



NEW BRUNSWICK ABORIGINAL PEOPLES COUNCIL

The Monthly Mailout

September 2019



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NBAPC

Natural Resources

Why are there purple sunsets?

Each year, roughly 60 volcanoes erupt somewhere on earth. These volcanoes shoot plumes of ash and sulfurous gas thousands of feet into the air. It is rare for those plumes to make it all the way up to the stratosphere. However, this summer, two volcanoes located in the Kirul Islands (June 22nd) and New Guinea (August 3rd) both sent plumes as high as 60,000 ft into the sky, punching a hole through the stratosphere. The volcanic ash contains fine materials which scatter blue light and, when mixed with the typical red/yellow colour of the sunset, produces a violet hue.

Sky watchers shouldn't expect to see these purple sunsets for much longer. The volcanic gasses are distributed in patches, bringing the strangely beautiful sunsets on some nights. Clean air, lack of clouds, and rural settings will prove the possibility of sighting these sunsets. If you photographed one, send us your pictures!





**STATEMENT OF THE EXECUTIVE SECRETARY
OF THE
CONVENTION ON BIOLOGICAL DIVERSITY
DR. CRISTIANA PAȘCA PALMER
UN ASSISTANT SECRETARY-GENERAL
ON THE OCCASION OF THE
INTERNATIONAL DAY OF THE WORLD'S INDIGENOUS PEOPLES
THEME: INDIGENOUS LANGUAGES
UN HEADQUARTERS,
NEW YORK
9 August 2019**



The celebration of the International Day of the World's Indigenous Peoples presents an opportunity to draw attention to the contribution of indigenous peoples to the conservation and sustainable use of the world's biodiversity.

It allows us to tell the story of how these communities, environmental managers with immense ecological knowledge, have been stewards of biodiversity for millennia, responsible for preserving and even increasing biodiversity through their traditional management practices.

On this International Day, I call on governments and civil society to act in full partnership with indigenous peoples, respecting their unique and diverse ways of life, their languages and traditional knowledge, and their role as proponents of both biological and cultural diversity.

Constituting a relatively small portion of the world's 7.3 billion people, indigenous peoples and local communities¹ represent the largest portion of linguistic and cultural diversity on Earth and their traditional lands and waters overwhelmingly contain the greatest remaining reserves of biodiversity.

As we have heard from the recent IPBES² report, biodiversity loss continues in every region of the world. We continue to lose forests, wetlands and other ecosystems, particularly in Africa, Asia and Latin America. But the loss extends to biocultural diversity - the links between biological and cultural diversity with the result that the resilience of human communities and local ecosystems are under grave threat.

We cannot forget that indigenous peoples' local and traditional communities' languages are representative of diverse world views, value systems and cultural expressions.

These diverse languages are essential components of the living heritage of humanity and for the intergenerational transfer of ancestral knowledge.

However, despite their importance, these languages are in danger of disappearing. The colourful tapestry of life is fading like water colours in the rain.

Diversity – the rich tapestry of life's intricately interlaced phenomena, processes, and relationships— in all its wonderful forms - is being degraded by modern reductionist forces of homogenization, globalization, and more recently climate change.

The loss of indigenous, traditional and local languages³ is closely related to biodiversity loss. Indigenous and local languages are intimate expressions of place and diverse world views and value systems. Each language represents a world view prioritizing that which is most important to those people.

¹ Indigenous peoples are estimated to be 7 per cent of the global population or about 400 million people

² The Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services

³ The CBD, through Decision XI/3 B, has adopted four indicators for status and trends in traditional knowledge:

a) Status and trends in indigenous peoples' and local communities' languages and linguistic diversity ;

b) Status and trends in land-use patterns in the traditional territories of indigenous and local communities;

c) Status on Trends in the Practice of Traditional Occupations and

d) Trends in which traditional knowledge and practices are respected through their full integration,

safeguards and the full and effective participation of indigenous and local communities in the national implementation of the Strategic Plan (B)

“There are nine different Maya words for the colour blue in the Porrua Spanish-Maya dictionary, but only three Spanish translations, leaving six butterflies that can only be seen by the Mayas, which proves that when a language dies, six butterflies and six shades of blue, disappear forever from the Earth’s consciousness.”⁴

According to UNESCO’s⁵ Atlas of the World’s Languages in Danger, at least 43 per cent of languages spoken in the world today are endangered. Let us commit ourselves to restoring indigenous languages as the vibrant colours of the tapestry of life.

To that end, the preservation, revitalization and promotion of indigenous languages may very well underpin the long-term success of our work in maintaining both biological and cultural diversity.

Let me address the role of the Convention on Biological Diversity (CBD) regarding the protection of traditional knowledge and the promotion of biological and cultural diversity.

The Convention, which you may know, is the international agreement responsible for conservation and sustainable use of biodiversity and the equitable sharing of benefits. It provides the clearest recognition of the links between traditional knowledge and biodiversity conservation through obligations on the 196 Parties to the Convention to: respect, preserve and maintain knowledge, innovations and practices of indigenous peoples and local communities.⁶

Additionally, Aichi Biodiversity Target 18 of the CBD’s Strategic Plan for Biological Diversity 2011-2020 provides that:

By 2020, the traditional knowledge, innovations and practices of indigenous and local communities relevant for the conservation and sustainable use of biodiversity, and their customary use of biological resources, are respected, subject to national legislation and relevant international obligations, and fully integrated and reflected in the implementation of the Convention with the full and effective participation of indigenous and local communities, at all relevant levels.

To assist Parties in implementing their obligations under the Convention, the Governing Body (CBD COP) has adopted by consensus, principles and guidelines for implementation at the national level which includes an extensive set of guidelines and principles adopted under the CBD that address traditional knowledge and customary sustainable use of biodiversity.

Many of these guidelines embody and promote important global principles including that traditional knowledge is accessed with the free prior informed consent of the original knowledge holders and its use is based on mutually agreed terms guaranteeing an equitable sharing on benefits.

⁴ Anthropologist Earl Shorris, 2000

⁵ United Nations Educational, Scientific and Cultural Organization

⁶ Article 8 (j) is closely linked with other articles of the Convention, in particular Articles 10 (c), 17.2 and 18.4.

From a policy perspective, nature and culture have been artificially separated for too long – to the detriment of our work.

I believe that nature and culture are inseparable and only by recognizing their intrinsic value and by addressing them in synergy, we can pave the way forward to achieve the Convention's 2050 vision of living in harmony with nature.

Coherence could be found through the establishment of an international alliance for nature and culture.

This is why at the 14th meeting of the Conference of the Parties (COP 14) in Egypt, held in November 2018, I proposed together with our partners, UNESCO and IUCN, an initiative which was welcomed by the Parties to the CBD, to work towards the establishment of an international alliance for nature and culture.

Such an alliance is a natural extension of a decade of joint efforts between the CBD, UNESCO, IUCN and governments, in understanding the links between biological and cultural diversity. As proponents of both cultural and biological diversity indigenous peoples have a special role to play, and I would invite all cultures to reflect on their relationship with nature – to bring nature and all cultures together in the post 2020 global framework for biodiversity.

In the broad consultations underway to develop the global biodiversity framework, I have been tasked by the Parties to provide options for possible elements of work to bring about a rapprochement of nature and culture.

To that end the door is wide open to receiving ideas from indigenous peoples on new elements of work of relevance to indigenous peoples, as well as new institutional arrangements for indigenous people's participation in the work of the Convention post 2020.

In our vision of humanity living in harmony with nature by 2050, let us create ample space in the interplay of nature and culture – for the transmission, generation and protection of traditional knowledge. Its contribution to human well-being and the conservation and sustainable use of nature, is immeasurable.

I seize on the opportunity of the International Day of the World's Indigenous Peoples to highlight the centrality of traditional and indigenous languages in strengthening the links between biological and cultural diversity for attaining the global 2050 vision of humanity living in harmony with nature.





**NBAPC Food, Social and Ceremonial Harvesting report
2019-2020**

Reporting Period: September 2019

Name: _____

Membership #: _____

Atlantic Salmon Tag #: _____

River System: _____

Species	# Harvested
Atlantic Salmon	
American Eel	
American Shad	
Burbot	
Chain Pickerel	
Catfish	
Cod	
Gaspereau	
Groundfish	
Herring	
Mackerel	
Muskellunge	
Mussel	
Oysters	
Scallop	
Smallmouth Bass	
Smelt	
Striped Bass	
Atlantic/Shortnose Sturgeon (please circle)	
Tomcod	
Trout	
Whitefish	





**NBAPC Food, Social and Ceremonial Harvesting report
2019-2020**



White Perch	
Yellow Perch	
Razor, Bar, Soft Shell, Bay Quahogs (please circle)	

Check here if you did not fish this month: ☐

Harvesting Report for Striped Bass (Chaleur, Miramichi, and Southeast Fishery Areas Only)

Date (DD/MM/YY)	Location	Number Harvested	Total Hours Fished

Monthly reporting is mandatory. Please submit the monthly harvesting report to NBAPC's Natural Resource Manager by:

Email: naturalresources@nbapc.org

Fax: 506-451-6130

Mail: 320 St. Mary's Street
Fredericton, NB, Canada
E3A 2S4



Communication

Hello/Bonjour/Kwe',

I hope everyone is well and isn't too sad about the end of summer! I thought I would share a few things about our website (www.nbapc.org) with you. There's a lot of great information on our website. You can find court cases, reports, as well as our education assistance forms. Here's a little guide on what you can find, and where to find it.

J'espère que tout le monde va bien et que personne n'est trop triste par la fin de l'été! Je pensais à partager avec vous quelques points concernant notre site web (www.nbapc.org). Vous trouverez plein d'informations intéressantes sur notre site web. Vous pouvez trouver des affaires judiciaires, divers rapports, ainsi que les formulaires pour l'assistance financière pour l'éducation. Voici un petit guide sur ce que vous pouvez trouver et où le trouver.

Thank you/Merci/Wela'lin,

Alyssa Gould
Communication Officer/Agent de Communication



Communication

In our “**About**” section you can find the following information;

- **About NBAPC**

Who we are as an organization

- **Our History**

The history of the organization

- **Governance**

Our executives

- **Membership**

Detailed membership information and forms

- **Our Team**

NBAPC employees and their contact information

- **Join Our Team**

Job opportunities with the NBAPC

- **Contact Us**

Our contact information

About ▼

About NBAPC

Our History

Governance ▶

Membership

Our Team

Join Our Team

Contact Us



Communication

In the “**Programs and Services**” section you can find information on;

- **Natural Resources**

You can find our fishing licence form as well as the Fisheries Act and other relevant information to natural resources.

- **Indigenous Skills & Employment Training Program (ISETP)**

You can find out more about the program, eligibility information, required information to apply and our employment counsellors and their contact information.

- **Education Assistance**

You can find all of the forms for awards, scholarships and bursaries here.

- **Youth**

You can find our Youth Council Constitution and By-Laws, information on Sweat Lodge’s as well as the Indian Registration form.

- **Looking Out for Each Other Project (LOFEO)**

You can find a detailed explanation of the LOFEO Project, partnering organizations, research reports, newsletters, brochures and the LOFEO team.

- **Partnership and Protocols Project**

You can find more information on a two-year project called, “Building Partnerships and protocols in a Relationship Agreement Towards Improving Socio-Economic Outcomes for Off-Reserve Aboriginal People.”

- **Reports**

You can find our annual reports here, as well as research projects that were developed alongside our affiliates. You can also find reports from the Looking Out for Each Other Project.

Programs & Services ▼

[Natural Resources](#)

[Indigenous Skills & Employment Training Program](#)

[Education Assistance](#)

[Youth](#)

[Looking Out For Each Other Project](#)

[Partnerships and Protocols Project](#)

[Reports](#)

Communication

Welcome to our “**Newsroom!**” Here you’ll find;

- **News Updates**

You’ll find press and news releases as well as news updates regarding the NBAPC.

- **Monthly Mailouts**

You can find our current and past monthly mailouts.

- **Mal-I-Mic Newsletters**

You can find our annual newsletters as well as archives going back to December 1973.

- **Calendar**

A calendar with NBAPC events and activities.

- **The Community Bulleting Board**

Information regarding elections and election notices can be found here.

Newsroom ▼

News Update

Monthly mailouts

Mal-i-Mic Newsletters

Calendar

Community Bulletin Board

Communication

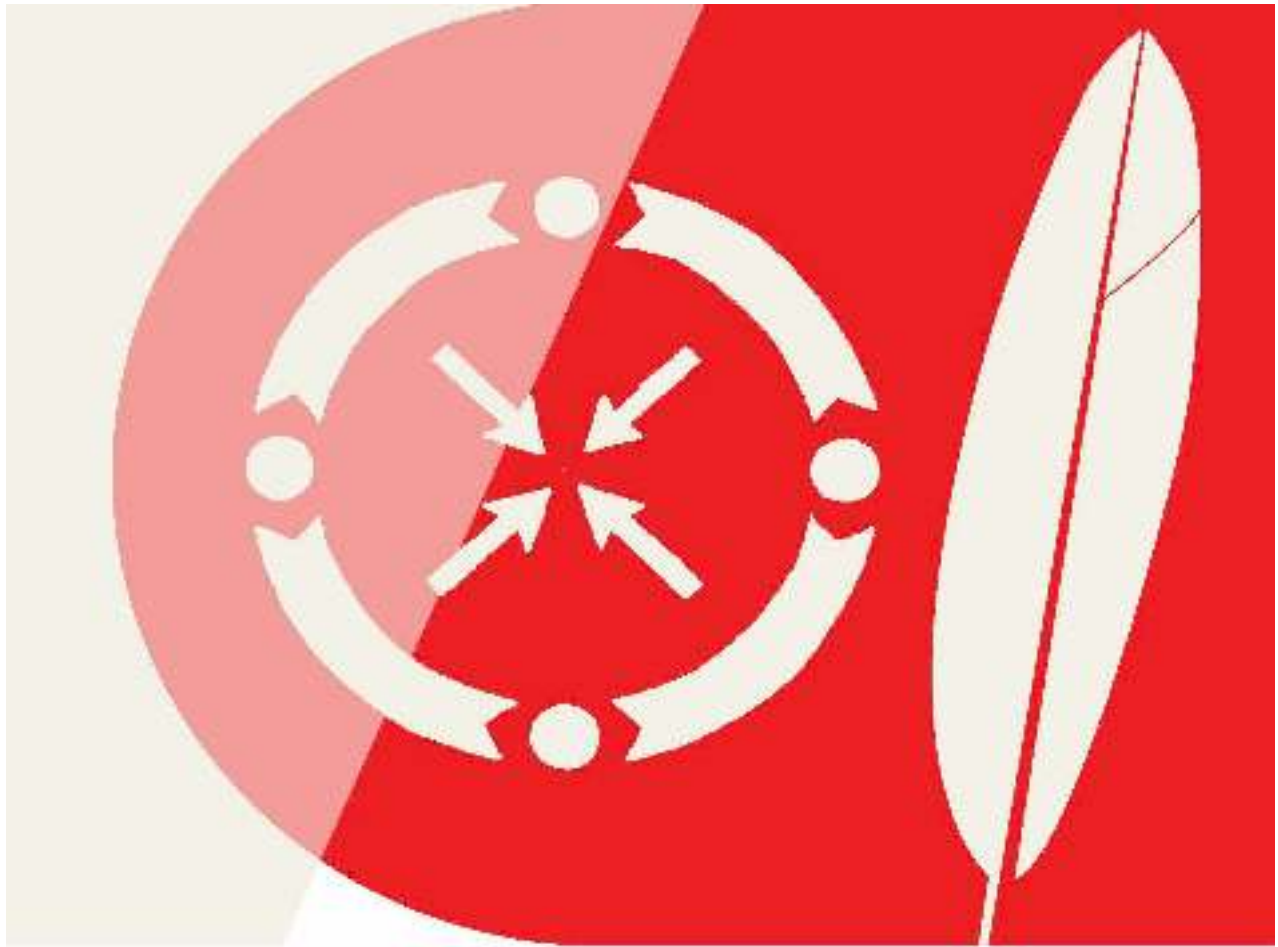
In the “**Resources**” section you can find useful information on;

- The Daniels Decision
- The Daniels case
- Relevant court cases
- The Powley Test
- Historic Treaties
- Bill S3



ISETP





INDIGENOUS INTERNSHIP PROGRAM



CANADIAN
MUSEUM
OF HISTORY
-
MUSÉE
CANADIEN
DE L'HISTOIRE



CANADIAN
WAR
MUSEUM
-
MUSÉE
CANADIEN
DE LA GUERRE

**CELEBRATING
MORE THAN 25 YEARS
OF SUCCESS**

Canada



DESCRIPTION

The Indigenous Internship Program (formerly known as the RBC Aboriginal Training Program in Museum Practices) at the Canadian Museum of History and the Canadian War Museum offers professional and technical training to First Nations, Métis and Inuit participants. The Program operates every year from September to April, with a two-week break for the holiday season.

OBJECTIVE

The Program's objective is to offer practical experience for Indigenous people who would like to broaden their knowledge and skills related to various aspects of museum work.



CONTENT

During the training year, candidates can undertake practicum assignments lasting four to five weeks in the areas of Research, Collections, Conservation, Exhibitions, Public Programs, Corporate Affairs, Development and Museum Services.

ELIGIBILITY

Candidates must have a secondary school diploma or experience in cultural heritage preservation or interpretation within a museum-related work environment.

FINANCIAL SUPPORT

The Canadian Museum of History provides a modest stipend, pays for some travel and provides training and facilities for the Program. Participants are encouraged to seek additional sources of financial support to cover living expenses.





**IF YOU WISH TO PARTICIPATE IN THE PROGRAM,
PLEASE SUBMIT THE FOLLOWING DOCUMENTS:**

- A résumé
- A personal statement indicating how the internship relates to your experience, academic goals and professional development
- Two letters of reference

**DOCUMENTS MUST BE RECEIVED BY THE MUSEUM OF HISTORY
NO LATER THAN MARCH 31.**

PLEASE MAIL, FAX OR EMAIL DOCUMENTS TO:

Indigenous Internship Program

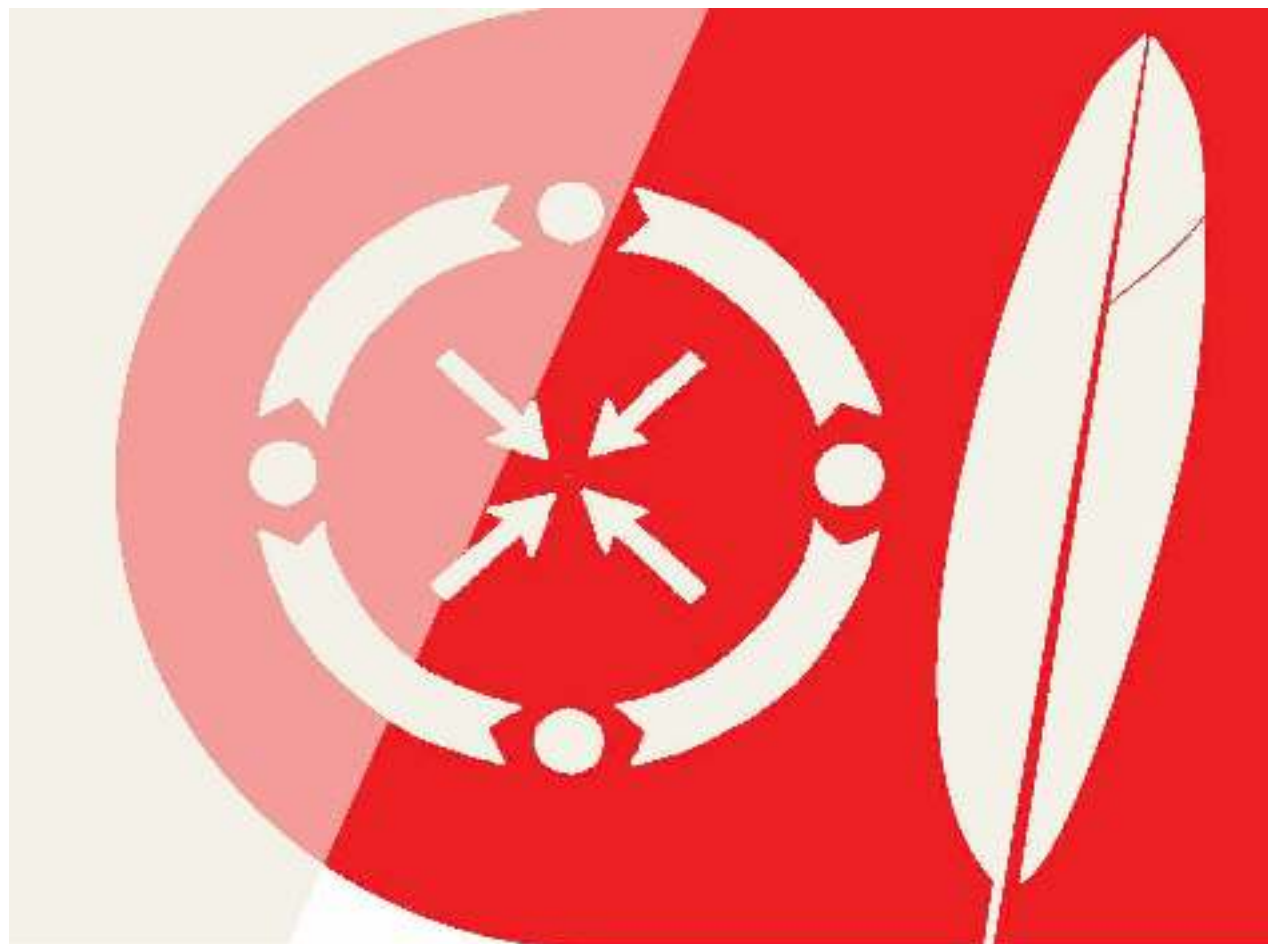
c/o Coordinator
Canadian Museum of History
100 Laurier Street
Gatineau QC K1A 0M8

Tel.: 819 776 8270 Fax: 819 776 7110

indigenousinternship@historymuseum.ca
historymuseum.ca/indigenousinternship

Note: All internships are conditional on verification of security clearances.





PROGRAMME DE STAGES DESTINÉS AUX AUTOCHTONES



MUSÉE
CANADIEN
DE L'HISTOIRE
-
CANADIAN
MUSEUM
OF HISTORY



MUSÉE
CANADIEN
DE LA GUERRE
-
CANADIAN
WAR
MUSEUM

**PLUS DE
25 ANS DE SUCCÈS**

Canada

DESCRIPTION

Le Programme de stages destinés aux Autochtones (anciennement nommé le Programme de formation en pratiques muséales destiné aux Autochtones RBC) du Musée canadien de l'histoire et du Musée canadien de la guerre offre une formation professionnelle et technique à des stagiaires des Premières Nations et de communautés métisses et inuites. Le Programme est offert chaque année, de septembre à avril, et prévoit deux semaines de relâche pendant la période des Fêtes.

OBJECTIF

Le Programme a pour but d'offrir une expérience pratique aux Autochtones qui souhaiteraient approfondir leurs connaissances et leurs compétences en lien avec le travail muséal.

CONTENU

Au cours de l'année de formation, les stagiaires peuvent entreprendre des affectations pratiques d'une durée de quatre à cinq semaines dans les domaines de la Recherche, des Collections, des Expositions, des Programmes publics, des Affaires de la Société, du Développement et des Services au Musée.



ADMISSIBILITÉ

Les personnes qui présentent leur candidature doivent être titulaires d'un diplôme d'études secondaires ou avoir de l'expérience en préservation ou en interprétation du patrimoine culturel dans un environnement de travail muséal.

AIDE FINANCIÈRE

Le Musée canadien de l'histoire offre une allocation modeste, paie certains frais de déplacement et fournit la formation et les locaux pour le Programme. Nous conseillons aux stagiaires de chercher des sources de financement supplémentaires pour couvrir leurs frais de subsistance.





**SI VOUS SOUHAITEZ PARTICIPER À CE PROGRAMME,
VEUILLEZ SOUMETTRE LES DOCUMENTS SUIVANTS :**

- un curriculum vitae;
- un exposé personnel décrivant comment le stage est relié à votre expérience, vos objectifs en matière d'études et votre développement professionnel;
- deux lettres de recommandation.

**CES DOCUMENTS DOIVENT ÊTRE REÇUS PAR LE MUSÉE DE L'HISTOIRE
AU PLUS TARD LE 31 MARS.**

**VEUILLEZ LES ACHEMINER PAR LA POSTE,
PAR TÉLÉCOPIEUR OU PAR COURRIEL À :**

Programme de stages destinés aux Autochtones

a/s du coordonnateur :

Musée canadien de l'histoire

100, rue Laurier

Gatineau (Québec) K1A 0M8

tél. 819-776-8270 | téléc. 819-776-7110

stageautochtone@museedehistoire.ca

museedehistoire.ca/stageautochtone

Remarque: tous les stages sont conditionnés à une vérification des habiletés.



Looking Out For Each Other

A Project Update – August 2019



(Photo: Port Hope Simpson, Labrador with Michelle Perley, Dorothy Earle, and Elizabeth Blaney)

Celebrating Resilience and Place: A Nunatukavut Inuit Healing Journey

Michelle Perley, Project Manager, and Elizabeth Blaney, NBAPC Director, were invited by the Nunatukavut Community Council to travel to Port Hope Simpson, NL to participate in the MMIW event - *Celebrating Resilience and Place: A Nunatukavut Inuit Healing Journey*.

This was a full day event that began with the lighting of the Kullik/Qulliq, an Inuit traditional opening ceremony. There were 25 people in attendance from Labrador as well as from other regions of Canada. Participants were given packages that included a resource list for Labrador and a copy of Bette Middler's song *The Rose*. Convenors began by talking about the

background, facts and stats of MMIW, they then honored the known MMIW in Labrador with a candle lighting and name reading ceremony.

Participants discussed three questions.

- Are our communities safe?
- Do our girls have the life tools necessary for the outside world?
- How does the internet affect Indigenous women and girls – online dating, imagine and being Indigenous?

The outcome from discussions was varying views and experiences of people from different regions in Canada. The discussion touched upon system failures of Indigenous peoples, lack of safe spaces and cultural competency of mainstream service providers, rehabilitation programs for incarcerated offenders, and education programs available for youth in Labrador.

The afternoon session began with learning about the importance of self-help techniques and performing relaxation and controlled breathing exercises. This was followed by an art therapy session; where participants discussed MMIW issues while painting, beading, and making other crafts. This was a great healing approach as participants created something meaningful while talking about a heavy topic.

The afternoon ended with everyone sharing their art work/craft and thoughts about the day. This was followed by a community feast; which gave participants a chance to debrief and enjoy a meal together before heading home.





(Photo: Port Hope Simpson, Labrador with Curtis Brown)

Stories of Strength and Resilience from Labrador: Curtis Brown

Through the practice of art creation and display, Curtis Brown, shown above, was able to honor the life of his mother Daphne Mesher-Brown and walk through a journey of healing. His mother is an MMIW, she lost her life in 1970 in Happy Valley-Goose Bay.

Daphne was just 23 when she was killed by Curtis's father, having been shot in her hospital bed, a place where she should have been safe and able to heal. She was there recovering from injuries she had already suffered from her husband.

Curtis told his story and that of his mother's while drawing upon the strength of the community and the resilience found in their support. He and his siblings lost their mother

at such a young age. No one should have to lose a parent, a child, or a loved one in this way. Daphne is loved and never forgotten.

The Conclusion of the National Inquiry #MMIWG and Our Project

The National Inquiry on Missing and Murdered Indigenous Women and Girls completed in June. Findings from the Inquiry have been made public and the Government of Canada has acknowledged a system of genocide. Following the report, former NBAPC President and Chief Amanda LeBlanc wrote,

"NBAPC provided 46 recommendations to the National Inquiry highlighting the urgent need of governments to correct their practices of erasure of off-reserve and non-status Indigenous people and to consult with all Indigenous people and their representative organizations. We called on the Commissioners of the National Inquiry to recognize that daily impacts of discrimination and marginalization experienced by women and girls who live off-reserve and the refusal of settler institutions to mention them in policy puts Indigenous women and girls at risk of greater violence. We called on all Canadian settler institutions to demonstrate, through sustained and vigorous efforts, that they are dedicated to acknowledging and correcting systemic wrongs committed against Indigenous people, including perpetuating the false idea that Indigenous people only live on-reserve...."

Now that Canada has received this report, our expectation is to see action that will



better the lives of Indigenous people across our beautiful land and that Canada respects Indigenous peoples by implementing international instruments such as The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) that has been called for in numerous reports, commissions and from grassroots peoples since Canada's promise to do so. We also expect that this includes Canada's true commitment to work with Indigenous organizations such as ours, who have extensive knowledge and experience, to implement many of these Calls for Justice and better the lives of Indigenous people."

There are 231 Calls for Justice, all of which we plan to draw attention to over the coming year. We do not want these findings to be forgotten, nor should they be neglected. The Calls for Justice are an incredibly important outcome that need to provoke change. We hope that individuals, families, friends, and communities continue to receive support for what is, and has been, an incredibly painful and traumatic experience.

The NBAPC and NCNS Final Written Submission to the National Inquiry can be found at https://nbapc.org/lofeo-research-reports/?preview_nonce=0e53a93667&preview=true and the National Inquiry Final Report can be found at <https://www.nmiwg-ffada.ca/final-report/>.



(Photo: Alma MacDougall)

Honoring Alma MacDougall

It is with great sadness and the utmost respect that we honor the life of Alma MacDougall, who past away this July. President of the Aboriginal Women's Association of Prince Edward Island, Mi'kmaq Elder, Registered Nurse, and committed Indigenous activist, Alma was greatly admired and appreciated for her strength, hard work, compassion, and wisdom. She was recognised with the Governor General's Medal for her volunteer work. As an advocate, Alma worked tirelessly to support her community and the well-being of all Indigenous people including working on the LOFEO project.





(Photo: LOFEO Leadership Team Elizabeth Blaney, Julia Hughes, Amanda LeBlanc, Michelle Perley, Anthea Plummer and Elder Brenda Seeley)

May 2019 LOFEO Symposium

The LOFEO Symposium (May 15th-17th, 2019) was a huge success. The purpose of the event was to bring together project partners, community and academic researchers, stakeholders and the project Advisory Circle, to participate in presentations and discussions on the LOFEO project research and activities. Presentations included Indigenous and non-Indigenous researchers working on the same MMIWG2S issue.

On May 15th we started off the Symposium at the Beaverbrook Art Gallery with a performance by Sisters of the Drum and an Indigenous Art Tour with Emma Hassencahl-Perley. On May 16th there was a signing of the Letter of Commitment between Fredericton Police Force (FPF) and NBAPC, establishing a working relationship that enables LOFEO and FPF to work together for improving outcomes in MMIWG2S.

Presentations on the 16th included the MMI FIND Helpline with Julia Hughes and Michelle Perley, National Inquiry work with Amanda LeBlanc and Elizabeth Blaney,

research on cultural competency training with Jennifer Shea and Cora Behan, and Annita Lucchesi's presentation on her MMIW database, now housed at Sovereign Bodies Institute (<https://www.sovereignbodies.org>).



(Photo: May 15th Symposium Reception at the Beaverbrook Art Gallery)

On the evening of the 16th, Annita provided us with a creative mapping workshop, where participants created maps that told their life stories and experiences around MMIWG. On the 17th, there was a presentation on policing research from Montréal with Mirja Trilsch and Dominique Bernier, as well as from New Brunswick with Julia Hughes and Anthea Plummer. Findings from the report "Toward Peace, Harmony and Well-Being: Policing in Indigenous Communities" (<https://cca-reports.ca>), were presented by co-author Naiomi Metallic.



(Photo: May 16th Presentation with Annita Lucchesi at the Crowne Plaza Hotel)





(Photo: May 16th Letter of Commitment Signing between then Chief Leanne Fitch of the Fredericton Police Force and then NBAPC President and Chief Amanda LeBlanc)



(Photo: May 16th Letter of Commitment Signing between the Fredericton Police Force and then NBAPC President and Chief Amanda LeBlanc)

Fredericton Police Force Letter of Commitment

Chief Leanne Fitch, as one of her final acts before retirement, signed a Letter of Commitment, on behalf of the Fredericton Police Force (FPF) with NBAPC, solidifying their duty to work on the MMIWG2S issue. The FPF will work with NBAPC to ensure that protocols and tools are responsive to the needs of Indigenous missing persons and their loved ones. LOFEO will also have access to data from previous files on missing and murdered Indigenous persons as well as information on current curricula and cultural competency training for officers. This was an exciting development for the LOFEO project and the policing research team. The first stage of this commitment has already been fulfilled and we look forward to continuing to work with FPF as Chief Fitch has fully retired.





If you have information about a missing person, but you're not sure who to tell, we can help!

**Do not wait to act!
Report a missing person immediately!
There is no 24 hour waiting period!**



**Status of Women
Canada**

**Condition féminine
Canada**



New Brunswick Aboriginal Peoples Council
320 St. Mary's Street
Fredericton, NB, Canada E3A 2S4
Phone: (506) 458-8422
Fax: (506) 451-6130
Toll free: 1-800-442-9789

