

"MEETING THE CHALLENGE OF CHANGE"

COMMUNITY RELATIONS and the ADMINISTRATION OF JUSTICE

OPEN COUNCIL OF PROVINCES

August 28-29, 1973

THE CANADIAN COUNCIL OF CHRISTIANS AND JEWS

in cooperation with

THE SOLICITOR - GENERAL OF ONTARIO

25733

The Canadian Council of Christians and Jews acknowledges, with thanks, the grant of funds from the Ministry of the Solicitor-General of Ontario, the Honourable John Yaremko, and the advice and encouragement received from Mr. R. M. Warren, Deputy Solicitor General of Ontario.

Also, we offer our appreciation to the Chiefs of Police of the cities who have participated in this project, and the citizens who have served on committees and conferences.

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National Program Director

Toronto, Ontario

Contents

Acknowledgements page i

Preamble page 1

Introduction page 3

Profiles page 6

Belvoir Project I page 9

Belvoir Project II. page 12

Glendon Project. page 15

Resolutions page 22

Preamble

The Challenge of Change

Statistics abound to underline the increase in crimes and crimes of violence in every major city. Detroit, indicating a serious social pathology, has registered an average two murders a day during 1973. Television and movies are currently preoccupied with violence and if it is truly reflecting society, as film producers and network spokesmen insist, we are sick indeed.

Looking inward, we observe an increase in permissiveness in parent-child relationships and adult-youth relationships. (Permissiveness, per se, is not a bad philosophy, but the permissiveness we talk about should be more properly defined as license.) A large number of youth in the seventies are in revolt against authority--the authority of the Ten Commandments, parental standards, the discipline of the school, law enforcement agencies. In reality, youth is in revolt against the values and institutions of middle-class North American society. This is the reality of the counter culture.

The matrix of change is in the modified concept of the family. The extended family, once a stabilizing, moralizing institution, is all but a myth in North America except for a few small ethnocultural bastions; the nuclear family, with which most of us are intimately familiar, is under siege in high-rise, high-density apartment complexes and redundant housing developments and slowly being undermined by working parents who are out of the home most of each day, single-parent families and no-parent families. In addition, the institutions which traditionally transmitted and/or reinforced "western" values are losing, many have lost, the impact on youth, e.g., the church, the school, the YMCA, the Boy Scouts, etc.

Another pressure point in this process of change and revolt is a growing preoccupation with individual rights, seen most dramatically among privileged, middle-class youth on the campus and in the streets. The "beatniks" of the 50's and the "hippies" and "flower children" of the 60's demonstrated their frustration and dissatisfaction with painful clarity.

Much that has happened, (is happening), reflects the startling changes occurring in our mass society, and the most dramatic change is evident in our relationships with one another. For example:

- (a) The growing depersonalization in institutions that traditionally serve people with concern and sympathy, such as hospitals and clinics.
- (b) The process of dehumanization occurring without check in the workplace, so much so that labour leaders are crying out for job enrichment, quality work experiences, in their negotiations.
- (c) The brutalization of the minds of the young by the electronic and

print media resulting in callousness and insensitivity to suffering, pain and death around them.

(d) The plague of citizen apathy rides atop these corrosive forces.

From the police point of view, all of these things make the job of enforcement significantly more difficult, but society continues to thrust more and variegated roles on the police, roles to which they are unaccustomed and for which they are untrained, e.g., family crisis intervention. The amount of time the police devote to the apprehension of criminals and the maintenance of law and order is decreasing in the face of these added responsibilities; some cities report that 80% - 85% of their time is spent on administrative-clerical routines and "social work". Police themselves are becoming ambivalent about the roles they must play to satisfy the citizen. Many chiefs of police believe that their departments have only one function--to enforce the law and that without frills; some police chiefs feel a need to do "public relations" to keep the image shining; others want to get into social work with some of their men. All, however, are agreed that they must prevent crime, catch the criminal, and keep the peace.

The project called "community relations and the administration of justice" was an attempt to get police and citizens involved in discussions about what should happen in the community: What could happen if police and citizens became involved with one another? Also, it included an attempt to survey the community to determine what police-support agencies existed and did they, in fact, provide the support needed when needed, e.g. twenty-four-hour intake service by critical social work agencies and/or related institutions.

Behind this, resident in the citizen's mind, was the reality of an ever-present fear of, guilt from, hostility towards the authority the police possessed and projected. Many citizens, because of this, questioned whether the police could adequately educate the public about the law, or get involved in behavior modification with citizens displaying hostile or anti-social behavior, or work cooperatively with agencies involved in stabilizing the community. In short, could the policeman be more than a law enforcer without neutralizing the central core of the job for which he was hired?

Introduction

Assumptions behind the project

The need for "community" in police-community relations in an increasingly complex urban community is critical. People are mobile: they become anonymous in high density communities, relationships tend to be superficial, and the quality of life becomes dominated by technology. The police, too, become faceless, technology-oriented and mobile because the requirements for keeping the peace and apprehending lawbreakers are speed, strength and disinvolvement. In such a community, the central issue becomes one of increasing conflict between the assertion of authority (by the police) and the maintenance of individual freedom (by the citizen). The relationship, in many instances, between the police and the citizen is one of confrontation.

As one participant in a police-community conference stated: "On the one hand it is to the public good that the police should be strong and effective in preserving law and order and preventing crime; on the other hand, it is equally to the public good that police power should be controlled and confined so as not to interfere arbitrarily with personal freedom. The police, then, should be powerful but not oppressive. They should be efficient, but not officious. They should maintain order but not at the expense of freedom. They should preserve law but not abuse it."

Our proposal was that dialogue--a much maligned word--was truly a route to understanding in this area, just as it had been in many other areas of community relations. If dialogue was initiated, the police may be seen as a part of the community and not apart from the community. It was felt that citizens, as individuals and representatives of organizations and institutions, and police, could be brought together in a rational setting and some understanding and cooperation mined.

A further assumption was that the administration of justice, in our kind of society, was truly the responsibility of the total community and if the justice system--courts and police--had become insular and arrogant, it was in part due to citizen apathy. It was felt necessary that citizens, become aware of, involved in, the kinds of problems that the police are constantly facing; conversely, it was important that the police shed their protective shield of aloofness in dealing with the public--an aloofness that usually generated guilt, or fear, or hostility in the citizen's response--and try to communicate at a gut level.

Another assumption was that many policemen were bewildered by the emergence of the counter-culture among youth. They had been prepared for this kind of protest from the lower class sectors of society, but unprepared for it among privileged, middle-class youth. They were "shaken up" by the vehemence of the "beatniks" of the 50's and the

"hippies" and "flower children" of the 60's. The final irony, for the police, was the revival of the drug culture among these youths. "The values and beliefs associated with drug usage served to undermine adherence to traditional norms and the authority structure and subverted allegiance to large-scale organizations which demand of their members rationality, objectivity, and deferred gratification." (1)

We did not make assumptions about the willingness, or capacity, of the police to enter into this kind of rational encounter with the public. We found that some police departments were unwilling or unprepared to venture into this area: some senior men felt that there were too many risks for the young policeman in this kind of open dialogue-- he might be trapped into making statements for which he could be reprimanded; he might be caught by a slick reporter; he might "lose his cool" in discussion. Many chiefs of police felt that the best, and only, type of information-giving procedure they wanted was a straight lecture-type presentation. We found some police departments wanting to use the exercise as a public relations adventure to polish the image and, consequently, the only men allowed to participate were senior staff. We found, however, some police agencies who yearned to establish lines of communication with all of the citizens.

Objectives of the project

- (1) To demonstrate that police and citizens could enter into meaningful dialogue about mutual community concerns.
- (2) To demonstrate that dialogue was truly the route to understanding.
- (3) To demonstrate that structures could be formed out of the encounter that would increase areas of communication between police and citizens.
- (4) To demonstrate that there was more backing for the police, in most communities, than the police realized.
- (5) To demonstrate a model usable, and transferable, in many communities to bring about police and community relations.
- (6) To gain support, and recognition, for the technique on a wider basis.

In support of item 4 above, a survey of high school students in one community was carried off as part of a police-community relations project. Prepared and organized by two high school teachers and administered to students in their schools, the results were interesting to the police of that community. Over 85% of the youth in the sample responded

(1) Jerome H. Skolnick, The politics of protest. New York: Ballantine, 1969.

favorably when questioned about their willingness to intervene on behalf of the police if asked to do so in a crisis situation. Over 75% felt that they received fair treatment in their dealings with the police.

The background and proposed method

After initial consultations with the police administration in a particular city, a small representative group of citizens was invited to meet with police representatives, under Council auspices, and discuss the idea of police-community relations, the model and the proposed development of the program. If this group was responsive, and willing to support the development, the next stage was initiated.

The "problem census"--or second stage--was an open forum of 50-60 persons, representing key institutions, organizations, youth forums within the community. A sampling of these seminars indicate attendance by representatives of the courts, police, peripheral agencies, (i.e., parole and probation), business and volunteer organizations, welfare groups, youth, churches and so on. The problem census was an attempt to analyze what, if any, problems of communication existed between the police agency and the community. Without injecting too much form or content into the session, it was hoped that the group would bring back recommendations for the next stage of development, if required.

If the problem census recommended further development of the idea, a community conference was designed to bring together a more populous cross-section of the community, by invitation, and to deal with items raised by the census, e.g. specific problems, information-giving, police-citizen discussion.

Further developments of this nature would depend on the recommendations arising from this larger community gathering.

Where evident, a continuing committee would be struck to deal with the subject of "community relations and the administration of justice" and, with the support of the local police department, other organizations, individuals citizens, the Canadian Council of Christians and Jews would convene a meeting around local issues.

Ten cities were selected as centers for this project. Each city would establish an ad hoc committee of some 15-20 persons, including youth and adults, police, officers of the courts and others.

Teams of police and citizens, drawn from these individual centers, would meet on an inter-city basis to share developments, evaluate trends, and recommend future development.

At the conclusion of the project, the teams would be brought together in a residential setting to (a) compare problem areas, (b) compare solutions recommended, (c) find a common dynamic operative in some or all communities, and (d) test the validity of the police-citizen

study groups. Out of this concluding exercise, recommendations would be forwarded to the Solicitor General of Ontario and to police training agencies.

Profiles

The following few pages are devoted to the description of the development of the project in two Ontario cities as examples of the staging of "community relations and the administration of justice" programs. (2)

London, Ontario

London was the first city in Ontario in which we explored the concept, with the cooperation and assistance of the police administration. Under the then Chief of Police, Finlay Carroll, and his deputy, Walter T. Johnson, (now police chief), we met with a small group of citizens and policemen to discuss the idea: What would be involved: What were the risks? What gains may be achieved? Having discussed these items carefully, we decided on a course of action. The initial group of twelve---including three policemen---agreed to arrange a "problem census" and invite about 50-60 citizens and police who, together, would survey the problems of communication between police and public and determine whether such an exercise was relevant and valid.

The Problem Census

Through the good offices of Mr. Even McGugan, General Manager of the Western Fair Board, an auditorium was made available and luncheon provided for the 50 persons invited. They represented social work agencies, educational institutions, business and labour, church, the media, police, and youth. Professor Louis A. Radelet, Michigan State University, a specialist in police-community relations, was invited to outline areas of concern and means of conducting a profitable dialogue. The conclusions reached that day were (a) to invite a broad representation of the community to share in a conference on the topic, (b) to ask the Canadian Council of Christians and Jews to coordinate and spark the planning, and, (c) to request the police and the courts to provide back-up support and resource personnel for the conference.

The Community Conference

The first of several community conferences was held at the downtown Holiday Inn for two days. Representatives of a myriad of community groups were in attendance: Youth, representing street organizations and straight groups; R.C.M.P. and O.P.P. and municipal forces from the district; colleges and schools; businesses; various community organizations and agencies. The conference per se was highly-structured with chairman, speakers, workshop groups laced with amateurs, resource persons, observers and recorders, but this first effort laid the groundwork for further, more relaxed, dialogue among and between all who attended and/or were represented. Spin-offs from this program included private,

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- (2) In addition to the programs operated in Ontario cities, several projects have been undertaken in Red Deer and Lethbridge, Alberta; Regina, Saskatchewan; Winnipeg, Manitoba; Kamloops, British Columbia.

informal sessions between the police and the press, police and social workers, police and labour, and further sessions involving police and youth. Several large community conferences followed and served to reinforce much of the work attempted in the various groups until the "committee" was ready to focus on specific problems. To expedite this development, a continuing committee on "community relations and administration of justice" was struck. This committee concerned itself, primarily, with the challenge of establishing a permanent Centre for Community Relations, etc. at Fanshawe College; it also served as a meeting place for the committee to carry on with its work. In addition to this, the police became involved with a special "family crisis intervention" program with social work agencies, the University of Western Ontario (Department of Psychiatry) and a private foundation.

In summarizing the London experience, many things happened and some of the thrust came from the inauguration of community relations programs. The London group also provided the initiative and support for a series of residential seminars that brought together regional groups. (See Belvoir, etc.)

The Stratford Program

The Stratford program on police and community relations emerged in much the same way as that described in the London project. Endorsed by the Chief of Police, actively promoted by Deputy-Chief Norman E. MacDonald, we met with a group of 12 citizens and police and described the basis of the London project and this then served as a "launch pad" for a "problem census" in this city.

Following the problem census, a massive "youth rap" was held which can only be described as a resounding success. Not only was the community, generally, well represented by various organizations, but communitarians (3) from various areas of the county appeared and participated along with youth from the high schools. The upshot of the success was a series of smaller community encounters to give the community relations project momentum.

Among several gains from this series of community encounters were (a) the formation of an ad hoc committee on "community relations and the administration of justice" which continues to meet and has gained status, and stature, as the Mayor's Ad Hoc Committee and receives a small financial subvention to carry on its work; (b) a series of encounters with specific groups in the city, e.g., police and labour, police and educators, police and students, and these, too, have broadened the community base of understanding of the police role; (c) the establishment of an informal course on "law and the layman" at the community college in the area, (d) the opening of access routes to the school system.

The Stratford group maintains an energetic existence and meets regularly with a 25-person committee, encompassing all strata of the community. The chairman is a local business executive. Projects, i.e., seminars, surveys, etc. are still carried on in the community.

(3) We are borrowing a term "communitarian" being used occasionally to designate youth who have formed communes and live a communal life usually away from populated areas.

Program in other cities

The idea of the community relations conference, as described in London and Stratford, did not meet with the same degree of enthusiasm in all of the communities approached. In total, we invited 15 cities to discuss the idea and decide whether they wanted to get involved. In some cities, among those who wanted to experiment with the idea, the exercise did not proceed beyond the problem census stage but this, in effect, provided a basis for significant and far-reaching police-community relations. In several cities, the feeling expressed by the police agency was one of reluctance to drain energy and attention from the "real job" of law enforcement; in other cities, there were political problems around the impending regionalization of government and the wish, by the police administration, to be disinvolved in any public discussion at that time. It was our experience that the degree of enthusiasm shown by the police chief, or lack of enthusiasm, towards the principle implicit in the project influenced directly the course of development of the project. (It is interesting to note in the appended resolutions that the concluding seminar, representing police and citizens from 22 communities, asked for a permanent, continuing program to be designated by the Solicitor-General of Ontario, and funded.)

The communities which undertook the project staging, as identified in our model, were: Ottawa (pop. 292,000) Pembroke (pop. 16,000) Sarnia (pop. 56,000) Oakville (pop. 62,000) Mississauga (pop. 158,000) London (pop. 220,000) Stratford (pop. 24,000) Toronto (pop. 2,045,000)

Several communities held initial meetings but did not proceed beyond the stage of exploration: Sudbury and Kitchener-Waterloo.

Communities where the feeling expressed was one of interest but satisfaction with existent programs were Hamilton and Windsor.

A survey conducted by members of the Department of the Secretary of State based in London, under the direction of Mr. John Robertson, interviewed chiefs of police in southwestern Ontario cities and indicated that many police heads were unwilling to get involved in, or lend support to, community conferences initiated by "outside social animateurs". (4)

In the pages following, we have outlined three significant gatherings held during the period 1971-1973.

Belvoir I was a gathering of police and citizens to outline the basis of the project.

Belvoir II was the actual initiation of the project and forming of community teams to head up the local program.

Glendon Project was the gathering-in of community reaction and designation of recommendations and resolutions.

(4) Approaches to Police Community Relations Being Taken by Police Department in South Western Ontario, J. Robertson, Dept. of the Secretary of State, 395 Dundas Street, London, Ontario, September 1973

Belvoir I

The first residential institute on "community relations and the administration of justice" was held at Belvoir Conference Centre at Delaware, Ontario (near London). 100 delegates from 11 Ontario communities were assigned into teams on the basis of physical proximity of the cities they represented. The communities included Stratford, Belleville, Oakville, Toronto, Milton, Burlington, Ottawa, Sudbury, Kitchener, Waterloo and three teams from London. The teams were composed of police and citizens. Citizens were drawn from a number of backgrounds in each community, e.g. home and school associations, schools, churches, business organizations, professions, colleges, youth groups, drop-in centres, etc.

The institute was opened by a speaker, followed by a panel, and in due course a series of small-group discussions were established. A good deal of formal structuring was built-in which had both positive and negative results. At first, the discussion groups were designed by geographic areas and the second stage was a re-forming of these groups according to problem interest.

The problems presented

- i What are the problems in police-community relations?
- ii Why are these problems?
- iii How can we solve them?
- iv Who are our allies in the community?

In the broadest possible terms, the problems reduced to (a) lack of communication, (b) lack of understanding, and (c) lack of appreciation. These were further delineated in each group and the groups' findings were assembled in plenary sessions to avoid redundancy. The following items recurred in each group.

- (1) The public lacks understanding of the judicial system.
- (2) The public lacks understanding of the problems involved in enforcing the law.
- (3) Individuals do not know their rights within the legal structure of our society and system.
- (4) There has been a serious breakdown in contact between police and citizen. Most contact between police and citizen is of a punitive nature, e.g. traffic violations, etc.
- (5) There is a lack of appropriate educational programs at all levels in the community about the law.
- (6) The media, electronic and print, tend to aggravate the conflict between the police and the citizen by presenting erroneous and distorted pictures of police activities which do not, often, apply to the Canadian scene, e.g. film and picture coverage of disturbances in Detroit and Chicago.
- (7) Police are not getting sufficient training, formal and informal, in the social sciences, particularly in the human relations field.
- (8) Because of the breakdown of the family, and the rise of the counter-culture among youth, there has been a loss of respect for authority and a lessening of responsibility among citizens towards community authority.

These themes were repeated in many groups, with variations. Some groups bore in on conflicts occurring between police and youth, between police and labour unions, between police and minority groups, while other discussants focussed on the need to arouse the community to get involved in dialogue with the police and the courts to determine what can be done to enliven lines of communication. Some groups discussed the limitations on education in the behavioral sciences in police training academies while others saw a need for human relations training, and training for citizens in understanding the law. It was felt that everyone, today, should be exposed to a curriculum that includes "law" and "citizenship" ingredients.

With these problems made explicit, there was an attempt to find some solutions at the community level.

Solutions offered

Police should be prepared, formally and informally, to work with agencies and organizations in their community. This preparation may include studies in the social sciences as well as day-to-day contact with a variety of community institutions. In addition to their traditional functions, that is, law enforcement and apprehension of criminals, they should be amenable to cooperative efforts involving social work agencies and the educational system. It was felt that the selection and training of police at all levels would have to be reviewed, and salaries brought into line with the job responsibility assigned.

It was felt that the objectives of police-community relations programs would not be realized unless the total community was involved. There was the expressed need for youth to have a voice in the planning of such projects. It was pointed out that social work agencies, schools, churches, labour unions, are often ignored in the planning for community projects and they, too, should be recruited to add greater dimensions to the possible community dialogue. In every community, there should be immediate steps to get involvement and commitment by citizens in the concerns of law enforcement and law observance. In terms of this kind of support, it was emphasized that provincial and federal government agencies should be ready to assist in financing and publicizing this kind of program.

Because face-to-face contact is not always possible in a highly mobile society, it was suggested that occasional community encounters between police and the public could be arranged and these would be a meaningful exercise for the police, as well as for the citizens. In this connection, it was re-emphasized that there must be more exchange between social agencies and the police administration.

In terms of specific suggestions, several groups stated: (a) That police departments should assign qualified officers to teach the fundamentals of law as it affects every citizen and attempt to create good police-community relations by starting in the elementary grades and carry on through the high school system. (b) That suitable courses should be developed to teach the fundamentals of human relations in the schools, and these courses be made available to adults through evening courses. (c) That police should receive more training throughout their service in the social science field and be able to deal, to some degree, with the complexities

of human behavior. In this way, the policeman may be able to enforce the law firmly but fairly, without prejudice towards the offender's age, dress, color, creed, educational or financial background. In this connection there was some discussion of the "discretionary power" of the police in the use of force, arrest, etc. This, several groups felt, should be more carefully observed by police commissions and other supervisory groups.

It was emphasized a number of times that the people are the police and the police are the people and in this connection the policeman and the citizen desperately need to be in rapport. It was pointed out that what the police and the justice system does is only part of the overall social control system of a community and other forces and agencies are part of a complex network which often provides an ongoing, unsung, back-up service to the law enforcement agency.

Resolutions:

The resolutions presented and adopted at the conclusion of the conference have been incorporated in the section on "resolutions" on page 22 of this report.

Out of this initial institute, the Canadian Council of Christians and Jews was asked to contact the communities represented and assist, where requested, in establishing (a) seminars on police and community relations and/or (b) establish ad hoc committees on police and community relations in individual communities to encourage them to experiment with the idea of a community dialogue.

It may also be noted that this conference recommended that the term "community relations and the administration of justice" be used rather than "police-community relations" because the latter concept made it an interface between police and citizen when the broader concern included the courts, peripheral enforcement agencies and so on.

As a concluding statement to this conference, a number of police delegates offered observations which were readily accepted by the total conference. This group felt that the police, in any given community, could very well be the catalyst to initiate programs in community relations. It was pointed out that this was already evident in some communities, e.g. Metro Toronto's community service officers involvement with youth groups and community organizations. But, how does the citizen get involved in the police station? How many citizens have ever been in a police station and observed how "that" bureaucracy works? The process of police-community relations has to remain a two-way street and ways of implementing the challenge have to be found, among them, for example, auxiliary police, touring the station, riding the cruisers, etc.

Belvoir II

Belvoir II was convened in October 1972 and brought together 120 delegates from 14 communities as well as several out-of-province observers. Opened by the Hon. Jean-P. Goyer, the then Solicitor-General of Canada, and Dr. Louis Radelet of Michigan State University, the focus was on "community team problem census" sessions. Following this stage, the delegates re-formed into "cross-fertilization" units with the groups being constructed arbitrarily on the basis of each community team being represented in each of the five interest groups by at least one of its members. This was the period in which they would compare problems, issues and answers from the "back home" situation and find help in coping. Next, there was a feedback session in which some delegates sought to initiate a non-structured, non-directed general discussion, and a segment of the conference participated in this "free flow" session while others retained the afternoon structures and agendas.

Each group established a series of basic problems as the agenda and discussion flowed around these items. For example, one group established the following agenda:

- (a) Lack of personal contact with the police.
- (b) The changing role of the family.
- (c) Unenforceable laws.
- (d) The adversary system in law enforcement.
- (e) The apathetic attitude of the public.
- (f) Mass Media involvement in community exercises.

Much of the discussion revolved around the role of the "community service officer" (influenced by a strong delegation from Metro Toronto.) The feeling expressed was that this kind of policeman brought together the roles of law enforcer and concerned human being and, in the process, helped the community see a policeman as a "real human being". Simultaneously, the C.S.O. helped the uniformed officer relate to youth as people and not just "freaks" and "drop outs". The emphasis here was that the C.S.O. and the uniformed officer had to be able to meet and establish information-sharing sessions on a regular basis.

It was agreed that all policemen should get involved directly in resident and tenant groups, sit on the boards of neighborhood centres, Health centers, community centers, community improvement groups and youth centers. This would open up a two-way channel for police and relevant community groups to share points of view and, ultimately, reduce existing tensions.

Police-community relations do not, can not, exist in a vacuum. For people to feel that they have a voice in the operation of our legal system they must receive equal treatment in that system, as well as related systems, i.e. if our economic and health care systems are currently discriminatory, the alienation resulting from treatment received in those systems will spill over into the legal system.

A real problem in the area of enforcement and, consequently, in police-citizen relations, has to do with the legislating of morality. For example, much of victimless crime hinges on concepts of morality and many of these laws are unenforceable. Too many unenforceable laws will ultimately destroy the credibility of the legal system because these poor laws create critical tensions in police-community relations.

With increasing density in the urban community, and the resulting difficulties for police, it is urgent that the police voice be sought in committees and boards involved in planning high-rise, high-density neighborhoods and offering information about crime, domestic upset, crisis situations arising in similar developments. A great store was placed on Jane Jacob's treatise on "The Death and Life of Great American Cities" in the discussion on population trends.

Some discussion revolved around the employment and training of policemen. It was suggested that all law enforcement agencies should preface their advertisements for recruits by stating that they use "fair hiring practices". In this way, a greater cross-section of ethnocultural representatives may be available for employment. And, in this same area, if an applicant is not accepted for employment, he should be advised in general terms why he was unacceptable (i) to rectify his faults and reapply and (ii) give the applicant some justification for not being accepted. Generally, it was felt that various departments of police should reveal their methods of assessing candidates' personalities. Finally, it was agreed that police departments should reassess their members periodically.

In a concluding plenary session, certain directives were issued by the delegates.

- (1) The formation of a "task force" on "community relations and the administration of justice" to review developments in the Ontario cities in which the project is taking place and to counsel the Canadian Council of Christians and Jews in its work in this field. The task force would include the following persons:

Chief of Police Pat D. King, Goderich
Sergeant James Kingston, Waterloo Regional Police
Mr. William Stoddy, businessman, Kitchener
Detective Maurice Bernier, Waterloo Regional Police
Dean John R. Harris, educator, London
Detective Sergeant Larry Campbell, London Police
Mr. Larry G. Smith, businessman, Milton
Corporal Leonard Pickett, Milton Police
Sergeant Walter Richardson, Mississauga Police
Mr. John Rodd, businessman, Mississauga
Chief of Police Fred W. Oliver, Oakville
Mr. Peter D. Marlatt, businessman, Oakville
Mrs. Audrey Press, housewife, Stratford
Deputy-Chief Norman E. MacDonald, Stratford Police
Mr. Rob Wyatt, newspapers, Stratford
Sergeant George Shaw, Metro Toronto
Staff Sergeant Don Stanley, Metro Toronto

Mr. Denis Conly, student, Waterloo
Miss Cathy Gibb, student, Waterloo
Sergeant Ken Smith, Sarnia Police
Frazer Earle, coordinator

- (2) Delegates were urged to support, actively, the concept of police and community relations "back home" by
 - i broadening the base of existing community teams;
 - ii assuming a semi-official role in consultation with the police and municipal government;
 - iii conducting a series of meeting and inviting the public;
 - iv planning at least one conference.

To conclude the conference, a set of assumptions about community relations and the administration of justice was shared with the assembly (5).

- (1) The law enforcement officer plays a crucial role in the survival of our system of government by law and in the maintenance of orderly social relations, ideally expressed in the phrase "ordered liberty with justice". Equal protection of the law is an extension of this principle, with its implication of respect for the rights of individuals as individuals.
- (2) Professional law enforcement work requires special skills and knowledge and demands exceptional standards of personal conduct and attitudes.
- (3) The unprecedented pace of social change in our time, particularly as it affects people-to-people relationships in the urban complex with its growing concentration of people, has created numerous problems in community relations which have great impact on law enforcement policies and practices.
- (4) The administration of justice is the responsibility of the total community. Citizen involvement, with a sense of vital social and moral consequence, is a significant by-product of the dialogue engendered in police and community relations programs. Individuals learn from one another as they develop respect for those who are in some ways different from themselves.
- (5) The improvement of the relationship between police and the community is not an end in itself. The police and community relations concept can be directed to programs in crime prevention, delinquency prevention and control, traffic safety, the control of vice and organized crime, or a variety of other matters in which the police, along with others, share a common cause and concern.

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- (5) Notes from an address by Dr. Louis A. Radelet at Belvoir I conference.

The Glendon Project

Held at Glendon College, York University, Toronto, from August 28 to 29, 1973.

The seminar, the culmination of a series of community projects and several residential seminars over the span of two years, brought together citizens--including youth--police, social agencies, agencies of the criminal justice system and related institutions for a two-day, intensive overview of problems and goals for a continuance of this kind of dialogue.

100 delegates from 22 Ontario communities were in attendance with several police departments and community groups taking an active leadership role in the proceedings. In passing, tribute can be paid to the support the Metro Toronto Police Department provided for this seminar.

In the following pages, we have attempted a brief resumé of the various sections of the seminar, but a great deal of attention has been given to the resolutions which came out of the discussions and provide the spring-board for a continuing series of projects in the future.

While the planners were conscious of the suggestions and advice given by delegates from previous seminars, opinions gathered from various local programs, the design for the Glendon Project was formulated by a committee of Toronto-based persons. These included:

Staff Superintendent Harold Magahey
Metro Toronto Police
Sergeant George Shaw (also Metro Police)
Patrol Sergeant Donald Stanley (Metro Police)
Mr. G. M. Parke, Director of Public Relations,
Canada Cartage System Limited
Dr. A. A. Epstein, physician
Mr. Sydney A. Harris, Q.C.
Hon. Justice A. H. Lief, Supreme Court of Ontario
Mr. Peter C. Godsoe, General Manager
Bank of Nova Scotia
Mr. Robert Martynuik, Student
Mr. John Fisher, public relations counsel
Mr. Frazer Earle, coordinator

Having a formula available from the Belvoir Projects, the committee decided on an intensive "work-oriented" residential seminar with no allowance for social recreation or entertainment. The "thirty hour" seminar was broken only by normal night-time sleep and a good deal was accomplished in the period available for work and discussion.

Tuesday, August 28

11:00 a.m. Registration and Room Assignment Marion Hilliard Res.
12:00 noon Opening luncheon - New Dining Hall
1:00 p.m. Seminar opening - Frazer Earle
1:30 p.m. Presentation of the London (Ontario) pilot project
Family Crisis Intervention
Det. Sgt. Larry Campbell
Sgt. Alex Golovchenko
Mr. Bill Lewis

When police investigate a family fight in London, Ontario, they cool tempers then send a social worker around. The results of this process have been very positive, evidenced in a sharp decrease in the number of times police have been recalled to the same address.

Bill Lewis, a family consultant employed by the University of Western Ontario works out of the police station and heads up four social workers; the case load is about 150 a month. The project is a two-year cooperative exercise between the London City Police and the University of Western Ontario and funded by a private foundation in the amount of \$90,000.00.

The caseload of the three men and one woman social work team deal with attempted suicides, marital, drug, juvenile and sexual problems. They advise the family, refer to various social agencies and follow-up the progress of the family. They find that they can win cooperation from families who normally reject or are hostile to the police.

The description of the project brought a lively discussion from the delegates and achieved a good deal of learning for many community representatives whose problems are similar. A recommendation concerning the project was forwarded to the resolutions committee.

3:00 p.m. Coffee Service

3:30 p.m. Presentation by the Metro Toronto Community Service Officers and representatives of the Toronto Board of Education
Police in the Schools
Ms. Charlotte Maher, trustee, Toronto School Board
Mr. Dick Nelles, People and the Law
Mr. Howard Gotley, Toronto School Board (Guidance)
P/Sgt. Don Stanley, Metro Toronto Police CSO
P.W. Jackie Hobbs " " " "
P.C. Don Caisse " " " "
P.C. Nick Doran " " " "

While some Metro Toronto school principals won't allow police into the schools to promote police-community relations, there are many schools in which the community service officers are very active. The CSO men and women appear in the schools in informal dress, usually at lunch hours and other convenient times to allow the students to get in discussion with

them. In some cases the guidance department set up appointments for students with the police where there are apparent problems which the students want to discuss with the police. In other cases, the police seek out students to "rap" about a variety of concerns. In most instances, the CSO is not on an investigative routine--although he may be--and often he does not apprehend, if such a case exists, but rather calls on a uniformed associate to do this. The underlying philosophy is to enhance the concept of the policeman as a person--a citizen.

The panel pointed out that there are differing degrees of acceptance by the schools of the policeman in the plant, e.g., formal situations where police are invited to lecture to classes, others in formal interviews with students, and others in the informal appearance of police in the corridors, cafeteria, etc. The police purpose is several-fold: to deal with specific problems; to provide information about the law, informally or formally; to enhance the public image of the police; to enter into informal relationships with students.

A great deal of time was spent on the suggestion that many school principals equate the appearance of the police in the school with "trouble" and feel that this lowers their image of having things under control in the school. Such principals feel that they will be censured by parents or the public. The consensus was that there are still too many schools closed to the community relations officer by the principals.

Examples of other uses of the police in the school were delineated, e.g., full-time counselling by a policeman on staff of the school; regular teaching of "law" to students in regular courses; counselling services for youth in trouble.

6:00 p.m.	Supper	New Dining Hall
7:00 p.m.	An informal analysis of establishing a local committee on police and community relations <u>Police and Community Relations</u> Sgt. Walter Richardson, Mississauga Police Mr. Howard Sweezie, Distress Line, Mississauga Ms. Audrey Press, Stratford, PCR Committee Rev. Garbut Smith, Stratford, PCR Committee	

The panelists analyzed the response to forming a "police-community relations committee" in these two cities. In the one, the committee process endured with failing interest over a period of several months and failed to come to grips with the concept of police and community relations as a project. Several factors were operational which seemed to hinder the process: the amateur was an outsider to the community and engendered some withdrawal by some of the local professional persons at the meetings and, apart from the tacit support of the police chief, there was no indication that the committee might gain any support from the community, e.g., the mayor, etc.

In the second community, the process began with a small exploratory meeting of police, citizens (adult and youth) and emerged with a format for a problem census involving the representatives of a variety of institutions and organizations. The Chief of Police, through his deputy, was a driving force; several leading businessmen became involved; there was active youth leadership; eventually there was recognition by the mayor. After several large public "rap sessions" the committee achieved status as an ad hoc committee of the mayor with a budgetted supplement to facilitate their work.

In discussion with the audience, it was suggested that the committee expired or prospered because (a) it got the support of key persons such as the mayor, police chief, businessmen and youth, or failed to get it. (b) Assigning an immediate task that would involve a larger segment of the community would thereby broaden the basis of participation. (c) Not mentioned previously, the media were effective in broadcasting the existence and program of the one group and giving little or no support in the other case.

Finally, it may well be that an exploratory group of citizens may be "turned off" by having an outsider come into the community and attempt to animate the program; however, our experience as cited by several delegates was that nothing would have happened until someone came in, related to local institutions, and assisted in bringing about a format for dialogue.

8:00 p.m.

The evening was spent around an informal conversation about "How I see the City" and "How I see the Police" and this involved a defense lawyer and a policeman looking at the role of the police, while another pair--policeman and citizen--looked at the city.

Panelists

Detective Sergeant Larry Campbell
and Mr. Sydney Harris, Q.C.

Patrol Sergeant Don Stanley
and Mr. Jim Law

Wednesday, August 29, 1973

8:00 a.m. Breakfast New Dining Hall

9:30 a.m. Workshop Discussion Groups: recommendations for citizen participation in the criminal justice system: Is it possible? What steps are needed? Are there hazards? Are citizens wanted in the system?

Group A P/Sgt. Don Stanley, animateur
 Dean John R. Harris, animateur
 Pauline Johnson, rapporteur

Discussion opened around the establishment of a permanent centre on police and community relations in Fanshawe College in London, Ontario. A committee of police, students, faculty and citizens have been meeting as a ways and means committee for several years. The budgetted goal to initiate the project was \$100,000 to carry the centre for a three-year period--this goal has not yet been reached.

In looking over the community, it was observed that in many cities social agencies are not always available to police for crisis intervention; consequently, police in many smaller centers take on a variety of agency functions, e.g., parole and probation surveillance. In all instances, police are too busy keeping the peace and need social agency back-up and referral services.

In yet another community direction, it was noted that there is a growing need for law to be taught in the schools, but usually there are not enough policemen available to undertake this kind of assignment. Alternately, it was pointed out, films, and other materiel could be used to supplement this program. And this seemed to reinforce the need for a research and resource centre to produce this kind of material, e.g., in some community colleges, there are courses in film-making and some cooperative endeavour could produce results. In this connection, Fanshawe College again came into discussion as a possible site for the development of Canadian content in this area. In addition to films, VTR equipment was mentioned as a possibility.

It was agreed that we are living in a very mobile society where contact is fleeting and, in this connection, it was felt that police foot patrols were an important part of community relations work; e.g., on foot, the policeman can drop into coffee houses, etc. where young people congregate and establish relationships in an informal way.

When a good policeman gets better, it was felt that he is promoted to a desk job thereby depriving the community of a great deal of skill and sensitivity. The question was raised about the use of clerical staff to undertake paperwork which seems to consume so much of the policeman's time at present.

Reference was made to the "London project" dealt with on the previous day's program: it was felt that this project could be duplicated in a number of

cities based on the success it is now meeting in London. There is no reason why there should not be a very close liaison between the police and social agencies.

The final item discussed by Group A dealt with the lack of, or dearth of, community relations components in police college training. It was suggested that increased hours could be spent on this field and other elements in the course removed to on-job or in-service training periods.

Group B

Sgt. Walter Richardson, animateur

Rev. D. W. Hall, animateur

Howard Sweezie, rapporteur

The group agreed, after discussion, that the concept of police and community relations was a good one and should be expanded to every community, and that seminars, conferences, and other forms of meeting should be operational at the community level with the Department of the Solicitor General taking the initiative in setting up models and guidelines which could be used by cities in producing their own programs. In this connection, the discussion focussed around the feasibility of the Solicitor-General's Department setting-up a special funding process to which cities could apply in implementing the program. Fundamental to such programming would be the need for a local committee of citizens and police to host and evaluate the projects.

The group then discussed the role that the Canadian Council of Christians and Jews has played over the past few years in getting PCR programs started in a number of cities. It was felt that the organization might explore several other areas of emphasis involving citizen participation: (a) citizen involvement in the courts and related agencies of the justice system; (b) citizen involvement in processes related to the detention system; (c) citizen involvement with agencies in the rehabilitation system, e.g., parole.

The discussion moved back to the Department of the Solicitor General and the feasibility of grants to police departments to beef up the community relations work being done in cities. Some of this money could be used to circulate literature through the schools, as well as general community work.

Some discussion centered around the difficulty encountered in getting witnesses to come forward. At present, many felt that people do not want to get involved because it is costly for them in terms of time and wages lost as well as being a somewhat frustrating exercise in the face of delays, remands, etc. Many felt that witness fees should be set to compensate for wages lost and expenses incurred when required to appear in court. In this connection, some felt that an accused who is finally acquitted should be compensated for wages lost in the process of trial and incarceration. The danger, however, is that some accused are acquitted on technicalities and points of law who are, in effect, not innocent and there was some disagreement on the whole idea because of these latter.

Group C

Bill Lewis, animateur
Charles Dalik, animateur

This group felt that the police, in any given community, could very well be the catalyst to initiate programs in community relations. This has been evident in some cities, e.g., Metro Toronto's CSO involvement with youth groups and community organizations. But, how does the citizen get involved in the police station? How many citizens have even been in a police station and observed the bureaucracy? The process of police-community relations has to be a two-way street and ways of implementing this charge include, e.g., auxiliary police, touring the station, riding the cruisers, etc.

In some areas, there are three levels of policing, viz. R.C.M.P., O.P.P. and municipal forces--it was suggested that the three forces could cooperate first, with each other, and then with other agencies in forming community relations programs.

The balance of the time in this group was spent in hammering out resolutions which are included in the section on "resolutions".

Group D

Mrs. Audrey Press, animateur
P.C. Gordon Howe, animateur
S/Sgt. T. E. Keep, rapporteur

The thrust of discussion in this group revolved around three major issues:

- (a) There is a need for a constant and continuing program of education in community relations and the law; this should be carried on among police agencies, carried on among the public, among the social agencies and in the schools.
- (b) There was concern about the amount and degree of public apathy and the question kept recurring: how do we activate people to become concerned about what is happening in their communities? the kind of services they receive? and so on.
- (c) The third major area of discussion was about the intimidation of witnesses. It was felt that there was too much overt and/or involuntary intimidation of witnesses and to avoid this the law should be stiffened governing it.

In concluding the report of this group, the Canadian Council of Christians and Jews was charged with the responsibility of ensuring that the findings of this seminar be made available to legislative groups which could implement the recommendations and, in a matter of months, convene another seminar to review what has happened to the recommendations.

Report of the Resolutions Committee

Leslie Pierce, chairman
Messrs. John Velanoff, P/Sgt. Don Stanley, John R. Harris,
Howard Sweezie and Mrs. Audrey Press

"Whereas, the Canadian Council of Christian and Jews has convened police and citizens in conference on the topic of community relations and the administration of justice; and

"Whereas, participants at this conference believe many changes are taking place in the modern city involving the relationships of police and citizens; and

"Whereas, participants at this conference are deeply concerned and spent much time in deliberations,

"Now, therefore, in conference assembled, those participants strongly urge your consideration of the following resolutions which were duly moved, seconded and carried in plenary session."

- (1) Be it resolved that this conference endorses the concept of community relations and the administration of justice committees and seminars.
- (2) We recommend that full support be given to community service activities such as "community service officers", family crisis intervention teams, distress lines, as all these areas have considerable merit and should receive full support from the justice system and citizens.
- (3) We strongly recommend closer liaison between all social agencies and the administration of justice agencies and, in addition, that they all receive an in-depth education about human rights and responsibilities as an ongoing process.
- (4) We endorse and support the principle of a permanent centre to be used for research and resource development in the whole area of community relations and the administration of justice for the Province of Ontario.
- (5) We recommend that the Solicitor General of Ontario be requested to introduce a program of community relations and the administration of justice throughout the province, without political affiliation, and to further establish and set up guide lines for such committees to operate.
- (6) We recommend that the Solicitor General of Ontario make funds available on application, on an annual basis, to cover the operation of these local committees and the sponsorship of seminars in this field.
- (7) We recommend that the Solicitor General of Ontario review the present system of paying witness fees so that witnesses are not penalized by loss of income due to appearances in court, or multiple appearances in court.

- (8) We recognize that public apathy is very often an expression of fear of retaliation, therefore we must protect witnesses more adequately. Penalties for intimidation should be stiffened and witnesses compensated more adequately for loss of wages and for injuries suffered.
- (9) In order to encourage citizen participation, especially through existing organizations, it is recommended that consideration be given to the payment for actual loss of wages to an accused person for the time lost through detention and court appearances if such accused person is subsequently cleared of all charges so that he feels he has received justice.
- (10) Legal education concerning rights and responsibilities of citizens is inadequate at all levels of education. Therefore, it is recommended that a program of "law for citizenship" be started in elementary schools, continuing through all grades and the resource material be developed and resource persons recruited. In addition, a course for teachers should be devised as well as for groups and associations, e.g., Workmen's Compensation Board, Children's Aid, tribunals, etc. who administer special statutes and regulations.
- (11) The police should act as catalysts in involving the public in social aspects of law enforcement.
- (12) Future programs of the Canadian Council of Christians and Jews should be directed to the following areas: (a) Citizen participation in the courts and justice system, e.g., pre-trial dispositions. (b) Citizen participation in the detention system. (c) Citizen participation in the rehabilitation system.
- (13) It is recommended that greater use be made of the media for continuing dissemination of information relating to community relations and the administration of justice.
- (14) That funds be made available directly, on request, to police departments designated for community service work.

The conference adjourned at 3:00 p.m.

In conclusion

We feel that the resolutions presented aptly sum up the two years of activity in the communities covered. Rather than viewing these directives as the expression of the delegates attending the Glendon seminar, they should be viewed as a distillation of thoughts and opinions of several thousands of Ontarians in more than a hundred community projects.

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