



# Looking Out For Each Other

A Project Update – July 2020

**INDIGENOUS  
LIVES MATTER**

## A Return to the Project

We have recently returned to work at New Brunswick Aboriginal Peoples Council (NBAPC) in the Looking Out for Each Other (LOFEO) office, after taking a pause from April to mid-June due to COVID-19. It is exciting to be back, especially with so much important work to be done.

We've seen the recent protests in Canada advocating for justice and change for Black Lives Matters and Indigenous Justice. Unfortunately, more lives have been lost at the hands of police, highlighting an ever-present systemic problem with our policing and justice systems. It is difficult to witness these ongoing racisms and even harder for Indigenous communities and people who are experiencing them. There can be no trust and no justice without real change to our policing and judiciary systems in Canada.

As a project, we are continuing to pursue the activities necessary to bring about better outcomes and better supports for Indigenous communities in cases of missing or murdered Indigenous people. It is our goal to make a lasting and meaningful difference, empowering Indigenous people, communities, and organizations seeking safety and justice.

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## COVID-19 and Indigenous Communities

COVID-19 has had an enormous impact on individuals, families, communities, and organizations. NBAPC has stated that, “Communities are comprised of many of us: Elders, Youth, Young Families, Students, Harvesters, and Vulnerable Community Members who are experiencing joblessness and even homelessness... and wants to help our communities to manage during this time through programs and initiatives to directly address the urgent needs that have arisen as a result of COVID-19.”

The COVID-19 survey which NBAPC launched online during the latter part of May, revealed community members need computers, educational programs and supplies, sporting equipment for children to get outside, cell phone minutes, and access to communications technology (especially for Elders who now have physician appointments over the phone). The emergency response has focused on the needs of housing and shelter supports, essential goods such as groceries, sanitation, and household goods.

As the pandemic continues, without clarity on what the next year may hold regarding the virus spread, Indigenous communities are looking at how to support and protect their people. Across Canada Indigenous people need continued funding and support for health, safety, education, employment, and all areas of well-being to not be vulnerable to issues resulting from the pandemic and already strained systems of support.

With isolation, people are more vulnerable to complications and risks stemming from mental and physical health issues. As well, isolation with strained access to the necessities of life and well-being can cause increased instances of domestic violence. Our concern is that people are not ignored or left without support. The Government of Canada already has responsibilities they are not meeting when it comes to Indigenous communities, this must not be an instance of additional neglect or injustice. As example, it is deeply concerning that the responses to the Calls for Justice resulting from the National Inquiry have been delayed. It is important to act as quickly as possible, Indigenous lives depend on it!

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## **Canadian Domestic Violence Conference: LOFEO Panel Presentation**

LOFEO participated in the Canadian Domestic Violence Conference, held in Halifax from March 4<sup>th</sup>-6<sup>th</sup>. Our panel was facilitated by Project Manager Michelle Perley with additional presentations from Sonja Perley (GNB-WEB), Deanna Price (RSW), Dr. Jula Hughes (LOFEO PI), and

Anthea Plummer (LOFEO Project Engagement Officer). The panel presented on March 6<sup>th</sup> from 10-10:55am, with a large audience.

This panel critically examined the current public and justice discourses regarding the violent victimization perpetrated against Indigenous women. Despite the findings of NWAC (2010) and the National Inquiry on Missing and Murdered Indigenous Women and Girls (2019), public discourse and legal proceedings alike continue to focus blame on Indigenous men and downplay or disregard systemic causes.

The issue of familial and intra-group violence is foregrounded to sustain a deeply flawed gendered and racializing binary of perpetration and victimization. In these narratives, Indigenous men are perpetrators, women appear as victims. Both perpetrator and victim identities continue to justify paternalistic state interventions, while at the same time absolving settler laws and institutions.

The panel brought together analysis and insights gathered from interviews and sharing circle conversations with Indigenous communities and people. Audience members noted similar issues in other areas of Canada and within various institutional environments, where understanding of experience and historical context is often very inadequate or mistaken. Other presenters expressed similar phenomenon in their own presentations. The truth seems to echo across the provinces, and communities are looking for ways to help their members in dealing with persistent challenges that comes from these flawed views and systems.



(Photo: left to right: Michelle Perley, Sonja Perley, Deanna Price, Anthea Plummer, Dr. Jula Hughes)

**Panelists:**

**Michelle Perley** (LOFEO Project Manager), Overview of the LOFEO Project

**Sonja Perley** (WEB), Reflecting on the Previous Strategic Plan and Current NB Government Plan Endorsed by the Advisory Committee on Violence Against Wabanaki Women, and the Continued Community Partnership

**Deanna Price** (RSW, Indigenous Researcher), an Examination of the LOFEO Missing Person Research Data Collected from Fredericton Police Force Missing Person Files

**Anthea Plummer** (Project Engagement Officer), Youth and the Intersectionality of Experiences Concerning Personal Safety

**Dr. Jula Hughes** (LOFEO PI), Reflecting on the Rights Identified in the National Inquiry and the Candace Stevens Case in NB

## Deanna Price: LOFEO Master’s Degree Practicum Placement

Deanna Price (RSW, Indigenous Researcher), a child protection social worker, came to the project in January as a Master of Social Work student at Laurier University. She completed her practicum with the New Brunswick Aboriginal Peoples Council, working once again with her brothers and sisters. As a Cree woman, wife and mother, she is profoundly influenced and impacted by missing and murdered Indigenous women and girls and the legacy of colonial violence; seeking ways in which to give voice to those who engage in resisting acts of violence, marginalization and oppression and especially for those who cannot.

Deanna’s analysis and examination of the missing person’s files collected from the Fredericton Police Force, contributed to meeting the LOFEO policing research goals. Her insights and experiences as a social worker helped the project greatly. We would love to work with Deanna again, as her practicum was completed in April. We see great things for her in the future.



Healing Walk for Chantal Moore in Fredericton, NB  
NB Media Co-op, Photos by Mark D'Arcy  
(<https://nbmediacoop.org/2020/06/30/wolastoqey-nation-in-new-brunswick-system-bias-and-racism-in-new-brunswick-must-be-addressed-now/>)

The Death of Chantal Moore and Rodney Levi

## Why Have “Wellness Checks” and Mental Health Crisis’ in New Brunswick Resulted in Preventable Deaths?

Indigenous People in New Brunswick and across Canada have been outraged that police “wellness checks”, and mental health crisis’ where police are present, have resulted in two separate deaths in New Brunswick during the month of June, within just a period of eight days. Chantal Moore, 26, and Rodney Levi, 48, were both shot and killed in entirely preventable circumstances. De-escalation and non-lethal methods were either not used, inappropriate, or utterly deficient.

Without the results of any investigations into their deaths, we know there is risk associated with calling the police to respond to such cases based on these outcomes, as the police may use lethal force. There is dwindling faith and trust in police systems for Indigenous communities.

Neither Chantal nor Rodney had a history of violence, according to family and friends. Additionally, they were seen as people who did not inspire any fear or risk to the police. Chantal was very small. She was likely frightened of a possible intruder, alone in her apartment. Rodney was typically happy, helpful, and a good person, but the police who interacted with him did not know him or the community.

The system of policing across Canada has serious issues that are causing Indigenous people to die in tragically preventable circumstances. Communities have already expressed a distrust of police and justice systems, as we saw in sharing circles, interviews, and other meetings of the project. When an officer does not understand or know the community or the person, they seem to have an even greater likelihood of firing a weapon. Fear, stemming from intergenerational violence and negative interactions with police, can trigger an extreme flight or fight response. When an individual is approached by police during a mental health crisis, this extreme fight or flight response should be understood and sensitivity to this must be taken into consideration when looking at best practices. Change is required!

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### The Death of Chantal Moore NBAPC News Release June 5<sup>th</sup>, 2020

The New Brunswick Aboriginal Peoples Council calls for immediate action and investigation to be taken regarding the death of a young Indigenous woman living in Edmundston.

On Thursday morning, June 4<sup>th</sup>, a 26-year-old woman identified as Chantal Moore was killed by a police officer responding to a call



for help. Chantal was a member of the Tla-o-qui-aht First Nation on Vancouver Island. She had just moved to New Brunswick with her mother and her 5-year-old daughter.

Just one year ago the Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls was released. The National Inquiry called on policing agencies to review their policies, practices and procedures in order to build respectful “relationships with Indigenous Peoples by knowing, understanding, and respecting the people they are serving”. A year later and many are saying that little has changed in the relationship between mainstream policing and Indigenous peoples.

For the past four years, the New Brunswick Aboriginal Peoples Council with other grassroots Aboriginal organizations from five provinces have visited Indigenous communities from Quebec to Newfoundland and Labrador to seek input on how to address individual and institutional acts of violence against Indigenous women and girls. We found that distrust of police is a major contributor to Indigenous Peoples’ apprehension to call the police for help. The National Inquiry called upon all police services and justice system actors to acknowledge that the historical and current relationships between Indigenous women, girls, and 2SLGBTQQA people and the justice system has been largely defined by colonialism, racism, bias, discrimination, and fundamental cultural and society differences.

While the agency responsible for the Edmundston police say there is an investigation into the shooting by “an independent agency”... “to ensure police actions were appropriate and conform to policing standards,” the accouchement does not inspire much confidence in a system that

has been burdened with bias and racism.

In line with the recommendations for the National Inquiry, President & Chief Barry LaBillois of the New Brunswick Aboriginal Peoples Council calls for Indigenous oversight into the investigation into the police actions that resulted in the tragic death of Chantal Moore.

“We are calling on policing services in New Brunswick to provide Indigenous oversight into police investigations involving Indigenous peoples including such oversight must include representation of Indigenous women. The family of Chantal Moore needs answers as to why she was killed during a health check by the police. Justice must not wait, and every effort must be exerted to ensure that justice is served in an appropriate, immediate, and respectful way.”

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The Death of Chantal Moore  
**Statements from the  
Wolastoqey Chiefs on the  
Need of a Fully  
Independent Inquiry**  
<http://wnnb.wolastoqey.ca/>

June 25<sup>th</sup>, 2020

Last week, the six Chiefs of the Wolastoqey Nation alongside the Chiefs of the Mi’kmaq Nation, met with Premier Blaine Higgs to call on him to end systemic racism against Indigenous people in our government.

As Wolastoqey leaders, we know real change does not come in a day. It is a long path that we are on.

We have received very promising words from New Brunswick’s Aboriginal Affairs



Minister Jake Stewart. We applaud his leadership and his honesty. But we are seeking more than words.

We stand firm in our belief this province must have an independent inquiry into systemic discrimination and bias. It must be indigenous-led and have tight timelines to ensure prompt action.

Premier Higgs said he prefers a lesser option – a “task force” that merely reviews old reports and recommendations. We can not settle for half measures. The difference between a task force and an inquiry, is that a task force has no teeth, it cannot force the government to collaborate, and it cannot access information that government wants to hide. In 2017, Blaine Higgs and Ted Flemming called for a former government to establish an inquiry under the Inquiries Act, they said a study without the powers under that act was “bogus” and that an inquiry under the Act had “significantly more power” than the sort of task force the premier now wants to appoint.

An inquiry, called under the Inquiries Act, has the power to get to the bottom of things and to force the government, prosecutors and police to fully cooperate in its study. It can be given a hard deadline for the completion of its work. We seek a process that government cannot manipulate, control or delay. We also hope that an inquiry will bring a high level of public awareness to the issues that we face each day. Public education is key to a better future.

We are not pleased with Premier Higgs’ response to date. Leaving our request for an inquiry on the table is not prompt action. We should not have to negotiate when lives hang in the balance. We can’t wait as one police force investigates another.

We urge the premier to listen to the words of Minister Stewart and embrace the opportunity that is at hand. The fact that hundreds of recommendations from past studies sit dormant on government shelves speaks to the need to clear a path forward. An inquiry would bring the direction we so badly need in New Brunswick.

The inquiry should be indigenous led and the terms of reference developed by indigenous nations. A key mandate should be that the commission report back in a short time frame with specific, implementation-ready action items.

The past two weeks have been very difficult for the First Nations people living in New Brunswick. The shooting deaths of Chantel Moore and Rodney Levi are tragic examples of the systemic racism that exists within our police and criminal justice systems.

A fully independent inquiry, with Indigenous leadership and a quick reporting timeline is what is needed to restore trust and fix our broken system of government.

Chief Ross Perley, Neqotkuk (Tobique)  
Chief Alan Polchies Jr., Sitansisk (St. Mary’s)  
Chief Patricia Bernard, Matawaskiye (Madawaska)  
Chief Shelley Sabattis, Welamukotuk (Oromocto)  
Chief Gabriel Atwin, Pilick (Kingsclear)  
Chief Tim Paul, Wotstak (Woodstock)

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## Open Letter to New Brunswick Premier Blaine Higgs

July 20, 2020

Dear Premier Higgs,

### Re Call for a Public Inquiry into the deaths of Rodney Levi, Chantel Moore, and Brady Francis

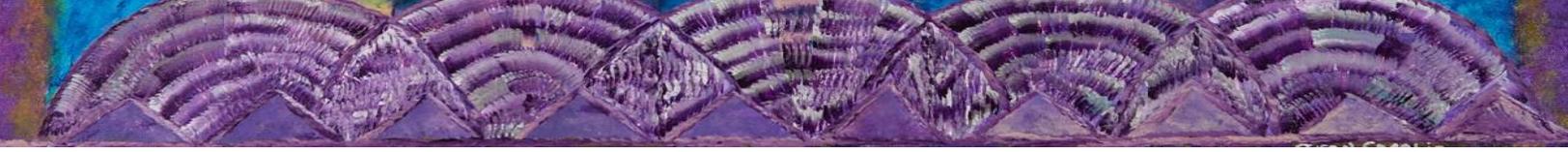
We are a collective of New Brunswickers and other university professors, lawyers and citizens who are deeply concerned about how this province's justice system treats Indigenous peoples. We are calling on this government to launch a public inquiry into how our legal and law enforcement systems could result in the deaths of Rodney Levi and Chantel Moore at the hands of police officers who were supposed to protect them, and the failed prosecution of the man formally charged with hitting and killing Brady Francis with his vehicle, not reporting it and fleeing the scene. These recent events have highlighted serious problems in the province's justice system.

Across the country, Indigenous people continue to face racism and discrimination in various aspects of the justice system. Indigenous peoples are underrepresented as policy and law-makers and as lawyers and judges. The legacy of colonial violence, and the resulting high rates of poverty, mental health challenges, and addiction, means that Indigenous peoples are more likely to come into contact with the criminal justice system: they are overrepresented in the jails; and as victims of homicide and violent crimes. Indigenous peoples tend to be sentenced more often, and get longer sentences than non-Indigenous offenders. Further, there is a long history of highly problematic treatment of Indigenous peoples by police, and the

justice system consistently treats the deaths of Indigenous people as less serious in nature than those deaths experienced by non-Indigenous Canadians. In doing so, the justice system is steadfast in its message that Indigenous lives are worth less, and are less deserving of protection and justice, than non-Indigenous lives in this country. This is simply not acceptable.

While these problems are pervasive throughout Canada, Mi'gmaq<sup>1</sup> and Wolastiqoyik First Nations in the province are justified in their assessment that these problems are particularly acute in New Brunswick and require study and recommendations for change. Since New Brunswick keeps no statistics of representation of Indigenous people either in positions of power or positions of vulnerability within its legal system—itsself an indicator of systemic inequities—the recent Indigenous deaths, anecdotal accounts and comparisons to neighbouring provinces<sup>2</sup> all reveal significant problems in New Brunswick's treatment of its Indigenous populations. Some examples include:

- Only three out of 15 First Nations communities in the province are serviced by the First Nations Policing Program. New Brunswick lacks community safety officers trained to deal with issues of mental health, generational trauma, and addiction. New Brunswick police do not keep data on interactions with Indigenous peoples, and there is no Indigenous involvement in police oversight. There is a lack of training for police officers on working with Indigenous peoples and communities. New Brunswick's *Police Act* contains no provisions on accommodating the specific needs and interest of First Nations in the

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- province, unlike several other provinces.
- Even though New Brunswick has more First Nations communities than Nova Scotia and a higher First Nation population, Nova Scotia has a significantly higher representation of practicing lawyers of First Nations ancestry.<sup>4</sup> The Nova Scotia Barristers' Society counted **64** practicing members of the NS Bar who are Mi'kmaq or Aboriginal as of 2018-2019. The Law Society of New Brunswick does not track demographic statistics, but anecdotal evidence supports that there are **only 6** practicing lawyers of First Nations ancestry who actually reside within the province.
  - The Schulich School of Law at Dalhousie University in Nova Scotia has an access and support program for Mi'kmaq (the Indigenous Blacks and Mi'kmaq Initiative (IB&M)), as well as African Nova Scotia, students, which has held six dedicated spaces for Mi'kmaq students since 1989, which is supported by the University and the provincial and federal governments. While both New Brunswick universities with law schools have taken some steps to institute supports and programming for Indigenous students, neither the law school of UNB nor l'Université de Moncton have a similar access program and graduate very few Indigenous law students. An Inquiry could review comparator programs and make recommendations regarding the creation of such programs, which could go a long way to addressing justice issues in the province. This has certainly been the case in Nova Scotia.<sup>5</sup>
  - The Nova Scotia Barristers Societies has had at least 4 Mi'kmaq lawyers sit as members of its governing Bar Council. To the best of our knowledge, New Brunswick Law Society has never had an Indigenous member of its governing body.
  - There are **5** Indigenous judges currently appointed to the courts of Nova Scotia, while there is **only 1** sitting Indigenous judge in New Brunswick. There is currently no sitting judge in New Brunswick who is a member of one of the First Nations communities located in the province (to our knowledge, there has only been one, retired Hon. Judge Graydon Nicholas).
  - Nova Scotia's Legal Aid Commission has a practice for several years of hiring Mi'kmaq and African Nova Scotia lawyers, has an Aboriginal Justice Committee and dedicated programming for Indigenous communities. To our knowledge, there has only been one First Nations lawyer who has worked for New Brunswick Legal Aid and that was in the early 2000s. No First Nations lawyer has been hired since. The organization also recently cut the position of Aboriginal Duty Counsel in Moncton, despite significant need for such a position.
  - New Brunswick is the only province that does not provide Gladue reports for Indigenous offenders. By contrast, the Mi'kmaq Legal Support Network in Nova Scotia has been providing government-funded Gladue-writing services for several years, in addition to court worker, customary law, offender reintegration and victims' services programs for Indigenous peoples within the province.<sup>6</sup> New



Brunswick does not have an Indigenous court support worker program or Indigenous victim services.

- The Nova Scotia Department of Justice also has a long practice of hiring Mi'kmaq and African Nova Scotian lawyers. Its Public Prosecution Services Division has an Equity and Diversity Committee who, in 2019 developed a policy entitled "Fair Treatment of Indigenous Peoples Prosecution Policy to Direct Crown Attorneys".<sup>7</sup> To the best of our knowledge, the New Brunswick Department of Justice has no First Nations lawyers, no similar committee nor any similar policy.

A key difference between Nova Scotia and New Brunswick is that in 1989, the *Royal Commission on the Donald Marshall, Jr. Prosecution* laid bare the overt and systemic racism that exists throughout Nova Scotia's justice system and has since been a major catalyst for positive change.<sup>8</sup> A similar investigation into the long-standing overt and systemic racism in New Brunswick's justice system is long overdue.

The problems in New Brunswick's justice system are too long-standing, widespread, and pervasive to be dealt with by Quebec's Bureau des enquêtes indépendantes (BEI) investigations into the police shootings of Rodney Levi and Chantel Moore, or any review of the prosecution for Mr. Francis' death. To restore trust in the justice system, faith in the sincerity and commitment of our government and to ensure transparency, an independent and impartial inquiry is needed. As the first step to realizing the necessary action required to bring change, the families of the victims, First Nations, New Brunswickers, and Canadians deserve nothing less.

These problems are also interrelated, mutually reinforcing and permeate the entire justice system. As such, it is impossible to look at any aspect of the justice system in isolation. It must be looked at as a whole.

A true commitment to reconciliation in these circumstances demands a public inquiry into the treatment of Indigenous peoples in all aspects of the justice system in New Brunswick. Only through an independent, impartial inquiry can New Brunswick begin to come to terms with the role of the justice system in perpetuating racism and discrimination, and begin to repair the damage done to Indigenous communities.

#### End Notes

1 According to the different writing systems in the different provinces, Mi'gmaq is the spelling preferred in New Brunswick and Mi'kmaq is the spelling preferred in Nova Scotia.

2 Our main comparison is Nova Scotia, relying on figures cited in Naomi Metallic, "Celebrating 30 Years of the Indigenous Blacks & Mi'kmaq Initiative: How the Creation of a Critical Mass of Black and Aboriginal Lawyers is Making a Difference in Nova Scotia" (June 27, 2019), Canadian Race Relations Foundation's *Directions Journal*.

3 This includes Manitoba, Ontario, Quebec, Nova Scotia and Saskatchewan.

4 There are 15 First Nations communities in New Brunswick compared to only 13 First Nations communities in Nova Scotia. The 2016 Census found that there were 17,575 individuals of First Nations single identity versus 15,320 individuals of First Nations single identity in Nova Scotia: see 2016 Census, Focus on Geography Series, Aboriginal Peoples, Province of New Brunswick and Province of Nova Scotia.

5 On this, in particular, see Metallic *supra* note 2.

6 See L. Jane McMillan, "Living Legal Traditions: Mi'kmaw Justice in Nova Scotia," (2016) 67 U.N.B. L.J. 187.



7 Public Prosecution Service New Release, “Fair Treatment of Indigenous Peoples Prosecution Policy to Direct Crown Attorneys,” February 26, 2019, online: <https://novascotia.ca/news/release/?id=20190226001>.

8 Though significant work still remains: see, for example, Tripartite Forum Justice Committee, “An Evaluation of the Implementation and Efficacy of the Marshall Inquiry Recommendations in Nova Scotia,” by L. Jane McMillan, February 2014.

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## Partnering or Defunding – LOFEO and Policing Going Forward

**Dr. Jula Hughes, Dean of Law at Lakehead University and LOFEO Principal Investigator**

A key feature of the LOFEO project has been that it is community-driven and community-owned. This has been implemented through the NBAPC as the lead organization and through the membership of the Advisory Circle. At that table, we have discussed the role of police on many occasions, and community representatives have repeatedly cautioned researchers that police remain a significant source of threat of violence. We also heard this in sharing circles. At the same time, we heard that community members feel that police services are not available to them when they need them. This can be experienced in a lack of response to a domestic violence call or a failure to locate a missing loved one. It is also experienced as a lack of communication from the police following an incident or keeping family and community members informed of the progress of an investigation.

All of these discussions have become even more poignant in the context of recent police killings of two Indigenous people in New Brunswick. Two different locations, two different situations, two different forces, one identical, horrifying outcome!

These incidents together with the outcomes of our discussions and sharing circles cast serious doubt on another key feature of the LOFEO project: police partnerships. It may be useful to recall why we began the project with seeking out these partnerships. Police currently hold a near monopoly on accessing every service that can be useful to families with a missing loved one. Search and rescue operations are routed through police. 9-1-1 calls typically lead to police responses. Separating a violent family member from his victims requires police assistance. Police hold access to databases of people with outstanding warrants. Applying for federal benefits to support the search for a missing child requires a police report. The list goes on. But the partnerships were also a reflection of the fact that there are some great Indigenous liaison officers and some allies active in police service and that, at times, the intention to do better seemed sincere.

Where does this take us? I expect that the advisory circle members will reflect on the recent losses and give us direction on how to move forward. Maybe this will mean that we take on advocacy around defunding. In the meantime, policing will continue. Important decisions about the future work of the project lie ahead. One more thought: it will be important to be mindful that even as police services are replaced with other providers, alternative service providers including social workers and mental health professionals will likely share many of the same misogynist and racist attitudes that so



powerfully and disturbingly structure policing.

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## Defunding, Abolition and the Context for these Demands

**Dr. Karen Pearlston, Law Professor at UNB and LOFEO Principal Investigator**

There has been a stunning shift in public discussion of policing. Instead of being always told that police are not racist, we see police leaders who do not admit to a problem of systemic racism in policing being publicly criticized. Racist public figures are shamed and resign from their posts. Statues of racist colonial figures are removed, either by activists or by local authorities. But how can we turn this public recognition of police racism into lasting change in the lives of Indigenous people, Black people, and other victims of police violence? In this context, there is an international call to defund or abolish the police. What would this mean in practice?

In its simplest form, defunding the police is about lowering police budgets and instead using that money to benefit the community. The challenge here, is to make sure that the money doesn't just flow to other oppressive state bodies. For example, it is dangerous for police to conduct wellness checks or otherwise deal with people who are experiencing a crisis. However, as Julia Hughes cautions, social workers and mental health professionals may themselves be part of the problem. Community crisis teams should therefore be structured and supervised by the affected communities in order to ensure that they are trained in de-escalation and root their work in community-informed practices—this

demand is part of defunding the police. Defunding the police can also include decriminalization of minor offences and victimless crimes, many of which are used by police to harass and arrest poor people, Indigenous people, Black people, and people of colour, whose communities are over policed. Removing those crimes could also help to lessen the mass incarceration of Indigenous and Black people.

The demand to defund the police is distinct from but related to the demand to abolish the police. Abolitionists want to abolish both police and prisons. They view policing and prisons as two parts of a racist and violent system that sucks resources out of communities and then criminalizes members of those communities. Most prison abolitionists see themselves as part of an anti-colonial, anti-racist, anti-sexist, and anti-capitalist movement. Abolitionists would argue that policing itself was first developed in Europe in order to protect the property of the rich. That property included the people who they enslaved. European settlers in the US and Canada then further developed policing to keep Indigenous people from their lands and to arrest and return Black people who had escaped their enslavement. This role continues today.

For more information on defunding and/or abolishing the police see:

<https://yellowheadinstitute.org/2020/06/27/abolish-the-police-the-financial-cost-of-law-enforcement-in-prairie-cities/>

<https://defundthepolice.org/>

<https://nbmediacoop.org/2020/06/14/it-is-past-time-to-talk-about-police-spending-in-new-brunswick/>



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