missing in your department? What’s wrong? What can we improve?” Tell us, or we will ask.

So, I’m anxious to hear from you. And, to conclude, please make sure that what you say is the truth. And, I want to say, again, thank you for the families that came here today. Thank you.

(APPLAUSE)

MR. VERN BELLEGARDE: Let’s hear another round of applause for our four Commissioners.

(APPLAUSE)

MR. VERN BELLEGARDE: I knew one good policeman.

(LAUGHTER)

MR. VERN BELLEGARDE: He’s my first cousin, Brian. I’ve spent a lot of time with police. I was a special constable at one point. I’ve learned to respect the work they do. It’s tough, not easy. Decisions have to
be made in an instant a lot of times, and I really respect
the integrity of the force. Thank you very much, RCMP and
our local police.

(APPLAUSE)

MR. VERN BELLEGARDE: We have gifts from the

GRANDMOTHER BERNIE POITRAS: Easy now. They
should keep the short jokes at the beginning, not the end.
I want to say Haw’aa again. My name is Gul Kitt Jaad,
which means Golden Spruce Woman, and my hereditary chief’s
name is Daas Gay (phonetic), Chief of Two Villages. I’d
like to say Haw’aa to the people in this beautiful
territory that I have spent many times here when we did the
Walk Across Canada. We walked across Canada seven times
from Vancouver to Ottawa, so this was one of our home base
here that we were so welcomed here, believe it or not, by
the Saskatchewan Rough Riders hosted us a couple of times
here. So, we’re very honoured to had have breakfast with
them a couple of times and that.

But, to the grandmothers and to the elders,
I want to say Haw’aa to you. And, to the spiritual people,
Haw’aa again. But, mainly, to the family members and the
survivors and the ones that are still searching for their
loved ones and that. And, I also want to acknowledge on
behalf of the Commissioners, it just happened outside of
the Thompson Okanagan just a couple of weeks ago, actually
over a week ago, thank you to our sister, Erica, for
keeping us in the loop, and while the search was on for --
I’ve just lost my train of thought right now. Our loved
one. I don't know if it’s Lavalley (ph) or Lavallee that
was -- her body was found outside of Barriere in BC by
Kamloops (indiscernible). I believe that she will be
buried tomorrow, and so our prayers go out to the families
in that too.

In my culture as a hereditary chief woman
there, I get to potlatch, as I said, in August this year.
The greatest gift that we give is the gift of copper, and I
would like to invite the four commissioners up to
acknowledge the elders in this territory.

(PRESENTATION OF GIFTS)

We’d like to invite our elder, Cheryl
Little-tent, if she’s here. I think a lot of the elders
are -- oh, she’s right here. They were in the elders room.
And, I’d like to invite our elder, Doug PeeAce, I’d like to
invite our elder, Bernard Jack. It was reversed.
Reversed. Reversed. Yes, that came from him. And, our
elder, Joanne Jack. And then our elder -- well, hang onto
the piece until we see Joanne. Our elder, Larry Oaks.
We’ll just hang onto his too. We’d also like to
acknowledge our NFAC family, Pamela and Darlene Osborne, if
they would be so kind to come up. And, the commissioners
would also like to acknowledge Vern Bellegarde too. And,
that concludes...

MR. VERN BELLEGARDE: Okay. That’s it.

Conference over. Thank you very much. I really appreciate
that. We’re going to take our break. If you can’t do your
break in 15 minutes, you’re sick. So, we’re going to take
a 15 minute break. There is goodies in the hall I believe,
and coffee and drinks. So, we’ll see you in 15 minutes.
--- Upon recessing at 9:30 a.m.
--- Upon resuming at 9:51 a.m.

MR. VERN BELLEGARDE: Okay. We’ve had our
break. I would like to call on Commissioner Brenda ---

MS. CHRISTA BIG CANOE: Yes.

MR. VERN BELLEGARDE: --- you’ll take her
away.

MS. CHRISTA BIG CANOE: Actually, we’ll have
some preliminary stuff first and then the witness will be
sworn in and called.

Chief Commissioner, Commissioners, (speaking
in Anishinaabe language). Treaty 4, Métis of the region.
I’m Christa Big Canoe, I’m the Commission Counsel that will
be leading today’s panel and calling evidence.

Today, we are anticipating hearing from four
witnesses and what we are proposing to do is have the first
two witnesses actually have their evidence led through
their counsel, and this is with the consent of Commission
Counsel and with our permission. And so, we ask just for
the purposes of the record to acknowledge that counsel will
be leading their own witnesses. In particular, Ms. Anne
Turley will be leading our first witness, Commissioner
Brenda Lucki.

And, just before we start, I did want to
make two housekeeping reminders. We have still a couple --
a few of the parties with standing that have not drawn
their number. Can you please make sure you do so for the
purposes of cross-examination? And, for today’s
testimonies and for the rest of the week, the examinations
in-chief will also be set on the clock, so when I -- after
I introduce Ms. Turley, once she begins, the Commissioner
will have 70 minutes in examination-in-chief.

And so, at this point, I would like to
introduce and welcome Ms. Anne Turley to call evidence of
Commissioner Lucki.

MS. ANNE TURLEY: Thank you. Before we
begin, I would like to acknowledge the land of Treaty 4 and
the traditional territory of the Cree, the Saulteau,
Assiniboine and Métis people, and thank everyone for the
opening ceremonies this morning. Commissioner Brenda Lucki
is going to be sworn in.
MR. BRYAN ZANDBERG: Good morning, Commissioner Lucki. If you could take the Bible in your hand? Commissioner Brenda Lucki, do you swear to tell the truth, the whole truth, and nothing but the truth so help you God?

COMMISSIONER BRENDA LUCKI: I do.

COMMISSIONER BRENDA LUCKI, Sworn:

MR. BRYAN ZANDBERG: Thank you.

--- EXAMINATION IN-CHIEF BY MS. ANNE TURLEY:

MS. ANNE TURLEY: Good morning, Commissioner Lucki.

COMMISSIONER BRENDA LUCKI: Good morning.

MS. ANNE TURLEY: Before giving your evidence today, Commissioner Lucki, I understand that you wish to make a few opening remarks before I start asking you questions?

COMMISSIONER BRENDA LUCKI: Yes, that’s correct. First and foremost, thank you so much for having me here today. I have to say as the new RCMP Commissioner, I am humbled and inspired by the many strong women leaders going forth in my journey, so it’s very humbling. I would like to also acknowledge that we’re gathered on Treaty 4 and the traditional territory of the Cree, Saulteau, Assiniboine and the Métis peoples.

These hearings have provided families with
an opportunity to tell their truths, and I am listening, and I will continue to listen throughout my tenure as the Commissioner. This week, the National Inquiry is hearing from the police for the first time. I want to take this opportunity to acknowledge the families of missing and murdered Indigenous women and girls. Thank you so much for having the courage to speak up about the injustices you have experienced and the times that you felt disrespected, ignored or neglected by the RCMP.

On behalf of myself and my organization, I am truly sorry for the loss of your loved ones and the pain this has caused you, your families and your communities. I’m sorry that, for too many of you, the RCMP was not the police service that it needed to be during this terrible time in your life. It is very clear to me that the RCMP could have done better, and I promise to you we will do better. You are entitled to nothing less than our best work in your communities. I believe it’s never too late to do the right thing, and I want this apology to be just one more step in the RCMP’s commitment to reconciliation.

Although we’re not the only solution to the issues of violence against Indigenous women, girls, the two-spirited, LGBTQ community, we know we have a large role to play when it comes to preventing this violence and bringing perpetrators to justice. So, I look forward to
providing some insight into the recruiting and retention, training and development, and policing to our Indigenous communities. Thank you.

**MS. ANNE TURLEY:** Thank you for your remarks, Commissioner. I’m sure that everyone appreciates hearing from you in your new role. We’re going to start off with some background. You were appointed as a Commissioner of the RCMP in March of this year?

**COMMISSIONER BRENDA LUCKI:** Yes, I was.

**MS. ANNE TURLEY:** And, you took office in April of this year?

**COMMISSIONER BRENDA LUCKI:** Yes.

**MS. ANNE TURLEY:** And, you are the 24th RCMP Commissioner?

**COMMISSIONER BRENDA LUCKI:** Yes, I am.

**MS. ANNE TURLEY:** And, in fact, you are the first permanent female Commissioner of the RCMP?

**COMMISSIONER BRENDA LUCKI:** Yes.

**MS. ANNE TURLEY:** And, I understand you joined the RCMP in 1986?

**COMMISSIONER BRENDA LUCKI:** Yes, I was 12. No, I’m just kidding.

(LAUGHTER)

**MS. ANNE TURLEY:** And, during your career, you have served in Québec, Ontario, Alberta, Manitoba and
Saskatchewan?

COMMISSIONER BRENDA LUCKI: Yes, I did.

MS. ANNE TURLEY: And, you have also served at the RCMP Academy, which is called Depot in Regina?

COMMISSIONER BRENDA LUCKI: Yes, I did.

MS. ANNE TURLEY: And, you also had two international peacekeeping missions in the former Yugoslavia?

COMMISSIONER BRENDA LUCKI: Yes.

MS. ANNE TURLEY: I just want to highlight a few of your recent positions in terms of operational policing. From 2009 to 2012, you were District Commander in Thompson, Manitoba?

COMMISSIONER BRENDA LUCKI: Yes, I was.

MS. ANNE TURLEY: And, from 2012 to 2016, you were District Commander in Grand Prairie, Alberta?

COMMISSIONER BRENDA LUCKI: Yes.

MS. ANNE TURLEY: And, in 2016, you were named the Commanding Officer of the RCMP Academy in Regina?

COMMISSIONER BRENDA LUCKI: Yes.

MS. ANNE TURLEY: And, prior to that, you had actually been an instructor at Depot from 1996 to 1999?

COMMISSIONER BRENDA LUCKI: Yes, I was.

MS. ANNE TURLEY: Commissioner Lucki, if I can have you look at Tab 1 of the book of documents in
front of you? Is this your recent biography?

COMMISSIONER BRENDA LUCKI: Yes, it is.

MS. ANNE TURLEY: Chief Commissioner, I would ask that the biography of Commissioner Brenda Lucki be admitted as the first exhibit for the hearings this week.

CHIEF COMMISSIONER MARION BULLER: Exhibit 1, please.

--- EXHIBIT 1:

Biography of Brenda Lucki, Commissioner (two pages)
Witness: Brenda Lucki, Commissioner, Royal Canadian Mounted Police
Submitted by Anne Turley, Counsel for Government of Canada

MS. ANNE TURLEY: Thank you. If I could have you turn, Commissioner Lucki, to Tab 2 of the book? This is a document entitled, “Overview of the Testimony of Commissioner Brenda Lucki”. Have you reviewed this overview?

COMMISSIONER BRENDA LUCKI: Yes, I have.

MS. ANNE TURLEY: And, does it accurately reflect what the RCMP is doing in terms of policing in Indigenous communities ---

COMMISSIONER BRENDA LUCKI: Yes.
MS. ANNE TURLEY: --- recruitment and retention, and training and development?

COMMISSIONER BRENDA LUCKI: Yes, it does reflect that.

MS. ANNE TURLEY: And, are you going to speak to these issues here today?

COMMISSIONER BRENDA LUCKI: Yes, I am.

MS. ANNE TURLEY: Chief Commissioner, I would ask that this overview be admitted as the next exhibit.

CHIEF COMMISSIONER MARION BULLER: Exhibit 2, please.

--- EXHIBIT 2:

Overview of the testimony of
Commissioner Brenda Lucki (22 pages)
Witness: Brenda Lucki, Commissioner,
Royal Canadian Mounted Police
Submitted by Anne Turley, Counsel for Government of Canada

MS. ANNE TURLEY: Commissioner Lucki, we’re going to speak, first, about the delivery of policing services generally in Indigenous communities. Can you explain to the Commissioners, briefly, the role and mandate of the RCMP?

COMMISSIONER BRENDA LUCKI: Yes. The RCMP
is Canada’s national police force. It’s very multifaceted. Our roles include preventing and investigating crime, maintaining peace and order, enforcing laws, contributing to national security, ensuring the safety of state officials, visiting officials, foreign missions, and providing operational support services to other police forces and law enforcement agencies within Canada and abroad.

We’re national, we’re federal, we’re provincial, we’re municipal, and we have services under contracts to three territories, eight provinces. All the provinces except Ontario and Québec. More than 150 municipalities, as well as over 600 Indigenous communities and three international airports.

COMMISSIONER BRENDA LUCKI: Now, I understand that the RCMP has five strategic priorities, one of them being Indigenous communities. Can you briefly speak to that priority?

COMMISSIONER BRENDA LUCKI: Specifically in regards to Indigenous communities, it’s about contributing to safer and healthier Indigenous communities and working collaboratively with those communities to ensure that safety.

MS. ANNE TURLEY: And, if I can have you turn, Commissioner Lucki, to Tab 3 of your book of
documents? This is a document entitled, “The Commissioner’s Mandate Letter”. Can you explain what this is?

**COMMISSIONER BRENDA LUCKI:** Well, first and foremost, it is the first of its kind. I am the first Commissioner of the RCMP to have a mandate letter from the government, and I find it a very positive step, because it outlines not only the expectations of me as the leader of my organization, but as well it outlines the support from the government to ensure that we fulfil our mandate.

**MS. ANNE TURLEY:** In terms of the strategic priority of Indigenous communities, what does this mandate provide to you?

**COMMISSIONER BRENDA LUCKI:** It talks about Indigenous communities in two different areas. First, about enhancing our role and in reconciliation with Indigenous people, and bolstering the efficacy, the credibility and the trust upon which the RCMP’s authority depends. And, it also talks about renewed nation to nation relationships with Indigenous people based on the recognition of rights, respect, cooperation and partnership given the current and historical experiences of Indigenous Canadians with policing and the justice system.

**MS. ANNE TURLEY:** So, this letter, it’s fair to say, sets out the expectations of the government what
you are to do in your role as head of the organization?

COMMISSIONER BRENDA LUCKI: Absolutely.

MS. ANNE TURLEY: Chief Commissioner, I would ask that the commissioner's mandate letter be marked as the next exhibit.

CHIEF COMMISSIONER MARION BULLER:

Exhibit 3, please.

--- EXHIBIT 3:

Commissioner Mandate Letter addressed to Brenda Lucki by The Honourable Ralph Goodale, date modified 2018-05-07
(three pages)
Witness: Brenda Lucki, Commissioner, Royal Canadian Mounted Police
Submitted by Anne Turley, Counsel for Government of Canada

MS. ANNE TURLEY: In the overview of your evidence, Commissioner Lucki, it speaks about bias-free policing. Can you explain briefly what this is in terms of the RCMP in its delivery of police services as well as an employer?

COMMISSIONER BRENDA LUCKI: Basically, it is a fundamental principle that governs the delivery of our services and employment practices to ensure that we provide the equitable policing services to all people while
respecting diversity without abusing our authority
regardless of race, colour, religion, gender/sexual
orientation, age, mental/physical ability, citizenship.

MS. ANNE TURLEY: And in terms of employment
practices, what -- how does bias-free policing as a
principle apply?

COMMISSIONER BRENDA LUCKI: It must be
reflected in everything we do as far as our employer
relationships go, in our recruiting processes, our hiring
processes, our cadet field training and our in-service
training, and it must be reflected in all of that.

MS. ANNE TURLEY: If I can have you turn,
Commissioner Lucki, to Tab 4 of the Book of Documents. Can
you explain to the commissioners what this document is?

COMMISSIONER BRENDA LUCKI: This is our -- a
portion of our Operational Manual, specifically in regards
to bias-free policing and the need to provide that
equitable policing services.

MS. ANNE TURLEY: Chief Commissioner, I
would ask that the chapter of the Operational Manual
entitled, Bias-Free Policing, be admitted as the next
exhibit.

CHIEF COMMISSIONER MARION BULLER Exhibit 4,
please.

--- EXHIBIT 4:
RCMP Operational Manual Chapter 38.2
“Bias-Free Policing,” amended 2011-09-28 (two pages)
Witness: Brenda Lucki, Commissioner,
Royal Canadian Mounted Police
Submitted by Anne Turley, Counsel for
Government of Canada

MS. ANNE TURLEY: Chief Commissioner, we're going to turn now to the RCMP organizational structure. And at this time, I would ask the tech team to put up on the screen the map of the country that we provided. We'll be referring to that in a minute.

But with respect to the organizational structure, you are the chief of the organization, so to speak, who reports to you?

COMMISSIONER BRENDA LUCKI: Well, there's several reports, but of note are the deputy commissioners of the RCMP for each operational business line. We have federal policing, specialized policing services and contract in Aboriginal policing. We also have a deputy commissioner, or a civilian equivalent for our human resources, as well as strategic policy and planning and our finance area. There is also two deputy commissioners who are in charge of specifically the policing in the Provinces of B.C. and Alberta that also report to me, as well as
every commanding officer across the country, regardless of their rank.

**MS. ANNE TURLEY:** Now, I know -- you can see it now -- there's a map that's on the screen behind the commissioners and it has a -- it's a map of Canada with letters in different provinces and territories. Can you explain what that is?

**COMMISSIONER BRENDA LUCKI:** Well, each letter -- and trust me, there's no rhyme or reason to the letters; they don't represent the first letter of the province or anything like that, it goes back to the March West -- and they're each representing a province in which we police, and there's three -- you'll see three small subtitles. One represents the Depot Division, which is the RCMP Training Academy in Regina as well as our National Headquarters Division and the National Division, which are both located in Ottawa.

**MS. ANNE TURLEY:** And in each of the provinces or territories you spoke about commanding officers. And how are the offices in the provinces and territories organized?

**COMMISSIONER BRENDA LUCKI:** Well, each commanding officer is responsible for the contract policing or the frontline policing, as well as there is federal elements to federal policing in each of the provinces, as
well as all the support services supporting frontline policing.

All of the people located in the province, all the employees report directly through various business lines to the commanding officer.

MS. ANNE TURLEY: Now, you spoke about the different business lines, and one of them being contract in Aboriginal policing. Can you explain how that it is organized from a national perspective?

COMMISSIONER BRENDA LUCKI: In Ottawa, we have contract in Aboriginal policing, which is essentially our policy centre for frontline policing. The RCMP polices through the services to approximately -- at approximately 700 detachments across the country, which represents approximately 65 percent of our policing operational workforce.

They -- through the contract and federal policing presence, we maintain our policing delivery service. And the contract in Aboriginal policing in Ottawa is the policy centre, which in fact would standardize our policing approach while appreciating the uniqueness of each province in giving the flexibility to delivery unique police services unique to that province.

MS. ANNE TURLEY: Now, you spoke about police service agreements. Can you explain how the RCMP
contracts with the province or territory and whether the
RCMP is a signatory to those contracts?

**COMMISSIONER BRENDA LUCKI:** No. The RCMP
contracts policing services to jurisdictions under the
Police Services Agreement. The agreements are between the
Public Safety Canada and the province or territory and the
municipalities. The RCMP is the service provider but not a
signatory to those agreements. The agreements are for
20 years, and we started our last agreement in 2012 until
2032.

**MS. ANNE TURLEY:** We're going to turn now to
discussing limited duration in isolated posts. Can you
explain to the commissioners where these posts would be
located in the country?

**COMMISSIONER BRENDA LUCKI:** These posts are
located all across the country. Many people think they're
mostly in the territories, but we actually in most of the
provinces in the northern areas there is limited and --
limited duration and isolated posts.

And as a broad definition, limited duration
can be two, three or four -- two to five years; mostly two,
three and four years. Isolated posts mostly are defined by
places without a road where you might have to get there by
plane and do your policing through hovercraft, snowmobile,
boat or helicopter/plane.
MS. ANNE TURLEY: Now, you talked about the tenure of the posts being two, three, four or maybe five years. Why are they time limited in that fashion?

COMMISSIONER BREnda LUCKI: They're established through Treasury Board by assessing a number of factors. We look at things such as the actual location, access by means of the way you travel to those locations, the population of the community, the post size or the amount -- number of members at that community, the lack of amenities, educational facilities, health facilities and generally the quality of life that each community is -- has provided.

We rotate -- people aren't there for -- like we don't take an entire detachment and put them there and then take the entire detachment and take them out. It's cyclical and they overlap quite a bit. They can ask for a request to extend, and that is done through our health services to make sure that they're healthy and happy members, mentally and physically fit to do the job in those communities.

MS. ANNE TURLEY: Now, in terms of the communities themselves, a two, three, four, five year posting may seem short. What does the RCMP do in terms of the communities to make sure it doesn't have a negative effect on them?
COMMISSIONER BRENDA LUCKI: Well, there are both positive and negatives. And I think from a community perspective, I think sometimes it's viewed as negative because they get used to a certain policing service by certain members, and then when those members leave it's tough on the communities.

But I think too the positives are that with each member there is new policing practices brought to the community, a renewed energy, new ideas that they bring with them. So positive and negative are both, but I honestly think having renewed energy in the community is always good, especially people learn different things from previous posting down south and then they can bring that to that community to solve community issues.

There is also an impact on the members in those communities. Sometimes, depending on where they're children are in their schooling, they might leave their families behind and police that community without their families. So it's difficult as well, and that's the reason sometimes spending two years is probably -- for that particular member, might be enough because they miss their families.

MS. ANNE TURLEY: You spoke earlier about the collaboration and partnerships. Can you speak to and address the importance as you see it of collaborating and
partnering when you are policing in Indigenous communities?

**COMMISSIONER BRENDA LUCKI:** Well, collaboration and consultation is crucial, and it's built into our planning cycle. We have what we call an annual performance plan. Every detachment commander is responsible for those plans. And as a district officer in three different districts, it was my job to ensure that those plans were completed.

The plan starts in April of each year but consultation is done starting in January of the calendar year. Consultation with partner agencies, elected officials, schools, health services, social services, as well as elders and internal consultation with members as well. And, during that consultation phase, all the information is taken together, and the detachment commander with all the information that they are armed with will develop possibly three to five priorities for that community.

And, it’s important, the consultation, because what we may think is important in that community, because we may look at statistics and decide something is important, but we have consultation and the community will tell us what’s important to them and the impact on them. So, we’ll combine what’s important to them and some of the statistics, and we’ll find that happy medium to develop and
plans for those priorities.

**MS. ANNE TURLEY:** Now, you were detachment commander in both Thompson, Manitoba and in Grand Prairie, Alberta, and in your roles in those communities, how did you personally deal with collaborating, and partnering, and making sure that you understood the needs of those communities?

**COMMISSIONER BRENDA LUCKI:** For myself, I worked as district officer in both Grand Prairie and especially in Manitoba, when I arrived in northern Manitoba. Even though I’m familiar with working with Indigenous people in other provinces, every province is different, every community is unique, and there were advocacy groups that I worked side-by-side with. And, in fact, I had one of the mentors who took me under his wing. He worked for MKO in Thompson, Manitoba, and he took me under his wing and any time I was going to a community or I was going to talk with Indigenous leaders, I would sit with him. He would provide me advice and guidance, and sort of took me under his wing to make sure I didn’t trip too many times.

**MS. ANNE TURLEY:** In terms of advisory committees, if we look at Tab 5 of the book of documents, this is a document entitled, “Aboriginal Policing Services”, and this is another chapter of the RCMP’s
COMMISSIONER BRENDA LUCKI: Yes, it is.

MS. ANNE TURLEY: And, on page 2, it speaks to the Commissioner’s National Aboriginal Advisory Committee. Can you explain what this committee is?

COMMISSIONER BRENDA LUCKI: The National Aboriginal Advisory Committee was formed in 1990 to provide the Commissioner strategic advice and cultural perspective on matters pertaining to the delivery of policing services in Indigenous communities. We meet bi-annually. In my new role, I haven’t yet had the great opportunity of doing that.

There’s approximately 13 members representative of the provinces and territories across the country, and they provide that advice. But, each province, the commanding officer also has their own Aboriginal advisory committees and members are selected from a cross-section of across the province. And, I remember when I was in Grand Prairie, we had three such members.

So, we would meet quite regularly, and I relied on their wisdom and their knowledge of the area, and the four of us would travel down to Edmonton and meet with the Commanding Officer with the other advisors, and the advice we would provide there would also feed up to the national committee so that we would have culturally-
sensitive policing services to those communities using that
strategic advice.

MS. ANNE TURLEY: And, those 13 members, do
they have a specific tenure?

COMMISSIONER BRENDA LUCKI: Yes. It’s for a
period of four years.

MS. ANNE TURLEY: Chief Commissioner, I’m
going to ask that the chapter of the operational manual
entitled, “Aboriginal Policing Services” be marked as the
next exhibit?

CHIEF COMMISSIONER MARION BULLER: Exhibit
5, please.

--- EXHIBIT 5:

RCMP Operational Manual Chapter 38.1
“Aboriginal Policing Services”
directive amended 2011-09-28 (six
pages)
Witness: Brenda Lucki, Commissioner,
Royal Canadian Mounted Police
Submitted by Anne Turley, Counsel for
Government of Canada

COMMISSIONER BRENDA LUCKI: I’d just like to
also point out in that policy the detachment commanders,
when they are working within Indigenous communities must
also have community-consultative groups, as pointed out in
that policy on the first page. I believe -- and the commander will create that Aboriginal Community consultative group and, again, those ideas would be fed through to the commanding officer of that division so that best practices are shared, as well as issues that aren’t working so well, so we can maybe draw on other groups to help solve those issues.

**MS. ANNE TURLEY:** Now, I also understand, and it’s spoken about at page 9 of the overview, that a new committee came about called the Circle of Change. Can you explain to the Commissioners how this committee came about, who it’s composed of, and what their role is?

**COMMISSIONER BRENDA LUCKI:** This committee, the Circle of Change, was created directly as a result and in response -- in the spirit of reconciliation and in response to the Truth and Reconciliation Commission of Canada’s call to action, and it was created, I believe, in 2015.

And, again, it provides advice and guidance to the RCMP, but specifically on resources, policies, training, police tools, communication to better enable the RCMP to investigate, prevent and address violence against Indigenous women and girls in those communities.

The Change members are Indigenous leaders, subject matter experts in the areas of health, education or
social services, for example, and as well as advocates for
Indigenous people.

**MS. ANNE TURLEY:** And, I understand as well
that someone who has been part of this process, Elder
Barbara Dumont-Hill was part of that Circle of Change in
providing advice to the RCMP?

**COMMISSIONER BRENDA LUCKI:** Yes, and they’ve
done great work so far. An example would be the advice
they gave us specifically in regards to investigations with
missing and murdered Indigenous people, and including that
in a module of training I think that we’ll talk about a
little later on.

**MS. ANNE TURLEY:** Now, in addition to these
committees we’ve already spoken about, the RCMP has
partnerships with national Indigenous organizations?

**COMMISSIONER BRENDA LUCKI:** Yes. There are
nine different national Indigenous organizations, NIOs, as
we call them, and they were established to, again, provide
the RCMP on advice with a cultural perspective on how the
RCMP programs and services can be improved to support
Indigenous people.

I’ve reached out -- since being named
Commissioner, I’ve reached out to all nine of the
committees. I’ve actually had a meeting with the National
Chief, Perry Bellegarde, with AFN to -- you know, I’m a new
commissioner, and I want to learn the expectations of these various groups and how we can work better together.

MS. ANNE TURLEY: If I could have you turn to Tab 6 of the book of documents in front of you? This is a document entitled “Relationship Building Protocol”. Can you explain what this is?

COMMISSIONER BRENDA LUCKI: This is a specific MOU that was drafted approximately two years ago between the Assembly of First Nations and the Royal Canadian Mounted Police with my predecessor, then Commissioner Bob Paulson, and it talks about the purposes of the protocol and some joint initiatives.

One of the ones I find very intriguing and excited to move forward is working together on recruiting more Indigenous people in the RCMP. We are going to work with the Assembly First Nations. They have advisory committees that we can work with to better recruit, to be reflective of our communities. But, it basically talks about the role of the Assembly and the role of the RCMP, and how we’ll work together.

MS. ANNE TURLEY: Thank you. Chief Commissioner, I’m going to ask that the Relationship Building Protocol between the AFN and the RCMP be admitted as the next exhibit.

CHIEF COMMISSIONER MARION BULLER: Six,
please.

--- EXHIBIT 6:

Relationship Building Protocol between
the Assembly of First Nations and the
Royal Canadian Mounted Police signed
July 12, 2016 (one page)
Witness: Brenda Lucki, Commissioner,
Royal Canadian Mounted Police
Submitted by Anne Turley, Counsel for
Government of Canada

MS. ANNE TURLEY: Now, you’ve spoken about
how it’s important when you’re in different communities to
be responsive to them, and you’ve been both in Thompson,
Manitoba and Grand Prairie, Alberta. Can you give any
personal examples of any agreements that you brought into
those communities?

COMMISSIONER BRENDA LUCKI: Yes. What I do
find in any communities that we’re dealing with is that
communication always seems to be at the root of many
issues, whether it’s untimely, and we’ve talked about this
when it comes to this Inquiry specifically, but I found
when I was in northern Manitoba, given the limited duration
postings of two to five years and the tenure, often, of
chiefs in the community were two years, often the
detachment commander and the chief may have only had a year
together, and it’s really hard to build a trusting relationship in a year.

So, I thought of an idea that maybe we could kick start that relationship. So, I brought in all the chiefs and all the detachment commanders. We worked 2.5 days at a retreat or workshop so that we could define what was important when we communicate, how we would communicate and when we would communicate. All of the input was taken and an independent facilitator took the information, came back with a two-part document. One was symbolic. It was how we would communicate with respect and professionalism, and the second one was when we would communicate.

So, it was a huge pamphlet that the chief -- if the chief was new or the detachment commander was new, they would sit together and decide what would happen when there was a death in the community or what would happen when there was a major event like a flood or a fire in the community, or some tragic event, how would they communicate that, who would they communicate it to, what events were the elected officials expecting the RCMP to attend, how they communicate both formally and informally, ride-alongs, coffee, reporting back on the annual performance plans, and just, sort of, kick starting that, so that they can do that within the first month, and then they can build on that trusting relationship so that they could actually roll up
their sleeves and work on things a lot quicker than they were normally. So, it’s been -- I think it was successful, but you know, I was behind it, so I...

**MS. ANNE TURLEY:** Give yourself a pat on the back.

**COMMISSIONER BRENDA LUCKI:** Yes.

**MS. ANNE TURLEY:** And, this was in 2009, when you were in Thompson, Manitoba?

**COMMISSIONER BRENDA LUCKI:** Yes, I believe we started it in 2010.

**MS. ANNE TURLEY:** And, after you left, do you know whether this was continued?

**COMMISSIONER BRENDA LUCKI:** Yes, it was continued, and they’ve told me that it’s still continuing. We have shared it with other provinces and they’ve developed some similar regime, but I think it’s a document worth looking further into.

**MS. ANNE TURLEY:** I’m going to ask you to look at the document at Tab 7 of the Book of Documents. This is a document entitled, Working Together to End Violence Against Indigenous Women and Girls National Scan of RCMP Initiatives May 2017. Can you explain to the Commissioners what this report is?

**COMMISSIONER BRENDA LUCKI:** Well, this report is here to provide a summary of family violence and
violence prevention, MMIWG and related initiatives conducted or participated in by the RCMP at the national, divisional and detachment levels. It is basically an inventory of the broad initiatives.

We have three broad categories, investigations of our justice system, outreach and prevention actions, and then specific initiatives with -- in regards to -- specifically for Indigenous women and children who seek refuge from violence, and it’s an inventory of all the things that we’re doing across the country.

**MS. ANNE TURLEY:** Now, if I can get you to look at ANNEX A at pages 33 to 34. When you talk about it being an inventory, I think this is a good example that gives you a quick glance across the country about what is being done?

**COMMISSIONER BRENDA LUCKI:** Yes, it is.

**MS. ANNE TURLEY:** Chief Commissioner, I would ask that the report entitled Working Together be admitted as the next exhibit.

**CHIEF COMMISSIONER MARION BULLER:** Exhibit 7, please.

--- EXHIBIT 7:

Report “Working Together to End Violence against Indigenous Women and
MS. ANNE TURLEY: We’re going to turn now, Commissioner Lucki, to recruitment and retention. In terms of the past fiscal year 2017/2018, can you give the Commissioners a sense of, during that year, how many cadets were enrolled at Depot?

COMMISSIONER BRENDA LUCKI: Yes. Well, over that past year, we had almost 12,000 applicants that applied to the RCMP, and in 2017/2018, we have what -- in that year, we had 36 troops of 32 cadets which represents 1,152, but with attrition, because some are not successful, we would have it close to 1,000 cadets graduating. This past year, we actually upped the troop to 40 troops and we plan to sustain that for the next few years in order to meet the needs of the organization.

MS. ANNE TURLEY: And, in terms of numbers or percentages, do you know how many of cadets are Indigenous?

COMMISSIONER BRENDA LUCKI: Well, our
efforts increased for 2017/2018 to an increase of 3.9 percent, of which 3.1 of the cadets being Indigenous at Depot.

**MS. ANNE TURLEY:** And, how many Indigenous regular members of the RCMP and police officers are there?

**COMMISSIONER BRENDA LUCKI:** Well, with the ones that have self-identified, there is close to 1,500 -- I think it’s 1,495, that represent 7.8 percent of all regular members. And, we also have the 3.9 percent of -- which is the civilian side, our civilian members which is approximately 140. And then on the public servant side, it’s 5.9 percent, which is 428.

**MS. ANNE TURLEY:** Now, you just -- before you were appointed the RCMP Commissioner, you were commanding officer at Depot for a number of years?

**COMMISSIONER BRENDA LUCKI:** Yes.

**MS. ANNE TURLEY:** And, 20 years -- odd years ago, you were an instructor there. In the 20 years -- intervening years when you went back to Depot, did you see a change in demographics?

**COMMISSIONER BRENDA LUCKI:** Oh, my goodness. I say it’s like apples and rocks. It’s not even the same fruit family. In fact -- because it’s -- when I was an instructor, we did have a bit of diversity and we were striving for a more diverse workforce, but as a commanding
officer, I really saw such a change.

And, you look at the troops now and they’re multi-diverse. You might not see it all the time either, because you’ll get to know the cadets and you’ll get to know the several languages spoken on base since we changed the recruiting rules to allow for landed immigrants with tenures in Canada to apply as opposed to being a Canadian citizen has really opened up and obviously doing some active recruiting helped as well.

**MS. ANNE TURLEY:** Can I have you look at Tab 8 of the Book of Documents? Can you explain to the Commissioners what this report is?

**COMMISSIONER BRENDA LUCKI:** This report details the various steps that the RCMP has taken to develop a more inclusive workforce culture, including changing its organizational and governance structures, and providing programs and training to support the employees, as well as ensuring open communication and engagement with employees and with Canadians. We truly want to be reflective of the communities that we serve.

**MS. ANNE TURLEY:** Chief Commissioner, I would ask that this report entitled, The RCMP Members Employment Equity Annual Report for the fiscal year 2016/2017 be admitted as the next exhibit.

**CHIEF COMMISSIONER MARION BULLER:** Exhibit
MS. ANNE TURLEY: Commissioner Lucki, you spoke about recruiting. Does the RCMP have members who their main job is recruiting for the RCMP?

COMMISSIONER BRENDA LUCKI: Yes, we do have active recruiters in each province, and we have recruiters that represent Métis, Inuit and First Nations members. And, we find that obviously the best recruiters we have in the RCMP are the members themselves. They go out and they -- if a person in the community or a youth can see themselves in the person in the uniform, then we have a good chance of snagging them for our police service.

MS. ANNE TURLEY: And, I understand you have a recent personal story in that regard to share?

COMMISSIONER BRENDA LUCKI: Yes. When I was a detachment commander in Southern Manitoba, I moved into a
small town. And, a young 6 year old girl came and saw me when I came home in my uniform, and she looked in awe -- and I think I was a few pounds lighter too, so I looked even better in my uniform than I do today. And, she could see herself in me and she actually graduated June 11th of this year, so I got to give her her badge, I got to swear her in. So, it was, you know, full circle, and I think it’s such a -- for me, it was so powerful because I didn’t think anything of it at the time, but it was something that I won’t forget. So, I really encourage members of the community and members of the RCMP to do those recruiting drives.

MS. ANNE TURLEY: And, from when she was 6 years old until you gave her her badge at graduation, I understand you kept in contact with her?

COMMISSIONER BRENDA LUCKI: Yes. She actually -- when I was posted in Thompson, she moved in with us. We got her a job in Thompson and we’ve kept in touch with her, and she worked for my family in Edmonton. So, yes, we’ve kept in touch.

MS. ANNE TURLEY: In terms of community outreach, can you provide some examples of what the RCMP does in order to recruit people from the different communities?

COMMISSIONER BRENDA LUCKI: Yes, it’s
important to get involved in the community, not just from a
recruiting point of view, but to also get to learn about
your community. But, specifically in regards to
recruiting, we go to career fairs, schools, community
events, sporting events is a good place. We look at events
where the demographic will suit the RCMP, so we go for the
-- why I say sporting events was young athletic people that
we want to recruit. Youth camps, pow wows, treaty days.
We have a couple of workshops to help people with the RCMP
entrance exam, but we’ve also changed our rules in that
regard, if people have a college degree or post-secondary,
they don’t need to do the exam anymore.

We have different initiatives in the RCMP as
well, we have a National Youth Leadership Camp that we host
at Depot, and it’s a member of the RCMP from a small
community and one youth that’s brought in, they identify a
community issue, and that community issue is worked through
and a plan is developed moving forward and going back to
their community. But we also use it as exposure to depot,
so possibly they can see themselves in our police force.
We also have the aboriginal pre-cadet training program as
well.

**MS. ANNE TURLEY:** And I know we’re going to
be hearing a bit more about the Aboriginal pre-cadet
training program from Sergeant Stewart on tomorrow’s panel,
but can you just give a brief explanation of what type of recruiting tool that is?

COMMISSIONER BRENDA LUCKI: Basically, it provides youth from -- well, youth 19 years to 29 years, who are considering a career in law enforcement, they get to come to depot and we combine a three-week intense training that subjects them to all the different aspects of the RCMP training academy, self defense, marching, simulation training through firearms, and driving, applied police sciences. And they get to see what it’s like in those three weeks. So we’ve been very successful with that program.

MS. ANNE TURLEY: And in terms of mentorship, what does the RCMP offer to both those looking to join the organization and those who are already part of the organization?

COMMISSIONER BRENDA LUCKI: Aboriginal and Indigenous mentorship is really important because if people are considering applying for the RCMP and they think there’s barriers, they can see themselves when they talk to Indigenous leaders. I know we have a couple of Indigenous leaders in the room, Shirley, Assistant Commissioner Shirley Cuillierrier; and Brenda Butterworth-Carr, Deputy Commissioner. When people are able to see themselves and then have that mentor where they can know if there are
barriers, they can talk to that mentor about it.

It’s also helpful internally, for Indigenous members if they have questions about some issues that are - - they are coming across, or something about a career stream, or they’re looking at branching out into something differently, they can speak with that mentor.

**MS. ANNE TURLEY:** You’ve spoken about the RCMP wanting to be a diverse and inclusive organization. What is the RCMP doing in that respect to be more diverse and more inclusive?

**COMMISSIONER BRENDA LUCKI:** Well, as a result of the recent Merlo Davidson lawsuit, we have a new workplace culture and employee engagement unit that was initiated in 2016. There was many recommendations that came from that lawsuit, and one of them was to have national harassment and gender committees throughout the country. So people applied across the country and they were selected for each division and then I also have a national committee.

So I got to meet with the National Committee actually, the first week I was in the chair. We have also National Employee Equity Advisory Committees that represent five different areas. We have the Aboriginal employee council, we have women advisory committee, the lesbian, gay, bisexual, trans, two-spirited committee, as well as --
I think I’m missing one. Yeah, we have many different employee equity committees.

**MS. ANNE TURLEY:** You spoke about the gender and harassment advisory committees and people applying. So are those committees made up of employees from the RCMP?

**COMMISSIONER BRENDA LUCKI:** Yes, and they actually could identify, if they wish, what specific area they wanted to focus on, whether it was Indigenous, women, transsexual, or two-spirited. They could check off if they had a more of a desire to represent that group. Otherwise they could just be on the committee. It was an application form that they had to actually fill out. It went and there was an independent committee that chose for each division. It wasn’t the Commanding officers of the division, nor was it the Commissioner. It was all decided by a committee.

**MS. ANNE TURLEY:** Now, in terms of recruitment, can you address some of the challenges that the RCMP faces in terms of recruitment?

**COMMISSIONER BRENDA LUCKI:** Well, of course we do compete with many other police forces, police services across the country. Which, mobility is also a challenge, because if you join a municipal police force, you can stay in that area your entire career. I always say, for me, mobility was what attracted me to the RCMP. So to be able to see all different parts of Canada and work
with all different communities was what made me join. But for some people it might be challenging, given their particular family situation.

Also, policing is not for everybody. So people have to decide if they want to be a police officer. And of course, in our police force we’re challenged with compensation issues. So put that all together and we have to work hard at our recruiting to make sure we get a good cross-section of recruits.

**MS. ANNE TURLEY:** We’re going to turn now to training and development. And if we can start with the cadet training program at depot, can you give Commissioners a brief overview of the program that a cadet would go through?

**COMMISSIONER BRENDA LUCKI:** Yes. Our program is 26 weeks long. It was 24 and we just moved it to 26 weeks to add a few components to that program. It has 400 -- sorry, 841 hours. The majority of it is what we call applied police sciences, which is the, sort of the technical criminal code aspect. And we have hours in police defensive tactics, police driving, firearms, fitness drill, detachment visits. It’s an adult learning environment and it’s based on community policing and problem-solving techniques.

We use what’s called a CAPRA problem solving
model. We use various ways of teaching, not just lectures. We have presentations by panels, we have a lot of -- it’s scenario-based training, so everything is -- every module is based on a scenario. Practical scenarios, problem solving exercises, role plays, lectures, panel discussions, presentations, we give them research assignments to do and detachment visits. So a wide variety of teaching.

**MS. ANNE TURLEY:** Well, I had the opportunity yesterday to attend a depot, and I would recommend a tour to anyone to see what it’s all about. In terms of the curriculum, you were the commanding officer for two years. Does the curriculum change, or is it always the same?

**COMMISSIONER BRENDA LUCKI:** Well, when we started in the mid-90’s with version one of -- that was when we changed it to scenario-based training, we’re into version nine. But there has to be monumental changes to change a version, because in any given year we’ll do over 200 changes to our curriculum. And that’s to -- it’s a dynamic, agile curriculum. We respond to the needs. If a new piece of equipment is incorporated in our police organization, we will put that -- we will change the entire program to embed that into the program.

With recent developments with this inquiry we’ve done many changes to our curriculum so that we can be
more culturally sensitive and again, more agile, in regard to missing and murdered women investigations. So we’ve actually added a module 13, we call it, which is specific to missing and murdered Indigenous women. The actual victim in the module is an 18 years old indigenous girl. And it’s not just -- because this is induction training we don’t go into a whole major case management and all the nuances of a big full-blown major case management file.

But we wanted the cadets to have exposure to this, given some of the things that have come out of the testimonies. It’s important that they have recognition of the culturally sensitiveness of these investigations and the importance of knowing what to expect with these investigations.

**MS. ANNE TURLEY:** In addition to the module including a scenario involving a missing indigenous woman, I understand it also has another cultural component to it.

**COMMISSIONER BRENDA LUCKI:** Yeah. We have a culture embedded within the entire program, but specifically with module 13, we added the blanket exercise. And I was fortunate enough because it was during my time I got to participate in the very first one that we gave to the cadets, the first troop.

And I said in one -- in a previous appearance to a committee and parliament that I didn’t
think you could teach empathy, but that exercise definitely corrected me. And it was very powerful because most people when they are police officers especially, are very visual. So to see the blankets and to see the blankets diminishing and to learn about colonization, and the Sixties Scoop, and the effect of residential school, and to see it happening and then to have an Elder put it in perspective, it’s incredibly powerful. I found it incredibly powerful. And I was fortunate to be able to participate in the first one.

**MS. ANNE TURLEY:** So module 13, including the blanket exercise, was actually brought into the curriculum as of when?

**COMMISSIONER BRENDA LUCKI:** Approximately six -- four to six months ago.

**MS. ANNE TURLEY:** So this was under your leadership ---

**COMMISSIONER BRENDA LUCKI:** Yes.

**MS. ANNE TURLEY:** --- as Commanding Officer? If I can have you look at Tab 9 of the Book of Documents. You spoke about Applied Police Sciences, that being the largest component of the training?

**COMMISSIONER BRENDA LUCKI:** Yes, this is all the -- overview of the 15 modules of the Applied Police Sciences program.

**MS. ANNE TURLEY:** And I understand this here
is -- for each module it's entitled "The Facilitator Guide." And so what would -- what is this -- it's obviously not the whole module. What is this?

**COMMISSIONER BRENDA LUCKI:** No, it's an overview of the hours of each module and what they're trying to accomplish in each and every hour of the training in the Applied Police Sciences. It's also integrated with the skills as well. They'll learn certain skills while they're learning certain academics as well.

**MS. ANNE TURLEY:** Now, if we look at the first page, it -- this would be for module one. It sets out the purpose and it sets out topics and competencies.

**COMMISSIONER BRENDA LUCKI:** Yes, of course, this is their first week, so they learn about ethics and professionalism, problem-solving, consultation, negotiation. It sort of -- this is all the setting the stage for the remainder of the 25 weeks.

**MS. ANNE TURLEY:** Chief Commissioner, I'd ask that the document that has the Facilitator's Guide, the overviews for the 15 modules of the Applied Sciences training at Depot be marked as the next exhibit?

**CHIEF COMMISSIONER MARION BULLER:** Exhibit 9, please.

--- **EXHIBIT 9:**

RCMP Facilitator Guide, Introductions
Witness: Brenda Lucki, Commissioner,
Royal Canadian Mounted Police
Submitted by Anne Turley, Counsel for Government of Canada

MS. ANNE TURLEY: And, Chief Commissioner,
if I can have you look at Tab 10, the next tab in the Book of Documents?

COMMISSIONER BRENDA LUCKI: Yes, this is specifically Module 13 of those 15 modules that we referred to earlier. And this is the new module that we added with the missing Indigenous person investigation, where the victim is that 18-year old female. So it takes them through -- basically, this is the facilitator's guide that gets them through thinking and having checklists and what they need to be mindful of when they're faced with such an investigation.

MS. ANNE TURLEY: Chief Commissioner, I would ask that Module 13, the Facilitator's Checklist, be marked as the next exhibit.

CHIEF COMMISSIONER MARION BULLER: Exhibit 10, please.

--- EXHIBIT 10:

RCMP training materials “Facilitators’ Checklist” – Module 13 Sessions 1-7
Witness: Brenda Lucki, Commissioner, Royal Canadian Mounted Police
Submitted by Anne Turley, Counsel for Government of Canada

**MS. ANNE TURLEY:** Can you describe -- you spoke about the blanket exercise. What else do the cadets learn in terms of cultural awareness while at Depot?

**COMMISSIONER BRENDA LUCKI:** Well, cultural awareness is embedded within the entire program, concepts of human rights, harassment, discrimination, ethics, bias-free policing, throughout the training and sometimes it's brought in through panels from the community. Other times it's brought in through an actual scenario.

We -- they also need to -- before they become a -- after their two year's probation when they leave, they must do three different courses that is part of their -- we say in-service training, but they have to do their cultural awareness -- Aboriginal culture awareness online course, as well as respectful workplace course, and then violence in the workplace. These all have to be completed within the first two years of their tenure in the RCMP.

We also have -- in regards to cultural awareness, we -- it's hard to teach -- you know, if someone
comes from urban areas it's hard to teach -- if they haven't been involved in the community beforehand, we want to ensure that they know, as a police officer, that's inherent to some of their responsibilities that they have to get involved with the community, give back to their community.

So we have various opportunities for each troupe to either get involved with the law enforcement torch run, we do have a partnership with an inner city school that's primarily Indigenous and new immigrants, Sacred Heart School. It's a reading program where each month two troupes of cadets will go and read with the kids. Their lounge provides funding for draws. And at the end of the year there's three or four bikes that we draw for and it's based on if the student gets to a certain level of reading. So it encourages them to read, but it also encourages the cadets to get involved. Because my motto is always make sure that you make every community better than what it was when you got there. So we really want to instil that into what the cadets do.

**MS. ANNE TURLEY:** And is this community service mandatory for the cadets?

**COMMISSIONER BRENDA LUCKI:** It's not mandatory because we don't want to force people to do that. We want it to come from inside of them, but we provide them
with the opportunities, and there's never been any regrets. And, actually, the word on the street at Depot is "don't miss the Sacred Heart night" so it's been working well.

I, myself, have gone three or four times, so I enjoy it.

**MS. ANNE TURLEY:** I'm going to ask the tech team if they can put up the photograph. Thank you.

I'm going to ask you to address diversity and inclusion, particularly at Depot, and how that, as Commanding Officer, that you ensured that people felt included.

**COMMISSIONER BRENDA LUCKI:** Well, we do have a Commanding Officers/Cadet Diversity Committee. And that's where cadets get the opportunity to bring forth issues, whether it's with the cadet training program, with our infrastructure, or just simply their needs, whether it's health or religious or due to their background. If there's something -- if we're not meeting the needs -- I always say, you know, as an organization we cannot start a conversation with no. We have to look forward and there's always merit in every good suggestion.

And as a result of the committee, we've actually changed the showers that we have at Depot. We -- you know, in my day it was one big shower for all the women and then in another room was showers for men. But with
transgender and non-binary cadets that's an issue, so we've changed the showers. We've provided quiet rooms for Muslims if they wish to go pray. We have a quiet place of reflection or a quiet room, an Indigenous heritage room where people can have quiet time, or if they want to have a smudge, they can have a smudge in that room. And that's also the room that we do the blanket exercise in.

It's not in a location where we need to -- and actually, the advisors had told us that they would like it moved. So we're in the midst of moving it to a more central location.

**MS. ANNE TURLEY:** In terms of -- sorry, you said the advisors. Are you talking about ---

**COMMISSIONER BRENDA LUCKI:** The Circle of Change Advisors actually were at Depot and we showed them the room and it needs some work, so we're going to change the location. We're in the midst of a bunch of renovations, so we're planning to move the location.

But another project that I worked with, the Commanding Officer of F Division Saskatchewan, we had the Place of Reflection, which you see on the screen. It was a project for missing and murdered Indigenous people. And it's a place where -- as the person who gathered the rock said, it's a place to find solace and feel the pain and leave this sorrow there. The rocks represent -- there's
1400 rocks and it represents murdered and missing Indigenous women and girls. And it's an interesting story.

And when I heard the story I said, oh my goodness, we can't lose the story. And, of course, much culture, Indigenous culture is based on storytelling and it would have been a shame to lose the story. So we actually took our audio/visual people and got them to tape the story with the Indigenous man who found the rocks, and one of the women who has lost her mother as a missing and murdered Indigenous woman, and myself, and the Commanding Officer of Saskatchewan.

And basically, we -- the man was supposed to do a sculpture but he took ill. He had a heart attack, so he couldn't make the sculpture. So he went out on the road and this guy had his hood up. And he went out to talk to him to see if he needed help, but he was just letting his old Dodge truck cool off and watch his cows in the field.

And the man saw all these rocks in the corner of the field and he said, "What are, you know, all those rocks doing there?" And he said, "Well, it's funny. I've been waiting for somebody to come for these rocks."

And he said his great-great-grandfather -- the story was that they were tepee circles. And when he was getting the land ready for farming they took all the rocks and put them in a special corner of the section of land and because they
thought somebody would eventually want to know about them.

And sure enough -- so the man went to it and he found this big pink rock that to him looked like the heart of a buffalo. So he took that rock back first and that's in the centre. And then he went back and forth several times and took all the rocks. And all the rocks are now medicine wheel right at the entrance of Depot. That's a place of reflection. So it's -- we're going to take that video and incorporate it into our cadet training program so people can get a sense of what it means and that reflective part in that storytelling so.

**MS. ANNE TURLEY:** Thank you. You spoke about once a cadet becomes a regular member after graduation some training they have to do. Can I have you look at Tab 11 and explain to the Commissioners what this is?

**COMMISSIONER BRENDA LUCKI:** That’s part of the assessment procedures for the Field Coaching Program. They have six months of field coaching with an experienced member. And, the first three months, they are completely tied at the hip. If they do well in those first three months, they might be able to do a little bit of policing on their own for the next three months.

It’s based on the core values of the RCMP and the CAPRA problem solving model, everything they do.
So, you’ll see we talk about the client group and core values, partnerships, networking and relationship building. The coach will bring them to the community, introduce them to the elders, elected officials, principals of schools, health authorities, social services, and get to know each and everybody in the community. It’s important that part of the field coaching, you’ll see on the second page, they talk about -- under Responses, “Knowledge of community and cultural issues,” and “Victim relationships and services,” and combining those to make sure that they’re more culturally sensitive when providing that police service.

So, they’re judged on this. They also have to do a community project, and you’ll see on, I think, it’s page 3. It’s called their CAPRA field exercise, and they give them some suggestions. And, they often -- well, obviously if it’s in an Indigenous community, often we encourage them to find an issue or work with the community, find something that needs work on, and then do their CAPRA solving field exercise in regards to maybe youth at risk, or vulnerable people in the community, and work through that.

MS. ANNE TURLEY: And, you’re referring to, on page 3, where it has ---

COMMISSIONER BRENDA LUCKI: Talks about Aboriginal communities. Yes.
MS. ANNE TURLEY: Thank you. Chief Commissioner, I would ask that the document entitled “Assessment Report Field Coaching Program” be admitted as the next exhibit.

CHIEF COMMISSIONER MARION BULLER: Yes, Exhibit 11, please.

--- EXHIBIT 11:

RCMP Field Coaching Program Assessment Report, Form 3737e - 2011-07, five pages.
Witness: Brenda Lucki, Commissioner, Royal Canadian Mounted Police
Submitted by Anne Turley, Counsel for Government of Canada

MS. ANNE TURLEY: In terms of in-service training, I understand that the RCMP is responsible for the Canadian Police College?

COMMISSIONER BRENDA LUCKI: Yes, we are. It’s actually -- provides policing training for all police forces. There’s specialized training with forensics, and different CBR, and different responses. But, specifically, we have courses that are offered under the police officer and -- or, sorry, the Professional Development Centre for Aboriginal Policing is specific to the Canadian Police College. And, actually, the sergeant in charge was one of
our instructors at Depot, and he’s in charge of the driver training. And, because he has a big extended family in Regina, they allowed him to stay in Regina, so he’s offered some of the courses. We’ve opened up Depot so he can offer some of the specific training right at the Academy.

But, it’s, again, to provide that cultural, appropriate and relevant training that is specific to Indigenous leadership and the policing that we provide to Indigenous communities. So, courses such as Aboriginal Gang and Reduction Strategies, Integrated Approaches to Interpersonal Violence and Abuse, and we have a Senior Police Administrator course specific to Indigenous.

MS. ANNE TURLEY: And, this is open, you say, to all police services not only the RCMP?

COMMISSIONER BRENDA LUCKI: Yes, that’s correct.

MS. ANNE TURLEY: You spoke about the blanket exercise of being part of the curriculum for cadets at Depot, is it also offered to police officers and other employees of the RCMP?

COMMISSIONER BRENDA LUCKI: Yes, it’s being offered across the country. And, I can say, actually, the Commanding Officer here in Saskatchewan was very proactive. The very first course he had here was all the management of the RCMP in Saskatchewan of that course here, and it was
hosted at Depot, and they have done the same thing in Alberta and across the country. And so, they’re providing those opportunities for members to have it a -- we’re looking at having it as a mandatory course across the country. Obviously, we have to deal through the logistics of getting members down from the north, so we’re working through that.

**MS. ANNE TURLEY:** And, you also referred to the Aboriginal and First Nations Awareness course that cadets must take within two years, is this available to members of the RCMP as well?

**COMMISSIONER BRENDA LUCKI:** Yes. And, in fact, all the territories have made it mandatory and most of the districts in the north where the majority of the Indigenous communities are -- many of the Commanding Officers have made that course mandatory. But, obviously, the cadets have to do it within the two years, so everybody in the RCMP will have that course as well.

But, there’s -- each division has their own specific course. I, myself, when I was in Manitoba, I went to the, what we call an Aboriginal Perceptions course, and that’s a face-to-face, 5-day course. It was in Manitoba. I took it in, I think it was 2010 in The Pas, Manitoba. And, through that, we got to listen to survivors of the residential school, we had a smudge, we had -- we got to
participate in a sweat and feast, and we learned the
effects of residential school, colonization, the Sixties
Scoop. And, all the people who taught the course were
local Indigenous people, so it was very good. And, most --
all divisions do that type of course.

MS. ANNE TURLEY: And, are each -- is the
course in each division different?

COMMISSIONER BRENDA LUCKI: It has its own
individual uniquenesses. For example, in Iqaluit, the
focus is more on Inuit than it would be on, let’s say,
Métis, because that’s a higher degree of the population.

MS. ANNE TURLEY: If I can have you look at
Tab 12 of the book of documents?

COMMISSIONER BRENDA LUCKI: Yes, this is the
training specifically for the Aboriginal Perceptions
Training in Alberta, K Division. It’s a 4-day course, I
think, in Alberta, and this is the lesson plans.

MS. ANNE TURLEY: And, would this have been
similar to what you would have taken in 2010?

COMMISSIONER BRENDA LUCKI: Yes, exactly.
It talks about the concepts of law and justice, and those
effects on Indigenous people and exact treaty processes.

MS. ANNE TURLEY: And, I understand that in
addition to the agenda for the 4-day course, it has here,
it also has the slides that are used during the four days?
COMMISSIONER BRENDA LUCKI: Yes, exactly.

MS. ANNE TURLEY: Chief Commissioner, I would ask that the K Division’s Aboriginal Perceptions Training, the agenda and the slides be marked as the next exhibit.

CHIEF COMMISSIONER MARION BULLER: Exhibit 12.

--- EXHIBIT 12:

RCMP “K” Division Aboriginal Perceptions Training Course materials
(194 unnumbered pages)
Witness: Brenda Lucki, Commissioner,
Royal Canadian Mounted Police
Submitted by Anne Turley, Counsel for Government of Canada

MS. ANNE TURLEY: At the next tab, Commissioner Lucki, Tab 13, this is a document entitled “V Division Inuit Cultural Perceptions Training, Background and Training Materials”, is this what you were referring to when you talked about a training that may be given in the north?

COMMISSIONER BRENDA LUCKI: Yes. In 2004, they developed their own training specific to the issues facing that area.

MS. ANNE TURLEY: Chief Commissioner, I
would ask that this document, “V Division Inuit Cultural Perceptions Training”, be marked as the next exhibit.

CHIEF COMMISSIONER MARION BULLER: Yes.

Thirteen, please.

--- EXHIBIT 13:

RCMP “V” Division Inuit Cultural Perceptions Training materials (32 pages)
Witness: Brenda Lucki, Commissioner, Royal Canadian Mounted Police
Submitted by Anne Turley, Counsel for Government of Canada

MS. ANNE TURLEY: Commissioner Lucki, you referred to the fact that one of the changes suggested by the Circle of Change was a change to the Missing Persons Investigation course?

COMMISSIONER BRENDA LUCKI: Yes. We added, actually, a Missing Persons Investigation course, but one of the five modules is specific to missing Indigenous persons, because you need to have a different cultural sensitivity, and we’ve learned that from some of the Inquiry -- that’s come out of the Inquiry. So, we’re trying to be responsive to that, and the Circle of Change had suggested that, and we changed one of the modules specific to that.
MS. ANNE TURLEY: Prior to this, did the RCMP have a Missing Indigenous Persons Investigations course at all?

COMMISSIONER BRENDA LUCKI: No, not -- we added the actual course and we made it specific in one of the modules to Indigenous. That was added in 2017.

MS. ANNE TURLEY: And, if I can have you look at Tab 14?

COMMISSIONER BRENDA LUCKI: Yes, this is the overview of the course, and what the course objectives are and the purpose of the course.

MS. ANNE TURLEY: If I can have you look at the fourth page in?

COMMISSIONER BRENDA LUCKI: Yes, this is the module introduction of Module 5, and it’s specific to the Missing Indigenous Persons and the objectives for that module.

MS. ANNE TURLEY: Thank you. Chief Commissioner, I’ll ask that the Missing Persons Investigation Module 1 and Module 5 be admitted as the next exhibit.

CHIEF COMMISSIONER MARION BULLER: Yes, collectively 14, please.

--- EXHIBIT 14:

“Missing Persons Investigations”
MS. ANNE TURLEY: In terms of other RCMP training that may be specific and relevant to the Inquiry here today, what can you tell the Commissioners about?

COMMISSIONER BRENDA LUCKI: Well, each division has specific training in regards to family violence and violence against women. Because there are sometimes provincial statutes that marry up with that or provincial processes, each division does their own specific courses. Also, in regards to risk assessments and safety planning for vulnerable sectors, forensic child interviewing is another one that we focus on interagency assessment training, ensuring that the agencies get together, work together to solve those issues -- various issues. We have child sexual abuse training, elder abuse training, sexual assault training, but we also have major case management.

So when a major case, whether it's a murder or a missing person or a major aggravated assault, we have training on how to package that file up so that we have the best success in the court process. Human trafficking is
another type of training, and then we have Indigenous-specific courses that we offer, Family Homes on Reserves and Matrimonial Interests or Rights Act, as well as the First Nations Corporate Governance and Financial Investigations, and the Community Conflict Management course.

Which if you've been reading in the news about Kinder-Morgan, those groups are RCMP members that are taught to work with the communities before a protest to ensure that the rights of people are -- they have the right to protest but to ensure that they're safe while protesting. So they develop the relationships now and -- so when a protest happens like Kinder-Morgan they can work with those interested groups, Indigenous groups so that they can safely protest and have that freedom of speech. And it's been really successful in the Kinder-Morgan protests.

MS. ANNE TURLEY: And in terms of any members that would be involved with these types of issues like Kinder-Morgan, is this course mandatory for them?

COMMISSIONER BRENDA LUCKI: Yes. If they want to be part of the conflict management group they must take those courses. And they're -- and it's very Indigenous-central -- centric, because again, there is unique cultural sensitivities that we need to be aware of.
MS. ANNE TURLEY: Thank you.

Those are my questions, and I'm just in under the wire. In the 23 minutes, now 22 that we have left, is there anything that I didn't ask you that you would like to say?

COMMISSIONER BRENDA LUCKI: You know, I was just struck by some of the comments this morning and about working together. Like one of the chiefs talked about working on your own family, but then also the community.

And we can't honestly -- if I knew that we could do it on our own, I would. But I know we can't do it on our own and we're only as good as how we work with the community and how well we work with the community. And I think -- you know, if we honestly think we've got it figured out, then shame on us. And if this Inquiry has taught me anything it's about making sure that we are prepared to make change and make positive change for the communities, and for everybody, Indigenous and non-Indigenous.

So I really appreciate the opportunity to speak with the Inquiry today.

MS. ANNE TURLEY: Thank you, Commissioner.

MS. CHRISTA BIG CANOE: Thank you. Thank you, Commissioner, and thank you, Ms. Turley.

Commissioners and Chief Commissioner, I'm
going to propose that we have a break at this point, and
when we return that I can canvass whether you have
questions now or would like to reserve them for later.

So if I could kindly request -- and just to
note that we are a little behind schedule -- so I'm going
to request a 10-minute break. But I'm also going to remind
parties withstanding that we need you to now return your
numbers from the draw and that Mr. Thomas Barnett will be
available in the same room in which you drew the number to
return your numbers. And we need this done. If you want
to cross-examine you have to have it in by the end of the
break.

So a 10-minute break would take us to 11:15.
If I could ask that we have the break until 11:15. Thank
you.

CHIEF COMMISSIONER MARION BULLER  Thank you.
--- Upon recessing at 11:07 a.m./L'audience est suspendue à
11h07
--- Upon resuming at 11:25 a.m./L'audience est reprise à
11h25

MS. CHRISTA BIG CANOE:  Chief Commissioner
and Commissioners, thank you for the break. I just wanted
to take the opportunity -- and I just note for the record
that the commissioners will be reserving their questions
until later.
And on that basis, I would like to introduce the next counsel, Michelle Brass, who will be leading the evidence on consent of commission counsel with permission of Daniel Bellegarde, the Director of the Canadian Association of Police Governance.

And with that, I welcome Ms. Brass to begin.

And just so that for -- sorry, for the time sake, Mr. Bellegarde will have 50 minutes -- 5-0.

**MS. MICHELLE BRASS:** Good morning, Chief Commissioners and Commissioners. Welcome to our Treaty 4 and thank you for letting the First Nation Police Governance Council present to you this morning.

I just want to do a few preliminary matters first. The first being the swearing of Daniel Bellegarde into today's session.

**DANIEL BELLEGARDE, Affirmed:**

**MS. MICHELLE BRASS:** Okay. Thank you.

--- EXAMINATION-IN-CHIEF BY MS. MICHELLE BRASS:

**MS. MICHELLE BRASS:** May I call you Dan, or do you prefer Mr. Bellegarde.

**MR. DANIEL BELLEGARDE:** Daniel is fine.

**MS. MICHELLE BRASS:** Daniel is fine. All right.

So this morning, Dan has a presentation that he wants to make to the commissioners, and I will be --
butt I'll ask him to just give us a background in terms of his experience with First Nation policing. But once he starts his presentation, I will stop him periodically just to highlight some of the documents that we have and that we want to add as exhibits. And then following his presentation I will go back through the remainder of the documents that we have provided and also have those added.

So just to turn to Dan, if you can please just let the Commissioners know your experience and your background in First Nation policing.

**MR. DANIEL BELLEGARDE:** Thank you very much, and good morning to everyone.

I'd first like to acknowledge the pipe carriers and their helpers, as well as the drum group, which was an excellent drum group, and all those who spoke before me. I'd like to as well acknowledge my fellow panelists, and of course, the Commission.

I began really interacting with the police – First Nations Policing Program in 1993. As Vice-Chief of the Federation of Sovereign and Indigenous Nations, I signed the documents along with Chief Crow at the time with Commissioner -- I believe it was Commissioner Head at the time which brought into Saskatchewan the First Nations Policing Program and the Community Tripartite Agreements.
and shepherded them through a few first years of operations. I then worked in the area of tribal courts, and a little bit of work in rehabilitation but not a lot.

And since then, I've been involved with community development efforts, justice programs, the rights agenda inherent and human rights, as well as treaty rights, and part of that was the implementation of the justice systems and a nation building process that continues to this day.

Most recently, I'm the Chair of the File Hills First Nations Board of Police Commissioners, a member of the Board of Directors of the Canadian Association on Police Governance and a founding member of the First Nations Police Governance Council. So we're really focused on the issue of policing in First Nations communities.

MS. MICHELLE BRASS: Thank you, Dan.

So now, I understand that you have a presentation that you would like to make to the commissioners, so if we could possibly start through that. I understand that there's a PowerPoint that we can put up. So if the techs can put up the PowerPoint that we have requested.

MR. DANIEL BELLEGARDE: While they're doing that, and before I go through the PowerPoint, I have a couple of short stories to tell you. I apologize if it
offends anyone in advance, and please accept that as part
of my version of the truth from my perspective.

When I was 19 years old and attending
University of Regina as one of three First Nations members
there, I had finished my exams, I was in the faculty of
administration, I had studied Law 101, so I thought I knew
about the rights and responsibilities of the citizen and of
the police.

I was walking down the street after going to
a movie one night, me and a friend of mine, and we were
approached by a squad car. They stopped us and asked us
what we were doing, where we were going. And fresh off my
Law 101 class, I said, you know, you have no right to ask
us those kind of questions; we're not in the commission of
a crime, we're not subject to anything, we have our own
rights here as citizens.

I was promptly thrown into the back of the
squad car, taken down to the police station, walked down
the steps, got a shot in the back of the head, put in the
cells for the night. Next morning, I got out, paid my $5
to the JP, and the next day, on Monday, I went to see the
legal aid, because that was part of Law 101 as well.

And I got a good legal aid lawyer, went to
court, pled not guilty, the judge dismissed it, admonished
the two officers, young recruits, I would assume, and I
carried on.

But that's a story that, I think colours of perception of many young First Nations people when they first come in contact with police services, particularly in the urban centres.

The second story is about -- and I was playing hockey in Fort Qu’Appelle a couple of years later. We had finished our game in the evening, we went down to the local hotel for a beer before we went home as most hockey teams usually do. And, I came upon a scene where a friend of mine was being hauled off into the back of a police paddy wagon, and the RCMP -- there were three that were grabbing in and he was fighting back. And, he saw me and he said, Danny, they’re going to take me and beat me. So, I’ll go to jail if you come with me. So, I says, well -- so I went in the van -- he’s a friend of mine. And, I went in the van and we went to -- I spent a glorious night in the drunk tank at the Fort Qu’Appelle RCMP detachment, and we were allowed out the next morning without any charges.

But, I overheard, as I was in the tank, them talking in the next room, and one officer was saying, I want the big guy in the green shirt, which was me. My friend yelled, come and get him then. So -- but, hey -- I said, whoa, slow down here. Nothing happened fortunately.
But, from what I gathered from that, it was common practice at the time to actually take prisoners out and do them harm.

I say this for two reasons, these little stories. Number one, there was a -- at the time, they called Saskatchewan the Alabama of the North. And, reflecting what Chief Day Walker said this morning about racism, Ruthers have said that in fact we still have a battle on our hands. We’re winning this war and we’re winning this war because now, in this province, we have, I think, a completely different set of circumstances and these circumstances are driven by enlightened leadership from the RCMP, particularly recent the F division commanders like Russ Mirasty, Brenda Butterworth-Carr, and a new one that came in just recently. As well as municipal police chiefs such as Clyde Weighill out of Saskatoon since retired, now Cooper is there, and here in Regina, Evan Bray, and others across the province who are enlightened leaders on their own. And, they’re changing the culture of policing in our communities, in the urban centres, and within the RCMP as well.

Also, in our self-administered policing services, we do have a group of chiefs of police that are also changing the culture of policing in our communities, people like Chief of Police Zacharie from the Kahnawake
Police Service or the Peacekeepers, Chief of Police Leonard Busch from the File Hill First Nations Police Service, Chief of Police Head in Dakota Ojibway Tribal Council, Chief of Police Melting Tallow from the Blood Tribe Police, and so on. So, it’s changing. Is it changing enough? Is it changing as quickly as we want to change it? I think we’re doing the best that we can from all areas, from urban policing, the RCMP and from self-administered policing services.

I will take the first slide, please. This, ladies and gentlemen, is a member of the Cree Warrior Society. He is the dog soldier specified with a very specific headdress, his name is Jim Manichuk (phonetic), his father was a wearer of that headdress and only the dog soldiers were allowed to wear it. They were the elite of the Cree Warrior Society and charged with the protection of the communities and of the tribe, and for discipline when necessary and discipline protection in times of conflict. This was around 1920 at Kawacatoose.

Next slide, please. Next slide. I want to talk a bit about inherent rights. Before we talk about policing in general, we have to put it in a context. And, the context that I’m going to talk about is the rights context, because we talked here about specific training and development programming that has to be put within the
rights context.

So, our history begins with the creation and placement of First Nations on this continent by the Creator. Within Saskatchewan, we have Dakota, Lakota, Nakota, people refer to them as the Assiniboine, Nehiyaw, people refer to them as the Cree, and the Anishinaabe, which is better known amongst our people as the Nakawe, they’re called Saulteaux Anishinaabe. And, the Denesuline from the far north, from the Dene nations known by many people as the Chipewyan. We had organized politically, economically, socially and spiritually to enrich and protect our way of life. As the environment demanded it, as our social structure demanded it, as our economy demanded it, we were organized.

Next slide, please. So, these inherent rights encompassed many things, but they encompassed ways of teaching. We had our own education system, we had our way of raising children and caring for our families that still exists to this day in our communities irrespective of intrusions or interventions by federal and provincial authorities. We have harvesting of medicines, and the healing and the ceremonies that still exist today and will become part of a mix, I think, of traditional and contemporary medicine as we move forward.

We have organized hunting parties and create
expeditions to meet the environment of the time. We have those today through our various economic development activities in our nations throughout Canada, and some are extremely, extremely good economic development initiatives. We have entered into treaty arrangements with each other and with others. The reason this is part of the Nakawe, the Cree, the Saulteaux and the Assiniboine territory is because we had the Iron Nations Alliance 200 years before the treaty. It was an economic alliance and a military alliance because we had our own territory. As nations, we do that.

And, the territory that we had to protect was right from the Northern Plains, from what is now Manitoba to the western mountains, except where the Blackfoot Confederacy had their own series of treaties amongst themselves. And, they had these great treaty alliances across the country, the Three Fires Confederacy of the eastern Anishinaabe people, the Haudenosaunee of the Mohawks and so on, and the Dene Nations in the north. And, we had these alliances moving forward. So, we were not a lawless people, we had our own systems in place. We had our own structures, we had our own policing. Next slide.

Political leaders, spiritual leaders, we had the warrior societies, the hunting societies, the teachers, the healers and the counsellors were all part of our
Next slide. Then, the Aboriginal or the settler people came, the Europeans came, and they came into a situation where Indigenous peoples and the Europeans came into contact -- and you had heard about this during the traditional law symposium that was held in Winnipeg a few months ago. The system orients people to do things a certain way and the conflict is there, and it still is there. We still have Indigenous law. Not Supreme Court decisions that are called Aboriginal law these days, but Indigenous law among our own people come from a system that orientates them to do things differently.

A cynical person told me after the Stanley trial in North Battleford when someone said, the justice system is broken. And, he said, no, it’s not broken. It’s doing exactly what it was meant to do. And, this really gave me a chill because it meant to impose laws to oppress people, to keep people down. Now, that’s not my perspective, but it’s the perspective of many people who have come in conflict with this justice system in this country today.

Next -- next paragraph. First Nations come from a perspective -- and I think it’s the world view and it’s regaining its strength now. After 150 years, I think of oppression through the Indian Act and various other
government policies, but there is no rigid separation of the spiritual way and the political way in our territories. No matter how much the Indian Act wants to impose that system on us, it’s still being able to be revitalized, and I think the government is recognizing that and we thank them for doing that.

It’s based on a responsibility to one another collectively, and to the land, that collective rights are not exactly within the umbrella of the individual rights upon which the Canadian justice system is formed. So, it’s not a rights-based justice system, it’s a responsibility based justice system which has a real different approach if you would think about that for a moment.

It’s not about discipline and punishment as is the European style, it’s more about restoration of harmony, the natural connections, the family, the elders were the ones that controlled social behaviour. Now, that system has been broken that system is being packed together again, and that system has got to be revitalized in our various institutions and our various nations.

So, Indigenous concepts of justice that we have, it’s more than a set of rules and institutions; it’s an aspect of natural order in which everyone and everything stands in relation to one another. And, a very interesting
thing happened. I think it was in New Zealand, I may be corrected, or it could have been in India where they said that natural beings have the same kind of character as a human being. The trees, the rivers, the water, the rocks are all living beings and as such, should be treated with the same kind of rights agenda as a human being does. In other words, pollution and other things like that which are not geared towards the safety and security of the natural world are against law.

Next paragraph. This is a bit of Nakota traditional government. I’m not going to go into it at all. This is something that has come after a study we did at Fire Hills Qu’Appelle Tribal Council. This is the Assiniboines. They have the soldiers, the elders, the council, the chief and the general tribal councils. This is how they operated their system back in the day when there were 30,000 Assiniboine living in what is now Saskatchewan, before the epidemics of the 1850’s and 1860’s left 2,000 people of that particular nation. Now, the majority of them live in Fort Peck, and some are scattered into Alberta. We have one Nakota nation that carry the kettle here in Saskatchewan, but they’re part of the Iron Nation’s Confederacy. Next one.

The Cree, Nehiyaw Cree traditional government, the Chief’s crier, the council of elders,
council of men, the chiefs and general councils and the warrior society. You’ve just seen the picture of the dog soldier who is part of the warrior societies. Next slide.

The Saulteaux, the Ojibwe, the Anishinaabe must be referred to as the Nehiyaw as well, traditional government, and they have their own system. You’ll notice the Bear Clan, the warriors. The defence are the Bear Clan, the Wolf Clan, and some of the others. It’s no accident that the Bear Clan Patrol in Winnipeg is so named, because they belong in Saulteaux territory.

In the Anishinaabe territory, you’re all in Winnipeg. The bulk of their people are from that nation. They call themselves the Bear Clan, because the Bear Clan is charged with the responsibility of protection and defence of the nation. So, you’re doing a heck of a job, as I understand it, on the north side of Winnipeg. And, they bleed on to Thunder Bay, as well as Brandon. So, they’re spreading their particular means of community assistance, community control land policing within our territories. And, they’re supported, by the way, by the municipal police services in Winnipeg, Brandon and Thunder Bay. Next slide.

**MS. MICHELLE BRASS:** If I could just stop you for a moment? Just in regards to the next slide, I just wanted to highlight document -- it was Schedule B,
which is the second document that is called Presentation by
the First Nation Police Governance Council of the Canadian
Association of Police Governance. In that document on page
4, you will see reference to “the spirit and intent of
treaty”, so I just wanted to highlight that and ask the
Chief Commissioner to add this document as an exhibit?

MR. DANIEL BELLEGARDE: The relationship ---

CHIEF COMMISSIONER MARION BULLER: Excuse
me. The whole presentation to be marked?

MS. MICHELLE BRASS: Yes, please.

CHIEF COMMISSIONER MARION BULLER: Okay,
certainly. Then, the presentation by the First Nations
Police Governance Council, June 4, 2018, is Exhibit 15,
please.

--- EXHIBIT 15:

Document “Presentation by the First
Nations Police Governance Council of
the Canadian Association of Police
Governance to the National Inquiry into
Missing and Murdered Indigenous Women
and Girls, June 4 2018” (15 pages)
Witness: Daniel Bellegarde, Director,
Canadian Association of Police
Governance
Submitted by Michelle Brass, Counsel
for First Nations Police Governance Council

**MS. MICHELLE BRASS:** Thank you. Sorry, Dan. Go ahead.

**MR. DANIEL BELLEGARDE:** The relationship between First Nations and the settlers followed a continuum. First, they welcome them, then they traded with them, then they were military allies, then they treated with them as treaties, and then they become under their thumb, so to speak, through the *Indian Act* after 1874. But, the spirit and intent of treaty lives on and the spirit and intent of treaty is the nation-to-nation relationship that Prime Minister Trudeau and his ministers talk about, including Minister Goodale from the public safety ministry.

And, the issue of justice within that treaty is very clear; that justice is meant to remain with the First Nations people, the administration of justice within their territories, within their lands that we reserve for ourselves by treaty, not granted to us by the *Indian Act*. But, our reservations today, the land is reserved for ourselves.

Maintain peace and order between each other and other tribes of Indians and settlers; to assist the officers of Her Majesty in the area of justice; to turn
over to the North-West Mounted Police (at the time) those
who committed crimes within the ceded territory. That was
the first extradition treaty between nations and the west.

Treaty confirms First Nations jurisdiction
authority, and we will stand by that, we reaffirm that.
The spirit and intent of treaty recognizes our sovereignty,
perhaps limited by the treaty itself, but certainly
limiting the Crown’s sovereignty as well. It’s the
reconciliation, which is a word used a lot these days,
between, I assume, sovereignty of the Crown and the
inherent residual sovereignty of First Nations. Next
slide.

The early relationships with the settler
society is something that I think has to be understood, but
bring into context the current relationship between First
Nations and policing. The Indian agents, the priests, the
North-West Mounted Police, there’s no question in anyone’s
mind, I think, no matter who writes the history of it that
the North-West Mounted Police were a paramilitary force
sent west to occupy the Prairies to prevent the expansion
northward of American interests, to ensure that there was
safety for the survey parties going to build that --
MacDonald’s national dream of a railway across the country
which would unite the east and west coasts, and to ensure
that First Nations would not follow the path of our Lakota
brothers and sisters in the south, and Apaches and the
Navajos, and the Comanches, et cetera, and the clear war on
the United States government, though in our case on the
Canadian government, and they did that through a treaty-
making process.

Sacred treaties between the Crown in Right
of Canada, now the successor state to Great Britain, and
ourselves as treaty parties. The North-West Mounted Police
and the priests accompanied the Crown’s treaty party. They
enforced the Indian Act, the residential schools -- this is
within living memory here in the Prairies where the RCMP,
and the priests, and Indian agents came to our homes and
took our children.

The prohibition of cultural ceremonies, it’s
still there. It’s part of the Indian Act enforced by the
North-West Mounted Police right across the country, and
they resisted it. I’ll give you that. The North-West
Mounted Police said, “This is not right. These passes and
permits and stuff that you’re imposing upon First Nations
is not right. We’re not going to enforce them as much as
we can.”

But, they were required by law to do so. It
was the law of the land. And, when told to do so by the
Indian agent, who had the power of the JP as well in our
territories, they were obliged to do so.
So, you have a system where suddenly our arb system is gone, and in its place, we have a justice system composed of external forces coming in applying external laws and forced by a JP who is an Indian agent, often ill-educated. I don’t know where they came from, but there are horror stories about some of those Indian agents that some met their death at the hands of First Nations peoples because of how they acted. And, a prohibition of cultural ceremonies in the past systems.

On the other hand, some North-West Mounted Police did, in fact, give great assistance to the tribes, particularly around Fort Walsh from where I’m from when in times of starvation in the ’70s and ’80s when the buffalo disappeared because of overkilling, over hunting and strategic military purposes. If you kill the economy of the nations, they will not be able to wage war against us. So, between 50 million and 80 million buffalo were slaughtered within four years, from 1800 to 1850. Can you imagine that?

They did help First Nations with medical assistance, rations, and also protection from illegal alcohol that was coming out of Fort Benton and into Alberta particularly, and into the Blackfoot Confederacy. Next slide.

**MS. MICHELLE BRASS:** I’m going to ask if I
can introduce this. In relation to this slide, I’d like to first introduce the document that’s in Schedule D, which is entitled “Juristat - Canadian Centre for Justice Statistics”?

CHIEF COMMISSIONER MARION BULLER: To be marked as an exhibit?

MS. MICHELLE BRASS: Yes, please.

CHIEF COMMISSIONER MARION BULLER: Exhibit 16, please.

--- EXHIBIT 16:


Witness: Daniel Bellegarde, Director, Canadian Association of Police Governance

Submitted by Michelle Brass, Counsel for First Nations Police Governance Council

MS. MICHELLE BRASS: Thank you.

MR. DANIEL BELLEGARDE: So, we’ve heard the
last few days some very disturbing comments, national media, and some very hopeful comments as well. The most disturbing one was I think it was yesterdays' news where fully one half of the new entrants and the youth incarceration are Indigenous peoples. I don't know how many are First Nations' people. I don't know how many are Métis and how many are Inuit and I would like to know that. I don't know what the percentage is in Saskatchewan. It is very high, as high as 90 per cent of people coming into the correction system is Indigenous people. And again, how many are First Nation? How many are Métis? And how many are Inuit? We have to figure that out.

This government or these governments and the general public put Indigenous people into one category. We don't do that. We are First Nations. Within that First Nations' category are the Cree, the Assiniboine, the Saulteaux, the Dene, the Dakota, Lakota, Nakota in this territory. We have to break those down into our nations as one part of the nation rebuilding process.

Crimes are 3.8 point times higher. This is stated, but I think it's just not really improved as of yet in our territories. Violent crimes are 5.8 times higher in our communities. Assaults are seven times higher. Sexual assaults are 5.4 times higher and drug trafficking are 3.8 times higher. Now this was in 2012. And since then, I
would suggest, that the prevalence of gangs coming into our territories, along with the drugs, is increased and we have to be able to do something about them.

Now, I'm not talking about the municipal area, the City of Regina. I'm talking about communities outside the municipal areas where, by and large, they are policed by CTAs or community tripartite agreements, and in some cases by self-administer policing.

Next slide. So here's the current crime patterns going on across the country. Increase in Aboriginal gang activity, the Terror Squad; the West Side Boys down in Metal Lake; the Crazy Cree coming out of Edmonton heading into Onion Lake; Thunder Child, another one; the Indian Mafia coming out of Balcarres moving into Regina; and, of course, Saskatchewan Warriors; and the Indian Mafia -- pardon me, the -- the name escapes me offhand, but it will come back.

There's an increase bootlegging and opioids particularly. My friend Chief of Police Melting Tallow from the Blood Reserve has told me just recently that there is still a huge problem with opioids, particularly Fenatol [sic] in the Blood Tribal Police jurisdiction.

Human trafficking is becoming, again, an increase. And recently, up to three weeks ago, there was warnings going out to places as far away as
Kahkewistahaw or -- and standing Buffalo and Gordon's and Kawacatoose about trucks going into the communities with strangers looking for young girls to pick up. And that's scary. That really is.

There's an increase in elder abuse and domestic abuse, an increase in victims of crime. So this is happening within our territories on reserve right now.

Okay. Next slide. But there are certain criminal -- crime control strategies that are happening as well, everything from crime prevention programs, anti-gang that the Commissioner spoke about, cadets, self-administered policing as well as RCMP cadets and a whole group of education programs, including Aboriginal Shield and a whole -- a very strong push towards education and awareness.

There are partnerships in the communities, the HUB model of assisting people at risk, and that's picking up a great deal of steam in our communities as well where you bring the various agencies together. And I'll speak briefly about it.

Enforcing First Nations' law, banishment, if necessary. People say, well, there's -- you got banishment. That's not good. That's against the law. Well, you go to any court in any part of the province today and you get people banished all the time, except they're
banished to provincial and federal institutions for two years, for six months. That's a form of banishment away from your community.

Well, First Nations are saying we want to be able to protect our communities as well, but the RCMP won't enforce their own laws because they're not part of the federal/provincial system. And the prosecutors won't prosecute because it's not -- they're not in support of the system and the judges won't make judgments because it's not part of the system. Well, systems have to change. And if systems don't change then structures have to change. That's how it's got to be.

Community and family empowerment is, again, increasing amongst our people. Language and culture revitalization is going to be the driving force on nation building and reintegration or reinvigoration of our own justice systems within our own communities. And we have community policing models changing throughout the country.

And I give full credit to those municipal police services and the RCMP who are doing their utmost to try and make this change happen as quickly as possible.

But still, when you hear the Chief Justice of the Supreme Court of Canada in his first public announcement say that he's very, very concerned about the high level of incarceration of Indigenous peoples in this
country, we have a real educational awareness opportunity here. When your Chief Justice says something like that to the country, to the political system, to everyone, then we know that something is definitely going to happen.

Those things we've been saying for years, but, hey, when it comes from us people seem to say, "There they go again complaining." Okay, now it's coming from the Chief Justice, the Supreme Court of Canada. Now that carries some weight I would think.

Next?

**MS. MICHELLE BRASS:** Next slide? So, on the next slide, if I could just stop you for a moment. I'd like to introduce the document that's Schedule E entitled "Illustrative Case Studies of First Nations Policing Program Models." And this will be relate to this particular slide.

**CHIEF COMMISSIONER MARION BULLER:** Exhibit 17, please.

--- **EXHIBIT 17:**

MR. DANIEL BELLEGARDE: So the First Nations Policing Program had its roots in the -- again, the Northwest Mounted Police Service. Even before that we had our own warrior societies and our own ways of policing our people. The Northwest Mounted Police and the RCMP came into our territories, then the Indian Act Band Constables tried to assist. That's at -- the last bastion of that was in Manitoba about a couple of years ago when it was finally wiped off the books and there were no more Indian Band Constables. Chairman Bellegarde mentioned that he was an Indian Band Constable back in Keeseekoose back in the day. And the RCMP Special Constables through the 3D program came into be, and I think that's since gone by the wayside then.

Right now there's a tremendous amount of opportunity -- or rather, recruitment activity with the RCMP, the Ontario Provincial Police, and the Sûreté du Québec, as well as municipal services in Regina, Saskatoon, Prince Albert, Moose Jaw, et cetera. Now we have the First
Nations Policing Program, which should be ours, but we'll take a look at why it really isn't.

I notice I got 50 minutes on the timer and Commissioner Lucki had 70 minutes. Is there an issue there?

(LAUGHTER/RIRES)

MR. DANIEL BELLEGARDE: Is that just a mistake or does she get an extra 20 minutes?

CHIEF COMMISSIONER MARION BULLER: I'll leave it up to counsel.

MS. CHRISTA BIG CANOE: So the next three -- can I get my microphone? The next three witnesses each have 50 minutes. So, yes, there was an additional 20 minutes allotted because Commissioner Lucki, we had another witness previously in the week who, due to illness, wasn't able to come, so Commissioner Lucki spoke to what they were going to speak to on the panel as well.

So but we should stop it -- yeah, should we just stop the timer?

MR. DANIEL BELLEGARDE: Nevertheless, I think I should get the same amount of time; don't you agree? Could we have a vote on that?

(LAUGHTER/RIRES)

MR. DANIEL BELLEGARDE: Okay. We'll try and finish in 60 minutes.
Okay. So that's where we're at now and that -- I'm going -- that's where I'm going focus is going to be for the next 15 minutes is on governance of First Nations' communities and how that impacts on trying to create safe and secure communities within our jurisdiction, under our control.

**MS. MICHELLE BRASS:** And then once you finish your presentation I will have about 10 minutes to sort of go through the rest of the documents just to make sure that they're in ---

**MS. CHRISTA BIG CANOE:** If I may?

**MS MICHELL BRASS:** Yes.

**MS. CHRISTA BIG CANOE:** Can you please stop the time for a minute?

Continue on your presentation. And then what we can do is I suggest then we can put the exhibits in after. I understand -- may I call you Dan -- that Dan will be able to answer questions in relation to any of the exhibits going in, so if Dan can finish the presentation then we can do the housekeeping items at that time so you don't have to use time for that purpose, if that's agreeable.

**MS MICHELLE BRASS:** That's great, yes.

**MS. CHRISTA BIG CANOE:** Thank you.

**MS. MICHELLE BRASS:** I appreciate that.
Thank you.

**MR. DANIEL BELLEGARDE:** Can I have the next slide? Next slide. And, the next one? Okay. Thank you.

There are basically two kinds of agreements under the First Nations Policing Program. There are the Community Tripartite Agreements, three parties, dedicated officers from existing services. The Peter Ballantyne Cree Nation, has eight communities and about 10,000 citizens, has 20 positions at the Peter Ballantyne Cree Nation territory with a couple of detachments. Canoe Lake with about 500 on-reserve residents has two First Nations Policing Program positions attached to the Beauval detachment. And, the three are living right directly in Waterhen Lake, and they are individuals who are attached. These are positions from the First Nations Policing Program.

Each position comes with a $172,000 price tag that goes directly to the attachment, and that individual is supposed to spend 100 percent of his time in the First Nations community doing community policing as per the agreement that we have here in front of us. And, that agreement is not being followed. It was so bad that the Beardy’s and Okemasis’ First Nation was taking the government to court for breach of contract. They never saw the police officer in their community enough to make it -- to make them confident that the contract was being
fulfilled, that police presence was going to be there.

Having said that, it’s working extremely well in some cases, but I would venture to say that there needs to be a lot of improvement. And, it’s no fault of the detachment commanders, I don’t think. It’s just a matter of not having the kind of manpower they need to fulfil that particular contract while fulfilling their provincial, federal contract or policing contract that they have for the province.

Self-administered policing on the other hand manages its own police service under provincial legislation. There are actually 38 in Canada with 32 of them in Ontario and Québec. And, they are in Ontario and Québec because the self-administered policing there work in cooperation with provincial policing services, the Ontario Provincial Police and the Québec du Sûreté. And, they have taken the approach that they will work very closely with Indigenous communities to provide policing on reserve, and that’s where the bulk of the First Nations self-administered policing programs are.

There are only six east of the Ontario border, and these are very small ones. And, these are all in provinces that have contract policing with the RCMP. There’s one in Manitoba, Dakota Ojibway Tribal Council Police, now changed their name to the Manitoba First
Nations Police Service. They have, I think, around 20
officers, but they have been in existence for 40 years, and
they cover close to eight or nine communities.

There’s one here in Saskatchewan, the File
Hills First Nations Police Service with 10 officers, five
special constables, three civilian staff and a Board of
Police Commissioners covering five communities out of 74.
Alberta, they have three, the Tsuut’ina in Calgary, the
urban community there, that’s one; the Blood Tribe Police
is the largest, one major community; and Lakeshore in the
north. I believe they’re working with five different
communities. It’s a regional police service. There’s only
one in British Columbia along the Sea-to-Sky Highway at --
I can’t remember. Burns Lake, I believe.

The largest is Nishnawbe-Aski Police Service
in Ontario with 150 officers based in Thunder Bay covering,
I believe, it’s 34 First Nations and 20 of those are fly-in
communities. There’s a very interesting discussion going
to happen, I think, later on about the Ontario example.

So, those are the agreements that we’re
working on. The key thing here is that their managing and
trying to control as much as possible under provincial
legislation by First Nations Boards of Police
Commissioners. Accountability, direction, civilian
oversight is there. And, many times I think that the
boards are doing a very good job along with the Chief of Police particularly in the communities.

Next slide, please? Okay. We have one -- just gone through this. Can we go to the next slide? Oh, just a moment. There’s very high interest in Saskatchewan right now for self-administered policing. Very high. File Hills has been in operation for 20 years. The next one that was supposed to come in as soon as File Hills was established was Touchwood Agency with five bands by Punnichy. La Ronge came down to visit, Battle River Cree in North Battleford, they’ve been talking for years about their own police service. Meadow Lake Tribal Council, I spoke to them a couple weeks ago. They want to have theirs in the Meadow Lake Territory.

Prince Albert Grand Council want to join with Meadow Lake and having a northern self-administered police service to cover Northern Saskatchewan. And, the Qu’Appelle Agency, just to the east of here, want their own. And, the Nekway (phonetic) Lake Agency by Broadview want their own self-administered policing service.

This is something whose time has come. And, when we met with Assistant Commissioner Seblaki (phonetic) here couple weeks ago with MLTC and PHEC, he said that the RCMP are committed in this province to assist, when the time is right, to transferring or transitioning from CTAs
to self-administered policing. That’s an opportunity, a possibility.

In the meantime, there’s a tremendous amount of tiered policing that’s happening right now through special constables in File Hills, through peacekeepers in Cowessess and Peter Ballantyne Cree Nation to the north, and peacekeepers in Onion Lake, and peacekeepers are being trained in Battle River Cree, the work in the communities and be the front-end, I suppose, of preventative measures about trying to give some safety and security in support of the RCMP with their CTAs as long as that lasts.

Next? There’s our Chief of Police Leonard Bush. Good looking man. 6’5”, 300 pounds. Imposing gentleman. He’s from the Kahkewistaw First Nation. He’d be pleased to know that out of our 10 officers, nine of our Indigenous -- are Indigenous people from various communities, and three of them are from their own File Hills communities. So, this idea that Indian people don’t want to serve in their own communities is something I think that’s a construct from the Indian Act and Indian Affairs employees that seem to think that we can’t handle our own safety and security requirements.

That’s our float at the Treaty 4 Parade. Chief Michael Starr and Noel Starblanket, and we’re very proud of our self-administered policing service. Chief
Mari-Anne Day Walker is one of the chiefs that actually was very instrumental in moving this forward with File Hills.

Next paragraph? Or, pardon me, next -- so governments on reserve, and I think this is part of really where I’m coming from in terms of on-reserve governance of policing services. The whole issue of management and control and good governance rests with the communities. And, the community consulted groups that they have now with the Community Tripartite Agreements are a far cry from what I envisioned when a signed the other agreement in 1993 when part of it was Police Management Boards designed to build up the governance capacity of our communities, there were police services with the idea that it would be transitioning to self-administered policing. That only happened in File Hills, where I’m from, by the way. And, that to me speaks to one of the great weaknesses of the CTA program, is that there is no real governance by the community over the RCMP that are charged with enforcing laws and providing community-based policing in our communities.

The letters of agreement are signed. I’m not sure how effective they are. And, I know for a fact that there’s a great deal. It was -- during the engagement process with Public Safety Canada two, three years ago, many times it was said they have no control. People can
come in and police, and we have no idea who they are, where they’re from, Toronto, Prince Edward Island, Newfoundland. We have no say in who comes to our community to provide policing services. And, that’s, you know, Melbourne has the same thing and so does Yorkton, so does North Battleford.

The RCMP provide a service, and it’s extremely good service, but I still think that that governance has to be put into place if we are very serious about reconciliation, self-determination, declaration of the rights of Indigenous people, truth and reconciliation recommendations and crime reduction, crime prevention in our communities. It has to be an inter-governmental approach and it has to be done.

This is our governance on reserve for File Hills. We operate under Saskatchewan Policing Act at this time, and that in itself is something we will have to deal with in the future as First Nations develop their own laws, their own systems. It may be something that'll require cross-jurisdiction or shared jurisdiction, but certainly is something that's going to change the structure of policing services across the country.

I remind you that within 30 years fully one half of the population of this province will be Indigenous peoples, either First Nations or Métis, primarily. Does
that -- that to me signals that there better be some structural changes happening very soon, very quickly.

I think they will be to ensure that the rights of Indigenous peoples are respected and implemented, and that means the treaty rights and responsibilities of all treaty parties, as well as the inherent rights as set out in the United Nations Declaration on the Rights of Indigenous Peoples and set out in our own community constitutions.

So this is our governance process here, and this at the bottom is what we take as our motto in File Hills. We want to stabilize our police service to ensure that it's there, we want to strategize on how we develop it and grow it over time, and we want to Indigenize in terms of our relationship with our First Nations.

And you know, we have many of the trappings of the external police services, if you want to call them that. We have the cars, we have the uniforms, we have the codes of conduct, et cetera, et cetera. It will become ours when we can control that. And you know, it may not be so different, but it will be ours.

And of course, the next one is to mobilize. Policing is only one part of the justice system. A critical part. The point of first contact. Then we have the tribal courts and we have some form of rehabilitation
that promotes harmony rather than punishment for crimes that are either non-violent or that are really non-intrusive.

**MS. MICHELLE BRASS:** So -- thank you, Dan. I'm -- I know you have a few more slides here, but I'm just wondering if you can please comment on does the self-administered agreements ensure community safety for the community members, particularly women and girls?

**MR. DANIEL BELLEGARDE:** What ensures -- no police service can ensure community safety on its own; I think that's been mentioned here several times. What it does is provide another major player in the system that provides community safety.

The whole direction of our recommendations is to tie governance of police services with overall governance within the community, and that's so we can have justice, not only in what we commonly see as justice within the police service or the justice system, but justice in health, justice in economics, justice in education, justice in social programming. That's justice. I don't mean laws, I mean justice.

And to do that, what the police service has to do is to be governed in such a way that brings together the various elements in our communities to provide that overall approach to caring and sharing and support to those
people at risk and to those people who want to continue to
develop and to grow as individuals and productive members
of the community.

So I don't assume that a police service can
do that on its own. And part of the governance that we are
trying to move forward with in terms of our overall
presentation here is that it's done through a collaborative
effort by the agencies within our communities, supported by
external agencies, but not directed by external agencies,
such as provincial governments or even the RCMP, or the
federal government, and certainly, certainly not the Indian
Act or the Department of Indian Affairs under its new name.

**MS. MICHELLE BRASS:** Okay. Thank you. And
within one of the documents, Exhibit 14, there is a chart.
And if we could just have the techs pull up the chart
that's within the documents. It's in Exhibit 15, on --
it's in the summary of the evidence.

I'm wondering if you could just possibly
comment on this chart. And if I could just get the techs
to pull up the chart.

**MR. DANIEL BELLEGARDE:** The Policing First
Nations Community Perspectives Study that was done by the
University of Regina had a bit of a paradigm on how it
would be most appropriate to move forward with community-
based policing. And it's on the chart now. And you'll see
that it has several distinct modules or modes where they can work together and interact with a police service to build a wholistic policing package.

They talk about community safety, but also tradition and values and a wholistic approach to justice. The healing, the balance and the harmony, particularly, that come to the community. And the -- there we go -- the relevance of history.

I think history is very important to us, and a history written by us and not by the so-called settlers who held the pen. The importance of relationships. And again, this is critical. Not only between police but between -- within the community itself, the relationships between self-administered policing and the rest of the community.

The self-administered policing service is probably the most stable institution governing our communities right now overall. It's been in place, it'll remain in place even during changes in band administrations, changes in chiefs and councils. The policing service has been there consistently for 20 years. And elders, of course, and conceptions of policing.

**MS. MICHELLE BRASS:** Okay. Thank you. So now we want to make sure that our documents get into ---

**MS. CHRISTA BIG CANOE:** Yes. And if I might
-- we can stop the clock, Mr. Registrar. If I might, I do have just one quick point of clarification I think would be of assistance to all in attendance.

Dan, in that document that -- where that chart is that you were looking at, on the next page is the recommendations moving forward. So on page 13 of that same document where you were just looking at the chart. Do I understand that these are the same recommendations that you would put forward to the commissioners to support?

MR. DANIEL BELLEGARDE: Read them into the record?

MS. CHRISTA BIG CANOE: We can -- they're already in the record, but ---

MR. DANIEL BELLEGARDE: Okay.

MS. CHRISTA BIG CANOE: --- I was just curious if you -- I just want to make sure that I'm not missing the point that these are the same recommendations that you would make to the commissioners so that commissioners could support such recommendations?

MR. DANIEL BELLEGARDE: Yes. Yes, they are. They're on page 13 of our submission ---

MS. CHRISTA BIG CANOE: Thank you.

MR. DANIEL BELLEGARDE: --- on recommendations moving forward, the strategic directions of making the First Nations Policing Program much more
effective in terms of structural change, in terms of
supporting such things as policing infrastructure. So
that's so that our police services have at least equal of
any RCMP detachment or urban municipal police service
across the country.

And we didn't have that. Although we're
starting to get it now, and we appreciate very much the
kind of support we're receiving from Canada and
Saskatchewan in this area. But also governance, in terms
of the ability to develop the strong governance required by
any kind of police service through training and development
programming.

And there will be questions later on about
the Ontario Police Act. It's probably the first police act
that mandates training and development of governance boards
throughout Ontario, including those First Nations who wish
to become part of that Act.

The specific changes are there. We're not
going to be depending on external governments to define our
vision, our collective ways and means forward. We have to
develop our own legal framework, we have to develop our own
First Nations policing service as we see fit.

We will work with all agencies, but at the
end of the day the responsibility must lie with First
Nations for on reserve policing. And with that, I think we
should be able to work effectively in creating safe and secure communities for all people and be in the forefront of trying to have a preventative regime that will ensure the safety of our most vulnerable, including our young people, our women and children, and our elders.

And, that’s the intent of the self-administered policing service, and of all policing services, but I think this new model that we’re working on here in Saskatchewan is going to be the way forward. I think we’re going to do it in cooperation with our partners, but as First Nations, we have to take that responsibility and be given the space to carry out that responsibility.

**MS. CHRISTA BIG CANOE:** Thank you, Mr. Bellegarde. Just as your counsel has probably explained to you, after we have the other witnesses present, the parties in the room will have the opportunity to cross-examine and ask you questions in relation to this document, but others.

And, for the purpose of the record, I would ask if we could just put a couple of those documents into exhibits, so people can ask you questions. I understand any of the materials you provided us, you’re comfortable answering a question in regards to, of the documents that you have provided?

**MS. MICHELLE BRASS:** Yes, I understand that.
Dan is prepared to answer questions ---

MS. CHRISTA BIG CANOE: Sure.

MS. MICHELLE BRASS: --- in relation to the documents.

MS. CHRISTA BIG CANOE: And, sorry, I just have to ask Dan that. So, Dan ---

MS. MICHELLE BRASS: Yes.

MS. CHRISTA BIG CANOE: --- are you comfortable to answer any of the questions that might arise out of these documents?

MR. DANIEL BELLEGARDE: More than comfortable.

MS. CHRISTA BIG CANOE: Thank you. On that basis, I’m just administratively going to ask the Chief Commissioners and Commissioners if I could take just a few minutes to walk through the exhibits to put them formally on the record. And, I will just refer to -- in the summary, they’re listed under Schedule.

So, under Schedule C is the Concept of Governance as Forward Oversight as Applied to Police Agencies in Canadian Municipalities. And, I would kindly that that be marked the next exhibit -- or made the next exhibit.

CHIEF COMMISSIONER MARION BULLER: 18, please.
--- EXHIBIT 18:

Conference paper “The Concept of Governance as Forward Oversight as Applied to Police Agencies in Canadian Municipalities” by Andrew Graham, School of Policy Studies, Queens University, April 2018 (26 pages)
Witness: Daniel Bellegarde, Director, Canadian Association of Police Governance
Submitted by Christa Big Canoe, Commission Counsel & Michelle Brass, Counsel for Canadian Association of Police Governance/First Nations Police Governance Council

MS. CHRISTA BIG CANOE: Thank you. I also would request that at -- Schedule F is a document entitled, Policing in Indigenous Communities, First Nation Policing Program, I would request that that is made the next exhibit.

CHIEF COMMISSIONER MARION BULLER: 19, please.

--- EXHIBIT 19:

Article titled “Policing in Indigenous Communities: First Nations Policing
Program” (three pages)
Witness: Daniel Bellegarde, Director,
Canadian Association of Police Governance
Submitted by Christa Big Canoe,
Commission Counsel & Michelle Brass,
Counsel for First Nations Police Governance Council

MS. CHRISTA BIG CANOE: At Schedule G is Audit at a Glance, Chapter 5, First Nation Policing Program, Public Safety Canada. Can I please ask that this be made the next exhibit?

CHIEF COMMISSIONER MARION BULLER: Exhibit 20, please.

--- EXHIBIT 20:

Witness: Daniel Bellegarde, Director,
Canadian Association of Police Governance
Submitted by Christa Big Canoe,
MS. CHRISTA BIG CANOE: At Schedule H, there is a news article entitled, First Nations Policing Program Slammed by Auditor General, it’s dated May 7th, 2014, may we please have that made an exhibit?

CHIEF COMMISSIONER MARION BULLER: Exhibit 21, please.

--- EXHIBIT 21:

News article “First Nations policing slammed by auditor general,” Canadian Press, posted May 6, 2014 11:17 a.m. ET, last updated May 7, 2014 (five pages)

Witness: Daniel Bellegarde, Director, Canadian Association of Police Governance

Submitted by Christa Big Canoe, Commission Counsel & Michelle Brass, Counsel for First Nations Police Governance Council

MS. CHRISTA BIG CANOE: Thank you. At Schedule I, there is, from the University of Regina, it’s a document entitled, Policing First Nations, Community Perspectives. And, it is a, sorry, 94 page document. Mr.
Bellegarde actually raised some of the issues in this document and can answer questions, so I’m asking that it be marked the next exhibit.

CHIEF COMMISSIONER MARION BULLER: Exhibit 22, please.

--- EXHIBIT 22:

“Policing First Nations: Community Perspectives,” by Nicholas A. Jones, Robert G. Mills, Rick Ruddell, Kaitlan Quinn, Collorative Centre for Justice and Safety, January 26, 2016 (94 pages) Witness: Daniel Bellegarde, Director, Canadian Association of Police Governance Submitted by Christa Big Canoe, Commission Counsel & Michelle Brass, Counsel for First Nations Police Governance Council

MS. CHRISTA BIG CANOE: Thank you. And, finally, just for the purposes of the record, at Schedule J, there is a Police Practice and Research journal and the article is entitled, ‘Set up to fail?’ An analysis of self-administered Indigenous police services in Canada, it’s authored by John Kiedrowski, Nicholas A. Jones and Rick Ruddell. Can we please have that made the next
exhibit?

CHIEF COMMISSIONER MARION BULLER: Exhibit 23, please.

--- EXHIBIT 23:

“‘Set up to fail?’ An analysis of self-administered Indigenous police services in Canada,” by John Kiedrowski, Michael Petrunik and Rick Ruddell in Police Practice and Research (15 pages)

Witness: Daniel Bellegarde, Director, Canadian Association of Police Governance

Submitted by Christa Big Canoe, Commission Counsel & Michelle Brass, Counsel for First Nations Police Governance Council

MS. CHRISTA BIG CANOE: Thank you. And, just also for the purposes of the record, can we -- we had made the presentation that contained those recommendations Exhibit 15, but we had never asked for the PowerPoint to be marked as an exhibit, so can we please have that also marked as an exhibit?

CHIEF COMMISSIONER MARION BULLER: Yes, the PowerPoint will be Exhibit 24, please.
--- EXHIBIT 24:

“Moving Forward to Safer Futures,”

PowerPoint shown during the testimony
of Mr. Daniel Bellegarde (25 slides)
Witness: Daniel Bellegarde, Director,
Canadian Association of Police
Governance
Submitted by Christa Big Canoe,
Commission Counsel & Michelle Brass,
Counsel for First Nations Police
Governance Council

MS. CHRISTA BIG CANOE: Thank you very much
for allowing me the time to cover that off
administratively. And, thank you very much, Mr.
Bellegarde. At this point, I’m going to request that we
have a 45 minute lunch. And, I’m hoping we’re going to
stick really closely to the 45 minutes and actually be able
to come back and recommence prior to 1:00, so that we can
continue with the next two witnesses.

CHIEF COMMISSIONER MARION BULLER: Yes. 45
minutes.

MS. CHRISTA BIG CANOE: Thank you. And,
just as a housekeeping note, there is lunch provided and
please help yourself. We will recommence at 1:10.
Fortunately, someone else’s math skills are better than
mine.

--- Upon recessing at 12:27 p.m.
--- Upon resuming at 1:18 p.m.

**MS. CHRISTA BIG CANOE:** Commissioners --

Chief Commissioner, Commissioners, if we could please recommence. The next two witnesses that we have, that will be testifying before the Commission today are actually being called by Commission Counsel. Representing Commission Counsel is Bernard Jacob. The first witness he’ll be actually calling is Jean-Pierre Larose.

And, just as a quick announcement for those that do not speak French, you’ll want to make sure that you have the translation device, but you can follow along. And, on that note, I welcome Mr. Jacob to please call your witness.

**MR. BERNARD JACOB:** I will call Mr. Jean-Pierre Larose. You -- for the oath?

**M. JEAN-PIERRE LAROSE:** Bonjour.

**MR. BRYAN ZANDBERG:** You need a microphone.

Hello. Hello. Bon. Voila. Okay. Donc, je pense qu’on est prêts? Alors, Monsieur Jean-Pierre Larose, affirmez-vous solennellement que le témoignage que vous allez rendre sera la vérité, toute la vérité et rien que la vérité?

**M. JEAN-PIERRE LAROSE:** Je l’affirme.
JEAN-PIERRE LAROSE, Affirmed:

MR. BRYAN ZANDBERG: Merci.

--- EXAMINATION IN-CHIEF BY MR. BERNARD JACOB:

M. BERNARD JACOB: Alors, Mr. Larose, merci d’être parmi nous aujourd’hui. Quelles sont vos fonctions actuellement?

M. JEAN-PIERRE LAROSE: Je suis directeur du Service de police de Kativik et directeur de la Sécurité publique.

M. BERNARD JACOB: Alors, vous faites comme deux services, police et sécurité publique?

M. JEAN-PIERRE LAROSE: Tout à fait.

M. BERNARD JACOB: Pouvez-vous expliquer à la Commission la nuance que vous apportez?

M. JEAN-PIERRE LAROSE: Or, toute la question au niveau de la sécurité civile, les plans de mesures d’urgence, au niveau également de la sécurité civile, c’est sous ma gouverne.

M. BERNARD JACOB: Et la police régionale de Kativik, vous êtes en fonction à ce poste depuis quand?

M. JEAN-PIERRE LAROSE: Je suis en fonction depuis février dernier.

M. BERNARD JACOB: Donc, 2018?

M. JEAN-PIERRE LAROSE: Oui.

M. BERNARD JACOB: Et auparavant, pouvez-
vous nous parler de vos expériences en lien avec les
affaires policières?

M. JEAN-PIERRE LAROSE : J’ai débuté ma
carrière il y a 20 ans, au Service de police de Greenfield
Park, une petite municipalité sur la rive-sud de Montréal.
J’ai gravi les échelons au fil des années, au sein de ce
service.

M. BERNARD JACOB : Sorry, the time isn’t…
okay, go ahead.

M. JEAN-PIERRE LAROSE : Alors, comme je le
disais, j’ai gravi les échelons : sergent, lieutenant,
capitaine, au fil des années, pour devenir directeur du
Service de police de Greenfield Park à l’âge de 31 ans.
Parallèlement à ça, j’ai poursuivi mes études
universitaires : j’ai fait un baccalauréat, j’ai complété
une maîtrise en analyse et gestion urbaine. J’ai également,
au cours de ma carrière, enseigné pendant 17 ans à
l’Université de Montréal, j’étais chargé de cours pour le
certificat en gestion policière appliquée à la sécurité et
da la police. Parallèlement à ça également, j’ai été
impliqué à l’Association des directeurs de police du Québec
pendant plusieurs années. J’ai été président de cette
association-là pendant deux mandats, à deux reprises. J’ai
été impliqué particulièrement en l’an 2000, lors de la
refonte de la carte policière au Québec ; j’ai participé à
ça avec le ministre Ménard, à l’époque. J’ai également participé à la réorganisation de l’Institut de police du Québec, qui est devenu l’École nationale de police, avec Monsieur Claude Corbo, qui était le recteur de l’Université du Québec à Montréal. J’ai participé au conseil d’administration en tant que directeur et président de l’Association, au conseil d’administration de l’École de police pendant plusieurs mandats.


Par la suite, j’ai été cinq ans à l’Association des directeurs de police du Québec comme membre permanent, directeur général adjoint ; je représentais les organisations policières auprès du gouvernement dans différents dossiers touchant l’activité policière. Et, plus récemment, j’ai été un an à l’École
nationale de police du Québec à titre d’expert-conseil en gestion policière, jusqu’à ma venue au sein du Service de police de Kativik en février dernier. Alors, je suis dans ma 38e année d’expérience dans la communauté policière.

ME BERNARD JACOB: Alors, Madame la Présidente, il y a l’onglet A que j’aimerais déposer comme exhibit... on est rendus à 24, si je ne me trompe pas... si j’ai bien suivi? Il est possible que non, je l’avoue. Exhibit 24.

CHIEF COMMISSIONER MARION BULLER : Oui.

ME BERNARD JACOB: Thanks.

CHIEF COMMISSIONER MARION BULLER : 25.

ME BERNARD JACOB: Pardon?

CHIEF COMMISSIONER MARION BULLER : 25.


--- EXHIBIT 25:

CV of Jean-Pierre Larose (12 pages)
Witness: Jean-Pierre Larose, Chief of Kativik Regional Police Force
Submitted by Bernard Jacob, Commission Counsel

ME BERNARD JACOB: C’est bien votre curriculum vitae, Monsieur Larose?

CHIEF COMMISSIONER MARION BULLER : Oui, 25.
M. JEAN-PIERRE LAROSE : Pardon me?

ME BERNARD JACOB : Okay. Vous êtes... qu’est-ce qui amène un policier retraité à vouloir postuler sur le poste de directeur de la police et de la sécurité publique à Kativik? L’administration de Kativik, excusez-moi.

M. JEAN-PIERRE LAROSE : Tout d’abord, je suis toujours, même après 38 ans, toujours aussi passionné de ma formation, de mon métier de policier. Et ce qui m’a amené à Kativik, en fait, c’est que dans ma carrière, j’ai toujours voulu faire ce genre de mission extérieure, mais par ma position comme officier de direction, j’ai plutôt envoyé des policiers en mission extérieure et je ne pouvais en bénéficier. Donc, c’est quelque chose qui m’attirait. Et étant un peu un aventurier de nature et tout ça, en plus, le Service de police de Kativik m’intéressait en termes de défis à relever, en plus de faire bénéficier quand même modestement de mon expérience à cette jeune organisation policière : jeune par sa composition et non pas par son existence, parce que ça va faire bientôt 25 ans que le Service de police de Kativik a été créé – ça va faire 25 ans en 2020.

ME BERNARD JACOB : Le processus d’embauche a duré combien de temps? Comment ça s’est déroulé?

M. JEAN-PIERRE LAROSE : Le processus d’embauche a duré cinq mois ; un processus d’embauche
extrêmement rigoureux, sérieux, dans lequel j’ai occupé quelques fonctions et je peux vous dire que ça a été un processus assez complet : entrevues… une première entrevue avec des membres du gouvernement de Kativik, un board de sélection. Par la suite, une invitation à me rendre, comme une deuxième entrevue, à Kuujjuaq, rencontrer un autre board de sélection avec le directeur général de Kativik, ainsi que la présidente du Conseil régional de Kativik.

Par la suite, j’ai passé une journée complète dans une firme privée pour des examens psychométriques et entrevue, examens médicaux complets, enquête sécuritaire extrêmement complexe sur ma personne et sur toutes mes allées et venues, pour finalement être assurémenté par le ministre de la Sécurité publique, ce qui est un peu une exception – les corps de police municipaux, au Québec, ce sont les conseils de ville, le maire, qui assermentent les directeurs, mais dans la loi de Kativik, c’est le ministre de la Sécurité publique, Monsieur Coiteux, qui m’a assurémenté à titre de directeur, en février dernier.

M. JEAN-PIERRE LAROSE : Je vous montre l’appendice B du cahier des commissaires : j’aimerais la déposer…

ME BERNARD JACOB : c’est l’affichage de poste?
M. JEAN-PIERRE LAROSE : Oui.

ME BERNARD JACOB : Alors, j’aimerais le déposer sous la cote d’exhibit E-26.

--- EXHIBIT 26(a):

Job posting for the position of Director of Public Security and Chief of Police (Kuujjuaq), Kativik Regional Government (one page)

Witness: Jean-Pierre Larose, Chief of Kativik Regional Police Force

Submitted by: Bernard Jacob, Commission Counsel

--- EXHIBIT 26(b):

Offre d’emploi pour le poste de Directeur de service de la sécurité publique et chef de police à Kuujjuaq, Administration régionale Kativik (une seule page)

Witness: Jean-Pierre Larose, Chief of Kativik Regional Police Force

Submitted by Bernard Jacob, Commission Counsel

ME BERNARD JACOB: Donc, vous êtes arrivé quand? Le siège social de la police de Kativik est situé où?
M. JEAN-PIERRE LAROSE : Il est situé à Kuujjuaq, en haut du 55e parallèle.

ME BERNARD JACOB : Et vous êtes arrivé à quelle date, en février 2018?

M. JEAN-PIERRE LAROSE : J’ai débuté mes fonctions officiellement le lundi, 12 février.

ME BERNARD JACOB : Quels sont vos premiers constats? Je ne vous parle pas du froid!

(Laughs/Rires)

M. JEAN-PIERRE LAROSE : Le premier constat, en fait, c'est un dépaysement total, un environnement particulier, un peuple particulier, un peuple chaleureux, accueillant, souriant, rempli de partage, très très accueillant et assez particulier. Évidemment, le climat, l’environnement physique, l’emplacement et ses limites. Donc, ça a été un peu un choc.

Puis aussi, faire face avec un peuple où il est différent de nous avec sa langue, sa culture, ses traditions. Ça a été vraiment agréable de constater qu’on était quand même au Québec. Ça a été un peu un choc de voir ces différences-là, à deux heures d’avion, puis on est quand même au Québec, mais un peuple quand même très différent.

ME BERNARD JACOB : Quelle préparation avez-vous faite avant de vous présenter là, une fois engagé,
Monsieur Larose?

M. JEAN-PIERRE LAROSE : Écoutez, j’avais quand même un petit aperçu de ce qu’était le service de police, comment ça fonctionnait. Je me suis renseigné auprès de collègues, j’ai parcouru des rapports annuels, des statistiques, toutes sortes de documentations. Et également, puisque j’étais à l’École nationale, il y avait quelqu’un qui avait de l’expérience un peu au Nunavik, qui y avait passé quelques années et il m’en a parlé. J’ai rencontré cette personne-là, on a échangé sur différentes choses de la réalité là-bas. Ça m’a grandement éclairé sur certains points.

Il y avait également une formation en ligne de l’Université Laval qui existait sur le Grand Nord québécois, la culture, les traditions des Inuits. Vous savez qu’il y a une chaire de recherche à l’Université Laval de Québec sur le Grand Nord et je me suis inscrit à ce cours en ligne. Malheureusement, le cours débutait lors de mon entrée en fonction, donc je n’ai pas pu le suivre, mais je vais le suivre, certainement, ce cours en ligne qui est, on me dit, extrêmement enrichissant et intéressant.

Par contre, lorsque je suis arrivé à Kuujjaq, j’ai vite constaté qu’il me manquait beaucoup d’information, non pas sur l’organisation policière parce que j’ai quand même un peu d’expérience, mais pour
comprendre ces gens-là davantage. J’ai vite constaté que c’était nécessaire pour moi, pour bien effectuer mon travail, de comprendre l’histoire, de comprendre la culture inuite, d’échanger avec eux.

Je me suis inscrit à un cours, un atelier, les traditions inuites : pendant trois jours, j’ai suivi des ateliers avec des aînés, des Inuits et aussi des gens comme moi qui voulaient en apprendre davantage sur le peuple. Je vous dirais que j’ai grandement apprécié : ça m’a éclairé sur beaucoup de choses, ça m’a permis de mieux comprendre. Et je vous dirais que ça m’a également... on parlait d’entrée de jeu, ce matin, qu’il fallait se dire la vérité : je dois vous dire que là, j’ai compris beaucoup de vérités sur le peuple inuit, que je ne possédais pas.

Lorsque je suis sorti de cet atelier-là, il était clair pour moi et fondamental qu’on organise une session d’ateliers sur la culture, les traditions et les valeurs inuites pour l’ensemble de mon personnel et surtout pour ceux qui arrivent dans le Grand Nord et même, idéalement, si on pouvait, avant de les recruter, les sensibiliser à ça pour qu’ils sachent vraiment à quoi s’attendre et dans quoi ils s’embarquent. Ça serait vraiment essentiel.

Ça a été fait, j’ai donné le mandat, on a déjà un atelier d’une journée qui a été préparé un peu par
des gens de la communauté. Nous avons une conseillère en prévention qui est inuite, qui a participé, qui a monté, avec un policier inuit, cette présentation. Ils commencent dès la semaine prochaine à faire le tour des communautés pour offrir cet atelier-là à l’ensemble de mon personnel.

**ME BERNARD JACOB :** Parlant de formation, comment ça peut prendre de temps pour donner toutes ces formations? Je redis ma question : suite à vos constats au bout de quelques mois puis la formation que vous avez eue, quelles sont vos observations concernant la trame sociale de la communauté inuite qui peuvent avoir un impact sur les relations avec les corps policiers?

**M. JEAN-PIERRE LAROSE :** Effectivement, il y a un grand impact sur ça. Ma brève connaissance sur le peuple inuit... j’ai constaté d’emblée qu’il y a une grande méfiance envers les autorités : les Inuits ont une méfiance... et que je comprends, dû à leur passé, à ce qu’ils ont vécu. Je l’ai sentie, cette méfiance-là, à travers mon travail, cette préoccupation qu’ils ont de l’autorité : l’autorité gouvernementale, l’autorité, évidemment, policière. Cette méfiance-là est palpable et d’où, moi, mon mandat, le souhait sur lequel je vais travailler fort, c’est d’essayer de réduire cette méfiance-là autant que possible. C’est de se rapprocher le plus possible de cette communauté-là.
Et le message que je donne aux policiers lorsqu’ils arrivent et ceux qui sont en poste, c’est… un peu, au Nunavik, la patrouille… d’abord, la police au Nunavik ne se fait pas comme la police au sud, tout de suite en partant. C’est un peu, entre guillemets, permettez-moi l’expression, on fait un peu de la « police de brousse. »

Et je dis à mes policiers : « Écoutez, oui, dans le sud, vous partez, vous avez des assignations, vous avez des secteurs de patrouille, mais ce n’est pas comme ça que ça se passe au Nunavik. Je veux que vous vous impliquez dans la communauté. La patrouille, c’est secondaire. » Ils se doivent de s’impliquer pour gagner peu à peu la confiance et c’est en participant à des activités, en allant rencontrer le conseil de ville, en rencontrant les associations de chasseurs, en rencontrant les aînés, en participant à des activités dans des écoles, etc. Et ça commence, je le vois, un peu, puis ils sont appréciés.

En contrepartie, j’ai un problème de taille : la récurrence de mon personnel. Il y a un mouvement de personnel incroyable. Plus de 50 % de mon personnel a moins d’un an d’expérience au Nunavik. Or, c’est une roue qui tourne continuellement et ça prend de la stabilité dans nos villages et ça prend certainement cette permanence-là pour que la relation de confiance s’installe.
davantage et que mes policiers puissent prendre le temps de bien s’intégrer dans la communauté.

ME BERNARD JACOB : Pourquoi ce roulement important?

M. JEAN-PIERRE LAROSE : En fait, ce que je constate, c’est que ce sont de jeunes policiers qui sont presque fraîchement sortis de l’École nationale de police. Et actuellement, au sud, le recrutement, indépendamment des années, se fait à plus ou moins grande échelle. Et nos policiers, lorsqu’ils arrivent au Nunavik, je vous dirais qu’une année d’expérience au Nunavik correspond environ à trois ans d’expérience. Alors, nos policiers sont hautement recrutés par les services de police du sud : ce sont des policiers qui ont acquis beaucoup d’expérience en peu de temps au Nunavik, ils sont autonomes, ils se doivent d’être débrouillards, d’avoir de l’initiative parce qu’on a très peu de ressources. Et nous sommes un peu vulnérables, je dois vous l’avouer.

ME BERNARD JACOB : Pouvez-vous nous décrire le corps de police de Kativik et, avec la permission de Madame la Présidente, l’annexe G deviendrait la pièce E-27. Vous connaissez ce document-là, Monsieur?

--- EXHIBIT 27:

Printout of PowerPoint titled «Réalité policière en communauté autochtone »
Witness: Jean-Pierre Larose, Chief of Kativik Regional Police Force

Submitted by Bernard Jacob, Commission Counsel

M. JEAN-PIERRE LAROSE: Oui.

ME BERNARD JACOB: Oui? Alors, décrivez-moi ce que c’est, au juste. I changed my order.

M. JEAN-PIERRE LAROSE: Il faut d’abord comprendre en quoi consiste le territoire du Nunavik. Le territoire du Nunavik, c’est 500 000 kilomètres carrés de territoire. C’est le tiers du Québec.

ME BERNARD JACOB: Peut-être, Madame la présidente, E-28, l’annexe H : on a la carte du Nunavik que j’aimerais déposer.

--- EXHIBIT 28:

Map of Nunavik (one page)

Witness: Jean-Pierre Larose, Chief of Kativik Regional Police Force

Submitted by Bernard Jacob, Commission Counsel

CHIEF COMMISSIONER MARION BULLER: Just so our record is clear, the CV of Mr. Larose is 25. The job posting for Chief of Police is Exhibit 26?

Me BERNARD JACOB: Yes.
CHIEF COMMISSIONER MARION BULLER: Policing in indigenous communities is Exhibit 27?

Me BERNARD JACOB: Yes.

CHIEF COMMISSIONER MARION BULLER: And the map is 28?

Me BERNARD JACOB: That’s it.

CHIEF COMMISSIONER MARION BULLER: Okay.

Thank you.

ME BERNARD JACOB : Alors, continuez.

M. JEAN-PIERRE LAROSE : Le territoire, 500 000 kilomètres carrés, le tiers du Québec et je crois que c’est deux fois la France en termes d’étendue de territoire. C’est 2 500 kilomètres de côtes. Ce sont 14 communautés qui sont principalement... qui longent les 2 500 kilomètres de côtes. Ce sont 13 000 habitants de population, dont 90 % est composée d’Inuits.

Et je vous dirais qu’au Québec il existe 22 services de police autochtones. Le Service de police de Kativik est unique en son genre, puisqu’il n’est pas structuré comme les autres services de police autochtones au Québec. C’est un service de police qui répond d’un gouvernement régional, municipal, de Kativik. Donc, ce sont 14 municipalités avec des conseils de ville, des maires et non pas des chefs ou des conseils de bandes. Ça s’apparente beaucoup à la structure des municipalités
régionales de comtés du sud du Québec.

Donc, en soi, le Service de police de Kativik est unique par son organisation municipale régionale et son gouvernement de Kativik qui la compose. Et le conseil régional, en fait, qui se réunit tous les trois ou quatre mois, c’est chacun des représentants désignés des 14 communautés qui forme le conseil régional avec une présidente et une vice-présidente qui dirige le conseil régional.

ME BERNARD JACOB : On voit sur la carte :
« Patrouilleurs population » ; vous voyez la carte?

M. JEAN-PIERRE LAROSE : Oui.

ME BERNARD JACOB: Combien y a-t-il de postes de police?

M. JEAN-PIERRE LAROSE : Il y a 14 postes de police pour les 14 communautés longeant de la baie D’Ungava qui est le district Est, le détroit d’Hudson qui est le district Nord et le district Ouest, qui est la baie d’Hudson.

Alors, 14 communautés avec... dans l’ensemble de la communauté, il y a 10 communautés où nous retrouvons trois patrouilleurs. Il y a deux communautés qui sont à quatre patrouilleurs puis deux autres communautés à cinq patrouilleurs. Alors, les quatre communautés plus importantes sont Kuujjuaq, Kuujjuarapik, Puvirnituq,
Inukjuak et Salluit.

ME BERNARD JACOB : Donc, on parle de combien de policiers au total?

M. JEAN-PIERRE LAROSE : Au total, nous avons 48 patrouilleurs, 7 sergents de patrouille, deux agents de prévention, deux agents de liaison de la Cour.

ME BERNARD JACOB : Un instant... exhibit E-27, page 1, 2, the reverse of the second one. We have effectives, 48 constables, you got it?

CHIEF COMMISSIONER MARION BULLER : Yes.

ME BERNARD JACOB : Okay, continue.

M. JEAN-PIERRE LAROSE : 48 constables, sept sergents de patrouille, deux agents de prévention, deux agents de liaison, un agent de renseignements criminels, deux sergents détectives enquêteurs et nous avons six employés-cadres, policiers-cadres qui m’accompagnent dans l’équipe de direction : le chef de police qui est moi-même, deux directeurs adjoints : un aux opérations et un à l’administration et à la sécurité civile. Et nous avons trois capitaines-cadres qui sont en charge des trois districts que je vous ai mentionnés, soit un capitaine à Kuujjuaq, qui représente la baie d’Ungava, un capitaine à Salluit, qui représente le détroit d’Hudson et le nord et un capitaine à Puvirnuit, qui représente la côte ouest de la Baie d’Hudson.
ME BERNARD JACOB: Vous dites qu’il y a trois policiers dans dix communautés, quatre dans deux, cinq dans deux. Les communautés. On passe d’une communauté à l’autre comment?

M. JEAN-PIERRE LAROSE : Les communautés... le seul lien d’accès entre les communautés et l’ensemble des communautés, c’est par avion. Ils ont chacun un aéroport et pendant l’été, l’accès se fait aussi par bateau uniquement. Alors, lien aérien et bateau pour à peu près deux mois, deux mois et demi par année. Je pense que cette année, ça va être plus court.

ME BERNARD JACOB : À trois policiers, il n’y a pas de patrouille à deux, on se comprend? C’est impossible!

M. JEAN-PIERRE LAROSE : Pas du tout.

ME BERNARD JACOB : Comment c’est organisé? Quels sont les défis que vous avez? Parlez-moi du nombre de policiers versus vos besoins : faites-moi un portrait pour la Commission.

M. JEAN-PIERRE LAROSE : Écoutez : actuellement, nous avons une entente tripartite entre le gouvernement fédéral, provincial et Kiqivik qui fournit les services de police. Cette entente-là est expirée depuis le 1er avril dernier.

Vous savez, le Service de police de Kiqivik
a augmenté les effectifs de seulement quatre policiers en
15 ans. Alors, il y a 15 ans, ils étaient 54 et nous sommes
58-59 policiers. Et en 15 ans, comme vous pourrez le
constater, la population a grandement augmenté ;
évidemment, la criminalité a augmenté.

Il est clair et mon constat est très clair
qu’actuellement, nous sommes à bout de souffle. Mes
policiers travaillent en moyenne 70 heures par semaine : ce
n’est pas normal. Il y a du temps supplémentaire. Ce n’est
pas normal que je doive payer autant de temps
supplémentaire et de façon aussi régulière. Du temps
supplémentaire, c’est censé être exceptionnel.

Or, il est clair qu’on ne suffit plus à la
tâche et qu’on est vraiment – et je l’ai constaté – nous
sommes un peu à bout de souffle actuellement. Nous
demandons, dans le renouvellement de notre entente,
évidemment, une augmentation d’effectifs, des équipements
qui vont de soi.

M. JEAN-PIERRE LAROSE : Juste un moment :
one augmentation d’effectifs, ça serait de combien pour
permettre à vous gens de prendre des vacances?

M. JEAN-PIERRE LAROSE : Tout à fait. On
demande une trentaine de policiers additionnels sur cinq
ans, donc une moyenne de six policiers par année durant une
entente de cinq ans.
On demande également un centre d’appels,
parce que nous n’avons pas de centre d’appels au Nunavik.
Il serait essentiel d’avoir notre propre centre d’appels,
probablement basé à Kuujjuaq, avec du personnel inuit qui
parle inuksuit et qui pourrait effectivement filtrer nos
appels et mieux entrer en communication avec la communauté.

Actuellement, nos appels se rendent
directement sur les radios portatives des policiers et je
n’ai pas de la patrouille 24 heures sur 24 dans les
communautés. Ça nécessite donc du stand-by, comme on
appelle. Et parfois, les policiers, lorsqu’ils sont hors
service durant la nuit, sont appelés directement sur leur
radio, ils s’habillent et ils répondent aux appels. Alors,
on est en 2018 et je crois qu’il est essentiel pour la
population du Nunavik d’avoir des services policiers
adéquats et qui répondent aux besoins de cette population
qui… je vous le dis, on est extrêmement occupés, on m’avait
dit que j’avais beaucoup de courage d’aller au nord pour
diriger ce corps de police là et qu’il y avait beaucoup de
travail.

Mais j’ai été effectivement très surpris de
la quantité de travail et d’événements majeurs qui se sont
passés durant mes cinq premiers mois. Je peux vous dire que
mon expérience à Longueuil n’a jamais été aussi intense que
mes cinq premiers mois au Nunavik en termes d’événements
LAROSE
In-Ch(Jacob)

1 majeurs et je crois que vous en avez entendu parler
dernièrement dans les journaux, de ce qui s’est passé et ce
qui se passe au Nunavik.

   Alors, c’est important, c’est majeur ce qui
se passe. Et je me rends compte également que pour
certaines personnes... j’explique mes statistiques,
j’explique le contexte du Nunavik et ils sont souvent
renversés et surpris d’apprendre ce qui se passe en haut.

ME BERNARD JACOB: Vous êtes sous une
administration municipale. Quel est le niveau minimal que
doit rencontrer une administration municipale en vertu de
la Loi sur la police?

M. JEAN-PIERRE LAROSE : On est, comme vous
le savez, exclus de la Loi sur la police concernant les
corps de police autochtone en termes de niveau de service.

ME BERNARD JACOB : Et si vous n’en étiez pas
exclus? Est-ce que vous atteignez le niveau 1?

M. JEAN-PIERRE LAROSE : Absolument pas. Si
on était inclus, comme un corps de police dans le sud comme
tel, nous devrions avoir et exécuter des services de police
de niveau 1. Et actuellement, on ne le fait pas et même
avec ce qu’on demande dans le renouvellement de notre
entente, je n’atteindrai pas le niveau 1.

   Ce qu’on demande dans notre entente, c’est
le minimum : c’est un minimum et on est conscients de
l’importance de nos demandes, mais ça fait 15 ans que ça n’a pas été... On fait face... on est comme face au mur, actuellement. On a négligé ; au lieu d’augmenter les effectifs au fur et à mesure durant ces années-là, on est arrivés à un cul-de-sac. Et c’est sûr que c’est important, ce qu’on demande, mais c’est le minimum et ça ne rencontre même pas le niveau 1 d’un service de police qui se retrouve dans le sud.

ME BERNARD JACOB : Je vais, Madame la Présidente, aller à la pièce E-27... la troisième feuille, le verso de la troisième feuille : « Nunavik Total Interventions ». Pouvez-vous expliquer à la Commission ce que c’est? « Three years comparaison January 1st to December 31st. »

M. JEAN-PIERRE LAROSE : Alors d’abord, en termes d’évènements criminels au Nunavik pour l’année 2017, nous avons eu 11 083 évènements criminels pour une population pour une population de 13 000 habitants.

À titre comparatif, juste pour donner un exemple, j’étais à Longueuil en 2012, on avait 18 000 évènements criminels par année pour une population de 385 000 habitants. Alors, c’est extrêmement élevé.

ME BERNARD JACOB : Est-ce qu’il y a un dénominateur commun en regard de ce niveau de crime là?

M. JEAN-PIERRE LAROSE : Écoutez, évidemment,
malheureusement, il y a beaucoup d’infractions criminelles qui se commettent par des gens en état d’ébriété. Juste pour vous donner un exemple…

**ME BERNARD JACOB :** La page suivante, de statistiques… Nunavut Crimes, yes.

**M. JEAN-PIERRE LAROSE :** En termes de voies de fait, des assauts contre policiers par année, on en a 335 et, au total, on a 2 218 événements de voies de fait.

En termes d’agressions sexuelles, nous avons 446 agressions sexuelles en 2017, toutes confondues, de différents niveaux.

En termes de conduite avec facultés affaiblies, en 2017, 643 accusations et arrestations.

Malheureusement, en 2017, nous avons eu 7 meurtres et 13 tentatives de meurtre. Actuellement, au moment où je vous parle, nous sommes rendus à deux meurtres et deux tentatives de meurtre et le mois d’avril… euh, le mois de juin inclus. Or, c’est de la criminalité assez importante que nous vivons au Nunavik et qui exige beaucoup de ressources et beaucoup de spécialisations en termes de spécialistes en scènes de crime, et cetera.

**Me BERNARD JACOB :** En matière d’agressions sexuelles, quel est le rôle de la Sûreté du Québec?

**M. LAROSE :** En fait, nous avons un protocole d’entente avec la Sûreté du Québec qui date de 2013…
Me BERNARD JACOB: OK.

M. LAROSE: ...qui prévoit... oui?

Me BERNARD JACOB: Juste un élément.

Madame la présidente, onglet E, ça va devenir la pièce E-29, « Entente sur le financement complémentaire pour la prestation de services policiers ». C’est bien cette entente-là?

M. LAROSE: Oui.

--- EXHIBIT 29:

Agreement between Kativik Regional Government and the Government of Quebec and Canada title « Entente sur le financement complémentaire pour la prestation des services policiers 2014-2018 » (7 pages)

Witness: Jean-Pierre Larose, Chief of Kativik Regional Police Force

Submitted by Bernard Jacob, Commission Counsel

Me BERNARD JACOB: OK. Continuez. Je m’excuse.

CHIEF COMMISSIONER MARION BULLER:

Exhibit 29.

Me BERNARD JACOB: Yes.

M. LAROSE: Alors, elle date de 2013. Moi,
j’en ai pris connaissance lors de mon arrivée parce que je posais des questions sur la présence de la Sûreté du Québec au Nunavik. Elle est basée actuellement directement en face de notre poste de police à Kuujjuaq. Cette entente-là prévoit d’avoir sept policiers de la Sûreté du Québec, sept... en fait, six policiers comme tels, un directeur de poste, un chef d’équipe, des enquêteurs et commis à l’administration, et depuis mon arrivée, malheureusement, et pour probablement les mêmes raisons que j’ai de difficultés à obtenir du personnel au Nord, y’a à peu près l’équivalent d’une personne, d’un policier qui est présent dans le Nord à Kuujjuaq.

**Me BERNARD JACOB:** Excusez-moi, mon erreur, Madame la présidente, c’est la pièce sous l’onglet F, ça va devenir la pièce E-30. Je suis sincèrement désolé. E-30, Exhibit E-30. It’s all right?

**CHIEF COMMISSIONER MARION BULLER:**

Okay. Oui.

--- **EXHIBIT 30:**

Document « Protocole de coordination du travail en enquête et de soutien opérationnel au Nunavik » signed at Kuujjuaq August 28, 2013 (five pages)

Witness: Jean-Pierre Larose, Chief of Kativik Regional Police Force
Submitted by Bernard Jacob, Commission Counsel

Me BERNARD JACOB: Donc, vous allez à 1.2.

CHIEF COMMISSIONER MARION BULLER: Thank you.

Me BERNARD JACOB: C’est ce que vous dites?

M. LAROSE: Oui. Un directeur de poste, un responsable d’équipe, un agent de liaison autochtone, trois enquêteurs et un membre civil de secrétariat.

Me BERNARD JACOB: Combien y’a de policiers actuellement de la Sûreté du Québec à Kuujjuaq?

M. LAROSE: Ben, je vous dirais qu’en termes de présences, c’est d’environ un et demi, pour toutes sortes de raisons, comme je vous expliquais, et la Sûreté du Québec en est consciente.

J’ai rencontré dernièrement la haute direction de la Sûreté du Québec pour leur faire part de cette problématique-là de mon désir de renouveler le protocole et de voir avec eux comment on peut mieux travailler et avoir une complémentarité et une présence accrue au Nunavik. Or, ils en sont conscients.

Dernièrement, ils ont proposé un genre de projet pilote pour envoyer des enquêteurs pour une durée de trois semaines à intervalles de quelques mois pour nous aider dans les dossiers, et des enquêteurs d’expérience, parce que la problématique avec le protocole que nous avons
actuellement, ce sont... on avait, pour les peu de fois qu’ils étaient présents, parce que les vacances, la formation, ces policiers-là étaient de jeunes policiers, pas nécessairement des enquêteurs formés, alors donc, c’était... c’était pas très utile pour nos besoins actuellement, et pour revenir à votre question d’agressions sexuelles et tout ça, nous, on fait les enquêtes préliminaires et on fait le minimum dans le contexte de nos responsabilités, mais ça prend, par exemple, des enquêteurs formés pour ce qu’on appelle le C-15, c’est faire des interrogatoires vidéos sur des enfants, mais ces gens-là doivent être formés. Or, ce qu’on n’a pas, nous.

Et ça, ça nécessite des délais qui sont, à mon avis, inacceptables. Actuellement, récemment, j’ai reçu une plainte en déontologie relativement à ce délai qui ne peut pas être effectué dans un court délai parce qu’on sait très bien qu’en matière d’agressions sexuelles et d’interrogatoires de témoins, et particulièrement d’enfants, il faut essayer d’effectuer ça le plus rapidement possible.

Me BERNARD JACOB: Et c’est quoi le délai actuellement?

M. LAROSE: On parle de six mois.

Me BERNARD JACOB: Six mois pour interroger une victime d’agression sexuelle par un enquêteur
spécialisé conformément aux obligations de la loi. C'est bien ça?

M. LAROSE: C'est bien ça.

Me BERNARD JACOB: Et qu’est-ce qui arrive quand que y’a eu un crime majeur? La Sûreté du Québec monte en combien de temps?

M. LAROSE: Alors, on a une procédure avec la Sûreté du Québec évidemment en matière de crimes majeurs, d’évènements majeurs. Récemment, y’a eu... avant mon arrivée, y’avait des délais quand même assez importants et y’a eu des discussions, des échanges, des lettres essayant de réduire et... ces délais-là.

Faut comprendre que y’avait une procédure puis avant d’appeler les Crimes majeurs ou le Centre de vigie et de coordination à Montréal à la Sûreté, fallait passer par le bureau de Kuujjuaq, c’était un intermédiaire supplémentaire qui augmentait les délais. Or, après discussions et tout ça, on a réussi à s’entendre pour dire que dorénavant on évite cet intermédiaire-là et on communique directement avec le CVCO de la Sûreté du Québec à Montréal, et je peux vous dire que j’en ai vécu des évènements majeurs nécessitant leur assistance dans les derniers cinq mois et ça l’a quand même très bien amélioré le temps de réponse, mais y’en demeure pas moins que c’est une moyenne de 15 à 18 heures d’attente, ce qui, faut
comprendre, on est policiers, quand on est dans une communauté de trois policiers, que je dois protéger la scène de crime à -40, avec des conditions de blizzard, c’est pas évident. On doit protéger les scènes, on doit attendre la venue de la Sûreté du Québec, et évidemment, eux aussi ont des contraintes de mobilisation de leur personnel, de noliser un avion et espérant que la température est favorable.

**Me BERNARD JACOB:** Ce qui y’aurait pas si l’entente E-30 était respectée.

**M. LAROSE:** Ben, en fait, l’entente du poste de police c’est pour un peu nous supporter dans les enquêtes, des enquêtes courantes, c’est pas eux qui vont traiter des évènements majeurs.

**Me BERNARD JACOB:** OK.

**M. LAROSE:** Ce sont… c’est un peu centralisé à la Sûreté du Québec, et c'est des crimes contre la personne avec des enquêteurs chevronnés, expérimentés, formés qui… et ils descendent lorsqu’ils descendent au Nunavik pour un meurtre ou un évènement majeur, ben, c’est minimum une équipe de sept à huit personnes de la Sûreté.

**Me BERNARD JACOB:** OK. Mais pour une agression sexuelle, ils font pas ça.

**M. LAROSE:** Non. Une agression, c’est pas… on fait l’enquête préliminaire, et là on demande assistance
pour aller plus loin, et c’est nécessairement une enquête
d’agression sexuelle de niveau 1, on la fait, mais lorsque
ce n’est plus dans notre responsabilité d’effectuer des
enquêtes sexuelles avec blessures, ce qu’on appelle des
agressions sexuelles aggravées.

Me BERNARD JACOB: OK. Toujours dans la
pièce E-30, on parle de transport des détenus qui est sous
la responsabilité et la coordination du corps de police
régional de Kativik. Vous faites en moyenne combien
d’arrestations par jour, puis c’est quoi l’impact sur votre
corps de police, ces arrestations-là?

M. LAROSE: Le transport des détenus est un
enjeu majeur au Nunavik. Nous effectuons en moyenne par
année 800 escortes de détenus par année et ça l’occasionne
beaucoup de problématique en termes de gestion de notre
personnel, puis c’est des couts faramineux. Pour vous
donner un peu un ordre de grandeur, le transport, les
escortes et le gardiennage de nos détenus par année nous
coutent 3,3 millions de dollars par année, ce qui
représente 15 % de notre budget annuel. Or, ces 400 000 $
de temps supplémentaire pour les policiers qui effectuent
des escortes, c’est 2 millions de dépenses en transport
aérien, incluant les policiers qui doivent escorter un
détenu, et c’est environ 850 000 $ de gardiennage au
Nunavik par année. Or, c’est majeur.
Et le gros inconvénient, c’est lorsque je dois escorter un prisonnier, que nous devons escorter un prisonnier jusqu’à Montréal, j’enlève un policier d’une communauté, et vous comprendrez facilement qu’à trois policiers, j’en retire un pour qu’ils effectuent l’escorte; or, c’est 33 % de mes effectifs qui sont coupés et ça prive ma communauté d’une présence policière importante et ça sollicite doublement mes deux autres policiers qui sont là qui doivent maintenir le service. Or, ils n’ont aucun répit. C’est pour ça que je dis qu’ils sont à bout de souffle.

Et le processus de transport des détenus, à mon avis, et le Protecteur du citoyen l’a mentionné à maints égards avec beaucoup de recommandations, c’est... c’est... on ne rencontre pas les obligations de la loi à les faire comparaitre en dedans de 24 heures. C’est physiquement, matériellement impossible pour nous à cause du transport, à cause de toutes sortes d’inconvénients, même le transport, l’avion est prêt, mais la température ne le permet pas; or, c’est arrivé que le détenu a comparu presque sept, huit jours après son arrestation.

Et il faut comprendre que le cheminement d’une arrestation au Nunavik, on arrête un individu et on prétend qu’il faut le détenir, donc on procède à une comparution téléphonique. La comparution téléphonique se
fait et la Couronne, le juge, on s’entend tous que ce détenu… ce prévenu-là doit être détenu. Or, là débute le processus de transport et d’escorte. Or, c’est mon policier par exemple qui part de Salluit; or, il s’en vient à Kuujjuaq par un petit avion, par la suite il est transféré par un plus gros transporteur, First Air, qui s’en va à Montréal. Par la suite, rendu au terminal de Montréal à la porte 17, c’est les Services correctionnels en fourgon qui viennent récupérer le détenu. Parfois, même plus souvent qu’autrement malheureusement, on attend des heures et des heures avant que le fourgon arrive, et là le détenu est transporté par fourgon, dans un premier temps à Saint-Jérôme, et dans un deuxième temps c’est un autre fourgon ou un transfert qui se fait pour l’amener à Amos, parce que c’est à Amos qu’il va comparaître.

Me BERNARD JACOB: Pourquoi vous l’amenez pas directement à Amos?

M. LAROSE: C’est les… nous, notre responsabilité, c’est de le transporter à Montréal et c’est là que le Service correctionnel en prend charge. Et le fonctionnement, le système correctionnel fait en sorte que… et aussi la Justice, fait en sorte que les prévenus du Nord québécois, du Nunavik, comparaissent à Amos.

Me BERNARD JACOB: Et le Service correctionnel est sous la responsabilité de quel ministère?
M. LAROSE: De la… du ministère de la Sécurité publique.

Me BERNARD JACOB: Vous avez parlé tout à l'heure que vous vouliez faire… ah, je vais poser une question tout de suite.

C'est quoi le moral des troupes actuellement, de vos policiers?

M. LAROSE: Écoutez, mes policiers sont extrêmement, et j'ai été surpris de voir leur détermination, leur dévouement, ils comprennent les difficultés du Grand-Nord, les limites de tout ça, mais comme je vous l'ai dit, ils sont épuisés, ils sont… je ne suis pas en mesure de… c'est pas sain en soi pour une organisation policière de faire travailler et de… il faut comprendre que trois policiers dans une communauté, ils doivent sortir à un moment donné, ils doivent avoir un peu de répit, et surtout, ce qui arrive, malgré qu’ils sont en congé, ils ne décrochent jamais, ils sont en stand-by, parce que lorsque leur collègue travaille en solo le jour ou le soir et que y'a un appel important, ben, il le rappelle en devoir pour venir l’assister. Alors, c’est excessivement demandant et évidemment, ça contribue à un roulement de personnel, évidemment.

Me BERNARD JACOB: Dites-moi, vous voulez faire une formation pour la réalité inuite. Vous avez
M. LAROSE: Nous en avons trois, dont une policière inuite, jeune, fraîchement graduée de l’École nationale de police.

Me BERNARD JACOB: Et combien de membres de la communauté autochtone autres qu’inuits?

M. LAROSE: Actuellement, on n’en a pas, mais on a procédé autrement un petit peu, on a sorti des sentiers battus en termes de recrutement. Dernièrement, on a été au collège Holland Atlantic College à l’Île-du-Prince-Édouard pour aller recruter des policiers qui étaient en formation là-bas et que l’École nationale de police du Québec reconnaissent en autant qu’ils effectuent une journée d’équivalence qu’on appelle pour les lois, les règlements provinciaux de la province et tout ça. Alors, nous avons procédé à six engagements de ce collège-là, et prochainement ces candidats-là vont aller subir leur équivalence à l’École nationale de police et vont débuter prochainement.

On a eu l’opportunité d’aller là-bas, ce sont de très bons candidats, un peu plus âgés que ceux qui sortent de l’École nationale de police, et c’est des gens qui sont issus de communautés autochtones, pas des… j’en ai pas d’Inuits, mais de communautés autochtones et qui parlent anglais également, alors on espère que cette
avenue-là soit prometteuse.

De plus, en termes de recrutement, pour nous aider davantage, on a été également au Collège d’Alma où on a donné des promesses d’embauche à des candidats qui étaient dans le programme de formation policière autochtone et qui vont prochainement, à la fin du mois d’août, suivre leur formation policière à l’École nationale de police pendant 15 semaines.

**Me BERNARD JACOB:** Parlant de l’École nationale de police, l’École nationale de police, vous avez travaillé là…

**M. LAROSE:** Oui.

**Me BERNARD JACOB:** …offre des perfectionnements.

**M. LAROSE:** Oui.

**Me BERNARD JACOB:** Combien ça vous coute par rapport aux communautés du Sud?

**M. LAROSE:** Extrêmement cher.

**Me BERNARD JACOB:** Expliquez.

**M. LAROSE:** Pour la simple et bonne raison que les communautés autochtones policières ne contribuent pas au 1 % de la masse salariale des policiers et policières du Québec. Alors, de ce fait, lorsque les communautés des services de police autochtones vont en formation à l’École nationale, ben, ils paient le plein
prix, et le plein prix étant des sommes astronomiques. Or, pour vous donner un ordre de grandeur encore une fois, un policier qui provient d’un service de police autochtone, pour sa formation de base de 15 semaines à l’École nationale de police, ben, ça coute 27 000 $, contrairement à un policier du Sud qui est assujetti à la Loi sur la police et qui techniquement va se faire recruter par un service policier du Sud, alors tous les services policiers du Sud contribuent à l’École nationale à raison de 1 % de leur masse salariale pour financer cette formation-là de base; or, les policiers, ça leur coute 7 000 $ et c’est principalement l’hébergement et les frais de repas qu’ils doivent assumer.

**Me BERNARD JACOB:** Qu’est-ce que le Bureau d’enquêtes indépendantes – je suis pressé – est…

**M. LAROSE:** Deux minutes, je pense.

**Me BERNARD JACOB:** Oui. Le Bureau d’enquêtes indépendantes puis les difficultés rencontrées avec eux?

**M. LAROSE:** Ben, écoutez, les bureaux d’enquêtes indépendantes pour nous, c’est quand même important. Rapidement, la difficulté rencontrée, c’est la définition de qu’est-ce est-ce une blessure grave qui a des conséquences pour la vie.

Au Nunavik, dernièrement, on a eu certains incidents et vous savez, lorsqu’on fait une intervention
policière on blesse quelqu’un, exemple un bras cassé, ben, la vie n’est pas en danger, mais on doit le transporter par MedEvac parce qu’il n’a pas d’hôpitaux dans sa communauté et y’a pas nécessairement de médecin. Donc, on me dit, ben là, si on transporte quelqu’un par avion-ambulance, c’est assez important. Pas nécessairement. Pas nécessairement au Nunavik. Or, ça peut être... donc... et c’est pas clair encore pour l’ensemble des services policiers, non seulement au Nunavik, la définition de « blessure grave » ayant des conséquences sur la vie. Alors...

Me BERNARD JACOB: Donnez-moi un exemple à propos d’une femme qui s’est fait casser un bras.

M. LAROSE: Ben, effectivement, y’a eu une intervention policière – je voudrais pas trop commenter là-dessus – dernièrement et que y’a eu un premier constat pour nous, y’avait eu un bras cassé, une fracture du bras.

Me BERNARD JACOB: Avec?

M. LAROSE: Mais...

Me BERNARD JACOB: Avec quoi?

M. LAROSE: En la heurtant avec le véhicule pour empêcher qu’elle aille agresser quelqu’un avec un couteau. Donc, on a quand même communiqué avec le BEI et, bon, à la lumière des informations, ça ne répondait pas tout à fait aux standards, évidemment. Mais par la suite, cette personne-là, on n’a pas eu de retour au niveau
médical, elle a été transportée MedEvac malgré tout, et effectivement y’a eu des blessures un peu plus graves que ce que nous avions constaté au tout début. On a rappelé le BEI et finalement ils ont repris l’enquête.

Mais c'est une difficulté, c'est un exemple qui fait en sorte qu'on devra s'asseoir, je pense, ensemble, puis j'ai offert toute ma collaboration au BEI, à Me Giauque, pour essayer de clarifier ce qu'est vraiment une blessure grave pouvant avoir des conséquences sur la vie. Alors, on va travailler là-dessus.

**Me BERNARD JACOB:** Madame la présidente, avec la permission, j'ai défon... j'ai dépassé mon temps, mais j’aimerais déposer sous les cotes suivantes, l’onglet C, « Convention collective de l’Administration Kativik », nous serions rendus à E-31, si je me trompe pas. C'est bien ça, Madame la présidente?

**CHIEF COMMISSIONER MARION BULLER:** 31.

--- *EXHIBIT 31:*

Collective agreement between
l’Administration régionale Kativik and
l’Association des policiers du Nunavik
2013-2017 (83 pages)
Witness: Jean-Pierre Larose, Chief of
Kativik Regional Police Force
Submitted by Bernard Jacob, Commission
Counsel

Me BERNARD JACOB: Et l’onglet D, l’entente de la prestation, c’est l’entente tripartite, c’est ça?

M. LAROSE: C’est l’entente tripartite. Faut comprendre que, au Nunavik, notre budget du service de police est de 20 millions pour l’exercice 2017, et nous avons une entente bipartite également avec le gouvernement du Québec au MSP de l’ordre de 3,2 millions par année en complémentarité pour subvenir à nos besoins opérationnels. Or, c’est ce qu’on a comme budget pour l’année qui s’est expirée… pour l’entente qui s’est expirée au mois de mars 2018.

Me BERNARD JACOB: Donc, Madame la présidente, l’entente tripartite est sous E-32.

CHIEF COMMISSIONER MARION BULLER: Tab, please?

Me BERNARD JACOB: Ah, Tab D.

CHIEF COMMISSIONER MARION BULLER: Okay. 32, please?

Me BERNARD JACOB: Yes. Est l’entente complémentaire que le gouvernement du Québec a déjà déposée sous E-29.

--- EXHIBIT 32:

Tripartite agreement between Kativik Regional Government, the Government of
Quebec and Canada titled « Entente sur la prestation des services policiers dans la région Kativik pour la période du 1er avril 2014 au 31 mars 2018 » (32 pages)

Witness: Jean-Pierre Larose, Chief of Kativik Regional Police Force

Submitted by Bernard Jacob, Commission Counsel

Me BERNARD JACOB: Et j’ai défoncé mon temps, je m’excuse.

CHIEF COMMISSIONER MARION BULLER: That’s okay.

Maitre Jacob, would you like to call your next witness and we would just note for the record purpose that M. Coleman will also have 15 minutes in-chief.

Me BERNARD JACOB: Yes.

Oui, ça va. Do you understand?

Mon prochain témoin est M. Richard Coleman.

LE GREFFIER: Bon. Alors, bon après-midi.

Monsieur Coleman, affirmez-vous solennellement de dire la vérité, toute la vérité et rien que la vérité?

M. RICHARD COLEMAN: Je l’affirme.

RICHARD COLEMAN, Affirmed:
LE GREFFIER: Merci.

--- INTERROGATOIRE-EN-CHEF PAR/EXAMINATION-IN-CHIEF BY Me BERNARD JACOB:

Me BERNARD JACOB: Alors, Monsieur Coleman, bonjour.

Quelle est votre occupation?

M. RICHARD COLEMAN: Je suis directeur du Bureau des relations avec les Autochtones au ministère de la Sécurité publique du Québec.

Me BERNARD JACOB: Vous êtes directeur depuis quand?


Me BERNARD JACOB: Auparavant, quelle était votre occupation?

M. RICHARD COLEMAN: J’étais directeur principal à la sécurité dans les palais de justice des Affaires autochtones et du Nord.

Me BERNARD JACOB: Donc, vous faisiez... vous aviez pas une direction autonome pour les Affaires autochtones, mais vous occupiez les mêmes fonctions sensiblement, vous alliez au palais de justice en plus, et l’autre élément, c’est quoi?


Me BERNARD JACOB: OK. Je vous montre, Madame la présidente, Tab A, first binder of Mr. Coleman.

Le Tab A, « Richard Coleman, directeur du Bureau des relations avec les Autochtones ». Vous reconnaissez ce document-là, Monsieur Coleman?

M. RICHARD COLEMAN: Oui.

Me BERNARD JACOB: Qu’est-ce que c'est?

M. RICHARD COLEMAN: C'est... je vais mettre mes lunettes.

Me BERNARD JACOB: C’est un document que vous m’avez produit.

M. RICHARD COLEMAN: Oui, c'est mes notes biographiques.

Me BERNARD JACOB: D'accord. Juste pour comprendre, vous dites au quatrième paragraphe :

« À la fin 2004, la mise en place dirigeait la demande du sous-ministre de l’époque, la Direction des affaires autochtones du MSP. »

Je comprends que la Direction a déjà existé de 2004 à...?

M. RICHARD COLEMAN: La Direction des affaires autochtones a existé de août 2004 à octobre 2013.

Me BERNARD JACOB: OK. Et à ce moment-là,
y’avait combien de personnes qui faisaient partie de cette direction-là, Monsieur Coleman?

M. RICHARD COLEMAN: En 2013, on avait un, deux, trois... six ou sept employés de mémoire.

Me BERNARD JACOB: OK. Six ou sept employés à la Direction des affaires autochtones.

M. RICHARD COLEMAN: Oui.

Me BERNARD JACOB: Et actuellement, vous en avez combien?

M. RICHARD COLEMAN: Le Bureau... on est trois au Bureau des relations.

Me BERNARD JACOB: OK. Donc, vous êtes trois au Bureau des relations, y’a... incluant vous-même?

M. RICHARD COLEMAN: Affirmatif.

Me BERNARD JACOB: OK. Et les deux autres personnes, ce sont des professionnels?

M. RICHARD COLEMAN: Oui, c’est des professionnels au niveau expert.

Me BERNARD JACOB: OK. Combien de personnes provenant des communautés autochtones sont au Bureau des affaires autochtones du ministère de la Sécurité publique?

M. RICHARD COLEMAN: Aucun.

Me BERNARD JACOB: De 2003 à 2007, dans l’ancienne direction, vous étiez sept personnes. Combien faisaient partie des affaires... des communautés autochtones?
M. RICHARD COLEMAN: On a eu une personne.

Me BERNARD JACOB: OK. Pourquoi le gouvernement le ministère de la Sécurité publique a fait disparaître votre direction qui était en fonction avec sept personnes de 2003 à 2007? Le savez-vous? On vous l’a-tu expliqué?

M. RICHARD COLEMAN: Ben, dans le fond... dans le fond, faut comprendre que l’année dernière suite aux événements qu’on appelle communément « les affaires entourant la Vallée-de-l’Or », la sous-ministre m’a demandé d’occuper un nouveau... des nouvelles fonctions. La question des ententes de police, la négociation des ententes de police a resté à la Direction générale des affaires policières. Bon, moi, je suis à la Direction générale des affaires ministérielles. Vous pouvez voir l’organigramme un peu là, c’est comme deux branches séparées un petit peu là.

Me BERNARD JACOB: Mais c’était pas ça, ma question. C’est pourquoi ils vous ont fait disparaître quand vous étiez sept? Vous dites que vous aviez une direction de 2003 à 2007, c’est bien ça? J’ai bien compris?


Me BERNARD JACOB: Bon, c’est encore mieux, 2004 à 2013.

M. RICHARD COLEMAN: C’est encore mieux.

Me BERNARD JACOB: Pourquoi ils vous font disparaître en 2013 comme direction?
M. RICHARD COLEMAN: Les gens me suivent. La direction de... la direction était intégrée dans une grande direction principale que je dirige, alors les gens me suivent tout simplement.

Me BERNARD JACOB: OK. Y’en a... c’est qu’on passe de quatre à trois... euh, de sept à trois, c’est bien ça?

M. RICHARD COLEMAN: Les sept personnes me suivent dans la direction principale. En 2017, ces gens-là... y’a une personne qui me suit au Bureau, les autres restent aux Affaires policières.

Me BERNARD JACOB: OK. Donc, résultat net, on a une perte de personnes dédiées aux Affaires autochtones au ministère de la Sécurité publique par rapport à 2013.

M. RICHARD COLEMAN: Non, en fait c'est faux. ON a un poste de professionnel expert qui est ajouté par la sous-ministre au Bureau avec moi, mais les autres... les autres gens restent dans la Direction générale des affaires policières. Ça fait que y’a autant de monde, y’a même une personne de plus dans le fond.

Me BERNARD JACOB: OK. Donc, je comprends, mais elle est pas affectée uniquement aux affaires autochtones. C'est ce que je comprends.

M. RICHARD COLEMAN: Non, non, elle est au Bureau avec moi.
Me BERNARD JACOB: Oui, mais les six autres?

M. RICHARD COLEMAN: Les autres sont dédiés à négociation police autochtone.

Me BERNARD JACOB: Je... OK, ils font juste ça.

M. RICHARD COLEMAN: Ils font juste ça.

Me BERNARD JACOB: OK. Je comprends que on les a sortis de votre giron...

M. RICHARD COLEMAN: Enfin...

Me BERNARD JACOB: ...pour la question des négociations.

M. RICHARD COLEMAN: En fait, on m’a sorti du giron. <Rires>

Me BERNARD JACOB: OK.

M. RICHARD COLEMAN: C’est plutôt ça.

Me BERNARD JACOB: Vous avez également, je pense, négocié des ententes sur la prestation de divers services, dont les services de policiers autochtones, assuré le suivi. On a examiné, on les a dans le binder 2,

les...

Madame la présidente, les tables... la table H. Je vais déposer en liasse les différentes ententes des communautés autochtones.

C’est bien les ententes que vous avez négociées?

M. RICHARD COLEMAN: Moi, j’ai été
On a actuellement… comme dans le PowerPoint, qui est
indiqué dans le PowerPoint, je crois que nous allons le
déposer si c'est pas déjà fait, on a 22 ententes
effectivement de négociées.

Me BERNARD JACOB: Donc, vous étiez impliqué
dans ces négociations-là?

M. RICHARD COLEMAN: Jusqu'à l'an dernier,
effectivement.

Me BERNARD JACOB: Et je comprends que, somme
toute, elles se ressemblent? La base des négociations,
c'est quoi?

M. RICHARD COLEMAN: En fait, y'a des nuances
importantes à amener là. Dans le fond, au Québec, dans les
22 ententes, nous avons trois ententes par convention, par
traité : on a l’Entente de Eeyou Istchee pour les Cris, ça
découle de la Convention de la Baie-James avec un dernier
amendement législatif en 2008, c’est une grande police
régionale des neuf communautés cries de Eeyou Istchee; nous
avons l’Entente que vous avez eu une très belle
présentation de mon confrère Larose pour les Inuits, une
autre entente qui existe dans un traité, la Convention de
la Baie-James depuis 1975; on a un autre quart de police
qui représente les Naskapis de Kawawachikamach qui est
aussi une entente de traité, le Traité du Nord-Est
quiénés qui existe depuis 1978.

Ensuite, nous avons deux autres ententes qui sont particulières. Nous en avons une pour la police des Abénaquis, un service de police autogéré qui dessert deux communautés abaniquaises dans la grande région du Centre-du-Québec, c'est-à-dire Wôlinak et Odanak, et nous avons une entente particulière Québec avec le Conseil des Mohawks de Kahnawake qui est une entente qui crée les Peacekeepers de Kahnawake, un autre service de police autogéré.

Alors, comme vous pouvez voir, je fais fie des autres ententes, mais on a plusieurs types de services de police autogérés.

M. BERNARD JACOB: Il y a plusieurs types de polices autogérées, mais la question que je me pose, est-ce qu’il y a une base commune de négociation? Je donne un exemple, si vous êtes une infirmière à Gaspé ou à Montréal ou à Val d’Or, vous allez gagner la même base salariale. Si vous êtes un enseignant à Sept-Îles ou à Québec ou à Rouyn, vous allez gagner la même base salariale.

Est-ce que vous avez une base commune de répartition des ressources pour l’ensemble des services de police autogérés par les communautés autochtones, des règles budgétaires, en quelque sorte?

M. RICHARD COLEMAN : Pas vraiment dans le sens que chaque besoin est différent. Si on prend le
modèle des Cris, l’entente de police pour les Cris, Eeyou Eenou Police Force, pour être spécifique, il y a une formule mathématique que nous avons négociée avec la Nation crie, le gouvernement cri, qui est une formule mathématique basée sur des choses un peu scientifiques, le nombre de gens, le nombre de citoyens, l’indice de prix de consommation. Ça c’est un exemple adapté à ce que les Cris voulaient.

Les autres communautés, là on tombe dans toute la... un peu comme M. Larose disait tout à l’heure, la grande superficie du territoire qu’on appelle la Province de Québec, les besoins budgétaires pour les Inuits ou les paramètres de négociations pour les Inuits sont tellement différents que, mettons, Kahnawake ou Odanak, tout de suite, là on voit qu’on peut pas appliquer la même formule. En fait, l’approche québécoise c’est d’avoir une approche adoptée et adaptable à la réalité des Premières nations du Québec.

Me BERNARD JACOB: Je vais justement... bon, je vais vous montrer Tab B, Madame la présidente. On va la coter sous E-33. Ça c’est la description du Bureau des relations avec les autochtones.

CHIEF COMMISSIONER MARION BULLER: Did you want to file the biography as an exhibit?

Me BERNARD JACOB: Yes, of course, sorry.
CHIEF COMMISSIONER MARION BULLER: So that’s Exhibit 33?

Me BERNARD JACOB: Exhibit E-32, I think so.

CHIEF COMMISSIONER MARION BULLER: Biography of Richard Coleman is E-33.

Me BERNARD JACOB: Thirty-three (33), sorry.

CHIEF COMMISSIONER MARION BULLER: Okay.

--- EXHIBIT 33:

Biography of Richard Coleman (one page)
Witness: Richard Coleman, Director of Public Safety, Relations with Aboriginal Peoples Office
Submitted by Bernard Jacob, Commission Counsel

CHIEF COMMISSIONER MARION BULLER: And then did you want Schedule “H” as an exhibit?

Me BERNARD JACOB: The next, Schedule “B”, yes, E-34.

MS. JENNIFER COX: Just for clarification, Schedule “B” in Volume 1 is, I believe, being requested to be 33 and you’ll return back to Schedule “H” with the ---

Me BERNARD JACOB: Sorry. Okay ---

CHIEF COMMISSIONER MARION BULLER: No, I’m lost.

Me BERNARD JACOB: Okay. Sorry.
CHIEF COMMISSIONER MARION BULLER: The biography is Exhibit 33.

Me BERNARD JACOB: Yes.

CHIEF COMMISSIONER MARION BULLER: Next?

Me BERNARD JACOB: “H” ---

MS. CHRISTA BIG CANOE: Tab B would be next or H?

Me BERNARD JACOB: “H”.

MS. CHRISTA BIG CANOE: Just for the purpose of the record, could we stop the time for a moment. Just for the purposes of the record, in Schedule “H” there’s a list of the tripartite agreements that I just provided to the Registrar and to the Commissioners, and we’re kindly requesting that they be put in just as one exhibit, all of them under this Schedule as one exhibit, but that’s the entirety of Book Number 2 of the materials before you.

CHIEF COMMISSIONER MARION BULLER: Okay. So Schedule “H” and supporting documents?

MS. CHRISTA BIG CANOE: Schedule “H” is the list of -- is all of the tripartite agreements as listed.

CHIEF COMMISSIONER MARION BULLER: Okay.

Exhibit 34 collectively.

Me BERNARD JACOB: Thirty-four (34).

CHIEF COMMISSIONER MARION BULLER: Okay.

--- EXHIBIT 34:
Set of 28 tripartite agreements,
entered as one exhibit
Witness: Richard Coleman, Director of
Public Safety, Relations with
Aboriginal Peoples Office
Submitted by Bernard Jacob, Commission
Counsel

Me BERNARD JACOB: And Schedule B is a
description of the Bureau des relations autochtones, it
will be E-35.

CHIEF COMMISSIONER MARION BULLER: Yes.

--- EXHIBIT 35:
Mandate document, Bureau des relations
avec les Autochtones de la Ministère de
la Sécurité publique du Québec (one
page)
Witness: Richard Coleman, Director of
Public Safety, Relations with
Aboriginal Peoples Office
Submitted by Bernard Jacob, Commission
Counsel

Me BERNARD JACOB: Schedule “C” which is a
PowerPoint made by Sécurité publique, are you the author of
that document? Êtes-vous l’auteur de ce document-là?

M. RICHARD COLEMAN: J’ai juste contribué à
sa confection.

Me BERNARD JACOB: O.k. Vous n’êtes pas le rédacteur?

M. RICHARD COLEMAN: Non.

Me BERNARD JACOB: D’accord.

Mais vous le reconnaissiez?

M. RICHARD COLEMAN: Oui, absolument.

Me BERNARD JACOB: Alors, on va le déposer sous, comme je vous l’ai dit, E...

CHIEF COMMISSIONER MARION BULLER: Thirty-six (36).

Me BERNARD JACOB: Merci.

CHIEF COMMISSIONER MARION BULLER: Thank you.

--- EXHIBIT 36:

PowerPoint « Les services policiers autochtones au Québec – Présentation à l’Enquête nationale sur les femmes et les filles autochtones disparues et assassinées » (2.14 MB)

Witness: Richard Coleman, Director of Public Safety, Relations with Aboriginal Peoples Office

Submitted by Bernard Jacob, Commission Counsel
Me BERNARD JACOB: J’aimerais aller à la page... elles ne sont pas numérotées évidemment... c’est l’histoire de ma vie.

M. RICHARD COLEMAN: Je vais vous aider.

Me BERNARD JACOB: Juste dans l’Organisation des services de police au Québec, vous faites une Section 3, Historique des services policiers autochtones.

M. RICHARD COLEMAN: Absolument.

Me BERNARD JACOB: On voit, en 1974, Service de police amérindienne, financement 100 pourcent fédéral. Comment se fait-il que le fédéral se soit retiré du financement à 100 pourcent des services...

MS. CHRISTA BIG CANOE: The time is continuing. Thank you.

Me BERNARD JACOB: O.k.?

M. RICHARD COLEMAN: C’est beau.

Me BERNARD JACOB: En 1974, Service de police amérindienne, financement à 100 pourcent fédéral. Est-ce qu’on vous a informé pourquoi le fédéral s’était retiré du financement à 100 pourcent?

M. RICHARD COLEMAN: Non, j’ai pas cette information-là, mais vous avez raison, c’était financé à 100 pourcent par le fédéral. Ça, je le sais.

Me BERNARD JACOB: O.k. Je vais aller à la page suivante, 3, Historique des services policiers ’86-
In-Ch(Jacob)

'90, Groupe d’étude fédéral de la politique sur le maintien de l’ordre dans les réserves indiennes. Conclusion :

« Les Premières nations n’ont pas accès à des services de police de même niveau et de même qualité que ceux dans les communautés environnantes. »

Ça, je comprends que c’était la situation en ’86-’90?

M. RICHARD COLEMAN: M’hm.

Me BERNARD JACOB: Vous savez que les communautés autochtones, par une décision du législateur, n’ont pas l’obligation de rencontrer le niveau 1? Vous savez cette...

M. RICHARD COLEMAN: Oui.

Me BERNARD JACOB: Le niveau de base, les policiers autochtones n’ont pas l’obligation de le faire?

M. RICHARD COLEMAN: Oui.

Me BERNARD JACOB: Donc, on peut affirmer encore une fois que les Premières nations n’ont pas accès à des services de police de même niveau et de même qualité que ceux des communautés environnantes?

M. RICHARD COLEMAN: Je ne sais pas si on peut affirmer ça, là. Le législateur... à l’époque, la grande refonte de la Loi sur la police au Québec, la grande dernière refonte remonte environ à l’an 2000, 2001, 2002
sous le gouvernement de...

**Me BERNARD JACOB:** Répondez à ma question.
Je veux savoir exactement, est-ce que vous êtes capable
d’affirmer que les Premières nations ont actuellement le
même accès à des services de police de même niveau et de
même qualité que ceux des communautés environnantes?

**M. RICHARD COLEMAN:** Ils sont exclus par le
législateur. Il faudrait poser la question et regarder en
commission parlementaire pourquoi la décision a été prise
ainsi.

**Me BERNARD JACOB:** Encore une fois, je
répète ma question. Ont-ils le même niveau, oui ou non?
Je suis désolé d’être un petit incisif, mais...

**M. RICHARD COLEMAN:** Ben, votre question
n’est pas claire dans le sens que le même niveau... moi, ce
que je comprends c’est que si on prend une communauté comme
Kahnawake, qui a 34 policiers et on veut la comparer avec
Kuujjuaq où on a cinq policiers plus des gestionnaires, si
vous me dites qu’il y a des différences, ben, visiblement
il y en a. Alors, votre question n’est pas claire pour
moi, dans le fond. Le même niveau, c’est un jugement que
je peux pas porter. J’ai pas cette expertise-là.

**Me BERNARD JACOB:** Est-ce que vous faites
des évaluations du niveau des services policiers dans les
communautés autochtones au ministère de la Sécurité
publique?

M. RICHARD COLEMAN: Encore là, le niveau...

vous voulez dire les tâches policières?

Me BERNARD JACOB: Non, je veux savoir, est-ce que vous évaluez la qualité du service des policiers des communautés autochtones au ministère de la Sécurité publique? Juste pour me situer, en vertu de la Loi de police, vous êtes le ministère responsable de la qualité des services policiers?

M. RICHARD COLEMAN: Nous sommes responsables de l’encadrement de la fonction policière dans la province, effectivement.

Me BERNARD JACOB: Quelles mesures vous prenez pour évaluer l’encadrement de la... pour encadrer l’exercice de la fonction policière dans les communautés autochtones?

M. RICHARD COLEMAN: On a plusieurs mesures. Elles sont incluses dans les ententes tripartites et aussi dans la loi : premièrement, le respect des budgets, autrement, la formation policière, le niveau des effectifs, le suivi dans les requalifications de formation, les requalifications de tirs, le respect des pratiques policières. Il y a plein de facteurs d’évaluation qui sont au courant à toutes les années.

Me BERNARD JACOB: Mais est-ce que vous...
In-Ch(Jacob)

je répète ma question : est-ce que vous faites une
evaluation des services comme tels, des individus, de la
tâche effectivement effectuée?

MS. CHRISTA BIG CANOE: I just recognize
that there appears to be an objection on the floor. So I
would like to afford the Government of Quebec to make their
objection, please. And you can come to the microphone,
please.

Me MARIE-PAUL BOUCHER: I’m going to speak
in French. It’s going to be a lot easier for me.

Je voulais juste spécifier que ça fait
plusieurs fois que Me Jacob pose la même question et que le
témoin a répondu au meilleur de ses connaissances.

Donc, si ce serait possible de permettre au
témoin, premièremennt, de pouvoir répondre à la question et
de pas se faire couper.

Et deuxièmement, s’il a déjà répondu à la
question, de ne pas lui reposer trois fois la même question
si la réponse ne lui semble pas satisfaissante.

Merci beaucoup.

Me BERNARD JACOB: Alors, en réponse, c’est
pas parce que la réponse n’est pas satisfaissante. C’est
parce qu’il ne répond pas à ma question. Il contourne. Le
témoin louvoie.

MS. CHRISTA BIG CANOE: And so if I also may
add, just from Commission counsel’s perspective, that if there’s an issue in terms of, if I understood correctly based on the translation, the witness had indicated they didn’t understand the term “level”. Mr. Jacob has tried repeatedly to find other ways, and it looks like a new word might be “measure”.

I would suggest to you that it’s Commission counsel’s position that the witness is eluding or not answering the question when it’s a fairly clear question.

On that basis, I would ask the Commissioners direct that he does answer the question as asked.

CHIEF COMMISSIONER MARION BULLER: We agree with Commission counsel’s position to answer the question that has been asked, please.

MS. CHRISTA BIG CANOE: And we can start time again once the witness is prepared to start.

M. RICHARD COLEMAN: Alors, je vous permets de reformuler parce que là c’est difficile de répondre quand je me fais couper la parole à chaque fois. Je vous laisserai reformuler clairement.

Me BERNARD JACOB: Il y a des niveaux dans les services de police. On s’entend là-dessus? Vous savez c’est quoi les niveaux des services de police?

M. RICHARD COLEMAN: Il y a six niveaux de services au Québec avec... qui comprennent 162 tâches,
Sûreté du Québec étant Niveau 6, service de policiers de 100 000 habitants, Niveau 1.

Me BERNARD JACOB: Et je comprends qu’en vertu de la Loi de police, les services de policiers autochtones ne sont pas soumis au respect de ces niveaux-là?

M. RICHARD COLEMAN: Exactement.

Me BERNARD JACOB: Et que le ministère de la Sécurité publique n’a pas à vérifier le niveau des services policiers autochtones vu qu’ils sont exclus de ce système-là?

M. RICHARD COLEMAN: Nous n’avons pas fait de vérifications sur les niveaux de services dans les corps de polices autochtones.

Me BERNARD JACOB: Merci.

Je veux aller à la page suivante, Monsieur Coleman, deux modèles de prestation des services policiers dans les communautés autochtones du Canada, corps de police autogéré, CTA, modèle utilisé au Québec et contingent dédié de policiers d’un corps de police existant, modèle non utilisé au Québec.

Ça serait quoi, exemple, qu’il y ait une partie de la Sûreté du Québec qui soit affectée aux communautés autochtones, c’est bien ça?

M. RICHARD COLEMAN: Oui, c’est bien ça.
Dans le fond, on a entendu M. Bellegarde ce matin parler assez... avec beaucoup de sagesse sur la réalité ici dans l’ouest du Canada.

Nous, au Québec, on n’a pas de CTA. On n’a pas de contingent de la Sûreté du Québec comme la GRC affectée aux communautés des Premières nations. C’est un choix qu’on a voulu prendre.

Me BERNARD JACOB: Pourquoi?

M. RICHARD COLEMAN: Je sais pas. Dans le fond, c’était avant moi, mais dans le fond, ce qui est clair pour le Québec c’est que nous favorisons des services de police autogérés. Nous avons 55 communautés. Vous allez voir dans la présentation. Des 55 communautés des Premières nations, des 11 Premières nations, on a 44 communautés desservies par un service de police autonome autogéré standalone, comme on pourrait le dire en anglais et on a 22 ententes pour englober ces 44 communautés-là.

Alors, les autres communautés sont desservies soit temporairement à cause d’une fermeture de service de police autochtone par la Sûreté du Québec ou c’est des communautés qui sont enclavées de sorte dans le cercle municipalisé de la Sûreté.

Me BERNARD JACOB: Je vais aller à la Section 6, État de situation actuelle. Donc, au Québec 55 communautés autochtones, 22 corps de police. La SQ assure
la desserte de 11 communautés autochtones, dont quatre qui n’ont jamais été desservies par un corps de police autochtone.

Parlez-moi des sept qui sont actuellement desservies par la Sûreté du Québec. Pourquoi ne sont-elles plus desservies par un corps de police autochtone?

**M. RICHARD COLEMAN:** Les sept communautés qui ont été toutes fermées à peu près en même temps, entre 2007 et 2009, dans ces eaux-là. Il faudrait faire une présentation sur chacune parce qu’il y a des différences pour chacune. Il y en a que c’est des questions de gouvernance. Il y en a d’autres que c’est des questions de gestion budgétaire et d’interventions de notre partenaire financier, le fédéral.

Et globalement, on peut dire que si on parle aussi de la basse Côte-Nord, il faut dire, il y avait un regroupement de quatre communautés sous l’égide d’un genre d’administration régionale de la police Nitassinan qui essayait de gérer à partir de Sept-Îles les quatre communautés et les sept ont malheureusement perdu leur service de police.

**Me BERNARD JACOB:** Mais pouvez-vous expliquer pourquoi ils ont perdu le service de police?

**M. RICHARD COLEMAN:** À risque de me répéter, c’est un peu une question de gouvernance où on avait des
disputes politiques et l’entente est devenue échue.

Me BERNARD JACOB: O.k.

M. RICHARD COLEMAN: D’autres ont des questions financières, des questions aussi d’infrastructure, des questions que vous connaissez bien.

Me BERNARD JACOB: Combien y avait-il de policiers, exemple, dans les quatre communautés de la Côte-Nord, autochtones? Combien il y en avait à ce moment-là?

M. RICHARD COLEMAN: Pour l’administration de la police...

Me BERNARD JACOB: Oui.

M. RICHARD COLEMAN: Là on remonte une dizaine d’années. Il y avait à peu près, je dirais, entre une vingtaine... il n’y avait pas plus que 20, si ma mémoire... 20 équivalents à temps complet, il faut le dire, 20 postes à temps plein répartis dans les quatre.

Me BERNARD JACOB: Et combien maintenant de policiers de la Sûreté du Québec qui sont affectés à ces communautés?

M. RICHARD COLEMAN: Je pourrais pas vous dire, mais généralement la Sûreté, ils sont à deux. Ils vont à deux, mais ça serait peut-être une question pour mon confrère Charbonneau plus tard cette semaine.

Me BERNARD JACOB: O.k. Donc, ça peut aller jusqu’à 40, si on en a remplacé 20, c’est ce que vous me
dites?

**M. RICHARD COLEMAN:** Non, non, non, ce que je veux dire c’est que les communautés, ils y vont ensemble en duo.

**Me BERNARD JACOB:** O.k.

**M. RICHARD COLEMAN:** À ma connaissance, ils sont rarement plus que deux.

**Me BERNARD JACOB:** Ça fait que vous ne savez pas combien il y a de policiers de la Sûreté du Québec affectés? C’est une question que vous envoyez à M. Charbonneau, c’est bien ça?

**M. RICHARD COLEMAN:** Oui, il serait mieux outillé pour la répondre précisément.

**Me BERNARD JACOB:** O.k. Je vais toujours dans la situation actuelle. Je vais tourner l’autre page, « Effectifs »... l’autre après, la page...

**M. RICHARD COLEMAN:** Oui.

**Me BERNARD JACOB:** O.k. Donc, il y a 400 policiers permanents. Deux-tiers de l’effectif occupe un poste lié à la patrouille.

Vous dites à la dernière :

> « Aucune statistique disponible sur la proportion des effectifs qui est d’origine autochtone. »

**M. RICHARD COLEMAN:** M’hm.
Me BERNARD JACOB: Vous ne tenez pas de statistiques là-dessus?

M. RICHARD COLEMAN: Non, non, c’est pas une question qu’on pose à l’employeur.

Me BERNARD JACOB: O.k. Mais le ministère de la Sécurité publique a mis des programmes d’accès pour faciliter la formation de policiers d’origine autochtone?

M. RICHARD COLEMAN: Pas nous autres, le ministère de l’Éducation.

Me BERNARD JACOB: O.k. Ministère de Sécurité publique, vous n’avez pas mis les programmes particuliers…

M. RICHARD COLEMAN: On n’a pas de contributions financières, à ma connaissance, directes, non.

Me BERNARD JACOB: O.k. Qui reconnaît le programme d’Alma à six mois?

M. RICHARD COLEMAN: C’est le ministère de l’Éducation.

Me BERNARD JACOB: O.k. C’est parfait.

Donc, vous ne tenez pas de statistiques là-dessus et puis il n’y a pas de mesures qui sont prises par le ministère de la Sécurité publique pour encourager l’embauche de policiers d’origine autochtone?

M. RICHARD COLEMAN: Pas directement par
notre ministère. C’est pas dans notre mandat légal.

**Me BERNARD JACOB:** O.k. Mais vous, vous êtes conseiller au Bureau des affaires autochtones. C’est quoi votre rôle exactement? Puis là je vais aller à l’onglet B, qui se trouve à être la Pièce E-35.

**M. RICHARD COLEMAN:** Oui.

**Me BERNARD JACOB:** On voit ici :

« Le Bureau des relations autochtones joue un rôle de conseil. Il contribue au développement des orientations stratégiques du ministère à l’égard des autochtones en proposant des mesures, des pistes d’action et des modèles d’intervention. »

Alors, pouvez-vous donner des exemples des mesures que vous avez sur lesquelles vous avez travaillé, le Bureau des affaires autochtones?

**M. RICHARD COLEMAN:** Vous voulez des exemples? Dans le fond, à priori, notre travail depuis un an c’est de s’assurer que les directions générales, incluant la Sûreté du Québec, au ministère de Sécurité publique, quand elles proposent des choses qui ont des incidences sur les Premières nations, qu’on soit capable de les accompagner, de les conseiller, dans le fond, d’être une ressource spécialisée à l’interne du ministère, dans le
fond, pour que le ministère réalise mieux son mandat, un peu comme un des enjeux dans le plan stratégique, qui a aussi été déposé ou que vous allez déposer, j’imagine.

**Me BERNARD JACOB:** Oui.

**M. RICHARD COLEMAN:** C’est un enjeu important pour nous autres que les choses s’améliorent. On l’a dit à la Commission Viens en juin dernier. Le ministère veut se rapprocher des communautés. Alors moi, mon travail avec les deux personnes qui travaillent avec moi c’est de travailler dans ce sens-là.

**Me BERNARD JACOB:** Et ça, vous dites que c’est depuis un an.

Vous avez entendu Madame la commissaire de la GRC témoigner ce matin. On voit qu’il y a des moyens mis en place, entre autres, des comités consultatifs avec les personnes autochtones.

Est-ce qu’il y a ça au ministère de la Sécurité publique?

**M. RICHARD COLEMAN:** Oui, oui, on a plusieurs, plusieurs initiatives, que ce soit en cannabis, que ce soit en immatriculation des armes à feu, que ce soit en formation policière, on a un comité qui débute ses travaux incessamment. Il y a plusieurs engagements dans le plan d’action gouvernemental à l’égard des autochtones du Gouvernement du Québec. On est impliqué dans plein, plein,
plein de choses, en fait, de sécurité civile avec les
Inuits. On pourrait en nommer plusieurs.

Me BERNARD JACOB: Je comprends que ça c’est
pour le futur, mais pour le passé, est-ce que vous avez des
actions concrètes, des moyens, des pistes d’actions, des
modèles d’intervention que vous avez mis en place?

M. RICHARD COLEMAN: Le Bureau ou
généralement au ministère?

Me BERNARD JACOB: Le Bureau.

M. RICHARD COLEMAN: Le Bureau? Dans la
dernière année, nous avons travaillé explicitement sur le
cannabis. On a travaillé explicitement sur la conduite
avec les facultés affaiblies par le cannabis aussi. On
travaille aussi sur la formation policière. On travaille
aussi sur, dans le fond, la refonte des méthodes d’enquête,
où on commence déjà à regarder ça, la question d’enquêtes
en matière d’agressions sexuelles.

Me BERNARD JACOB: Vous commencez à regarder
la question d’agression sexuelle?

M. RICHARD COLEMAN: Oui.

Me BERNARD JACOB: Depuis quand?

M. RICHARD COLEMAN: C’est dans le plan
d’action gouvernemental, donc ça fait à peu près depuis les
annonces en juin dernier.

Me BERNARD JACOB: Juin 2018?


M. RICHARD COLEMAN: Oui.

Me BERNARD JACOB: Est-ce qu’il y a eu... avant ça, est-ce qu’il y avait des choses qui se faisaient?

M. RICHARD COLEMAN: Oui, mais là il faudrait... la question serait mieux posée à la Sûreté du Québec parce que c’est eux qui coordonnent les travaux, mais il y a un comité qui existe depuis plusieurs années pour aller chercher les meilleures pratiques pour les enquêtes d’agression sexuelle et c’est la Sûreté, avec d’autres corps de police qui coordonnent ces travaux-là. Nous autres, on les suit un peu à la distance, mais là c’est vraiment de la poutine de police, enquêtes très spécialisées.

Me BERNARD JACOB: Puis vous n’êtes pas un ancien policier?

M. RICHARD COLEMAN: Non, non, non. Je suis un ancien du correctionnel, moi.

Me BERNARD JACOB: Mais vous, vous avez été correctionnel au niveau... en Abitibi, c’est bien ça?

M. RICHARD COLEMAN: Moi, j’ai commencé ma carrière à Kuujjuaq au Nunavik.
Me BERNARD JACOB: O.k.

M. RICHARD COLEMAN: J’ai fait sept ans à Kuujjuaq.

Me BERNARD JACOB: Et en ’96, vous avez été directeur de l’Évaluation des services ouverts et puis les services correctionnels.


Me BERNARD JACOB: Est-ce que, à ce moment-là, vous étiez en contact avec des femmes autochtones, victimes de violence ou…

M. RICHARD COLEMAN: Oui. Dans ma jeune carrière… pourtant, je suis pas si vieux que ça, mais dans ma jeune carrière j’ai travaillé beaucoup comme agent de probation. Par définition, on travaillait beaucoup avec des victimes de violence, des femmes inuit du Nunavik.

Me BERNARD JACOB: O.k. Mais je vous ramène à Val d’Or. Est-ce que vous avez été informé des problématiques que pouvaient vivre ces femmes-là?

M. RICHARD COLEMAN: Non, parce que je m’occupais… le bureau pour le nord, pour Eeyou Istchee et Nunavik et Chibougamau était basé à Val d’Or, mais j’étais pas responsable des affaires correctionnelles dans la région d’Abitibi. On était juste basé là. En fait, on
était toujours parti sur le territoire que je vous ai décrit.

Me BERNARD JACOB: Parfait.

Donc, on retourne à votre PowerPoint, Exhibit E-36. Je veux aller à la question « Conclusion 8 », l’avant-dernière page.

M. RICHARD COLEMAN: L’avant-dernière, oui.

Me BERNARD JACOB: Conclusion.

M. RICHARD COLEMAN: C’est beau.

Me BERNARD JACOB: « Projet pilote d’inspection à l’automne 2018 », c’est quoi ce projet pilote d’inspection, Monsieur Coleman?

M. RICHARD COLEMAN: Dans la Loi sur la police, le ministère a une direction qui s’appelle la direction d’inspection et les corps de police sont soumis à des inspections régulièrement sur des thématiques. Alors, on a réalisé, comme on a mentionné dans notre témoignage à la Commission Viens l’année dernière qu’on avait travaillé autrement avec des corps de police autochtones et on était prêt, avec eux, à réfléchir sur une démarche sur la question d’inspections policières.

Et actuellement, mon confrère au ministère travaille sur une approche adaptée et développée de partenariat avec des corps de police autochtones et on espère faire un projet pilote cet automne avec un corps de
Me BERNARD JACOB: Quand vous parlez d’inspection, parce que je vous ai posé la question et il y avait une objection tantôt, je veux juste comprendre, vous visez quoi la notion d’inspection des services de police. Vous visez quoi, Monsieur Coleman?

M. RICHARD COLEMAN: Inspection, c’est un mot un peu particulier. En fait, je pense que c’est un anglicisme qui s’est glissé un peu dans notre loi. On inspecte, on regarde comme ça. Dans le fond, l’inspection au ministère, l’inspection policière est plutôt une démarche pour venir voir sur une thématique, comment ça va et faire des... et travailler de concert pour améliorer les choses, si amélioration est nécessaire. C’est vraiment un partenariat. C’est pas venir pointer et critiquer, faire des choses un peu de connotations négatives.

Alors, c’est pour ça que le mot inspection n’est peut-être pas le meilleur mot, là, mais dans le fond, c’est une démarche d’accompagnement pour continuer à professionnaliser les corps de police.

Me BERNARD JACOB: Et c’est la première fois que ça va se faire?

M. RICHARD COLEMAN: Non, il y a déjà eu des inspections dans les corps de police autochtones, mais nettement insuffisantes.
Me BERNARD JACOB: Combien il y en a eu?

M. RICHARD COLEMAN: Il y en a eu une à Wendake en 2013 ou ’14 et il y en a eu au début du tournant des années 2000 à Kitigan Zibi et, si je me trompe pas, de mémoire, à Uashat Mak Mani-Utenam. Il y en a peut-être une autre aussi, mais je m’en rappelle plus.

Me BERNARD JACOB: Donc, c’est à peu près trois en 20 ans?

M. RICHARD COLEMAN: À peu près trois en 15 ou 20 ans. On avait décidé de… il y a peut-être une explication pour ça, pour le bénéfice des commissaires. Dans le fond, on était au début de la police autochtone autogérée au Québec au tournant des années 2000 et c’est là qu’on voulait développer, accompagner et mettre sur place des corps de police autogérés et on a décidé de travailler autrement avec eux que de faire débarquer l’inspection quand on était encore dans une situation embryonnaire un peu. On avait d’autres dossiers à régler pour que ça marche, dans le fond, la police autogérée.

Me BERNARD JACOB: O.k. Je vais… Tab D, I will put in proof on E-37.

CHIEF COMMISSIONER MARION BULLER: Tab D is Exhibit 37.

--- EXHIBIT 37:

Ministère de la Sécurité publique
Me BERNARD JACOB: Tab E, like Edward, is the Organigram of the Ministry of sécurité publique on Exhibit 38.

CHIEF COMMISSIONER MARION BULLER: Okay.

--- EXHIBIT 38:

Ministère de la sécurité publique (Quebec) org chart, dated March 31 2018 (one page)

Witness: Richard Coleman, Director of Public Safety, Relations with Aboriginal Peoples Office

Submitted by Bernard Jacob, Commission Counsel

Me BERNARD JACOB: Tab F is the -- c’est les statistiques.

Vous reconnaissiez ce document-là?

M. RICHARD COLEMAN: Oui.

Me BERNARD JACOB: Ça va être sous E-39.
--- EXHIBIT 39(a) and (b) :

(a) « Infractions selon la catégorie d'infractions au Code criminel, aux autres lois fédérales et aux lois provinciales, Québec, 2012 à 2016 » - Ensemble des corps de police autochtones au Programme DUC 1 » (three pages)

(b): « Nombre de policiers réels dans le Corps de police autochtones autogérés » (one page)

Witness: Richard Coleman, Director of Public Safety, Relations with Aboriginal Peoples Office
Submitted by Bernard Jacob, Commission Counsel

Me BERNARD JACOB: Qu’est-ce que c’est au juste?

M. RICHARD COLEMAN: C’est la ventilation, dans le fond, des nombres de policiers dans chaque... c’est chaque entente, en, c’est ça?

Me BERNARD JACOB: Oui.

M. RICHARD COLEMAN: C’est pas par communauté. C’est par chaque entente de police, ainsi que population desservie, le ratio par habitant.
Me BERNARD JACOB: Est-ce que vous avez la statistique pour le comparer par rapport aux policiers non autochtones, le nombre de policiers par habitants, exemple, dans une ville comme Québec, Longueuil, Montréal?

M. RICHARD COLEMAN: Oui, on parlait du chiffre tout à l’heure. J’ai vu passer 5.6 par 1 000.

Me BERNARD JACOB: O.k.

M. RICHARD COLEMAN: Ça se peux-tu?

Me BERNARD JACOB: O.k., 5.6 par 1 000.

M. RICHARD COLEMAN: Ça c’est 5.6 policiers dans les communautés autochtones. C’était dans ma présentation PowerPoint, il me semble.

Me BERNARD JACOB: O.k. Puis par rapport au...

M. RICHARD COLEMAN: Puis dans les communautés allochtones, c’est moins que la moitié. C’est autour de 2.

Me BERNARD JACOB: De 2?

M. RICHARD COLEMAN: Par 1 000.

Me BERNARD JACOB: O.k. On comprend que la prévention de la violence fait partie du mandat du ministère de Sécurité publique?

M. RICHARD COLEMAN: Tout à fait.

Me BERNARD JACOB: On voit ici... ben, on
voit ici les catégories d’infractions, nombre et là on
parle « ensemble des corps autochtones au programme DUC-
1 ».

M. RICHARD COLEMAN: DUC-1, c’est ça.

Me BERNARD JACOB: Par rapport aux
communautés allochtones, est-ce que la criminalité est plus
élevée?

M. RICHARD COLEMAN: Globalement, oui.

Me BERNARD JACOB: O.k. Quels moyens... je
comprends que la prévention... vous venez de me dire que la
prévention relève du ministère de Sécurité publique. Quels
moyens a mis en place le ministère de Sécurité publique et,
avant la dernière année, pour prévenir les agressions
sexuelles contre les femmes ou les membres de la communauté
LGBTQ?

M. RICHARD COLEMAN: La prévention est au
cœur de la fonction, au cœur de notre loi. Dans le fond,
au Québec, on a une approche un peu différente peut-être du
reste du Canada. C’est que même au niveau correctionnel,
la prévention demeure au cœur de notre préoccupation. On
favorise la réinsertion sociale des contrevenants. C’est
pourquoi on a un des taux d’incarcération les plus bas au
Canada.

En matière policière, on a toujours favorisé
une approche de police communautaire. La notion de police communautaire, ça fait plus de 20 ans que ça existe à notre ministère.

Et en termes spécifiquement de groupes ciblés ou de groupes à risque, nous avons un fonds que vous pouvez découvrir sur le site internet du ministère où on accepte et on accueille des projets de prévention dans les communautés, dans les municipalités.

Pour les premières nations, nous avons actuellement cinq mesures ou cinq ententes en prévention, soit en prévention jeunesse ou en protection des jeunes filles pour l’exploitation sexuelle. Une des ententes est avec le Centre d’amitié autochtone de La Tuque. Nous avons d’autres ententes avec Mashteuatsh, avec Lac Simon, avec les Hurons-Wendat et une dernière dont j’ai un blanc de mémoire, mais on en a cinq actuellement. L’enveloppe est aux alentours de 4 millions de dollars total. Tous les critères et tous les explications sont toutes publiques, sont toutes transparentes, sont toutes disponibles sur le site internet du ministère.

Et en plus, le ministère, l’équipe qui travaille fort, Madame la présidente, sur des ententes de prévention accompagne les premières nations dans leurs démarches si elles ont besoin, parce que c’est souvent peut-être un jargon de fonctionnaire, alors ils ont besoin
d’un peu d’accompagnement pour mieux expliquer, mieux présenter leurs projets.

Me BERNARD JACOB: Je comprends que c’est cinq projets qui visent 44 communautés, c’est bien ça?
M. RICHARD COLEMAN: Oui, ça c’est cinq projets qui...

Me BERNARD JACOB: Non, sur 44 communautés?
M. RICHARD COLEMAN: Bien, 55.

Me BERNARD JACOB: Cinquante-cinq (55).

Merci.

M. RICHARD COLEMAN: Ça va.

Me BERNARD JACOB: Donc, je comprends qu’il n’y a pas de programme pour l’ensemble... élaboré par le ministère de la Sécurité publique qui s’adresse à l’ensemble des communautés quant à la prévention pour les agressions sexuelles, les violences sexuelles ou prévenir la violence en général dans les communautés.

M. RICHARD COLEMAN: Oui. Oui, ben, en fait, pour les conventionnés, ceux qui ont traité comme les Inuits et les Cris, et les Naskapis, y’ont déjà des fonds inclus dans leurs ententes de traités pour la prévention.

Me BERNARD JACOB: Je parle pas de fonds, Monsieur, je parle de programmes.

M. RICHARD COLEMAN: Non mais, le programme en général là.
Me BERNARD JACOB: Des Cris.

M. RICHARD COLEMAN: Oui, absolument. Je vais donner un exemple. Juste pour les Inuits, on a le programme Ungaluk qui a donné naissance à plein de petits projets et de gros projets comme Saqijuq là, « Le changement de la direction du vent », pour aider les Inuits qui, évidemment, comme la présentation de mon confrère Larose, c’est une communauté qui nous préoccupe beaucoup. Alors, oui, dans le fond, on a des sommes disponibles et aussi les communautés on des sommes de disponibles.

Est-ce que...

Me BERNARD JACOB: OK.

M. RICHARD COLEMAN: Est-ce que ça aide...

Me BERNARD JACOB: Je comprends au niveau des sommes, mais je pense que ma question est pas claire. Je vais la reprendre autrement.

Est-ce que y’a de la documentation qui est produite par le ministère pour aider des prog... quand je parle de programmes, c’est des programmes de prévention élaborés par le ministère. Est-ce que y’a des études qui sont faites ou des statistiques sur les causes de la violence chez les... dans les communautés autochtones? Est-ce que y’a des études qui sont faites par le ministère de la Sécurité publique?

M. RICHARD COLEMAN: À part les résumés de
nos programmes, moi, je connais pas de... on n’a pas de recherches en cours là chez nous, à ma connaissance là.

Me BERNARD JACOB: OK. Donc, vous pouvez pas expliquer. Le ministère a pas d'études sur les causes de cette problématique. Au niveau statistiques, il semble y avoir une problématique ou vous êtes pas capable d’informer la Commission sur quelles sont les causes au niveau du Québec?

M. RICHARD COLEMAN: Ben, ce que je veux dire, c’est que le ministère... les causes de la violence, c’est pas vraiment dans notre mandat, c’est plus un mandat du ministère de la Santé et Services sociaux que eux font des recherches là-dessus. Ce que je vous dis tout simplement, c’est que y’a personne chez nous qui est attitré à faire des recherches de type universitaire là sur ce que vous décrivez. Mais, par contre, nous avons suffisamment d’expérience et on est en contact avec les Premières Nations puis on a une très bonne idée sur votre question-là, à savoir : quelle est la cause ou quel... t’sais, qu’est-ce qu’on devrait faire là, ça, on le sait là.

Me BERNARD JACOB: Alors, qu’est-ce que... c'est le temps d’informer la Commission, qu’est-ce qu’on devrait faire pour diminuer cette problématique?

M. RICHARD COLEMAN: En matières policières?
J’ai 14 minutes.

Me BERNARD JACOB: En matière de prévention policière, oui, y’a 14 minutes.

M. RICHARD COLEMAN: Ben…

Me BERNARD JACOB: C’est important. On a une problématique qui est importante, y’a des gens qui souffrent…

M. RICHARD COLEMAN: Totalement.

Me BERNARD JACOB: ...et la question qu’il faut se poser, c’est : qu’est-ce qu’on va faire pour que ce problème se retrouve au même niveau que dans la population non autochtone?

M. RICHARD COLEMAN: Totalement d’accord avec vous. Dans le fond, le meilleur guide pour vous expliquer les démarches que nous avons proposées et déjà entreprises depuis un an, c’est dans le plan d’action gouvernemental.

On doit attaquer l’exploitation sexuelle, on doit s’attaquer auprès de la formation policière, c'est-à-dire de s’assurer que nos policiers continuent à être professionnalisés puis qu’ils travaillent à un haut niveau, on doit examiner les meilleures pratiques en enquêtes en agressions sexuelles, c’est une priorité. La Sûreté du Québec pilote des travaux, les corps de police des Premières Nations vont être inclus et consultés dans cette démarche-là, mais surtout inclues, c'est ça qui
m’intéresse. Je veux dire, le plan d’action, on a contribué à ça, c’est des mesures qui sont réalisables, c’est pas des mesures qui sont non atteignables dans 20 ans, c’est vraiment des choses concrètes sur laquelle on veut travailler.

Me BERNARD JACOB: OK. Et là, on parle de récemment.

Tab « I » – H, I, J -, « I », on est rendus à la cote E-38... thirty... thirty-nine or thirty-eight?

CHIEF COMMISSIONER MARION BULLER: Forty-one?

UNINDIFIED SPEAKER: Forty.


--- EXHIBIT 40:


Witness: Richard Coleman, Director of Public Safety, Relations with Aboriginal Peoples Office

Submitted by Bernard Jacob, Commission Counsel

Me BERNARD JACOB: Vous reconnaissiez ce
document-là, « Faire plus, Faire mieux »?

M. RICHARD COLEMAN: Oui, c’est... ça guide chacune de mes journées.

Me BERNARD JACOB: C’est le plan d’action gouvernemental.

M. RICHARD COLEMAN: Oui.

Me BERNARD JACOB: On voit ici... l’avez-vous devant vous?

M. RICHARD COLEMAN: Oui.

Me BERNARD JACOB: Page... Section 2.7, page 18. On va à gauche :

« La médiatisation des différents types de violence vécus par les femmes et les filles autochtones a largement contribué à une prise de conscience récente, au Québec, sur les malaises sociaux qui minent les sociétés autochtones.

M. RICHARD COLEMAN: Mm-mm.

Me BERNARD JACOB: Donc, on comprend que si on réfère probablement au reportage de Radio-Canada sur la question de Val-d’Or, avant... est-ce que je me trompe, Monsieur?

M. RICHARD COLEMAN: Ben, en tout cas, c’est plus que ça, mais allez-y, allez-y.
Me BERNARD JACOB: Non mais, quand vous dites « La médiatisation des différents types de violence vécus », on parle de médiatisation qui a eu lieu quand?

M. RICHARD COLEMAN: Non, non, mais je veux dire, c'est que y'a plusieurs différents types là, on parle d'exploitation sexuelle, on parle de le principe de Jordan, t'sais, y'a plusieurs choses là, mais vous pouvez inclure évidemment votre question là sur... dans le sens large de « médiatisation », je comprends.

Me BERNARD JACOB: OK. Ce document-là date de...


Me BERNARD JACOB: Donc, il est fort récent.

M. RICHARD COLEMAN: Oui.

Me BERNARD JACOB: Avant cette date, les statistiques sur la question des violences faites aux communau... euh, aux minorités, que ce soit LGBT2 ou encore les femmes, existaient.

M. RICHARD COLEMAN: Oui, y'a une section du ministère qui collige les statistiques des corps de police.

Me BERNARD JACOB: OK. Alors, vous dites que ç’a amené une prise de conscience. Est-ce que le ministère de la Sécurité publique était au... avait pris conscience de cette problématique et de ces enjeux-là avant la médiatisation?
M. RICHARD COLEMAN: Ben, moi, je pense que le titre est assez évocateur dans le fond, « Une considération essentielle ». Nous, ce qu’on dit, c’est que on a des choses à faire mieux et à faire rapidement.

Me BERNARD JACOB: Ça, c’est votre programme 2017-deux mille…

M. RICHARD COLEMAN: 2022.

Me BERNARD JACOB: …2022.

M. RICHARD COLEMAN: Effectivement. Y’a des mesures très intéressantes, puis, je me rappelle, pour les commissaires, dans le fond, on voulait des mesures qui sont réalisables, mais pas des mesures non atteignables ou que dans cinq ans on va dire qu’on aurait dû. C’est des choses qu’on a dit qu’on allait faire et qu’on est en train de faire.

Me BERNARD JACOB: OK. Et ça, je comprends que ça, c’est pour le futur. Pour le passé, vous êtes pas capable de documenter ce qui a été fait auparavant.

M. RICHARD COLEMAN: Moi, je… on pourrait peut-être prendre en note la question là. J’ai pas les documents sur moi ou des informations, mais c’est sûr qu’on les a, les statistiques. Ça, c’est clair.

Me BERNARD JACOB: Les statistiques, je le sais, mais…

M. RICHARD COLEMAN: Non, non, mais je veux
Me BERNARD JACOB: ...c’est quoi, les actions prises?

M. RICHARD COLEMAN: Les actions prises, on pourrait les...

Me BERNARD JACOB: OK.

M. RICHARD COLEMAN: Si on se réfère aux autres plans stratégiques du ministère, vous allez en voir mention là.

Me BERNARD JACOB: Je vais toujours à la page 18, le dernier paragraphe à gauche, Monsieur Coleman :

« Cette vision repose sur un double objectif : lutter contre les différents facteurs de vulnérabilité touchant les femmes et les filles, d’une part... »

Quels sont les différents facteurs de vulnérabilité, Monsieur Coleman?

M. RICHARD COLEMAN: Ben, la vulnérabilité, je pense que vous les connaissez autant que moi dans le fond. Nous autres, on croit que les femmes en difficulté dans les zones urbaines du Québec, faut s’y occuper. On a des propositions que je crois que la Sûreté du Québec va présenter plus tard cette semaine, sont incluses dans le plan d’action. Aussi, dans les communautés, on a des choses importantes à faire, dont en enquêtes en violence envers
les femmes et filles. On doit travailler mieux, on doit travailler autrement, on doit s’attarder sur la question de formation. On va s’y attarder cet été dans les prochains mois, c’est les deux priorités, dans les communautés et aussi dans les zones urbaines. On le sait qu’on a des choses à faire, on l’a dit à la Commission Viens, et on va les faire.

Me BERNARD JACOB: OK. Quand vous dites « travailler mieux, travailler autrement », ça veut dire quoi? Qu’est-ce que y’a de particulier qu’on doit faire pour les... dans les communautés?

M. RICHARD COLEMAN: Ben, je pense qu’une des choses... je pense c’est mon... c’est M. Bellegarde dans sa présentation ce matin, je fais le lien avec lui, c’est que dans le fond on veut s’assurer que tous les policiers et les policières au Québec, autant membres de la Sûreté du Québec ou dans les corps de police municipale comme à Montréal, ou qui vont travailler, exemple, au Nunavik, on veut que ces gens-là soient formés aux réalités culturelles, aux réalités des communautés propres. Je fais le lien avec ce que M. Larose décrivait tout à l’heure, je salue son initiative, on doit s’assurer que ces policiers-là là savent c’est quoi la réalité avant d’y arriver et quand qu’ils travaillent avec un citoyen ou une citoyenne des Premières Nations.
Me BERNARD JACOB: Donc, je comprends que vous parlez de formation.

M. RICHARD COLEMAN: La formation est au cœur, au cœur de beaucoup de nos mesures, autant pour les policiers/policières à l’emploi que des membres des Premières Nations qui veulent devenir policiers/policières. La formation, c’est un enjeu important.

Me BERNARD JACOB: Ça, c’est pour le « travailler autrement » ou le « travailler mieux »?

M. RICHARD COLEMAN: C’est de travailler autrement et de travailler mieux, c’est les deux en même temps.

Me BERNARD JACOB: Est-ce que y’a des façons particulières de travailler avec les communautés autochtones, à votre connaissance là? Vous êtes quand même quelqu’un qui est impliqué depuis plusieurs... plusieurs dizaines d’ann... plusieurs années dans ces communautés-là. Est-ce qu’il faut travailler autrement? Quand vous dites... est-ce que y’a une approche différente par rapport à la communauté allochtone?

M. RICHARD COLEMAN: Oui, je suis d’accord avec vous, j’ai vécu sept ans dans le Grand-Nord à Kuujjuaq, sept ans... pour faire sept ans là-bas, faut aimer ça, alors j’ai beaucoup aimé ça, j’ai beaucoup appris. Je pense que, dans le fond... dans le fond, il faut... il faut
cheminer avec ces gens-là, il faut être ouvert à eux, il faut... j’aimais l’exemple de M. Larose aussi, il faut... c’est pas juste le travail.

Moi... moi, je côtoie des personnes des Premières Nations dans ma vie privée, dans ma vie personnelle, soit en activités sportives, soit en plein air, soit à la chasse, pêche, depuis des années et des années. C’est des Inuits qui sont venus me chercher quand j’étais perdu dans une tempête en 1992 entre Tasiujaq et Kuujjuaq. Je pourrais vous conter des anecdotes toute la journée. Alors, dans un premier temps, je pense qu’il faut apprendre à se connaitre et à vivre ensemble et à marche ensemble, et ça, c’est pas juste occuper un poste, alors... Alors, oui, j’ai une grande expérience, mais l’expérience que j’ai, dans le fond, c’est les Premières nations qui me l’ont donnée.

Me BERNARD JACOB: Qu’est-ce que vous retenez de votre expérience avec les Premières nations, Monsieur Coleman, dans la façon d’interagir avec eux?

M. RICHARD COLEMAN: Moi, la chose que je retiens le plus, puis je peux juste parler pour mes expériences avec les Inuits et les Cris particulièrement, parce que c’est les gens que je connais le mieux. C’est des peuples résilients. C’est des peuples incroyables. Moi, j’ai vécu parmi eux une grande partie de ma carrière.
J’ai pas juste travaillé à Québec dans la tour d’ivoire, là. Alors, ce que je retiens c’est surtout ça, des peuples incroyables, des millénaires d’histoire et on a tout à gagner et tout à apprendre d’eux, dans le fond.

Je suis ici largement à cause d’eux, pas vraiment à cause de moi, dans le fond.

Me BERNARD JACOB: Mais vous ne m’éclairez pas. Demain matin, je veux devenir policier en milieu autochtone. Vous allez me conseiller quoi comme façon d’interagir avec eux?

M. RICHARD COLEMAN: Je vais dire de prendre le temps d’arriver et de prendre le temps de s’interroger sur qu’est-ce qu’on fait là et comprendre qu’on est avec des gens qui sont là depuis des milliers d’années avant nous, dans le fond.

Comme M. Bellegarde a dit ce matin... j’ai trouvé ça une présentation incroyable... des sociétés qui avaient leur système de sécurité publique, dans le fond, bien avant avant que nous, les Européens, on arrive, dans le fond.

Alors, quand on part juste avec cette mentalité-là, c’est un début. C’est un bon début, je pense.

Me BERNARD JACOB: Donc, je continue. La seconde... à la page 2, page 19...
M. RICHARD COLEMAN: Oui, allez-y.

Me BERNARD JACOB: Juste dans la formation, est-ce qu’il y a des mandats qui ont été donnés actuellement par le ministère de la Sécurité publique pour développer des formations qui seraient données à des... aux policiers qui oeuvrent auprès de la clientèle autochtone? Est-ce qu’il y a des...

M. RICHARD COLEMAN: Oui.

Me BERNARD JACOB: ...mandats de formation qui ont été donnés?

M. RICHARD COLEMAN: Oui, oui, oui. C’est une mouvance que vous connaissez, de toute façon. Ç’a été... on a eu plusieurs reportages. Il y a une mouvance là-dessus, mais moi, personnellement, personnellement, celle qui m’intéresse le plus à laquelle je tiens, parce que c’est moi qui fait la reddition de comptes pour le ministère du plan d’action, c’est celle du comité de formation qui va étudier pour la première fois peut-être depuis 10 ans... on va s’asseoir avec des partenaires des Premières nations et on va regarder c’est quoi la formation policière, c’est quoi les enjeux. On demande d’avoir des gens avec des diplômes CÉGEP, post-secondaires, DEC, trois ans d’études post-secondaires au Québec ou une attestation d’études collégiales, un an, plus une quinzaine de semaines à l’École nationale de police du Québec. C’est un enjeu...
majeur. C’est un défi et on va essayer de voir comment on peut organiser ça pour que ça marche mieux, dans le fond.

C’est mon bébé celle-là.

Me BERNARD JACOB: Je répète ma question.

Je pense que je n’ai pas été clair. Est-ce qu’il y a des mandats? Est-ce qu’il y a quelqu’un qui a été mandaté pour rédiger et donner une formation aux policiers actuellement en poste, en place, en fonction?

M. RICHARD COLEMAN: Oui. Il y en a deux. Le premier, je vais laisser M. Charbonneau en parler, mais il y a la formation donnée par Pierre Picard et ses collègues auprès de la Sûreté, qui se donne sur deux jours, mais il y a aussi un projet de formation que la Sûreté va parrainer avec les corps de police, un peu ce que je décrivais tantôt, c’est-à-dire quand que les allochtones arrivent à Kativik ou arrivent à Optciwan, on est sûr qu’on fait pas des opérations radar à Optciwan, on se comprend. Alors, on arrive dans un contexte particulier avec un peuple millénaire et comment ça fonctionne un peu.

Alors ça, cette formation-là, c’est un autre de mes petits bébés qui est dans le plan d’action. On va travailler... il faut absolument pas juste travailler mais livrer ça.

Et j’ai tu oublié un bout, parce que là vous êtes persistent dans vos questions. Ça me fait plaisir,
mais je vais essayer d’y répondre. J’ai tu oublié un bout?

Me BERNARD JACOB: Non, c’est correct.

Est-ce que vous savez combien ça coûterait dans l’éventualité où les policiers autochtones... les communautés décidaient de ne pas renouveler leurs ententes tripartites? Combien ça couterait si la Sûreté du Québec devait remplacer les corps de policiers autochtones?

M. RICHARD COLEMAN: Je n’ai aucune idée.

C’est une question pour M. Charbonneau, mais une chose est sure; c’est pas une question de coût. Le coût financier n’est pas vraiment la vraie question. C’est qu’est-ce que ça ferait entre nos liens avec vous si on n’avait plus la police autogérée.

Les ententes, j’en suis convaincu... c’est pas mon département actuellement là, mais je regarde ça de très, très loin... elles vont être renouvelées. On va trouver une manière de s’entendre. Le Québec, la province, croit que la police autogérée c’est le maintenant, c’est le futur et c’est par là qu’on s’en va. Je ne sens aucunement de changement. Alors quand on dit si la Sûreté remplacerait, je pense pas que ça va arriver, mais les coûts seraient x, j’imagine.

Me BERNARD JACOB: Ma collègue, Mrs. Big Canoe, wants to ask a question, by respect for her knowledge.
MS. CHRISTA BIG CANOE: I just have a follow-up in relation to Maitre Jacob’s last question. I know that you were talking about the fact that it’s not just financial, that it’s actually, you know, the self-assigned or the Tripartite’s important for the reasons we’ve heard other witnesses talk about today. But, that’s a realistic question, what would the cost be to the province?

And, from a public safety perspective, a responsibility for delivering those services to First Nation or Inuit communities, what would the cost look like? And, I’m not asking for a dollar amount. How would the gap be filled if, for instance, when we heard earlier the witnesses talk about the under-resourcing or inability and overstaffing? What would it cost the province to deliver those services, because is that one of the alternatives if it can’t be appropriately funded?

M. RICHARD COLEMAN: No, I -- je peux répondre en anglais, si vous voulez, ou je vais y aller en français.

Dans le fond, il y a un coût, vous le savez. Si vous regardez sur le site du Secrétariat des affaires autochtones ou si mon confrère dépose les chiffres, il y a un coût. Il y a un coût en argent et il y a un coût opérationnel. Si les ententes ne sont pas renouvelées, de
toute façon, la question est un peu caduque parce que la Sûreté du Québec n’a pas les effectifs pour remplacer 400 policiers demain matin. Alors ça, tout de suite, on ne sera pas capable de livrer. Les coûts seront selon la Convention collective de la Sûreté du Québec. C’est même plus le suppletif. On parle d’OPS, d’opérations policières spéciales. Donc, on parle de ce que ça coûte, comme vous pouvez voir, comme mettons, pour le G7 ou des opérations de type spécial comme ça. Alors, les coûts seraient astronomiques, J’imagine.

Et en même temps, quand on parle de ça, parce que c’est pas la première fois que j’en entends parler, il y a toujours quelque chose qui me fait sourire, c’est que dans le fond, le fédéral ferait une économie. Nous, on serait pris avec le défi de faire la police et les ententes sont échues, alors le programme de Police de Premières nations aurait une économie de plusieurs... quoi, 28 ou 29 millions de dollars, dans le fond.

MR. BERNARD JACOB: Can I ask one more question?

Vous avez entendu tout à l’heure M. Larose parler du coût de la formation à Nicolet pour les policiers oeuvrant en milieu autochtone.

Quelles sont les solutions que le ministère de la Sécurité publique envisage pour corriger cette
situation?

**M. RICHARD COLEMAN:** La solution c’est le comité qui travaille sur la formation, les enjeux. Les enjeux c’est la contribution fédérale pour l’étude post-secondaire dans les conseils. Le 1 pourcent c’est pas vraiment une solution, parce que de toute façon, on parlerait peut-être de 500 000 $ ou quelque chose comme ça, la dernière fois que j’ai regardé. Ça fait qu’on n’ira pas loin avec 500 000.

Est-ce que l’École nationale peut faire mieux, peut regarder ces choses? Je pense que la démarche est déjà en cours. Alors, il y a plusieurs enjeux et ces enjeux-là vont être traités dans le comité de formation qui inclut des représentants des Premières nations, qui va être présidé par les gens de la direction générale des Affaires policières.

**Me BERNARD JACOB:** Est-ce que ce comité-là est déjà formé?

**M. RICHARD COLEMAN:** Le comité est déjà formé. Les invitations sont envoyées et je crois que la première rencontre est en juillet.

**Me BERNARD JACOB:** Et qui représente les Premières nations, le savez-vous?

**M. RICHARD COLEMAN:** Je pourrais pas vous dire, mais je peux obtenir l’information, si vous voulez.
Me BERNARD JACOB: J’apprécierais.

J’avais terminé. Merci, Monsieur Coleman.

MS. CHRISTA BIG CANOE: Sorry, just to follow-up on that last point, you’ll look into it and follow-up? So, can I, just for the purposes of the record, verify whether that would be an undertaking that you will look into it and provide an answer back to the National Inquiry?

MR. RICHARD COLEMAN: Yes, absolutely. We’ll have the answer today or tomorrow, before I’m finished.

--- UNDERTAKING/ENGAGEMENT

MS. CHRISTA BIG CANOE: Perfect. Thank you. That concludes. So, thank you, Mr. Coleman and Mr. Jacob.

At this point, I would kindly request that we take a 20-minute break. The need for a 20-minute break is so that parties with standing can actually read and go over the verification process so that we can determine -- we know the order, but determine the amount of time that will be allotted to cross-examination. So, the witnesses get a great 20-minute break.

But, if the parties with standing could please, and ensure that one representative or counsel, make their way to the Brighton Room on the second floor, then there will be three counsel in the room to assist in the
verification process. If you do it at the beginning of the break, then hopefully we can afford enough time to also have a break. So, on that basis, I kindly ask that we return -- it’s now 3:09, so can we please return at 3:30? Thank you.

--- Upon recessing at 3:11 p.m.
--- Upon resuming at 3:53 p.m.

MS. CHRISTA BIG CANOE: Chief Commissioner, Commissioners, if we can get started again. I have the first three parties listed. There will be a list produced and distributed first to the commissioners and then to the tables for parties withstanding, it just takes a few minutes to produce. What we do know though is the first three parties that we will be calling.

So a couple of quick notes, just for housekeeping purposes. Pursuant to the rules, essentially when we are doing examination in-chief there's a prohibition in place that doesn't allow parties that are crossing to ask the witnesses about the evidence as they're giving it. Once the examination in-chief is complete, the reverse is true.

So at this point, any counsel that have led in examination in-chief it's not a prohibition on talking, like how's the weather, would you like food, those type of questions, but in terms of the evidence. So counsel are
instructed not to indicate, instruct or speak with their witnesses in relation to the evidence that will be given during the cross-examination. And so I just want to remind everyone that that rule is in effect now.

And the commission counsel would like to invite up -- the first party is the MMIWG Coalition for Manitoba, Ms. Catherine Dunn, will have nine-and-a-half minutes.

--- CROSS-EXAMINATION BY MS. CATHERINE DUNN:

MS. CATHERINE DUNN: Commissioners, before I begin, I would like to take a moment to recognize that we are on Treaty 4 land and to acknowledge the traditional lands on which this hearing is taking place this week.

My questions this afternoon are for Commissioner Lucki.

MS. CATHERINE DUNN: And Commissioner Lucki, I noted you began your direct testimony this morning by rendering an apology to Indigenous peoples across the country. Is that a fair comment?

COMMISSIONER BRENDA LUCKI: Yes, it is.

MS. CATHERINE DUNN: All right. And with that apology, I take it you are as the Commissioner -- the new Commissioner of the RCMP acknowledging that the RCMP has had a number of failures when it comes to their
dealings with Indigenous peoples across Canada?

COMMISSIONER BRENDA LUCKI: I would say there are times when we could have done better.

MS. CATHERINE DUNN: I am suggesting to you that you have failed Indigenous people on a number of specific areas, and I will go into those right now. For example, there has been in the RCMP a protocol from 2006 with respect to imposing bias-free policing policies in the RCMP. Is that correct?

COMMISSIONER BRENDA LUCKI: Yes.

MS. CATHERINE DUNN: Does that mean that the RCMP when they made that policy in 2006 admitted that they had bias policing in the force?

COMMISSIONER BRENDA LUCKI: Sorry, I didn't quite understand.

MS. CATHERINE DUNN: You didn't under the -- the question that I had was in 2006, the RCMP instituted a bias-free policing policy; correct?

COMMISSIONER BRENDA LUCKI: Yes.

MS. CATHERINE DUNN: Does that mean that in 2006, the RCMP admitted to having bias policing in the RCMP?

COMMISSIONER BRENDA LUCKI: I can't say if they -- at that point if we admitted that we had non-bias free policing. What I can say is that we brought a policy
in 2006 to address any issues or make our police force a better institution. I don't know what the thinking was behind that policy.

**MS. CATHERINE DUNN:** In 2018, do you feel that the RCMP has a ways to go in terms of biased policing policy?

**COMMISSIONER BRENDA LUCKI:** I think there are still individuals that need to be held to account that maybe aren't living our core values, and I think as a police force we're moving towards a more positive relation with the people that we serve.

**MS. CATHERINE DUNN:** The RCMP has been mandated to police this country since 1873. Is that correct?

**COMMISSIONER BRENDA LUCKI:** Yes.

**MS. CATHERINE DUNN:** And it's only in 2006 that the RCMP has instituted a bias-free policing policy. Is that fair to say?

**COMMISSIONER BRENDA LUCKI:** Yes, the policy came in in 2006.

**MS. CATHERINE DUNN:** All right. Well, you're saying the policy came in. I am suggesting to you that the reason that the policy came in is because it was brought to the attention of the RCMP that their policing policies were biased towards Indigenous peoples. That was
the purpose of the 2006 policy. Is that a fair statement?

COMMISSIONER BRENDA LUCKI: I can't say why
the policy was brought. I didn't bring the policy in.
What I can say is that we need -- obviously there was a
policy brought in to address that, and we bring in policies
all the time. And it's not always to do with negative
things, but we bring in policies to sometimes address gaps.
So that may in fact have been that, but I can't say for
sure.

MS. CATHERINE DUNN: Do you as the
commissioner of the RCMP applaud a policy that allows for
bias-free policing?

COMMISSIONER BRENDA LUCKI: I applaud
anything that makes us a better police force.

MS. CATHERINE DUNN: Do you applaud the 2006
policy against police bias and policing in the RCMP?

COMMISSIONER BRENDA LUCKI: If the bias-free
policing policy makes us better, then yes, I do applaud it.
Sorry ---

MS. CATHERINE DUNN: Do you accept any
responsibility as the Commissioner for the RCMP to
institute policies on an ongoing basis that will direct
itself specifically to the issue of police bias?

COMMISSIONER BRENDA LUCKI: We obviously,
during that time, felt it was necessary to put that policy
in place.

**MS. CATHERINE DUNN:** You don't have a need for that policy in 2018?

**COMMISSIONER BRENDA LUCKI:** I think there's a need all the time to address treating people equally and fairly. I ---

**MS. CATHERINE DUNN:** Is your answer yes or no, Commissioner? There is a need for that policy or there is not in 2018?

**COMMISSIONER BRENDA LUCKI:** Yes, I think there's still a need.

**MS. CATHERINE DUNN:** All right. The RCMP has had a great deal of difficulties internally with its own members and police force in recent times. Is that fair to say?

**COMMISSIONER BRENDA LUCKI:** We've had some recent lawsuits, yes.

**MS. CATHERINE DUNN:** And in particular, your mandated letter that you've referred to, which is Exhibit 3 in these proceedings, at page 2, paragraph 3 of that letter states that in welcoming you onboard as the Commissioner that a priority will also be to implement measures that address mental health and wellness across the RCMP. Is that correct?

**COMMISSIONER BRENDA LUCKI:** Yes, that's
correct, we have a mental health strategy.

**MS. CATHERINE DUNN:** You have a mental problem in the RCMP. Isn't that fair to say?

**COMMISSIONER BRENDA LUCKI:** I think there's members that do suffer from things like PTSD and mental health, yes. So we do have a strategy to address that.

**MS. CATHERINE DUNN:** And the strategy that you have in place right now with respect to mental health issues in the RCMP has resulted, and I don't say whether this is a good action or a bad action, but it has resulted in a class action of $1.1 billion by RCMP members and people employed by the RCMP to deal with issues of harassment within -- by themselves within the force. Isn't that fair to say?

**COMMISSIONER BRENDA LUCKI:** Which lawsuit are you referring to?

**MS. CATHERINE DUNN:** Well, I'm -- the CBC has just announced a $1.1 billion lawsuit, class action, representing a culture of bullying, intimidation and harassment by former members and employees of the RCMP.

**COMMISSIONER BRENDA LUCKI:** Yes. That's a new lawsuit. I don't have the details, specifically. I'm not sure if it's tied to mental health.

**MS. CATHERINE DUNN:** Okay. I would think that the words "bullying" and "harassment" are tied to
mental health, whether you're the victim or the person that is bullying or harassing. Do you agree with me?

**COMMISSIONER BRENDA LUCKI:** When we refer to mental health in this mandate letter, we're referring to the effects of policing on members of the RCMP. Things like PTSD and mental health diagnosis, and I'm not sure if bullying or harassment fall under that. So I'm sort of confused to what you're referring to.

**MS. CATHERINE DUNN:** Okay. Are you denying that there is a culture problem in the RCMP dealing with bullying and harassment of its own members?

**COMMISSIONER BRENDA LUCKI:** I don't call it a problem. I think we're working to change the culture. Many of the lawsuits that have come forward are based on incidents that have happened in past times, and I think we probably still have some of it, but I'm not sure on a scale where you would place that. But we definitely need to make positive changes, yes.

**MS. CATHERINE DUNN:** How many female members are there currently in the RCMP who hold management positions similar to your own?

**COMMISSIONER BRENDA LUCKI:** Oh, good question. I don't have those specific numbers in front of me. I know myself to -- myself plus two were in the room, but there are several -- actually our numbers in upper
management are actually quite good.

**MS. CATHERINE DUNN:** So, there are several members, and there are in total 30,000 employees of the RCMP including non-police members?

**COMMISSIONER BRENDA LUCKI:** Approximately 30,000, yes.

**MS. CATHERINE DUNN:** Okay. So, that’s not very many, is it?

**COMMISSIONER BRENDA LUCKI:** I don’t know the numbers exactly. I -- or percentages.

**MS. CATHERINE DUNN:** Okay. But, you said several?

**COMMISSIONER BRENDA LUCKI:** Yes, I don’t have the percentages, sorry. I could -- I don’t have them in front of me.

**MS. CATHERINE DUNN:** Would you say that’s an abysmal statistic?

**COMMISSIONER BRENDA LUCKI:** I don’t have the statistic in front of me. I’m sorry.

**MS. CATHERINE DUNN:** Okay. Families, we have heard throughout this hearing, are very upset with the way the RCMP deal with complaints by family members about missing members of their family, do you have any specific written policy on how RCMP members are to deal with complaints from the public about missing family members?
COMMISSIONER BRENDA LUCKI: We have revamped our parts as a result of this Inquiry, some of the things that we do in regards to missing and murdered women.

MS. CHRISTA BIG CANOE: Thank you.

MS. CATHERINE DUNN: Thank you. Those are -- I believe I’m over now.

MS. CHRISTA BIG CANOE: Yes. Thank you. Were you still answering the question?

COMMISSIONER BRENDA LUCKI: Yes.

MS. CHRISTA BIG CANOE: Please continue the answer.

COMMISSIONER BRENDA LUCKI: I’m just getting my -- recently, we’ve developed a protocol to improve the communication between missing and murdered Indigenous women’s families. And, we’ve created a -- I know Deputy Commissioner Brenda Butterworth-Carr’s going to speak to it in detail, but it’s a form that will ensure that we have more timely communication with families and regular communication.

MS. CHRISTA BIG CANOE: Thank you. Next, Commission Counsel would like to invite up the Independent First Nations represented by Ms. Josephine de Whytell. Ms. de Whytell will have 9-and-a-half minutes, please.

--- CROSS-EXAMINATION BY MS. JOSEPHINE DE WHYTELL:

MS. JOSEPHINE DE WHYTELL: Hi. Thank you.
I have question for -- some questions for the first witness, Ms. Lucki. You mentioned that the Treasury Board is involved in planning at the policy stage. In your experience, does this create competition for funding between different police agencies? And, if so, do you agree that Indigenous self-administered policing deserves priority?

**COMMISSIONER BRENDA LUCKI:** I’m not sure really what you’re referring to when you say that Treasury -- I know with us, we are funded through the Treasury Board. I’m not sure how the self-administered police agencies are funded, so I don’t know if we’re competing for funding. Obviously, a lot of government agencies compete with the Treasury Board for funding. And, to do with your question, I think any -- as long as a police force is responsive to the needs of the people that they’re serving, whether they’re self-administered, whether it’s the RCMP, but it’s important that we are culturally sensitive and that we respond to the needs of the community. And, if we can do that as an organization, then I think the community is better -- will do better for it. So, they will with self-administered as well.

**MS. JOSEPHINE DE WHYTELL:** Thank you. Would you agree that the police services that are not self-administered would not have the same understanding and
knowledge to be able to interpret inherent laws and customs on the First Nation that affect how certain situations are seen?

COMMISSIONER BRENDA LUCKI: I think if non-self-administered police agencies did not take the time to learn about the cultures or get involved in the community, consult with the community, then most definitely they might be missing out. Having some education of those communities is definitely an asset for our police force. Would local members from those communities have better knowledge? I think they would. If they were born and raised in those communities, absolutely.

MS. JOSEPHINE DE WHYTELL: Thank you. Where communities have populations of less than 15,000 people, Ottawa contributes 30 percent towards the cost of policing for those communities that opt to use the RCMP. So, there have been various movements towards unionization at the RCMP. In your view, would this drive the cost up for First Nation communities who rely on the RCMP?

COMMISSIONER BRENDA LUCKI: I can’t say for sure if it would, because in unionization, obviously, there would be a lot of items that would be negotiated. So, depending on what happens with those negotiations, it may in fact raise the cost, it may not. There might be items that are cost-neutral. It’s hard to say what will be
negotiated. We don’t have a bargaining agent yet, but...


**MS. JOSEPHINE DE WHYTELL:** The First Nation Policing Program is due to expire in 2018 as I understand, but the Independent First Nations receive services from a combination of self-administered services so as to ensure they’re culturally appropriate policing in their territories. Is the RCMP involved in contingency planning to provide for these communities in the event that the government decides not to extend that program?

**COMMISSIONER BRENDA LUCKI:** To date, we don’t have any indication that it won’t be extended. Obviously, the First Nations Policing Program is to enhance the existing police that are there, so we still do have a police presence in those communities. That’s the beauty of the RCMP in the sense that if there’s a need, for example, in a certain situation like you saw in the Fort McMurray fires, that would be an exaggerated example, whereby we can deploy members to those areas for that event, because we’re all under one umbrella. So...

**MS. JOSEPHINE DE WHYTELL:** Okay. Would you agree that national strategies, particularly in respect of missing and murdered Indigenous women, are difficult to implement consistently when they’re reliant on annual negotiation program funding? And, does the RCMP support the creation of federal legislation to make it easier for
First Nation Police Services to operate within their territories in accordance with the law?

**COMMISSIONER BRENDA LUCKI:** I think the positives to national policies are that they do in fact provide a standardized approach to policing. I think it also -- in our organization, we still leave flexibilities to the divisions to create their own programming, so I think it’s kind of a hybrid model that assists. When something is that important, we would make it a national policy to standardize. So, I think it’s a positive, because then we have everybody doing something in a positive manner across, from coast-to-coast-to-coast. As far as supporting a government legislation, I guess I’d have to see the legislation before I could comment.

**MS. JOSEPHINE DE WHYTELL:** Okay. There are common stereotypes about police culture including that it is patriarchal, domineering, violent. Given that these stereotypes echo the signifiers of intimate partner violence, as a woman in the top job, how are you tackling the deep-rooted sexism that prevents women from wanting to join the police and from turning to the police for help?

**COMMISSIONER BRENDA LUCKI:** Well, I think the fact that I just got named is one step. I think we have to change and improve our culture in the RCMP. I think people are -- it’s easy to be accountable -- more
easy to be accountable to yourself, but I think our organization needs to own this bad behaviour, and we need to call it out, and hold others to account. I want our employees to have the courage to come forward, and to hold those members or employees accountable for that behaviour. And, until we do that, we need to move forward in that positive direction. Are we going to eliminate it? I don’t think we’re going to eliminate it, but we definitely -- I’m going to die trying.

MS. JOSEPHINE DE WHYTELL: Thank you. You’ve provided resources and spoken at length about the bias-free policing models that are implemented and taught to cadets. And, in fact, you seem to indicate success in that endeavour. However, incidents such as the RCMP’s handling of Colten Boushie’s case can bring the entire Indigenous community together in opposition to the RCMP. This negative perception can have major implications for women, girls and 2SLGBTQAI people needing police help.

So, my question is this, whether incidents of violence involving Indigenous and non-Indigenous people, and there may or may not be an element of racism, how does the RCMP prevent the perception that they exist to protect and serve those with privilege?

COMMISSIONER BRENDA LUCKI: We need to be more inclusive, more tolerant. Again, are we going to
eliminate racism? I don’t know if we will, but if we can hold those to account and make sure it doesn’t happen again and use those as examples.

As far as the new generations coming through our academy, they’re more inclusive, they’re more open, they’re more tolerant, and we have an opportunity every year with almost over 1,000 graduating. In four or five years, we can change a quarter of our police -- more than a quarter of our police organization, so we need to continue in that light, you know, dealing with teaching new cadets, but also holding current members and employees accountable.

**MS. JOSEPHINE DE WHYTELL:** When other -- for example in the legal profession, this continuing professional development, what continuing professional development do police officers have to take particularly with respect to racism? You mentioned that there was an online course that they had to take, I was wondering if that’s all or is there more.

**COMMISSIONER BRENDA LUCKI:** Well, our training is based on our core values. We have five core values. But, we also have, as I said earlier, two courses that are mandatory, the respectful workplace and violence in the workplace. We also have -- we have created a place where our employees can report, with anonymity, any events that they feel are disrespectful. We have a harassment
policy which we’re going to review in order to be more transparent. And, when people are found -- we’ve changed it so that in our harassment policies, if people are found to have been harassing, it goes over to a code of conduct side, so that they’ll be dealt with in that area.

**MS. JOSEPHINE DE WHYTELL:** Thank you. My time is up.

**MS. CHRISTA BIG CANOE:** Thank you, Ms. de Whytell. Next, we’d like to invite up the Assembly of First Nations, Ms. Julie McGregor, will have nine and a half minutes.

--- **CROSS-EXAMINATION BY MS. JULIE MCGREGOR:**

**MS. JULIE MCGREGOR:** Good morning [sic], Commissioners and panel members. My name is Julie McGregor and I represent the Assembly of First Nations. I would like to thank the Treaty 4 people for welcoming me onto their territory and I would like to thank the elders, as well as the drum and the sacred items in the room.

My questions today are for Commissioner Lucki, and I would like to start with your evidence that you provided on recruitment. You discussed a document which is entitled, Overview of the Testimony of Commissioner Brenda Lucki. I’m sorry, I don’t remember the exhibit number, but can this document be put before the witness?
CHIEF COMMISSIONER MARION BULLER: Exhibit 2, please.

MS. JULIE MCGREGOR: Exhibit 2. Thank you.

Do you have it in front of you?

COMMISSIONER BRENDA LUCKI: Yes, I do.

MS. JULIE MCGREGOR: Okay. Thank you. Can you please turn to page 11, or is it -- actually, it’s not 11. Oh, sorry. Actually, it’s page 16. It is the portion discussing the cadet training program. Can you -- oh, sorry. I’m sorry, I’m confused with the pages. I have 13 here. Yes, sorry, it is page 13, the Aboriginal pre-cadet training program. My apologies.

COMMISSIONER BRENDA LUCKI: Yes.

MS. JULIE MCGREGOR: If you can look at the second paragraph on page 13, and I’ll read it out to you, it talks about:

“Since its inception in 1994, 495 Indigenous candidates have graduated from APTP. Of those graduates, 52 individuals, which is 10.5 percent, have become RCMP regular members and 22 are employed within the organization in other capacities.”

So, of the almost 25 years since the inception of this program, you have had 52 individuals become RCMP regular members; is that correct?
COMMISSIONER BRENDA LUCKI: Yes.

MS. JULIE MCGREGOR: How many of these 52 members are First Nations?

COMMISSIONER BRENDA LUCKI: They’re all First Nations.

MS. JULIE MCGREGOR: Well, are they all First Nations or are they all Indigenous?

COMMISSIONER BRENDA LUCKI: Sorry. We haven’t divided them out in what category. Sorry.

MS. JULIE MCGREGOR: Okay. So, is 52 Indigenous members after almost 25 years a good success rate for the program?

COMMISSIONER BRENDA LUCKI: For that particular program, because it isn’t big -- like of the -- it’s once a year and it’s approximately, I think, 12 to 20 people that come to the academy per year. I know that Dee Stewart from BC is going to speak specifically because she’s actually a facilitator on that course, so she will be speaking more in depth, but it’s only once a year with maybe, at most, two dozen candidates. I’m not even sure of the exact number.

MS. JULIE MCGREGOR: Okay. So, today, in 2016, Indigenous people make up 4.9 percent of the population of Canada, but 25 percent of the entire inmate population is Indigenous, and over 35 percent of federally
incarcerated women are Indigenous. And, as we’ve heard today from Mr. Bellegarde, 46 percent of admissions to correctional services in 2016 and 2017 were Indigenous youth. How would you, as Commissioner of the RCMP, create systematic changes which would result in higher numbers of Aboriginal RCMP officers or Indigenous RCMP officers?

COMMISSIONER BRENDA LUCKI: We do have proactive recruiters, but I think we have to work harder to ensure that we get more Indigenous members or Indigenous applicants. Right now, our percentages are in the low -- under 10 obviously, but -- I’ve mentioned the numbers earlier, they’re not as high we would like to. I think part of it is, if we make a more positive culture within our organization, I think that will attract more Indigenous members. I think if we do more proactive recruiting in those areas where Indigenous youth are located, that may help.

The partnership with AFN, with their advisory councils are going to help, and of course anybody in this room who knows somebody who would like to join the RCMP, who is Indigenous, I’d gladly talk to them personally.

MS. JULIE MCGREGOR: Now, you talked about changing -- making a more hospitable culture within the RCMP, and that kind of segues into my next question which
is also located in your evidence on page 19 of the same
document, Exhibit 2, Section 2.1, which is the Indigenous
Cultural Competency Training section.

Now, I’m not going to read it all out to
you, but basically it discusses the online training course
the cadets -- after leaving the cadet training, they
complete a six month on-the-job training course and this
online course that is provided, and also it discusses the
KAIROS Blanket Exercise which you’ve talked about in your
testimony. But, do any of these training programs, do they
address the over 100 year history First Nations have with
the RCMP and the RCMP’s role in, say, the permit system,
residential schools or the Sixties Scoop?

COMMISSIONER BREND A LUCKI: It is in both
the Aboriginal Perceptions course that I took -- the one
week course I referred to, and I also took the online
Aboriginal and First Nations Awareness course, it does talk
about the role we’ve played in residential schools. It
talks about some of the roles -- it’s not specific to that,
but it also talks about the history of Indigenous people in
Canada and, in parts, the role we played.

MS. JULIE MCGREGOR: I’d like to ask you a
question about police oversights. Many First Nation
individuals assert that they are mistreated by members of
the RCMP, however they fail to report acts of assaults,
mistreatment, abuse and so on, because they feel that --
they fear retaliation and/or they’re not confident in the
police process that it will yield any corrective action.
Do you believe that a civilian oversight committee with
investigative powers or say an ombudsmen will yield more
confidence for First Nations people?

COMMISSIONER BRENDA LUCKI: I think any
oversight is a positive step. I know as a result of some
of the input that we’ve received from the Inquiry or the
families and survivors, we’ve created a new national
investigative standard and procedures unit and that’s the
centre of expertise and oversight for high profile and
major case investigations to increase the prospect of
successful prosecution and criminal investigations, and
there’s 19 people assigned to that unit. It’s -- it came
in this year as a result of exactly input like that.

We also have created a -- what is it? Risk
Assessment Intake -- sorry, no. Oh, if the victim of such
a crime is First Nations, Métis or Inuit, we have put in
our policy that consideration should be given to seek
guidance from elders for the cultural protocols, and as
well in certain investigations, we do have, where we call
in oversight outside of the RCMP depending on the nature of
the investigation.

MS. JULIE MCGREGOR: I just have time for
one more quick question. In terms of discrimination and
the police, would you agree that it is hard to determine
the occurrence of discriminatory conduct on behalf of -- by
police officers because there is a lack of statistics?

COMMISSIONER BRENDA LUCKI: I would say
that’s part of it. I think another part of it is if we’re
not -- if it’s not being reported -- it’s being talked
about, but not reported. So, we need to create an
environment where people fear -- do not fear coming forward
to report such behaviour by our police officers.

MS. JULIE MCGREGOR: Is it true that police
officers are not required to maintain statistics on the
race of the individuals they interact with?

COMMISSIONER BRENDA LUCKI: I’m not sure.

MS. JULIE MCGREGOR: I’m over my time.

Thank you very much.

COMMISSIONER BRENDA LUCKI: Okay.

MS. CHRISTA BIG CANOE: Thanks, Ms. McGregor.

Just for the purpose of the record, the --
and for parties with standing’s awareness to, the next
party, as per the draw and verification would have been
Regina Treaty Status Indian Services. Ms. Erica Beaudin,
with consent of Commission Counsel, is actually going to be
moved down on the list because for humanitarian reasons and
her organization are assisting the family of an MMIW whose wake is this evening, and she had to leave early. On that basis, and if there’s no objections from other parties, we will invite Ms. Beaudin up first thing in the morning, but proceed to the next party.

I’m seeing no objections, so I will actually ask now the Assembly of First Nations, Québec-Labrador, Ms. Wina Sioui, and I’m sorry if I’ve mispronounced your name.

--- CROSS-EXAMINATION BY MS. WINA SIoui

MS. WINA SIoui: Chers commissaires,

bonjour.

Je reconnais le territoire des nations du traité 4 et les remercie pour leur chaleureux accueil. Je voudrais aussi reconnaître la présence des aînés et des familles ayant perdu un être cher qui sont présents dans la salle, qui sont au cœur même de la présente commission d’enquête.

Je remercie les membres du panel qui ont parlé un peu plus tôt, mais malheureusement, mes questions s’adressent à Monsieur Richard Coleman et concernent les corps policiers des communautés des Premières Nations.

Bonjour Monsieur Coleman. Est-ce exact de dire que les corps policiers des Premières Nations sont créés et financés dans le cadre d’ententes triparties ayant toutes une date de début et une date de fin?
MR. RICHARD COLEMAN : Non, ce n’est pas correct.

MS. WINA SIOUI : Pouvez-vous expliquer?

MR. RICHARD COLEMAN : Nous avons trois ententes en vertu de traités, trois corps de police qui existent en vertu d’un traité. C’est la nuance que j’apporterai.

MS. WINA SIOUI : Okay. Donc, vous dites que les ententes qui sont prévues en fonction de traités, qu’est-ce que vous voulez dire par traité? Parce que je connais le Traité Huron Britannique de 1760 de la Nation huronne-wendat, mais je ne connais pas d’entente de police prévue en fonction du traité...

MR. RICHARD COLEMAN : J’attire votre attention sur la Convention de la baie James et la Convention du Nord-Est, où les trois corps de police concernés pour les Cris, les Inuits et les Naskapis sont ensachés dans le traité, dans la convention et aussi dans la Loi sur la police.

MS. WINA SIOUI : Parfait. Donc, sauf les nations Naskapi, Cries et Inuit, toutes les ententes tripartites des communautés des Premières Nations au Québec ont une date de début et une date de fin. Est-ce exact?

MR. RICHARD COLEMAN : J’apporterai une nuance sur Kahnawake : il y a une entente de financement
tripartite qui a une date pis une fin et y’a une entente
bipartite entre Québec et le Mohawk Council de Kahnawake
qui crée et établit le corps de police des Peace Keepers et
qui est une entente qui est automatiquement renouvelable
aux cinq ans.

MS. WINA SIOUI : D’accord. Donc, on comprend
qu’il y a combien d’ententes qui ont une date de début et
de fin, au Québec?

MR. RICHARD COLEMAN : Ententes de
financement?

MS. WINA SIOUI : On parle encore des mêmes
ententes, là : les ententes tripartites des Premières
Nations, qui mettent en place le financement et qui créent
le corps policier.

MR. RICHARD COLEMAN : Okay, votre question
est claire. Il y en a 18.

MS. WINA SIOUI : Il y en a 18. Donc, le 31
mars, on s’entend que c’était la plus récente date butoir
prévue aux ententes de ces 18 communautés des Premières
Nations ou des 18 ententes tripartites. Le 31 mars, c’était
la date butoir, ce qui veut dire que... est-ce que c’est
exact de dire qu’il y avait un risque, au Québec, le 31
mars dernier, que les corps policiers des Premières Nations
de ces 18 ententes-là soient fermés? Est-ce qu’il y avait
un risque, quel qu’il soit? Est-ce exact qu’il y en avait
MR. RICHARD COLEMAN : J’imagine que oui.

MS. WINA SIOUI : La réponse : oui ou non?

MR. RICHARD COLEMAN : Oui, il y avait un risque, de la manière dont vous le présentez.

MS. WINA SIOUI : Est-ce qu’il peut exister un risque similaire pour tout autre corps policier au Québec? Oui ou non?

MR. RICHARD COLEMAN : Oui, il y a des risques pour d’autres corps de police.

MS. WINA SIOUI : Il y a des risques que selon une certaine date, en fonction d’une entente, qu’un corps policier au Québec se termine sans que le corps de police… sans qu’il y ait aucune autre alternative?

MR. RICHARD COLEMAN : Je ne comprends pas votre question.

MS. WINA SIOUI : Ma question, c’est…

MR. RICHARD COLEMAN : Permettez-moi de finir la réponse… Je vais essayer de compléter ma réponse.

MS. CHRISTA BIG CANOE : And, I want to let you finish it. I just want to remind counsel, if you ask a question, you have to let the witness answer it, please.

MS. WINA SIOUI : J’ai très bien compris : le témoin a dit que ma question n’était pas claire et je tentais simplement de reformuler.
MS. CHRISTA BIG CANOE: Thank you.

MS. WINA SIOUI: Donc, je n’ai pas besoin de reformuler? Je vous écoute.

MR. RICHARD COLEMAN : Dans le fond, il y a au-dessus de 200 corps de police au Québec dans les 15 dernières années qui ont été fermés: des corps de police municipaux qui ont été intégrés à la Sûreté du Québec ou qui ont cessé d’exister, dans le fond. Alors...

MS. WINA SIOUI : Okay, merci.

Pendant votre présentation, vous avez mentionné que la SQ, par contre qui, la SQ, c’est la Sûreté du Québec, au Québec, qui prend charge immédiatement advenant qu’un corps policier ferme ou... donc, qu’une entente tripartite ne soit pas renouvelée. C’est la SQ qui prend en charge le territoire desservi par le corps policier Première Nation qui doit fermer. Est-ce exact?

MR. RICHARD COLEMAN : C’est exact. Dans le fond, chaque corps de police qui cesse d’exister au Québec, peu importe sa nature, le Ministre demande à la Sûreté du Québec de prendre la desserte, pour pas qu’il y ait de coupure de service, dans le fond.

MS. WINA SIOUI : Oui, merci. Mais je vous ramène à votre propre présentation : vous avez mentionné que la SQ n’était pas préparée pour une telle situation. Est-ce que ma compréhension est bonne?
MR. RICHARD COLEMAN : Non. Ce que je dis, c’est que la Sûreté aurait certainement un défi d’effectifs s’il fallait que 18 ententes cessent en même temps.

MS. WINA SIOUI : Okay. Mais on vient de dire qu’il y avait un risque, hein? Vous avez dit oui. Quel était le plan préparé pour s’assurer qu’au 1er avril, toutes les communautés et les territoires des communautés des Premières Nations pouvaient être desservis?

MR. RICHARD COLEMAN : Je ne suis pas au courant du plan, parce que les négociations ne relèvent pas de moi depuis un an, donc je ne suis pas...

MS. WINA SIOUI : Oui. Mais je ne pense pas que ce plan-là aurait été fait avec les Premières Nations. On parle d’un plan si le corps policier se termine : donc, le plan, s’il ne doit pas relever... est-ce qu’il doit relever du ministère de la Sécurité publique? Possiblement?

MR. RICHARD COLEMAN : J’imagine que c’est une question pour la Sûreté du Québec dans un premier temps. Et s’il y a une partie, évidemment, du ministère, il faudrait l’adresser à la Direction générale appropriée.

MS. WINA SIOUI : Ok, merci. Donc, vous n’êtes pas au courant?

MR. RICHARD COLEMAN : Non, exactement, je ne suis pas au courant.

MS. WINA SIOUI : Merci. Dans le contexte des
audiences des 21 et 22 mars dernier devant la Commission
d’enquête qui est présentement en cours au Québec et de la
date butoir du 31 mars à laquelle on réfère présentement,
le Commissaire Viens faisait état d’une situation qui lui
faisait penser à l’obligation de conclure une entente avec,
et je cite : « un couteau sur la gorge », tandis qu’un des
procureurs de la Commission, lui, parlait de : « un fusil
sur la tempe. » C’est dans ce contexte-là que le
Commissaire a émis un troisième appel à l’action pour
tenter d’apporter son aide, pour que soit rétabli un
certain rapport de force pour que de réelles négociations
puissent avoir lieu et que de nouvelles ententes puissent
être conclues après le 31 mars 2018 pour adresser les
besoins réels des communautés puis apporter des ajustements
majeurs à leur situation.

Est-ce exact de dire que les négociations en
vue de la conclusion des nouvelles ententes triparties ont
commencé seulement quelques semaines avant la fin des
ententes, c’est-à-dire vers le mois de février 2018 par
l’envoi de lettres de convocation pour une première
rencontre. Est-ce exact?

**M. RICHARD COLEMAN**: Je suis pas au courant.

**Me WINA SIoui**: Ah, vous n’êtes pas au
courant quand les négociations ont commencé pour... en vue de
la date de fin des ententes triparties de deux mille... 2018.
M. RICHARD COLEMAN: Oui, je vous réfère à mon témoignage ou en début de la session. Les négociations relèvent de la direction générale des affaires policières, c'est leur prérogative. Je ne suis pas au courant ni impliqué de quelque façon que ce soit dans ces négociations dans la dernière année.

Me WINA SIOUI: Au 31 mars, n’est-il pas exact de dire que le Québec n’était pas en position de conclure de nouvelles ententes?

M. RICHARD COLEMAN: Je vais répéter la même réponse : je ne peux pas répondre à une question dont je ne suis pas impliqué, je n’ai pas connaissance.

Me WINA SIOUI: Parfait. Merci.

Est-ce exact de dire que les signataires des ententes triparties ont été placées devant une situation les obligeant à accepter la clause 6.10.2 des ententes pour ne pas avoir à fermer leurs corps policiers? Par exemple, premièrement, je vais prendre un peu de recul pour arriver avec cette question-là : est-ce qu’une entente a été conclue au 1er avril 2018? Quand je dis « conclue », est-ce que y’a une entente qui a été conclue et signée au 1er avril 2018?

M. RICHARD COLEMAN: Je ne sais pas.

Me WINA SIOUI: Vous le savez pas!?

M. RICHARD COLEMAN: Non.
Me WINA SIOUI: Donc, aujourd'hui, on est le 25 juin 2018, combien d'ententes ont été conclues?

M. RICHARD COLEMAN: Je me répète : je ne suis pas responsable des négociations des ententes triparties...

Me WINA SIOUI: Oui.

M. RICHARD COLEMAN: ...de financement policier depuis un an.

Me WINA SIOUI: Oui. Je vous parle pas...

M. RICHARD COLEMAN: Alors, je pourrais pas témoigner...

Me WINA SIOUI: ...du tout de la négociation...

M. RICHARD COLEMAN: Bon, est-ce que je peux finir ma réponse?

Me WINA SIOUI: ...du contenu des négociations, hein?

M. RICHARD COLEMAN: Est-ce que je peux finir ma réponse?

Me WINA SIOUI: Certainement.

M. RICHARD COLEMAN: Merci, vous êtes bien aimable.

Alors, dans le fond, je ne peux pas répondre à cette question-là parce que je ne suis pas dans les faits de la stratégie de négociations, les développements des négociations, c'est dans une direction générale qui est
dans une autre partie du ministère.

Me WINA SIoui: OK. Merci.

M. RICHARD COLEMAN: Et ce n’est pas dans mon mandat.

Me WINA SIoui: Je comprends.

Est-ce exact de dire que si une entente est conclue, elle devient publique?

M. RICHARD COLEMAN: La loi oblige que les ententes signées par tous les partis soient déposées à l’Assemblée nationale.

Me WINA SIoui: Est-ce que vous êtes au courant si une entente a été déposée?

M. RICHARD COLEMAN: Non, parce que je le sais pas si y’a des ententes qui ont été signées, je ne suis pas un participant aux négociations.

Me WINA SIoui: Je vous ai demandé... je vais répéter ma question : est-ce que vous êtes au courant si une entente a été déposée, oui ou non?

M. RICHARD COLEMAN: Non.

Me WINA SIoui: Merci.

Je reviens au commissaire Viens, à son troisième appel à l’action. Quel est le suivi que le Québec a donné suite à ces recommandations?

M. RICHARD COLEMAN: La seule chose que je sais, c’est que y’a eu un appel à l’action et je crois que
les sommes... la partie Québec... du Québec a été versée, mais
je pourrais pas vous dire quand ou comment ou des détails
de cela.

Me WINA SIOUI: Mm. Donc, vous n’êtes pas en
mesure de nous dire aujourd’hui si des actions concrètes
ont été prises par le gouvernement du Québec suite au
troisième appel à l’action du commissaire Viens.

M. RICHARD COLEMAN: Ce que je vous dis,
c’est que je suis au courant que y’a une action de prise et
que les sommes ont été versées, mais je peux pas vous
donner des détails, je sais pas les montants, je sais pas
la date exacte, mais je sais que ç’a été fait.

Me WINA SIOUI: J’ai eu connaissance dans
votre documentation – et puis je suis désolée, j’ai pas eu
le temps de bien me préparer, j’ai eu des documents jusqu’à
hier soir –, donc j’ai vu que vous aviez mentionné – puis
vous me corrigez si je me trompe – que le Québec avait
apporté des... il avait apporté des actions pour palier ou
pour répondre ou pour respecter le troisième appel à
l’action du commissaire Viens, c’est la raison pour
laquelle je vous posais cette question-là, je croyais que
vous pouviez en parler.

M. RICHARD COLEMAN: Ben, je vous le dis, je
sais que les sommes ont été versées, mais je sais pas la
date exacte, je sais pas les montants, et je crois que ça
inclut l’indexation prévue par le Fédéral, et on parle de
la partie québécoise, ça fait que...

**Me WINA SIOUI:** OK, mais le troisième...

**M. RICHARD COLEMAN:** ...mais j’en sais pas plus
que ça.

**Me WINA SIOUI:** Le troisième appel...

**M. RICHARD COLEMAN:** Mais je vous le confirme
dans le fond.

**Me WINA SIOUI:** ...à l’action du commissaire
Viens, ça ne prévoyait pas simplement des montants
d’argent, hein?

**M. RICHARD COLEMAN:** Bon, voyez-vous, c’est
une partie des négociations que je suis pas au courant là
dans le détail.

**Me WINA SIOUI:** Bon, je vous parle pas des
négociations, je vous parle du troisième appel à l’action.

**M. RICHARD COLEMAN:** Bon, le troisième appel
à l’action, Madame, je l’ai pas devant moi, alors si vous
voulez... je sais pas quoi vous dire là, ça fait plusieurs
fois que vous me posez la même question, peut-être je
pourrais répondre en anglais, je le sais pas là. Je le sais
pas, je suis pas au courant. C'est un volet de
négociations, cet appel à l’action là, ça fait que ç’a été
géré dans une direction générale qui s’appelle la Direction
générale des affaires policières. J’attire votre attention
sur l’organigramme.

   Me WINA SIOUI: Parfait. Merci.

   Est-ce exact de dire qu’au soutien des négociations qui ont eu lieu à la fin de chaque... ou dans le cadre de la fin des ententes triparties, des représentants des communautés des Premières Nations déposent une analyse de leurs besoins, que ce soit au niveau financier, humain, infrastructure, formation, nouveau personnel, et cetera?

   M. RICHARD COLEMAN: Pendant... pendant... sous ma gouverne à moi?

   Me WINA SIOUI: Oui.

   M. RICHARD COLEMAN: Oui?

   Me WINA SIOUI: Sur ce que vous pouvez témoigner.

   M. RICHARD COLEMAN: Oui, absolument. C’est requis par le programme de police des Premières Nations, le Fédéral l’exige.

   Me WINA SIOUI: Merci.

   Est-ce que le Québec en tient compte, le cas échéant?

   M. RICHARD COLEMAN: Le Québec tient toujours compte des conseils que les directeurs de police nous présentent.

   Me WINA SIOUI: De quelle façon il en tient compte?
M. RICHARD COLEMAN: Ben, ça fait partie des échanges. La question de la réalité de la communauté, le taux de criminalité, les effectifs en place, les besoins de formation, de requalification, c’est toutes des choses opérationnelles qui sont importantes à considérer.

Me WINA SIOUI: Par exemple, est-ce que… est-ce que… pour démontrer que le Québec en prend compte ou pour en prendre réellement compte et que ça soit pas subjectif et objectif, est-ce que il existe une grille d’évaluation des besoins?

M. RICHARD COLEMAN: Moi, j’ai jamais vu une grille...

Me WINA SIOUI: Mm.

M. RICHARD COLEMAN: …une grille d’évaluation des besoins.

Me WINA SIOUI: Donc, il n’existe pas de grille, à votre connaissance, d’évaluation des besoins?

M. RICHARD COLEMAN: Non, on n’utilise pas une grille d’évaluation de besoins. Les besoins sont présentés dans un… par les… par les conseils.

Me WINA SIOUI: Parfait. Justement, vous… vous faites référence au terme « négociations » là des ententes tripartites. Justement, qu’est-ce qui est négocié exactement?

M. RICHARD COLEMAN: Ben, c’est tout le
processus d’échanges d’évaluer les besoins de la communauté, la vision à long terme du conseil ou du gouvernement régional, des choses de cette envergure-là. C'est... c'est... où est-ce qu'on veut être dans cinq ans ou la durée de l'entente, selon le cas. Là, on va avoir supposément des ententes de dix ans, alors c'est vraiment une vision à long terme aussi là. C'est une considération importante.

Me WINA SIOUI: Dans le contexte des négociations des ententes qui devaient ou doivent être conclues suite aux ententes qui se terminaient au 31 mars 2018, est-ce que des offres différentes auraient été faites selon la durée des ententes? Par exemple, selon la... selon qu’une communauté signe pour un an ou qu’elle signerait pour cinq ans par exemple, est-ce que... est-ce que des offres du Québec peuvent être faites de façon différente?

M. RICHARD COLEMAN: Dans les...

Me WINA SIOUI: Ce ne serait pas la même offre, par exemple, selon la durée de l’entente.

M. RICHARD COLEMAN: Dans les derniers mois, vous voulez dire?

Me WINA SIOUI: Oui.

M. RICHARD COLEMAN: Ben, je suis pas au courant de ces détails-là.

Me WINA SIOUI: OK. Justement devant la
Commission Viens, on a parlé entre autres des communautés, hein, qui ont pas de services policiers Premières Nations. Plusieurs, vous avez mentionné même le nombre, en avaient déjà eu...

M. RICHARD COLEMAN: Mm-mm.

Me WINA SIOUI: ...et ont dû le fermer.

M. RICHARD COLEMAN: Oui.

Me WINA SIOUI: Contre leur gré, possiblement, et n’en ont toujours pas. Entre autres, devant la Commission Viens, le chef Steeve Mathias est venu témoigner pour indiquer qu’il avait demandé officiellement, formellement, de mettre en place un nouveau corps policier. Est-ce que vous pouvez nous partager des informations à ce sujet-là?

M. RICHARD COLEMAN: Moi, j’ai pas vu une correspondance récente du chef Mathias, que je connais bien. Je sais dans le passé, si on retourne à son dernier mandat comme chef y’a peut-être sept, huit ou neuf ans, si je me rappelle bien, on avait eu plusieurs échanges, on avait même eu un facilitateur, le juge à la retraite Coutu, qui avait facilité les discussions.

Me WINA SIOUI: Mm-mm.

M. RICHARD COLEMAN: Y’avait des discussions autour d’« un » infrastructure « policier » parce que le poste de police est maintenant vétuste et très vieux – il
doit être encore pire aujourd'hui, j’imagine -, et on avait eu quand même des pourparlers assez... assez... ben, pas assez avancés, mais assez... plusieurs... plusieurs rencontres, je crois en 2010, 11, 12 peut-être là, de mémoire là.

Me WINA SIOUI: Mm-mm. Ma question, c’était : quel... je comprends que j’ai pas été claire. Est-ce que le Québec a prévu un plan global pour mettre en place les services policiers dans les communautés des Premières Nations qui n’en ont pas et qui souhaitent en avoir un? Est-ce qu’il existe un plan qui aurait été... qui est envisagé?

M. RICHARD COLEMAN: Y’a aucun plan. On désire recevoir et on accueille toujours les propositions des Premières Nations qui ont perdu leur corps de police, on a eu des discussions avec certains chefs dans les dernières années, mais y’a pas de plan comme un document écrit ou quelque chose comme ça là.

Me WINA SIOUI: OK. J’aimerais vous poser une question concernant les couts d’un policier d’un... les couts des policiers au Québec. À votre connaissance, ou avez-vous l’information, on en avait parlé devant la Commission Viens. Je sais que c’était un engagement aussi du Québec de revenir à ce sujet-là.

Combien coûte un policier membre d’un corps policier Premières nations au Québec? Avez-vous...
connaissez-vous combien coûte un policier qui est membre
d’un corps policiers Premières nations?

M. RICHARD COLEMAN: Ça dépend. Si on
inclut les infrastructures, des choses comme ça, on peut
extrapoler en faisant une règle de mathématiques. Exemple,
si on regarde la représentation de M. Larose tout à
l’heure, on peut faire rapidement un constat sur combien ça
coûte un policier à Salluit, mettons, et on peut faire le
même genre d’exercice avec les autres communautés.

Me WINA SIOUI: Ma question c’est avez-vous
le chiffre, combien coûte un policier qui est membre d’un
corps policier autochtone au Québec en moyenne? Avez-vous
le chiffre, oui ou non? Et si vous l’avez, quel est-il?

M. RICHARD COLEMAN: Moi, je ne l’ai pas vu
récemment un chiffre comme ça...

Me WINA SIOUI: O.k.

M. RICHARD COLEMAN: ...comme vous le
décrivez.

Me WINA SIOUI: Avez-vous le même exercice
pour un policier de la SQ?

M. RICHARD COLEMAN: Je pourrais pas vous
dire. C’est pas dans ma direction générale. Les services
de police municipaux et la SQ c’est... mais ça doit.
J’imagine que ça existe ou ça serait facile à obtenir ou à
calculer.
Me WINA SIOUI: O.k. Donc, j’avais d’autres questions, mais on va s’arrêter là, à moins que je peux en poser une dernière?

MS. CHRISTA BIG CANOE: Sorry, you’re out of time. So, thank you. We just want to be fair to all parties that have time.


Merci.

M. RICHARD COLEMAN: Ça me fait plaisir.

MS. CHRISTA BIG CANOE: Next, we would like to invite up the British Columbia Civil Liberties. I’m not sure if it’s Ms. McDermott or Mr. Vonn that will -- thank you, Ms. McDermott.

MS. MICHEAL VONN: It’s a surprise, it’s Ms. Vonn.

MS. CHRISTA BIG CANOE: Ms. Vonn. Oh, I’m sorry.

MS. MICHEAL VONN: That’s okay.

MS. CHRISTA BIG CANOE: Ms. Vonn, my apologies.


MS. CHRISTA BIG CANOE: Ms. Vonn will have nine and a half minutes, please.

--- CROSS-EXAMINATION BY MS. MICHAEL VONN:

MS. MICHEAL VONN: Thank you kindly. Good
afternoon.

I believe most of my questions will be for Commissioner Lucki, and this is not eyeglass acting that I’m doing here. I genuinely can’t see you if I have these on.

I would like to focus the first of my questions on the bias-free policing policy to achieve equitable policing services for all people. I’m wondering, Commissioner, if you could tell us a little about how the goals and objectives of this policy are evaluated or measured.

COMMISSIONER BRENDA LUCKI: I’m not sure if they are.

MS. MICHEAL VONN: So, to your knowledge, there is no data collection that supports this evaluation?

COMMISSIONER BRENDA LUCKI: I’m not sure. Sorry.

MS. MICHEAL VONN: With your vast experience of policing, could you imagine that there are fields in the current data collection mechanisms, such as forms, drop down menus for recording encounters, et cetera, that could be developed to support such an evaluation?

COMMISSIONER BRENDA LUCKI: I think I agree with you. I know one thing with the RCMP, our business intelligence, that’s one area where we are weak and we are
working very hard to increase our business intelligence,
because often we would like to tell our story or provide
such statistics, and we’re not able to. So, we really have
to get better at that.

MS. MICHEAL VONN: I believe -- thank you.
I believe that there is no requirement to record perceived
ethnicity or race in description fields, and yet there are
many description fields that include that descriptor. So,
in your view, Commissioner, would it be possible to mine
some of that ordinary collection in order to at least get a
baseline so that we could evaluate the efficacy of such
programs?

COMMISSIONER BRENDA LUCKI: I know our file
system does in fact have that field. And, we stress to our
members that in order to identify a suspect, employees may
use that category in order to properly identify a suspect,
whether it’s an observable, physical description, height,
weight, eye colour, an individual’s race or skin colour.
So, I don’t know how accurate the statistics would be if
we’re only using that box for that purpose, but we could
mine it, in fact, if they did use that box.

MS. MICHEAL VONN: Right. So, presumably,
while it wouldn’t be terrifically clean for the purposes of
methodological rigour, it would at least provide some kind
of baseline for, say, discretionary conduct around things
like breach of the peace should they increase or decrease
in relation to certain racial categories based on some of
the baselines we might establish from that historical
record; do you agree?

COMMISSIONER BRENDA LUCKI: The only problem
with such mining of data is unless we say to employees that
every time you have contact, you must, to the best of your
knowledge, fill that box, it would be very skewed. I don’t
know how accurate the data that we would provide would be.

MS. MICHEAL VONN: Certainly. It would have
much improved rigour if there was a mandate. Could there
be a mandate for such a field to be included?

COMMISSIONER BRENDA LUCKI: We try not to do
that under the bias-free policy, only when need be would
you identify that. And, it does talk about that specific
part in the policy.

MS. MICHEAL VONN: If there were found to be
great consensus around the need for such a thing in order
to appropriately evaluate, would the RCMP reconsider that
aspect of its policy?

COMMISSIONER BRENDA LUCKI: I think we could
consider it. It also would be if somebody -- if you’re
asking the question and somebody doesn’t want to identify,
you’re going off of an observation, so how accurate that
is? But, it could be helpful.
MS. MICHEAL VONN: Would this be something the RCMP would consider consulting with Indigenous communities on, this data collection practice in relation to evaluating its bias-free policing processes and policy?

COMMISSIONER BRENDA LUCKI: Yes, we should definitely consult. We should also look at other ways that we could actually measure that to ensure that we are bias-free. Off the top of my head right now, I’m not sure what that measurement would be, but we are open to suggestions.

MS. MICHEAL VONN: Terrific. Thank you. On the theme of accountability, and I’m not looking for an elaborate answer, because I wouldn’t expect you to have it, but would the RCMP be willing to have a discussion in the name of working with Indigenous communities, the importance of that, with Indigenous communities interested in exploring the possibility of using restorative justice practices and principles? For example, for resolution of appropriate police complaints, an informal process, say. Having an exploration of that idea?

COMMISSIONER BRENDA LUCKI: Absolutely. We should explore that, and we actually have used it in -- most recently.

MS. MICHEAL VONN: Oh, I’m looking at my time. I would care to hear a little about that if you wouldn’t mind.
COMMISSIONER BRENDA LUCKI: Well, specifically, with the allegations of racism by the members using Facebook in the Colten Boushie case, both members that were identified and investigated went through -- in consultation with the Indigenous community, went through a restorative-type process as a result of the allegations being founded.

MS. MICHEAL VONN: And, how did that come about, that negotiation?

COMMISSIONER BRENDA LUCKI: Well, when it came forward, there was a lot of discussion because of the incident with the community. And, the Commanding Officer had those discussions with the family, and there was -- I don’t know specifically how it rolled out, but I do know that at the end it was a restorative-type process whereby the member was facing the community where, in one case, where the person was, and in another case in the area, more specific, in Saskatchewan. And, I heard it was very successful, and it was based on the wishes of the community.

MS. MICHEAL VONN: Thank you very much.

COMMISSIONER BRENDA LUCKI: So, we would definitely entertain having those further discussions.

MS. MICHEAL VONN: It sounds like it. You spoke of various Indigenous partner groups working in an
advisory capacity with the RCMP, have any of them made
suggestions for improving the police complaints process
specifically for Indigenous communities?

COMMISSIONER BRENDA LUCKI: In my two
months, I haven’t heard specifically, but I’m sure that
probably a lot of Indigenous people would have some great
suggestions on how to improve it. I guess the main goal is
for people to feel free without fear to come forward.

We, as a police organization, should not
fear complaints. It only makes us better. So, I welcome
the way that we can improve our process. Right now, we
have the CRC, and the process -- because of geographical
locations, people can do it online. I believe they can
make that complaint, so it’s a little better than having to
come into the detachment. But, if we can improve on that
process where people feel free to make those complaints, I
welcome suggestions.

MS. MICHEAL VONN: Would the RCMP be
interested in actually proactively soliciting that
feedback? Particularly through a gendered lens asking not
only of Indigenous communities, but specifically of whether
Indigenous women and girls feel they have barriers to
making police complaints?

COMMISSIONER BRENDA LUCKI: Yes. I’m sure
there’s a way we could do it to those -- that specific
group, but we should definitely look further into that.

**MS. MICHEAL VONN:** Thank you. Could you point me in relation to any of the policies that you’ve looked to develop in this important field to any general principles where you’re talking about the possibility of ensuring the safety of women and girls in particular, versus the investigation or enforcement of non-violent crimes? When you have some kind of conflict in relation to these, for example you’re going to pick up hitchhikers because you have, as you cited in your policy, the need to ensure that people aren’t putting themselves at risk, in that paradigm.

So, you’ve got a policy that says you should pick up hitchhikers. You’re going to presumably be at some risk if you were, say, a runaway or someone who had been in trouble with the law and the police come to pick you up. Do you have any policies or principles of the level of safety versus investigation and enforcement of non-violent crimes?

**COMMISSIONER BRENDA LUCKI:** I know that recently the RCMP has worked with the National Women’s Association of Canada to focus on hitchhiking safety for example, in a poster campaign. Interventions have involved billboards, workshops aimed at educating Indigenous youth on the dangers of hitchhiking. And, we’ve also had
partnered with NWAC and AFN on a series of posters encouraging victims of family violence to report those incidents to police. We do have provinces as well — not specific to hitchhiking obviously, but we’re looking at third party reporting because it’s important that people have a way of telling their story.

But, specifically with hitchhiking, yes, it’s kind of a difficult situation because we — people who are running from the law wouldn’t necessarily want to be picked up by the law voluntarily. But, again, I think if we, as an organization, work towards regaining the trust of the people we serve, maybe that would change. I’m eternally an optimist.

**MS. MICHEAL VONN:** Thank you kindly.

**MS. CHRISTA BIG CANOE:** Next, Commission Counsel would like to invite Ms. Emily Hill from Aboriginal Legal Services. Ms. Hill will have nine and a half minutes.

--- **CROSS-EXAMINATION BY MS. EMILY HILL:**

**MS. EMILY HILL:** I just want to begin by thanking everyone for the words and prayers and drumming that made everyone feel so welcome here on Treaty 4 this morning, and also to express my sympathies to the families and all the survivors who are here with us today. My questions are for Commissioner Lucki. One of the ways to
achieve the important goal of bias free policing is the use of Aboriginal advisory committees; is that correct?

COMMISSIONER BRENDA LUCKI: I definitely think that would assist.

MS. EMILY HILL: And, that’s a tool that the RCMP has used for many years; right?

COMMISSIONER BRENDA LUCKI: Since at least 1990, yes.

MS. EMILY HILL: Okay. So, for many decades, this institution has been in place?

COMMISSIONER BRENDA LUCKI: Yes.

MS. EMILY HILL: And, that’s the Commissioner’s National Aboriginal Advisory Committee that’s been in place since 1990, but there are other Aboriginal advisory committees; correct?

COMMISSIONER BRENDA LUCKI: Yes. Each division has one -- or each province.

MS. EMILY HILL: And, these are supposed to facilitate an exchange of information between representatives of Indigenous communities and RCMP services; correct?

COMMISSIONER BRENDA LUCKI: Yes.

MS. EMILY HILL: It’s supposed to be an exchange of information, not a one-way street where the RCMP is simply providing information to the Indigenous
community or the advisors are just providing information?

COMMISSIONER BRENDA LUCKI: No, the meetings that I’ve personally participated in in Alberta were more so information flowing the other way, from Indigenous people to us, bringing forth issues or suggestions or best practices. So, it’s been, for the most part, what I’ve seen, a very positive exchange.

MS. EMILY HILL: Okay. So, that’s exactly my question, that this is a place where issues of concern, longstanding concern to Indigenous community can be raised through these committees; correct?

COMMISSIONER BRENDA LUCKI: Yes.

MS. EMILY HILL: And, your evidence I think this morning was that such concerns could even be championed up to the point where they could affect national decisions; correct?

COMMISSIONER BRENDA LUCKI: Absolutely.

MS. EMILY HILL: For example, a concern raised in an advisory committee could result in changes to how RCMP are trained?

COMMISSIONER BRENDA LUCKI: Yes. Sometimes, depending on suggestions made, we might look into it further to see the extent of that issue and see how it’s affecting the country for example, or if it’s just a local issue, because often issues raised might tend to be local
as opposed to national.

**MS. EMILY HILL:** And, I understood from your evidence this morning that a new missing persons investigation course was just introduced in 2017; is that correct?

**COMMISSIONER BRENDA LUCKI:** Yes.

**MS. EMILY HILL:** But, you’re aware that Indigenous women’s organizations have been raising concerns about how RCMP investigate reports of missing women’s for decades prior to 2017; right?

**COMMISSIONER BRENDA LUCKI:** I’m not aware of it in my position -- in my previous positions, I wasn’t privy to that information.

**MS. EMILY HILL:** So, prior to being in your current role, you weren’t aware, for example, that communities have been holding vigils for years and years about missing and murdered Indigenous women and girls?

**COMMISSIONER BRENDA LUCKI:** I know they’ve been holding vigils, what I didn’t know is if they brought those concerns forward towards the police. They haven’t -- I haven’t personally received that information is what I meant to say.

**MS. EMILY HILL:** You would be aware in your role that Indigenous women’s organizations have, for years, been making reports to parliamentary committees, to the
senate, even to the United Nations ---

COMMISSIONER BRENDA LUCKI: Yes.

MS. EMILY HILL: --- about the crisis of missing and murdered Indigenous women and girls?

COMMISSIONER BRENDA LUCKI: Yes.

MS. EMILY HILL: And, that part of that, and I agree that it’s only part of it, has to do with how RCMP and other police forces treat reports from family and community members about people who have gone missing?

COMMISSIONER BRENDA LUCKI: I imagine that there are some examples that are not as good as others, yes.

MS. EMILY HILL: And so, when you say that there are some examples that are not as good as others, would you agree with me that that was part of the reason why the training course was improved in 2017, and in fact a specific example about an Indigenous young woman was introduced into the national training?

COMMISSIONER BRENDA LUCKI: Yes, there was gaps identified.

MS. EMILY HILL: Okay. And so, I’m going to suggest that the fact that that didn’t happen until 2017 demonstrates a failure of the effectiveness of the RCMP advisory committees, because if the advisory committees are the ear to the ground about community concerns, but the
change wasn’t made to training till 2017, that there is a problem with the efficacy of the advisory committees, would you agree with that?

**COMMISSIONER BRENDA LUCKI:** No, not necessarily, because depending on what those committees brought forth -- there might be specific concerns maybe in their areas that were brought forth and maybe they didn’t look at such areas. I can’t say for sure, what I can say is the committees that I participated in, some of those issues never came up. They were more local in nature, maybe not as global.

**MS. EMILY HILL:** So, I appreciate that you and I don’t know what issues were brought forward in the course of the many advisory committees that were held since 1990, and we don’t know whether the concern is that Indigenous representatives at those committees didn’t raise a concern about missing and murdered Indigenous women and the investigation reports of missing people, or whether that committee wasn’t receptive or wasn’t listening to those concerns, or heard them and ignored them, we don’t know that, you and I.

**COMMISSIONER BRENDA LUCKI:** Yes, I just didn’t want to put everything on the committee, but we definitely need to listen.

**MS. EMILY HILL:** And, you could agree with
me that it might not be just that community members who
were rallying in the streets, approaching parliament, going
to the United Nations, it might be that they raised those
cconcerns in the advisory committees and that they weren’t
taken up, that’s a possibility?

**COMMISSIONER BRENDA LUCKI:** That is a

**MS. EMILY HILL:** Okay. So, would you agree
with the recommendation for the National Inquiry to make
improvements and examine the efficacies of advisory
committees, to ensure that they actually are an effective
process for the RCMP to hear and respond directly to the
community that they’re policing?

**COMMISSIONER BRENDA LUCKI:** I think any
improvements to bring issues forward -- and that was one of
the reasons the Circle of Change came forward, and that was
specific to the missing and murdered Indigenous women. So,
maybe in fact what you say is true, maybe the committees
that we had weren’t -- we weren’t dealing with those issues
specifically, thus we created the Circle of Change.

**MS. EMILY HILL:** Because it sounds like
there’s not a formal process to evaluate how effective
these advisory committees are being or there’s not a way to
make sure that they are operating as that effective
communication tool that they’re designed to be.
COMMISSIONER BRENDA LUCKI: What I do think is that if the -- in the committees that I have been participating in, if in fact the committee wasn’t effective, we would be hearing by the participants of the committee how ineffective it is. But, we do ask them at the end of every meeting how effective -- if this type of forum is meeting their needs, and I’ve seen that specifically occur. And, in all cases, it’s been positive comments back. So, maybe we need to set more stringent, or more protocol or a mandate more specific, and I think that’s what the Circle of Change was intended to do.

MS. EMILY HILL: Okay. So it sounds like you may have already got -- already have in place recommendations to do that. But I think it sounds like you’re open to the suggestion that a more comprehensive evaluation and check in with the communities about how they’re working could be important. Because it may be that the committees that you’re sitting on are working effectively. There may be others that aren’t working as effectively.

COMMISSIONER BRENDA LUCKI: That could be, yes.

MS. EMILY HILL: Or that those who are on the committee don’t feel that they can really speak up and be heard. If it’s not working well for them to voice their
concerns, they may not think that that’s the right forum
for them to express their concern about the process itself.

**COMMISSIONER BRENDA LUCKI:** That could be a

**MS. EMILY HILL:** Okay. And I think you’d
probably agree with me that in order for these Aboriginal
advisory committees to operate effectively the process must
ensure that the Indigenous partners have access to
resources to meaningfully participate.

**COMMISSIONER BRENDA LUCKI:** The more access
people have to the RCMP, the better we will be.

**MS. EMILY HILL:** Sorry, maybe my question
wasn’t clear. I guess I mean that we often turn to
Indigenous organizations and ask them to sit at tables with
large national organizations like the RMCP. And they may
not have the time, or the money, or the staff, or the
travel budget to meaningfully participate. And so, my
suggestion to you, that I hope you’ll agree with, is that
if the RCMP is looking to community partners to help them
do their work well, that you would support the funding of
those partners to participate fully.

**COMMISSIONER BRENDA LUCKI:** That’s exactly
what we do with the Aboriginal advisory committees.

**MS. EMILY HILL:** Thank you.

**COMMISSIONER BRENDA LUCKI:** Thank you.
MS. CHRISTA BIG CANOE: Thank you, Ms. Hill.

At this point I would like to check in with Commissioners in terms of instruction. Our next -- sorry, I’m just noting that the time is after 5:00 p.m. and so I would like to take your direction on whether I should call more parties. The next party would have nine and a half minutes, so I would suggest that we could probably call at least one more party before we -- before we close for the day. Before we adjourn for the day.

CHIEF COMMISSIONER MARION BULLER: We’ll go to number nine, Ontario Native Women’s Association. So two more, please. That’s assuming the witnesses are available to stay to 5:30?

MS. CHRISTA BIG CANOE: Yes, sorry. I just took a moment to canvass the witness as well. On that basis I would invite Carly Teillet from Vancouver Sex Workers’ Rights Collective. Ms. Teillet will have nine and a half minutes.

--- CROSS-EXAMINATION BY MS. CARLY TEILLET:

MS. CARLY TEILLET: Tansi, Bonjour, and hello. So I’m going to be directing my questions this afternoon to Commissioner Lucki. My clients are a collection of Indigenous women, trans, and two-spirited women who engage in sex work and trade. And they inform me that with increased frequency when police are called to
respond to conflict they are the individuals that are being arrested. And that they themselves rarely feel safe in reporting violence that they experience.

And so, my questions today relate to that and then also some of the training that you were talking -- and initiatives you were talking about this morning when you gave testimony. Are you aware that Indigenous women who engage in sex worker trade experience a disproportionate amount of violence?

COMMISSIONER BRENDA LUCKI: I don’t know the specific statistics, but I would imagine that would occur.

MS. CARLY TEILLET: Okay. Thank you. And I put it to you that as a group they face multiple barriers and they are some of the most marginalized and vulnerable people in Canada. And would you agree?

COMMISSIONER BRENDA LUCKI: Yes.

MS. CARLY TEILLET: And you would agree that Indigenous women are also over represented in our jails?

COMMISSIONER BRENDA LUCKI: I believe the statistics support that.

MS. CARLY TEILLET: I’m actually just too short, that’s why I keep adjusting. Okay. So do you agree with me that de-escalation is a legitimate policing tool when responding to a conflict?

COMMISSIONER BRENDA LUCKI: Yes. We teach
that.

**MS. CARLY TEILLET:** Okay. And when people who are involved in an incident can be calmed down and the situation is de-escalated, that actually results in better investigations; is that correct?

**COMMISSIONER BRENDA LUCKI:** Yes, if the parties respond well to de-escalation.

**MS. CARLY TEILLET:** Okay. And would you agree that quickly arresting an Indigenous woman who is distressed and upset will likely not lead to the best evidence, police statements gathered at that time, or the clearest picture of what happened in that moment?

**COMMISSIONER BRENDA LUCKI:** I would imagine. It depends on the circumstances of the incident. If in fact -- why they were arrested, what kind of evidence we’re trying to gather. But I think arresting anybody quickly probably leads to them being a little bit less open for at least the initial -- at the initial time of the arrest.

**MS. CARLY TEILLET:** Okay. Thank you. And would you agree that de-escalating a situation likely takes more time and resources on behalf of the police force?

**COMMISSIONER BRENDA LUCKI:** Yes. It is a skill set in fact, so yeah, it takes much more time than going straight to an arrest, yes.

**MS. CARLY TEILLET:** Okay. And we heard this
morning from some of your police colleagues who talked a little bit about under-resourcing and so, would you agree that police departments can be under-resourced given the scope of what they are responding to?

COMMISSIONER BRENDA LUCKI: We definitely have a lot on our plate. We definitely get asked to be a lot of things to a lot of people. I think it’s important one of the things that I intend to do is ensure first and foremost that the resources we have are following their mandate, and are doing it in the proper areas where crimes are occurring, and making sure we’re more strategic with our resources.

And if after that we decide -- and of course there are some difficulties with our business intelligence to define it as well as we would like, but once we get to that point then of course, if we decide we need resources, it would either be through re-deployment and in fact, if we needed additional resources, we’ve done this in the past, we make proposals to government.

MS. CARLY TEILLET: Okay. Do you agree that the trust that Indigenous sex workers or those that engage in sex for trade would be increased if the women felt like they were being heard and respected?

COMMISSIONER BRENDA LUCKI: Absolutely.

MS. CARLY TEILLET: And that treating
Indigenous women who engage in sex work and trade with respect and dignity would help with that trust?

COMMISSIONER BRENDA LUCKI: Yes, it would.

I think treating anybody with respect and dignity would help increase the trust.

MS. CARLY TEILLET: Would you agree that an arrest, even if charges aren’t approved can have a huge impact on an Indigenous woman’s life due to the removal of her children, loss of housing, loss of jobs, being taken as seen talking to the cops within her community, and that could potentially lead to further violence? So that I -- sorry. My question is do you agree that the arrest can have a huge impact on an Indigenous woman’s life, even if it doesn’t lead to charges?

COMMISSIONER BRENDA LUCKI: Arrest on anybody has huge impacts, so I would imagine if that’s a population that’s more marginalized, then yes.

MS. CARYL TEILLET: And would you agree with me that police departments can partially address the overincarceration of Indigenous women by using better policing practices, including taking the time and care to listen to the women who report the violence?

COMMISSIONER BRENDA LUCKI: Yes. I think if we were to be better listeners, that would -- might assist. There’s a lot of other things that may assist as well, I
would imagine.

**MS. CARLY TEILLET:** And you’d agree that there’s discretion, police officer have discretion when deciding whether or not to make an arrest when they arrive at a scene?

**COMMISSIONER BRENDA LUCKI:** Yes. Police officers are afforded discretion.

**MS. CARLY TEILLET:** What steps do you think the RCMP can take to address the normalization of violence in the lives of Indigenous women?

**COMMISSIONER BRENDA LUCKI:** First of all, I would never want to normalize violence. I think violence is a -- I wouldn't even put that word with together. If we could eliminate, oh, my goodness, we would -- it's not going to happen, but again, the eternal optimist in me.

I think we have to provide that platform for people who are victimized to be able to come forward and to be able to report those crimes and feel safe doing it. And so any steps that we can do in that regard -- and treating all people with dignity and respect regardless.

Even if they're not -- I always say to the cadets when I was a commanding officer, treat every person as if they were your mother, your brother, your sister or your father, because one day that may happen to one of your family members, and if you were treated poorly -- if your
family member was treated poorly, how would you feel. So that whole empathy and compassion definitely it does not hurt having that tool on your belt as a police officer.

**MS. CARLY TEILLET:** So you would agree with our recommendation that the police should focus and consider deploying alternative strategies to arresting Indigenous women and that they should be provided with the training and tools to do so?

**COMMISSIONER BRENDA LUCKI:** When appropriate, yes, absolutely. There might be some situations where arrest might be the option, depending on the circumstances. But the training would be definite to have -- a definite asset for all of our police officers.

And we do focus on de-escalation, and as a matter of fact, all frontline police officers do need to take -- we do have an online de-escalation training, I've taken it myself. And it's a scenario-based training with videos and options for responses and teaching that skill. And then it's -- when we do our annual qualifications, we have scenario training that sort of marries up with that.

**MS. CARLY TEILLET:** Okay. Thank you very much. Those are my questions.

**COMMISSIONER BRENDA LUCKI:** Thank you.

**MS. CHRISTA BIG CANOE:** Thank you very much, Ms. Teillet.
Next, we would like to invite up the Ontario Native Women's Association, ONWA. Mr. Robert Edwards will have seventeen-and-a-half minutes, please.

--- CROSS-EXAMINATION BY MR. ROBERT EDWARDS:

MR. ROBERT EDWARDS: Madam Commissioner, members of the Panel, I'd like to echo the words of the other colleagues and friends and lawyers and all who spoke today about acknowledging the traditional lands that -- of Treaty 4 that we find ourselves on, the elders, the drum and the sacred items, and of course, most of all, the families.

I have some questions for Mr. Bellegarde. And sir, in the course of my questioning for you, I will be referring to some materials.

I have bound in the old fashion your materials that you distributed. I'm looking at Tabs B and H, and I'm also referring to a two-page document that was notable for its brevity that was submitted to the Inquiry Panel members. A copy has been provided to you, and my colleague, Ms. Comacchio, was just providing it to others in the room if they don't have it, but it deals with some text of agreements and one statutory matter.

So if you have those available to you, sir, it would probably mean we don't need 17 minutes to have this discussion. So if you would look for those, I would
appreciate it.

Sir, in the materials that have been filed by you and actually made an exhibit.

MR. DANIEL BELLEGARDE: Yes.

MR. ROBERT EDWARDS: Yes. Thank you.

Madam Chair, it's the Ontario First Nations Policing Agreement is the two -- the first document there, the first item on that two-page document.

Sir, in the materials that have been filed by you and entered as an exhibit, on several occasions a comment has been passed on the adequacy of policing and police resources for First Nations, particularly those acting on reserve. If you could turn to Tab B, page 3 of your materials. That's the Canadian Association of Police Governance presentation, just dated June 4th, 2018. Do you have page 3, sir?

MR. DANIEL BELLEGARDE: Yes, I do.

MS. CHRISTA BIG CANOE: It's Exhibit 15 for the record.

MR. ROBERT EDWARDS: Yes, thank you. The other one is Exhibit 21.

The bullet items, it just looks at sort of recommendations of things that First Nations policing needs to do, and the last one is at -- the last bullet item, is of course, the reference to the adequacy:
"Adopt as outlined below, a wholistic community safety model with both adequate capacity in terms of skills, depth and funding."  (As read)

Then I'm going to turn your attention to Tab H, page 3. That's the one with the photo of the auditor general on it. Do you have the third page there, sir?

MR. DANIEL BELLEGARDE: Yes, I do.

MR. ROBERT EDWARDS: And that deals with the goals. Pardon me, the -- it deals with the auditor general's comments. I'm drawing your attention to the bottom of that page where the Auditor General Michael Ferguson found that Public Safety Canada, the department responsible for the First Nations Policing Program lacks reasonable assurance that facilities in First Nations communities are adequate:

"Public Safety Canada, the department responsible for the program, lacks reasonable assurance that policing facilities and First Nations are adequate, the report says."  (As read)

So again, there's a comment about adequacy and the importance of adequacy as a standard. And if you could turn, please, back to page -- Tab B, page 10. If you
go back to Tab B of your materials. Do you have that?

MR. DANIEL BELLEGARDE: Yes, sir.

MR. ROBERT EDWARDS: Page 10, the quotation in bold at the end of the first paragraph:

"The inevitable conclusion of the auditor general's report is that First Nations communities in Ontario do not receive the same level of policing that the rest of the province does. This report shows that First Nations have been set up for failure and that the federal approach to fully First Nations policing is seriously flawed." (As read)

Again, that's dealing with, I guess, sufficient resources.

And sir, I'm going to ask you, I assume that you are generally familiar with the Ontario Regulation 3 of 99 that provides mandatory adequacy and effectiveness standards for police services in Ontario

MR. DANIEL BELLEGARDE: Yes, I am.

MR. ROBERT EDWARDS: As an expert in police governance, you've come across those in the course of your work?

MR. DANIEL BELLEGARDE: Certainly have.
MR. ROBERT EDWARDS: Those documents, Madam Chair, are actually included in the productions, have been served on all the parties. I didn't presume to file them yet again, or in advance. They're attached to Schedule O to the anticipated evidence of OPP Chief Superintendent Mark Pritchard.

In any event, sir, just by way of example only, in the pages of adequacy standards set in Regulation 3 of 99 in mandatory language it says:

"Police forces or police services boards, and sometimes police chiefs, shall..." (As read)

The word always used is "shall":

"...implement policies, conduct investigations in a particular way, they shall have members of the police service available 24 hours a day, they shall establish procedures on physical and sexual abuse of children. This is procedures and processes for undertaking child pornography, criminal harassment, domestic occurrences." (As read)

You'll agree with me, sir, that that list is a long list of mandatory standards ---
MR. DANIEL BELLEGARDE: Absolutely.

MR. ROBERT EDWARDS: --- that police services must do to be held to be adequate and effective?

That adequacy and effective standard came into effect, although it's 3 of 99, actually came into effect on January 1st of 2001, and if a municipal service or a board failed to achieve the mandatory minimum due to lack of financial resources, there is actually a section in the current Police Services Act of Ontario to provide a referral to a hearing in front of a civilian commission.

But, sir, what I'm going to suggest to you, and I'm going to be referring to this two-page document, which I will ask be entered as an exhibit, that the adequacy and effective standards cover the entire Province of Ontario with a glaring exception. And I will suggest to you and ask if you agree with that it appears that every person in Ontario was entitled under the mandatory language of adequacy and effective standards to “adequate and effective policing services except for Indigenous persons living on reserve.” Those persons also do not have a binding dispute resolution mechanism, so when they receive their First Nations Policing Program or their Ontario First Nations Policing Agreement dollars, it comes in a fashion unlike the services are delivered elsewhere in Ontario.

I’m just going to ask you, sir, to take a
look at the OFNPA Agreement which is on this 2-page document. Madam Chair, could I ask could it be entered as an exhibit?

CHIEF COMMISSIONER MARION BULLER: 41, please.

--- EXHIBIT 41:

Witness: Daniel Bellegarde, Director, Canadian Association of Police Governance
Submitted by Robert Edwards, Counsel for Ontario Native Women's Association (ONWA)

MR. ROBERT EDWARDS: Thank you. So, sir, do you have that in front of you?

MR. DANIEL BELLEGARDE: Sure do, sir.

MR. ROBERT EDWARDS: Thank you.

“The primary goal of First Nations Policing arrangements in Ontario is for the First Nations with the financial support of Canada and Ontario to provide an effective and efficient policing service which is culturally sensitive and appropriate.”
(As read)

I will be -- I would argue, if I had to, that “adequate” is an important word and it’s glaringly missing in that. But, it goes on to state the objectives in the OFNPA:

“The primary objective of First Nations Policing arrangements in Ontario is to provide a level and standard of police service at least equivalent to that provided in original Aboriginal communities.”

(As read)

So, again, we have -- it’s an aspirational goal. The primary objective is to provide a level equal to other standards. If one goes to the self-administered agreements, I’ve got an example here, that’s the second item, deals with the area of police by the Nishnawbe-Aski Police Service:

“The purpose of this agreement is to provide for the continuation of effective policing in Nishwabe-Aski area via NAPS. It is intended that the police service in the Nishnawbe-Aski area will be appropriate to the culture and traditions of the people of the area responsive to the policing needs and at least equivalent in level of standard.” (As read)
Now, again, sir, would you agree with me, that’s not mandatory language, that’s aspirational language, it’s the intention to try to achieve it, but it does not require it; does it?

MR. DANIEL BELLEGARDE: Okay. No, it doesn’t.

MR. ROBERT EDWARDS: Thank you. And, sir, just by way of example of something that may be an improvement that one might commend nationally, but certainly commend the implementation of it in Ontario because it hasn’t yet been -- it’s been passed, given Royal assent, but it’s not been implemented, sir, I’m going to draw your attention to Section 51 of the new Police Services Act, 2018, and particular Sections 1, 2 and 7.

Would you agree with me, sir, that Section 1 appears to provide -- using the magic words “adequate” and “effective”, that if a First Nation Police Services Board believes that the funding it receives from the Minister and from other sources is not sufficient to provide adequate and effective policing in the area, for which it has policing responsibility, et cetera, et cetera, action can be taken under subsection 2, if a First Nation Board is not satisfied that funding is sufficient for the purposes described in Section 1, it may give the Minister a written notice referring the matter to arbitration. And,
magically, Section 7 gives the arbitrator, who is -- may
decide that power to direct the Minister to provide
additional funding.

So, there is -- it would appear in this
statute a significant difference from the FN -- First
Nations Policing Program and the OFNPA documents that you
were previously looking at; would you agree with that, sir?

MR. DANIEL BELLEGARDE: The legislation is
clear to me, yes.

MR. ROBERT EDWARDS: Yes. And, as an expert
qualified in police governance, would it be your
recommendation to government to ---

MS. CHRISTA BIG CANOE: Sorry, can if we can
just stop for a minute? Can we stop time? Just so it’s
clear for the record, Mr. Roberts (sic), the witness was
not qualified as an expert in this area, so maybe if you
could just rephrase that question, please?

MR. ROBERT EDWARDS: I will do so.

MS. CHRISTA BIG CANOE: Thank you.

MR. ROBERT EDWARDS: As a person well-
 experienced in the area of police governance, would you
agree -- or would you recommend to government that this
type of independent arbitral process be established as a
standard?

MR. DANIEL BELLEGARDE: Yes. Let me put
that into context. The constitutional -- the original powers, of course, has grant the provinces each jurisdiction over administrational justice within their borders. I cannot speak and cannot speak for any of the First Nations self-administered programs within the Province of Ontario. That is within their authority and their jurisdiction.

However, we were, from across the country, following the developments in Ontario, and had a close communication with Fabian Bastite and others from the Nishnawbe-Aski Police Services Board, as well as some of their officers, some of the First Nations Chiefs of Police Association. So, we were quite familiar and watching with a great deal of interest. There are two things that are very important to us long-term.

Number one is legislative certainty of policing services for First Nations. That means legislative certainty on the part of Canada so that the First Nations Policing Program does not continue as a program, but has legislative certainty so that it’s long-term, it’s robust and it has guaranteed funding over a longer period of time.

The same thing should happen to each of the provinces. It’s happening only, right now, in Ontario. It is our hope that this kind of legislation, which is
supported by the majority of self-administered policing services out there, not all of them, because it is legislation that has an opt-in clause. So, they can opt-in or they don’t have to if they don’t wish to. But, those that do will be bound with that legislation, which does include mandatory requirements, for instance, for board training, mandatory requirements for equity, mandatory requirements for equal compensation, mandatory requirements for sufficient manpower to provide the sense of safety and security to officers in the field. It’s all part of being part of a legislative framework that guarantees that kind of certainty and support for NAPS in the north, which is a very unique set of circumstances, because of the geography they cover and because of the kind of responsibilities they have for fly-in communities and others. So, that’s there.

In Saskatchewan, we’re still -- the File Hills First Nations Police Service is competent, is confident as well that we do have the resources necessary to do our work. Our 10 officers, our five special constables, our civilian staff, (indiscernible) we do have etiquette police material and supplies. What we don’t have is the second thing for us, and that’s the appropriate infrastructure to provide adequate services to our communities.

We’re operating out of a renovated Indian
Child and Family Services Office, which is totally unacceptable. No RCMP detachment in the country would stand for that. No municipal police service would stand for that kind of treatment. So, there is inequity and it has to be dealt with in certain parts of the country.

We know that NAPS is going to have two new detachments and the most requirements in certain areas, and so there will be that. There is funding coming out of the federal government this year for $291 million over five years, and that was -- they were advocated not only by our policing services, our governance institutions, but also the AFN as part of their NWAU (phonetic) with Canada, public safety was the number one priority, and they have been discussing this with Minister Goodale and the others in that particular cabinet -- group.

As well, there’s 110 new officers coming on stream at the beginning of 2019. And, hopefully by 2021, they will be fully brought into play.

MR. ROBERT EDWARDS: Sir, as you know, my client’s focus is on Ontario, but they have watched with interest. I can advise you that they have also watched with interest the developments in this legislation.

MR. DANIEL BELLEGRARDE: Okay. Just let me finish then, sir, if you don’t mind?

MR. ROBERT EDWARDS: I don’t mind, sir. I’m
keeping my eye on the clock, however.

MR. DANIEL BELLEGARDE: I’ll let you know when I’m finished. So, that’s where we’re at. We’re advocating for that and then we’re doing that. You are going to ask the same kind of questions to representatives from the Government of Ontario, I believe, or someone who can appropriately answer that. As I said, I’m from Saskatchewan with the Division of Powers. I can do the best I can. I’m just saying we’re following it.

MR. ROBERT EDWARDS: Well, I appreciate your wisdom on that, sir. Unlike the heroic efforts of Dr. Blackstock to find the underfunding and the lack of equitable treatment in the area of child services, I would -- would you agree with me, sir, that on the paper we’ve just reviewed that appears clear that there was a systemic distinction between persons on reserve and persons not on reserve under the previous regime in Ontario.

MR. DANIEL BELLEGARDE: I would suggest there was just based on observation and based on reports from the various (indiscernible) in Ontario, and based on what they’ve done in terms of negotiating a much better approach.

MR. ROBERT EDWARDS: I think all agree that that has been done. Thank you very much, sir, those are my questions of you. Madam Chair, those are my questions for
this panel.

**MS. CHRISTA BIG CANOE:** Chief Commissioner, Commissioners, thank you, I would request that we have the adjournment for the day. I would request that we start at 8:30 in the morning, which means opening comments would start at 8:00 a.m.

I do, if I may, want to remind all parties with standing and any of the counsel with -- by just purpose of the record, I’m reminding people I will be reading indirectly Rule 48.

Rule 48 -- and I’m sorry, but this is I think important for everyone to remember. Except with the permission of Commissioners and is hereafter specifically provided, no counsel other than Commission Counsel may speak to a witness about the evidence that he or she has given until the evidence of such witness is complete. That part is now complete.

The second part of this rule that’s now in application is, in the event the witness has personal counsel or counsel may speak to her or his client about areas of anticipated testimony -- sorry, personal counsel, that counsel may speak to his or her client about areas of anticipated testimony or information that have not yet been the subject of examination. Commission Counsel, or in this case counsel case leading evidence, may not speak to any
witness about her or his evidence while the witness is being examined by other counsel. And, that’s just a reminder that that rule is in place.

And, on that, I would suggest that -- first of all, thanks to all of the witnesses for sitting today and they will be coming back tomorrow for a number of hours of more cross-examination. And, as usual, I have forgotten to thank the second chair counsel that assisted and made all of this material possible, Ms. Shelby Thomas, and I just want to thank the opportunity to thank her as well before we adjourn for the day and reconvene at 8:30 tomorrow.

CHIEF COMMISSIONER MARION BULLER: We’ll close for the day. Thank you.

MS. CHRISTA BIG CANOE: And, just so it’s clear, we’re closing the hearing, but is there any closing prayer or anything planned for today?

MR. VERN BELLEGARDE: Thank you very much, Christa. And, thanks to the Commissioners and the witnesses and Mrs. Robinson.

UNIDENTIFIED SPEAKER: Only her?

MR. VERN BELLEGARDE: We’re going to have a closing prayer. I’d also like Louise -- Louise Holly will do the extinguishing of the qulliq. But, I’d also like call up Haas (phonetic), Bernard Haas Jack and Joanne to
say our closing prayer.

            Just a reminder, there’s a pipe ceremony in
the morning, again in the Wascana (phonetic) room at 7:00.
So, we’d ask that you be there early, early Cheryl Little-
tent and elder Larry Oaks will be conducting the pipe
ceremonies. And, here’s Bernard.

            MR. BERNARD HAAS JACK: Thank you, Vern.
Can I just get you to rise today in closing. Today has
been a long day for members of communities and also the
people that have lost their loved ones. And, today, I want
to thank our Creator for assembling us here today. It’s a
precious and a very sacred time. Today, we welcome the
people to our territory of Treaty 4, will we bow our heads
today.

            Our mighty God in heaven, Creator of all
creation, we thank you today that we take the time to
gather, for time is the currency of life. We thank you
that thanksgiving to you opens the opportunity for
miraculous things. We thank you that prayer is the licence
from heaven to earth. And, today, we make prayers to you
today on behalf of the missing and murdered women across
Canada. We pray right now for a complete justice
restoration, a revival of truth to come into our lands. We
pray today, Father God in heaven, you’ll comfort every
family and the peoples.
God, we thank you for the levels of positions of governments that are here. We thank you for families, for friends, our elders. We thank you for witnesses, the Commissioners. We thank you for every person that is here. Father, this will be quoted down in the heavens of life.

Today, I ask you to bless and keep us up. Father, we just ask you that truth will cause our heart to be sacred onto you, Father, as we speak. Bless this week, thank you for this day. And, we pray, our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on as earth as it is in heaven. Give us this day our daily bread and forgive us of our trespasses, as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil. For thine is the kingdom, the power and the glory forever and ever. Amen.

God bless you.

MR. VERN BELLEGARDE: Thank you very much, Haas. Louise will put down her qulliq.

MS. LOUISE HOLLY: (Speaking in Indigenous language). Thank you. I’m just going to turn off my qulliq. Enjoy your evening. Thank you.

MR. VERN BELLEGARDE: Thanks very much, Louise. And, we’ll see some people at the pipe ceremony at 7:00 in the morning. But, here in this room, they’ll be
gathering at 8:00 was it? 8:00? Okay. At 8:00, and
they’ll be calling the witnesses at 8:30. Thank you very
much. Have a great evening.
--- Upon adjourning at 5:41 p.m.
LEGAL DICTA-TYPIST’S CERTIFICATE

I, Félix Larose-Chevalier, Court Transcriber, hereby certify that I have transcribed the foregoing and it is a true and accurate transcript of the digital audio provided in this matter.

Félix Larose-Chevalier

June 25, 2018