

light going, other motorists did tend to move aside. Nevertheless, I could not help but think that if we should hit anything or blow a tire it could ruin my otherwise promising career. In any event, it turned out that the person we were pursuing had turned and crossed back into the U.S., which is something easily done in Emerson.

Later that day, Sgt. Tessier and I proceeded to the Roseau River Indian Reserve. I had never been on a Reserve before and the squalor made a substantial impact on me. I saw standard bungalow housing five to ten years old which, in my opinion, was barely fit for habitation. For example, a number of houses had both doors and windows either removed or broken.

Mention of Native People and the Reserve brings to mind a rather frequently made claim against the RCMP, that of racial prejudice. Accusations that the RCMP harass and persecute Indians are frequently aired in the media, but I do not think there is any disproportionate degree of prejudice among members of the Force.

Racial prejudice most often manifests itself in stereotyping and active violation of the civil liberties and rights of a particular racial or ethnic group. I do not feel that such behaviour is either rampant or encouraged by the RCMP, a view which is bolstered by a recent article (June, 1977) in *Liaison*: a monthly newsletter for the Criminal Justice System, published by the Ministry of the Solicitor General of Canada. The article concerns cross-cultural training given to RCMP recruits at Depot Division, Regina. Specific reference is made to the "Japanda" exercises developed by my colleague from the University of Manitoba, Dr. Bruce Sealey, who was raised on a reservation. In these exercises the recruits role play being members of a minority group. Both Dr. Sealey and Superintendent McRae of Depot Division feel such exercises have a significant impact on members of the Force, and from my own observations I must agree with them.

Despite this kind of training we are still confronted by the fact that, in the western provinces, the majority of the inmate population in jails and prisons are native people. Often their crimes have involved excessive consumption of alcohol and in communities such as Emerson, the bulk of RCMP crime statistics concern native people. Obviously, police officers concerned about charges of prejudice are disturbed by such statistics. What is the answer to the Indian dilemma (I've been asked this many times in In-Service sessions). To find "the answer" I recently sought the advice of two of my colleagues at the university who are regarded as experts on the Indian culture.

I asked them very simply what I should tell the police officers in my In-Service sessions when they ask why some Indians live the way they do. Their response made reference to "cultural shock", the white man's injustice, etc., and they went on to suggest some books the officers might read. This was fine and a very appropriate academic response, but I further inquired "what do I suggest that they (the police) do tomorrow?" My colleagues were somewhat taken aback as their time frame was in terms of "perhaps several generations" before there was an appreciable change in the living conditions of the native people. Quite frankly they had never thought of an immediate answer, and one in particular was somewhat uncomfortable about being asked for an immediate solution. In short, the experts couldn't really help me. I should add in all fairness that, like me, my academic colleagues are seldom called upon to take immediate action on an issue. Typically we have a great deal of time to "mull over" and deliberate on a problem. The police unfortunately do not have this "luxury" (a sentiment echoed by Dr. Phillip Mann).

Based on my experience at Emerson, I feel that the relationship between the RCMP and the Indians is far more subtle and complex than first meets the eye. This is best illustrated by reference to specific examples.