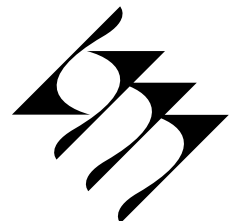


INDIGENOUS PEOPLE IN POLICING ROLES

September 2012

A follow-up review to the
Restoring order report

CRIME AND
MISCONDUCT
COMMISSION



QUEENSLAND

CMC vision:

That the CMC make a unique contribution to protecting Queenslanders from major crime, and promote a trustworthy public sector.

CMC mission:

To combat crime and improve public sector integrity.

The story behind the cover artwork

The images chosen for the report cover represent both Aboriginal and Torres Strait Island cultures. The background image is rendered in ochre and represents Aboriginal culture and its link with the land. The centre band in blue represents Torres Strait Island culture and its link with the sea. The image of the shark was chosen because in Torres Strait Island culture sharks (Baidam) are the police of the sea. The image of a red fish in the background was selected because it sustains life in every community that the Crime and Misconduct Commission (CMC) visited during the review.

The CMC thanks Bill Ivinson for the artwork. Earlier this year the CMC recognised Bill's efforts in community engagement through his artwork with a CMC NAIDOC award.

This project has been reviewed and assessed by the University of Queensland's Behavioural and Social Sciences Ethical Review Committee and complies with the provisions contained in the National Statement on Ethical Conduct in Human Research.

Project Number: 2011000827

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FOREWORD

Police and Queensland's Indigenous communities have had a complex and often difficult history. A long line of reviews and reports have attempted to influence the way that criminal justice and policing services are delivered to remote and other discrete Indigenous communities.

The Crime and Misconduct Commission (CMC) became more involved following the death of Cameron Doomadgee (Mulrunji) in the police watch-house on Palm Island in November 2004 and the rioting against police that occurred in January 2007 in Aurukun. In February 2007, the Government of Queensland asked the CMC to examine issues relating to policing in Indigenous communities and in 2009 we published the results of our inquiry in *Restoring order: crime prevention, policing and local justice in Queensland's Indigenous communities*.

Restoring order provided a blueprint for improving the relationship between police and Queensland's Indigenous communities. Fundamental to our approach was the recognition that government alone should not seek to solve problems in communities. Rather, government should see its role as providing support and funding to enable communities to develop appropriate responses to these problems.

Indigenous people in policing roles — Police Liaison Officers, Queensland Aboriginal and Torres Strait Island Police and Community Police Officers — can develop community capacity, ownership and involvement in dealing with local crime and disorder. In doing so, individuals in these roles can play an important part in improving police legitimacy and relations between police and the community. Despite their potential, *Restoring order* highlighted a number of significant challenges that undermined the effectiveness of the existing models. Consequently, we made a commitment to revisit Indigenous people in policing roles.

This report focuses on how the Queensland Police Service utilises, manages and supports individuals in these roles. While our terms of reference did not allow us to review, more broadly, the delivery of policing services to remote and other discrete Indigenous communities, we acknowledge the significant and innovative steps that the Queensland Police Service has taken in this regard.

We publish this report at a time of considerable uncertainty. The possibility of legislative and policy change, as well as a tight fiscal environment, represent a substantial challenge to Police Liaison Officers, Queensland Aboriginal and Torres Strait Island Police and Community Police Officers. The potential ramifications of this instability on crime and public safety in communities are as yet unmeasured. We hope that this report can assist the government to continue to improve its response to crime and public safety in remote and other discrete Indigenous communities.

Ross Martin SC
Chairperson

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ACKNOWLEDGMENTS

In recent history, the Crime and Misconduct Commission has conducted a substantial amount of research into policing in Indigenous communities. We value the relationships that we have established with Aboriginal and Torres Strait Islander people who live in remote and other discrete Indigenous communities. Identifying solutions that will improve law and justice outcomes in these communities remains a priority for the CMC.

We acknowledge and extend special thanks to the local people who provided information for this review. We thank them for once again welcoming us into their communities. We also acknowledge the additional assistance provided by the Torres Strait Island Regional Council.

We also acknowledge the contribution of the Queensland Police Service, particularly the sworn officers stationed in remote and other discrete Indigenous communities who shared their views and experiences with us. We also thank staff from the Office of the Commissioner, QPS Review and Evaluation unit and the Cultural Advisory Unit.

The project team consisted of Dennis Budz, Louise Norman, Mark Pathé and Katherine Pike from the CMC's Applied Research and Evaluation (ARE) area. Invaluable assistance was provided by the CMC's two Indigenous Advisers — Elsja Dewis and Christopher Lee — who enhance our engagement with Indigenous people. We also acknowledge the contribution made by Acting Sergeant Richard Monaei who was seconded from the QPS to the CMC to assist with the review. Richard's knowledge of Indigenous culture, as well as his experience as a police officer working in Indigenous communities, have been invaluable to the team.

The report was prepared for publication by the CMC's Communications Unit.

Dr Rebecca Denning

Director, Applied Research and Evaluation

LIST OF ABBREVIATIONS

ARE	Applied Research and Evaluation
ACPO	Aboriginal Community Police Officer
CAU	Cultural Advisory Unit
CCLO	Cross Cultural Liaison Officer
CEO	Chief Executive Officer
CJG	Community Justice Group
CMC	Crime and Misconduct Commission
CDEP	Community Development Employment Project
CPO	Community Police Officer
HSO	Human Services Officer
JEP	Justice Entry Program
JLAM	<i>Aboriginal and Torres Strait Islander Communities (Justice, Land and Other Matters) Act 1984</i>
NPARC	Northern Peninsula Area Regional Council
OIC	Officer-in-charge
OPM	Operational Procedures Manual
OPR	Operational Performance Review
OST	Operational Skills and Tactics
PCYC	Police–Citizens Youth Club
PFA	Psychological First Aid
PLO	Police Liaison Officer
PLOIET	Police Liaison Officer Initial Employment Training
PPA	Performance Planning and Assessment
PSO	Peer Support Officer
QATSIP	Queensland Aboriginal and Torres Strait Islander Police
QPRIME	Queensland Police Records and Information Management Exchange
QPS	Queensland Police Service
SMTDU	Staff Management Training Development Unit
TSIRC	Torres Strait Island Regional Council

SUMMARY AND RECOMMENDATIONS

Police and Aboriginal and Torres Strait Islander people living in Queensland's Indigenous communities have had a difficult history.¹ High crime rates and over- and under-policing have caused tensions between the police and local people. Between 2007 and 2009, the Crime and Misconduct Commission (CMC) conducted an independent inquiry into issues relating to policing in Indigenous communities, including the causes of these tensions. In 2009, we published *Restoring order: crime prevention, policing and local justice in Queensland's Indigenous communities*, which provided a blueprint for improving the relationship between police and Queensland's Indigenous communities.

In *Restoring order*, we argued that one way to improve relations between police and Indigenous communities is to increase the involvement of Indigenous people in policing roles. We examined Indigenous sworn police officers, Police Liaison Officers (PLOs), Queensland Aboriginal and Torres Strait Islander Police (QATSIP) and Community Police Officers (CPOs) and argued that design and implementation factors had undermined the success of the PLO, QATSIP and CPO roles. Consequently, we recommended that the Queensland Police Service (QPS) commit to a model that enables local people in Queensland's Indigenous communities to play a more active role in policing in their own communities (Action 15 of *Restoring order* refers²). We also made provision to revisit this issue at a later stage to determine whether the QPS had addressed the factors we identified in *Restoring order*. This report outlines the findings of our latest review of Indigenous people in policing roles.

Scope of the review

'Action 47' of our *Restoring order* report required the CMC to review how effectively police are utilising, managing and supporting Indigenous people in policing roles.

Between November 2011 and January 2012, the CMC visited eight Aboriginal and seven Torres Strait Island communities. During these visits, members of the review team conducted face-to-face interviews with police, key community stakeholders and Indigenous people employed in a policing role. We also conducted a survey of sworn police working in Indigenous communities and conducted telephone interviews with QPS officers-in-charge (OICs) of police divisions who we were not able to meet face-to-face.

The review aimed to:

1. identify the roles and responsibilities of Indigenous people in policing roles, and how these roles are managed and supported by the QPS
2. determine how the activities of Indigenous people in policing roles and the management and support provided by the QPS could be improved to bring about better outcomes for Indigenous communities.

1 For convenience we refer to the remote and other discrete Indigenous communities reviewed as Indigenous communities. Appendix 1 specifies the communities considered in the review.

2 Action 15 states that: 'The Queensland Government and the QPS should commit to supporting a model, which improves on the QATSIP model, for local people in Queensland's Indigenous communities to be appropriately trained and supervised so that they can play an active role in law enforcement and other policing activities in their own communities...' (CMC 2009, p. 170).

Key findings

Little improvement: QPS commitment to Indigenous people in policing roles

The QPS delivers policing services to mainland Indigenous communities in a different way to Torres Strait Island communities.³ In 2006, the QPS announced that it would transition to a Standard Service Delivery Model in Indigenous communities, whereby sworn officers are supported by PLOs. The QPS has a very small permanent footprint in the Torres Strait — sworn police and PLOs are stationed on Thursday and Horn Islands and QATSIP officers on Badu Island. For over 30 years, local policing services in this region have predominantly been delivered by CPOs employed by the Torres Strait Island Regional Council (TSIRC). Until the appointment of a TSIRC community police manager in September 2010, the CPOs were largely directed, supervised and supported by the QPS.

Since our *Restoring order* report in 2009, the QPS has increased the number of approved sworn police officer positions in Queensland's remote and discrete Indigenous communities from 105 in 2007 to 132 in 2012. The QPS has also implemented a range of initiatives aimed at improving service delivery in these communities (see Appendix 5).

However, over this period the overall commitment to Indigenous people in policing roles has declined. There has been no net increase in the number of Indigenous people in policing roles employed by the QPS and serving at station level (rather than in PCYCs) in Indigenous communities, despite a Queensland Government commitment to create additional PLO positions in Indigenous communities. We again urge the QPS to hasten plans to employ PLOs in all police divisions serving mainland Indigenous communities.

Without an urgent intervention, police service delivery in the Torres Strait may further decline from October 2012. Since 2007, the number of CPOs in the Torres Strait has declined by about 39 per cent.⁴ In 2011, the TSIRC, which currently employs 36 CPOs to provide a policing presence across 14 outer islands, found it necessary to redirect funding from policing to core local government functions. While the former government provided the TSIRC with interim funding to cover CPO wages until 30 September 2012, the CMC is unaware of any solid plans past this date. We argue that it is the responsibility of the QPS, not local councils, to provide day-to-day policing services to the Torres Strait. We urge the QPS to act on this responsibility in the Torres Strait, and recommend that the Service be allocated additional funding to do so.

How are Indigenous people in policing roles in remote and discrete Indigenous communities used, managed and supported?

Overall, Indigenous people in policing roles are undertaking activities that align with their position descriptions. The one exception to this is the 'operational' activities being undertaken by PLOs, which fall outside the prescribed parameters of the role.

In general, we found that Indigenous people in policing roles are undertaking:

- liaison, communication and education activities that aim to strengthen the link between the police and the community
- crime prevention and community development activities that seek to address the causes of crime
- 'operational' activities that aim to keep people safe and enforce the law.

3 We use the term mainland to refer to remote and other discrete Indigenous communities outside the Torres Strait. The communities also include the Aboriginal communities of Palm Island and Mornington Island and the Torres Strait Islander communities of Bamaga and Seisia.

4 Based on a head-count, there were an estimated 59 CPOs in the Torres Strait at the time of our *Restoring order* report consultations in 2007. In 2012 the TSIRC had 36 approved CPO positions, although there were five vacancies in August 2012. Overall, there were an estimated 78 CPOs based in Torres Strait Island and mainland communities in mid-2007, compared with 47 approved positions in mid-2012.

As we expected, we found that these activities differ across communities. Unfortunately, the focus of the role and the range of activities appear to be influenced less by the causes of crime in local communities, local crime priorities or local people than a range of other factors. These factors include:

- legislative changes that have undermined the operation of the QATSIP and CPO models
- a broad and vague policy framework that enables a wide range of activities and offers no guidance about prioritising responsibilities
- the capacity and preferences of Indigenous people in policing roles and the perceptions of their managers and colleagues.

Local people, including Indigenous residents, Indigenous people in policing roles and sworn police officers working in or visiting these communities, have influenced the nature of the role in one major respect. Indigenous people in policing roles working in Indigenous communities are undertaking a broad range of operational activities. Operational activities — such as conducting patrols, taking complaints, responding to incidents, interviewing complainants and issuing infringement notices — are particularly important in Indigenous communities because they provide legitimacy and respect to the role and individuals performing the role as well as supplement existing sworn policing resources.

There are risks and challenges associated with being an Indigenous person in a policing role in Queensland's remote and discrete Indigenous communities. In general, these communities have high crime rates, particularly for violent crime, and those individuals working in an operational capacity may be called on to intervene in dangerous situations. However, perhaps the greatest challenges for Indigenous people in policing roles arise simply because they work for the police. Consequently, they may be seen as 'traitors' or 'snitches'.

Previous research and inquiries have highlighted the consequences of failing to provide adequate levels of supervision, training and support. Although the QPS has made efforts to improve the management and support provided to Indigenous people in policing roles, we found that the structures and processes in place are largely under-developed, under-resourced or under-used. Consequently, people working in these roles continue to engage in sometimes difficult and dangerous tasks without a sufficient level of supervision, training or support from the QPS.

Working towards better outcomes

The QPS has some unfinished business to complete if it is to more effectively utilise, manage, and support Indigenous people in policing roles. Most importantly, the QPS must take steps to focus the Indigenous policing roles on local crime and public safety priorities, and better manage the risks and challenges associated with performing the roles.

Focusing the roles on local crime and public safety priorities

In *Restoring order*, we argued that local people should play a significant role in determining the local justice mechanisms and strategies to operate in their community. This review once again confirms that Aboriginal and Torres Strait Islander people living in Indigenous communities strongly support the concept of Indigenous people in policing roles. Unfortunately, the community appears to have little understanding of what the role entails, sometimes little visibility of the actual activities performed, and little influence over the nature and focus of the Indigenous policing roles operating in their communities. Local people are frustrated by this.

Indigenous people in policing roles are more likely to be an effective form of local authority when they are empowered, or at least influenced, by the community (CMC 2009). It is important that the QPS establish a more effective means to allow local people to play a more significant role in determining the local justice mechanisms and strategies in their community, particularly the nature and focus of the Indigenous policing roles.

This is not to say that other factors should not also influence the nature and focus of individual roles. Such factors, like the capacity or preferences of individuals, are necessary considerations in determining an appropriate role for an employee. However, it is important that these are not unduly prioritised over community-level input. Further, OICs must ensure that sufficient attention is directed toward crime prevention and community development activities if longer-term reductions in crime and social disorder are to be achieved.

The nature of the communities requires the roles to be more operational

Indigenous people in policing roles in remote Indigenous communities are more operationally focused than their counterparts in urban centres because their communities need them to be. In those communities without a permanent sworn policing presence, Indigenous people in policing roles are responsible for day-to-day policing and assume the role of first response officer for incidents requiring a police response. Elsewhere Indigenous people in policing roles supplement existing sworn resources in communities which generally have high rates of crime and violence. Perhaps more importantly, local cultural and community dynamics make Indigenous people in policing roles an invaluable operational resource by assisting sworn police to work more effectively with Indigenous community members. Operational activities also provide legitimacy and respect to the role and individuals performing the role and it would be ill-advised for the QPS to attempt to extricate operational activities from Indigenous people in policing roles.

In some circumstances it may be appropriate and necessary for Indigenous people in policing roles to be granted Special Constable powers to respond to low-level local crime and disorder problems in a timely manner. Importantly, we are not suggesting that the conferral of powers be limited to Indigenous people in policing roles serving in communities without a sworn police presence. We recommend a place-based approach that requires powers to be considered on a case-by-case basis, taking into account a range of local factors including the requirements of each community, the capacity of the individual in the role and the level of supervision and support available to them.

Better managing risk

Indigenous people in policing roles must be given the tools necessary to perform their jobs well and stay safe. Stakeholders told us that Indigenous people in policing roles are undertaking activities for which they are not trained. While many aspects of the role require training, the operational elements present clear risks to Indigenous people in policing roles, the community and the QPS.

Good examples of management and support structures exist in some communities. However, these tend to be the product of committed individuals, not a committed organisation. Further, many of the management and support challenges have been identified previously and remain unresolved. The remoteness of most of these communities creates challenges for the QPS, particularly in terms of delivering culturally appropriate and accessible support services for Indigenous people in policing roles. However, these challenges do not diminish the responsibility of the QPS to provide Indigenous people in policing roles with a safe and supportive environment.

It is important that the QPS acknowledge the unique risks and challenges associated with being an Indigenous person in a policing role in Queensland's Indigenous communities. This requires that the QPS develop training, management and support structures and processes that are accessible, culturally appropriate and tailored to individuals and individual roles.

Recommendations

Recommendation 1

That the QPS finalise the transition to the Standard Service Delivery Model (sworn police supported by PLOs) in all police divisions serving mainland remote and other discrete Indigenous communities.

Recommendation 2

That the QPS take full responsibility for day-to-day policing in the Torres Strait. Fulfilling this responsibility will require that:

- a. the Government provide the QPS with additional funding to employ Indigenous people in policing roles in Torres Strait Island communities currently served by community police officers
- b. the employment of suitable Torres Strait Island community police officers be transferred from the Torres Strait Island Regional Council to the QPS
- c. the QPS develop a strategy to adequately manage, supervise and support all Indigenous people in policing roles working in the Torres Strait.

Recommendation 3

That the QPS establish a mechanism to ensure that local people are involved in decision-making about the nature and focus of the Indigenous policing role(s) in their community. This mechanism should:

- a. leverage the existing annual local planning processes where possible
- b. emphasise the importance of crime prevention activities that target the causes of crime
- c. include the requirement for the officer-in-charge to regularly communicate and reinforce to the community the priorities of Indigenous people in policing roles.

Recommendation 4

That, in certain circumstances, Indigenous people in policing roles serving in Indigenous communities be conferred with Special Constable powers.

That these powers:

- a. be limited to those considered necessary to perform the responsibilities of the role specific to each community
- b. be those necessary to effectively provide a policing response to low-level crime and public disorder incidents
- c. not include any powers of arrest or detention
- d. be supported by initial and regular refresher training that is tailored for Indigenous learning styles
- e. be supported by an appropriate accountability framework to ensure that they are exercised lawfully and responsibly.

Recommendation 5

That the QPS ensure that initial and ongoing training provided to Indigenous people in policing roles:

- a. is designed and delivered to support Indigenous learning styles
- b. incorporates Operational Skills and Tactics (OST) training that, at a minimum, includes training in self defence, situational awareness and effective strategies for tactical withdrawal
- c. is delivered in a timely manner.

Recommendation 6

That the QPS ensure that officers-in-charge of relevant police stations:

- a. provide regular on-the-job training and development for Indigenous people in policing roles
- b. tailor this training to the individual responsibilities of Indigenous people in policing roles
- c. are provided with appropriate organisational resources and support to enable them to provide this additional training.

Recommendation 7

That the QPS adapt the Performance Planning and Assessment (PPA) process for Indigenous people in policing roles to ensure that:

- a. sufficient emphasis is placed on on-the-job training
- b. officers-in-charge and supervisors provide regular feedback about work performance
- c. feedback about work performance includes input from community members.

Recommendation 8

That, where appropriate, senior Indigenous people in policing roles be responsible for mentoring, guiding and supporting less experienced Indigenous people in policing roles based in the same location.

Recommendation 9

That the QPS modify existing and, where necessary, create additional support services and structures for Indigenous people in policing roles working in remote and other discrete communities. These services and structures should be:

- a. developed in consultation with Indigenous people in policing roles
- b. accessible and meaningful to Indigenous people in policing roles
- c. actively promoted by the QPS
- d. evaluated by the QPS two years from the date of commencement to measure the use and effectiveness of these services.

Recommendation 10

That the QPS establish a clear career pathway for motivated and suitable Indigenous people in policing roles to become a sworn police officer. This pathway should:

- a. enable Indigenous people in policing roles to remain working in their communities
- b. enable knowledge acquisition to take place on the job
- c. be predominantly competency based.

INTRODUCTION

In 2009, the CMC published *Restoring order: crime prevention, policing and local justice in Queensland's Indigenous communities*. The report provided a blueprint for improving the relationship between police and Queensland's Indigenous communities.

In *Restoring order*, we argued that Indigenous people in policing roles provide an avenue for local people to shape the policing response in their communities and could assist to build a strong relationship between the community and police. We also found that a number of factors were undermining the ability of Indigenous people in policing roles to achieve these goals and recommended that the Queensland Police Service (QPS) review the existing approach.

We made a provision in the report to further examine the role played by local Indigenous people as well as the support and management structures provided by the QPS to people in these roles.

This chapter briefly revisits *Restoring order*, summarises our previous findings in relation to Indigenous people in policing roles and outlines the scope of and methods used in this current review.

The origin of this review — the *Restoring order* report

In February 2007, following the death of Cameron Doomadgee (Mulrunji) and rioting against the police, the Queensland Government directed the CMC to conduct an independent inquiry into policing in Queensland's Indigenous communities. Specifically, the government required the CMC to examine:

- possible changes to existing police policy and procedures that would result in improved relations between the QPS and Queensland's Indigenous communities
- current practices relating to the detention of Indigenous people in police custody in remote communities, including the monitoring of detainees in watch-houses and other police facilities and the possible involvement of community justice groups or other civilians in the monitoring of detainees
- the optimal use of existing and future state resources available to deliver criminal justice services in Queensland's Indigenous communities.

Following extensive consultations, we reported that the relationship between police and Queensland's Indigenous communities was highly variable. While we found strong community support for police doing more to improve the safety of communities, some people continued to be distrustful and suspicious of police.

Restoring order provided a blueprint for the QPS to think differently about how best to police Queensland's Indigenous communities and challenged the Service to conceive of a broader approach beyond law enforcement alone. The report suggested an approach firmly grounded in community policing, involving local people having a direct role in determining crime and disorder priorities and ways in which the police and community could work together to prevent and respond to these issues.

The CMC identified six principles, supported by six high-level recommendations, to guide reform, improve the relationship between government and people in Indigenous communities, and to reduce crime. *Restoring order* also included 51 specific actions designed to put the principles in operation. Table 1.1 summarises these principles (for the full list of actions, see the *Restoring order* link on the CMC website).

Table 1.1: Restoring order report principles for reform

Principle	What does it mean?
1. Improve and maintain a focus on <i>crime prevention</i>	<ul style="list-style-type: none"> The government must support strategies that focus on tackling the underlying causes of crime at the local level.
2. A clear and sustained commitment for a criminal justice ‘system’ that incorporates <i>local justice</i> components	<ul style="list-style-type: none"> Develop real local authority and power to promote community ownership, support and involvement. The government must enable innovative and creative local justice initiatives.
3. <i>Local-level planning</i> must guide crime prevention and criminal justice responses	<ul style="list-style-type: none"> Communities must have influence to shape crime and violence reduction strategies that will work for them.
4. <i>Local police</i> play a key supporting role	<ul style="list-style-type: none"> Police must be key players in whole-of-government crime and violence prevention efforts.
5. <i>Evaluation and monitoring</i> to guide strategy and programs	<ul style="list-style-type: none"> The government must better understand the dimensions of crime and violence problems at the local level. Research and evaluation is crucial to determining ‘what works’.
6. Be prepared to <i>innovate</i>	<ul style="list-style-type: none"> Do not do ‘more of the same’; innovation may lead to positive results.

In June 2010, the former Queensland Government released its response to *Restoring order*.⁵ The then-government supported, or supported-in-principle, the six high-level recommendations and the majority of actions.⁶ It proposed how a number of existing initiatives would lead to positive change and committed to a number of new strategies and mechanisms that, if successfully implemented, should drive reform. The government also indicated that it would review annually the status of the implementation.

The former government’s first implementation report was due in June 2011. At the time of writing this report, neither the former or current governments had formally advised the CMC of the status of the *Restoring order* commitments. Notwithstanding, the CMC took the view that it was not in the best interests of Indigenous communities, Indigenous people in policing roles or sworn police working in these communities to delay the publication of this report.

What did *Restoring order* say about Indigenous people in policing roles?

In our *Restoring order* report we argued that, while not the ‘magic bullet’, Indigenous people in policing roles play an important role in improving relations between police and the community. In particular, they can help develop capacity in dealing with crime and disorder, and supplement inadequate levels of policing services where they exist.

In Queensland, four different models are used to employ Indigenous people in policing roles: Indigenous sworn police;⁷ Police Liaison Officers (PLOs); Queensland Aboriginal and Torres Strait Islander Police (QATSIP); and Community Police Officers (CPOs). The core functions of the three non-sworn models and *Restoring order*’s key findings in relation to these models are outlined in Table 1.2.

5 See <www.parliament.qld.gov.au/documents/tableOffice/TabledPapers/2010/5310T2425.pdf>.

6 In total, 49 of the total 51 actions required government consideration. The government supported 31 actions, supported-in-principle a further 17 and rejected one action.

7 While we did identify challenges associated with Indigenous sworn police, including recruitment and retention, the QPS is well-placed to address these challenges. Indigenous sworn police are not considered further in this review.

Table 1.2: Core functions of non-sworn Indigenous people in policing roles

Rationale for the role	Key features	Core functions				Restoring order findings
		Crime prevention	Community development	Liaison	Law enforcement	
<p>Police Liaison Officers (PLOs)</p> <p>To assist in developing trust and understanding between members of the QPS and local communities, by liaising with local Indigenous communities and people from other diverse backgrounds.</p>	<ul style="list-style-type: none"> No law enforcement function, no powers, no accoutrements. Act as a bridge between local police and the community. Role also includes community engagement, crime prevention, linking people with services and involvement in programs. Employed by the QPS. 	Yes	Yes	Yes	No	<ul style="list-style-type: none"> Relatively little community support and was the least promising of the three models. Little sense of control or ownership of policing issues in their communities. Can be easily marginalised from the police service and the community. Can be considered a ‘snitch’ and become a ‘flashpoint’ for tensions rather than a bridge between the two ‘sides’.
<p>Queensland Aboriginal and Torres Strait Islander Police (QATSIP)</p>						
<p>To maintain public safety, preserve law and order and prevent crime in the community within prescribed limits, under the direction of sworn police officers.</p>	<ul style="list-style-type: none"> Enforce local community by-laws and perform additional policing functions as directed by an accompanying sworn officer or the officer-in-charge (no accoutrements). Specific focus on proactive policing activities, including regular patrolling, developmental crime prevention (more specifically, helping young people to stay out of the criminal justice system), and community development. Employed by the QPS. 	Yes	Yes	Implied	Yes	<ul style="list-style-type: none"> Had widespread support from communities and sworn police working in those communities. High degree of credibility and respect, arguably resulting from their employment by the QPS and having powers to act. Model was inadequately resourced. The support and training provided by the QPS was considered lacking. Aspects of employment conditions, such as eligibility for locality allowance and rostering, were raised as concerns.

Continued over page >

Rationale for the role	Key features	Core functions				Restoring order findings
		Crime prevention	Community development	Liaison	Law enforcement	
<p>Community Police Officers (CPOs)</p> <p>To deliver an efficient and effective police presence in the local government area.</p>	<ul style="list-style-type: none"> Enforce community local laws (no accoutrements). Role also includes crime prevention, first response policing, intelligence gathering, locating witnesses and suspects, disseminating information about law enforcement and public safety, and promoting cultural awareness. The exercise of CPO functions, duties and powers is subject to the direction and control of sworn police officers stationed or present in the same local government area. Employed by local councils. 	Yes	Yes	Implied	Yes	<ul style="list-style-type: none"> Supervision and management challenges resulting from being recruited and managed by local councils, but supervised and trained by QPS. Difficulties ensuring CPOs are sufficiently integrated into the work of local sworn police and adequately trained and supported by the QPS. Other difficulties associated with the model, including low pay and employment conditions, high turnover, the serious criminal histories of some CPOs, the pressures of traditional obligations and the expectations of councillors, were raised as concerns.

In summary, the CMC found that design and implementation factors had undermined the success of each of the three non-sworn models. The CMC recommended that the Queensland Government and the QPS should commit to supporting a model which improves on the QATSIP model and enables local people in Queensland's Indigenous communities to play a more active role in policing in their own communities. Action 15 in *Restoring order* refers to this.⁸ As part of Action 15, the CMC proposed that these officers should be employed, trained and supported by the QPS, and that the role:

- should not be limited to the enforcement of by-laws
- need not automatically exclude all potential applicants who are local people with prior criminal convictions
- should be seen as of particular importance in the Torres Strait Islands, where it would be an important supplement to the policing services being provided by the QPS on a fly-in fly-out basis
- be supported by training that reflects Indigenous learning styles.

We also acknowledged that our position did not align with the QPS Standard Service Delivery Model, whereby sworn officers are supported by PLOs (see text box below). Despite this, the QPS remains committed to the implementation of the standard model in mainland Indigenous communities and this has been a factor in shaping our recommendations in the current review.

The QPS Standard Service Delivery Model

Since 2006, the Queensland Government and QPS have advocated a Standard Service Delivery Model where sworn QPS officers are supported by PLOs (CPOs and QATSIP were to be phased out). The QPS argued that this model would ensure that Indigenous communities are provided with a professional policing service comparable to that provided in non-Indigenous communities (Queensland Government 2006, p. 27; QPS 2007, p. 4).

In our *Restoring order* report, we argued that the Standard Service Delivery Model was not the best way to police Indigenous communities. Indigenous communities, particularly those located in remote areas, are different to other communities in Queensland. They require a policing response that develops and maintains partnerships with the community and provides avenues for local people to have a sense of control and ownership of crime and disorder issues in their communities. While administratively attractive, the commitment to the Standard Service Delivery Model in remote Indigenous communities appeared at odds with this notion and represented a major departure from longstanding policy and practice that supported the development of local solutions to local problems (e.g. Community Justice Groups, JP Magistrates Courts).

In its response to the *Restoring order* report (June 2010), the former Queensland Government supported Action 15 in principle, stating:

QPS will examine potential models for engaging local people in Queensland Indigenous communities in the areas of law enforcement and crime prevention. Models will be examined in terms of their viability to contribute to bridging the gap in recognised areas of disadvantage.

QPS will also examine options for engaging young people in crime prevention through the PCYC programs and employment pathways.

The Government acknowledges the unique circumstances of policing in the Torres Strait and that this may require an evolving and different model from that applied in mainland Aboriginal communities.

The potential models to be explored will include an assessment of community police, QATSIP and Police Liaison Officers.

⁸ Action 15 states that: 'The Queensland Government and the QPS should commit to supporting a model, which improves on the QATSIP model, for local people in Queensland's Indigenous communities to be appropriately trained and supervised so that they can play an active role in law enforcement and other policing activities in their own communities...' (CMC 2009, p. 170).

The CMC was recently advised by the QPS that a comprehensive review of potential models along the lines suggested in the Queensland Government response has not been undertaken; however, the QPS has completed an internal review of the PLO scheme, the results of which were provided to the CMC in-confidence in June 2012.

The current review of Indigenous people in policing roles

The terms of reference for this review are prescribed in Action 47 of our *Restoring order* report, which states:

In 2011, the CMC will review how effectively police stations in Indigenous communities are using, managing and supporting Indigenous people in policing roles. The results should be publicly reported and should be reported back to the communities themselves.

For the purposes of this review, we took the term ‘using’ to mean how Indigenous people in policing roles participate in policing activities or more simply, to refer to the roles and responsibilities that they undertake. As we previously indicated, this review focuses on PLOs, QATSIP and CPOs. This review aimed to:

1. identify the roles and responsibilities of Indigenous people in policing roles, and how people in these roles are managed and supported by the QPS
2. determine how the activities of Indigenous people in policing roles and the management and support provided by the QPS could be improved to bring about better outcomes for Indigenous communities.

Methods used to answer the key review questions

We analysed a broad range of information gathered from a variety of police and community sources to answer the review questions outlined above. Further details about what we did are provided in Appendix 2.

Our data sources included:

- consultations with sworn police, Indigenous people in policing roles and community stakeholders in Queensland’s Indigenous communities⁹
- an online survey of sworn police stationed in Indigenous communities
- a review of QPS policy documents, position descriptions, training data and information about support services and structures
- a review of research literature and published reports
- consultation with senior QPS officers and staff members.

Table A2.1 in Appendix 2 indicates how we used these information sources to answer each of our research questions.

Consultations

Interviews

Due to time constraints, it was not possible to visit all of the communities the CMC consulted with for the *Restoring order* report. It was, however, important that we examine a sample of the different Indigenous policing ‘models’ in place in Queensland’s Indigenous communities. Reflecting this strategy, we visited eight Aboriginal communities and seven Torres Strait Island communities between November 2011 and January 2012. We included Doomadgee because it did not have any PLOs, QATSIP or CPOs working in the community and would therefore provide a different perspective on the role of Indigenous people in policing roles.

9 By community stakeholders we mean mayors and chief executive officers of Indigenous local councils and members of local Community Justice Groups.

We visited the following communities:

Aboriginal communities

Cherbourg
Doomadgee
Kowanyama
Mornington Island
Palm Island
Pormpuraaw
Woorabinda
Yarrabah

Torres Strait Islander communities

Badu Island
Horn Island
Mer (Murray) Island
Moa Island (Kubin village)
Thursday Island
Yorke (Masig) Island
Yam (Iama) Island

During these visits we interviewed 47 people, including:

- Indigenous people employed as PLOs, QATSIP or CPOs ($n = 21$)
- QPS officers-in-charge of the police station located in the community ($n = 9$)
- Community stakeholders including mayors, CEOs and members of the Community Justice Group ($n = 17$).

We also conducted telephone interviews with three officers-in-charge of police stations who we were unable to interview in person. In total, we interviewed 50 people.

Surveys

An online survey was administered to sworn police officers stationed in the 16 police divisions serving Indigenous communities ($n = 141$). Officers working in these communities were asked a series of questions about how people in Indigenous communities participate in policing roles and how Indigenous people in policing roles are supported and managed by the QPS.

A total of 22 police officers from 11 Indigenous communities completed the online survey. This represented a response rate of 16 per cent.¹⁰

Throughout the report we have included relevant quotes from the interviews and survey responses to highlight or reinforce key points. The views of individuals are theirs alone and do not represent their employers.

More information on our research methods is provided in Appendixes 2 and 3.

Structure of the report

Chapter 2 describes the range of responsibilities undertaken by Indigenous people in policing roles and the factors that influence the actual activities carried out by PLOs, QATSIP and CPOs in different communities. We also discuss whether these activities align with the *Restoring order* report's six principles for reform.

Chapter 3 examines the management and support of Indigenous people in policing roles, particularly elements of supervision and performance assessment. We also review the training provided to Indigenous people in policing roles and whether this is well-matched to the actual activities that they undertake.

Chapter 4 summarises the main findings of the review and identifies 10 recommendations that will assist the QPS to more effectively use, manage, and support Indigenous people in policing roles.

¹⁰ The response rate was calculated using the number of approved sworn police positions in Queensland's Indigenous communities. It is important to note that not all approved positions may have been filled at the time the survey was administered and therefore the actual response rate is likely to be higher than reported.

HOW INDIGENOUS PEOPLE PARTICIPATE IN POLICING ROLES

In this chapter, we briefly review the current status of the Indigenous policing models in Indigenous communities. We then describe the range of responsibilities currently being undertaken by Indigenous people in policing roles in these communities. We also identify factors that influence and shape their role in different communities and some of the risks associated with the work they do. Finally, we assess the current policing roles of Indigenous people against those envisaged in our *Restoring order* report.

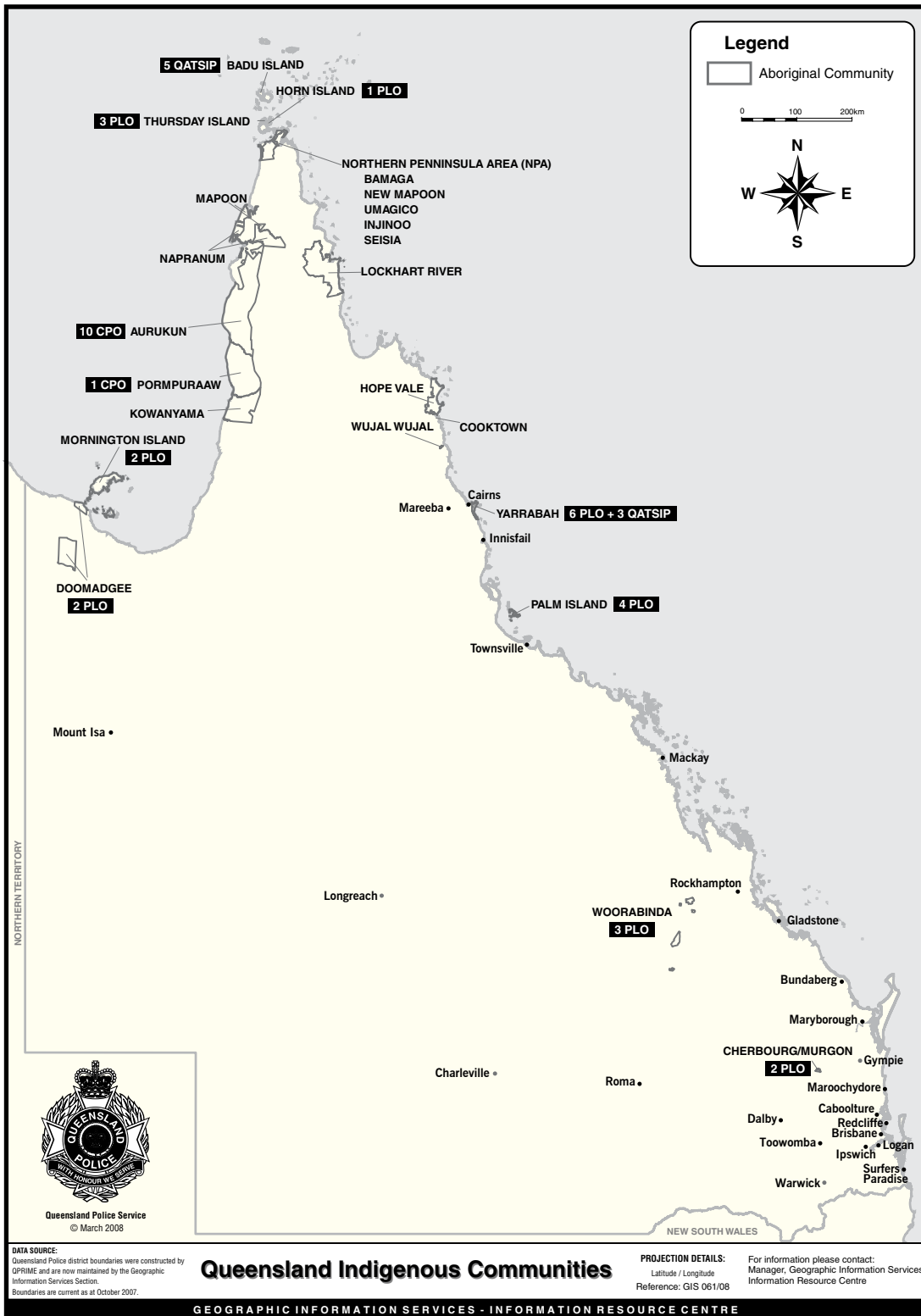
What is the current status of Indigenous policing models?

Before discussing how Indigenous people participate in policing roles it is important to identify some of the key changes in the status of the Indigenous policing models in Indigenous communities. In Chapter 1 we noted that at the time of our *Restoring order* report Indigenous people in policing roles were employed under four different models — Indigenous sworn police; Police Liaison Officers (PLOs); Queensland Aboriginal and Torres Strait Islander Police (QATSIP); and Community Police Officers (CPOs). All four models continue to operate, although the role of Indigenous sworn police was not within the scope of this review.

Indigenous people in policing roles are currently located in most remote and other discrete Aboriginal and Torres Strait Islander communities in Queensland. PLOs and QATSIP are employed by the Queensland Police Service (QPS). Local councils, predominantly the Torres Strait Island Regional Council, continue to employ CPOs to work with sworn police. In fact, the majority of Indigenous people in policing roles are currently employed by local councils. Figures 2.1 and 2.2 show the communities in which Indigenous people in policing roles were employed at the time of this review.

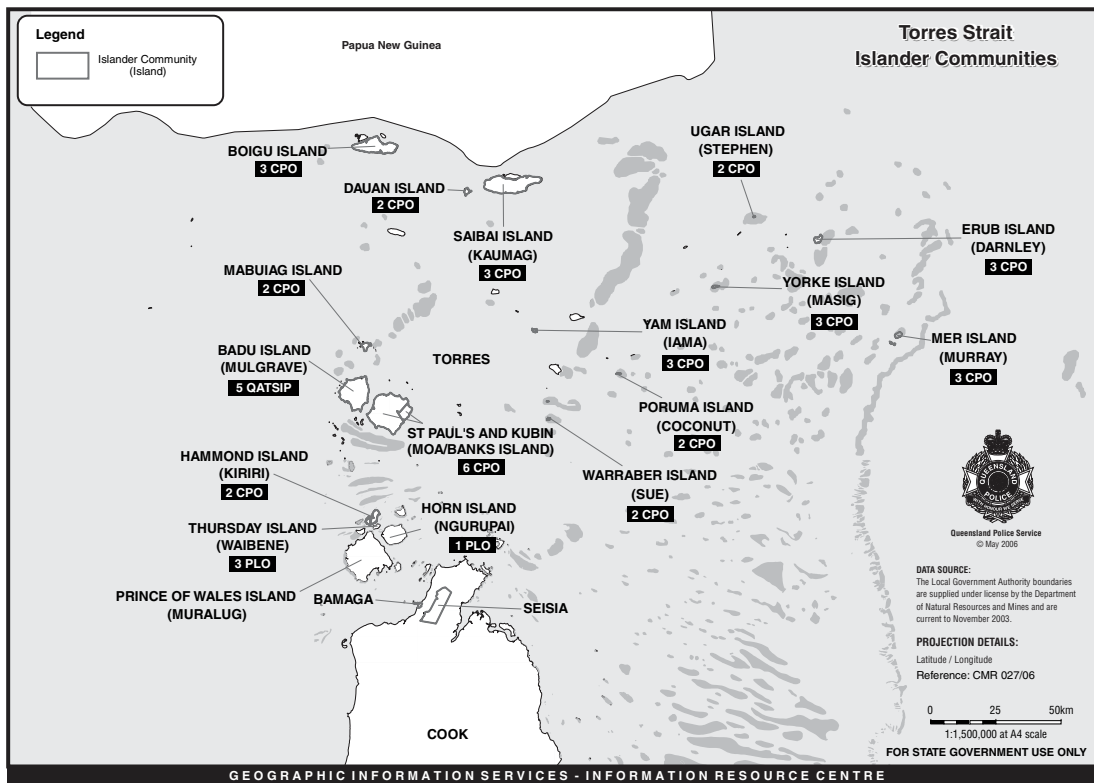
Table 2.1 shows the number of PLOs, QATSIP officers, CPOs and sworn police officers located in remote Indigenous communities at the time of the current review compared to the time of our *Restoring order* report consultations in 2007.

Figure 2.1: Distribution of Indigenous people in policing roles on mainland communities



Source: QPS

Figure 2.2: Distribution of Indigenous people in policing roles in the Torres Strait



Source: QPS, Torres Strait Island Regional Council

Table 2.1: Number of officers in Queensland's remote Indigenous communities

Location (QPS region)	PLO ^a		QATSIP ^a		CPO ^b		Indigenous people in policing roles (total)		Sworn police ^a	
	Restoring order	Current	Restoring order	Current	Restoring order	Current	Restoring order	Current	Restoring order	Current
Far Northern ^c	6	10	12	8	76	47	94	65	65	79
Northern ^d	6	8					6	8	31	36
Central ^e		3	5				5	3	5	10
North Coast ^f	2	2			2		4	2	4	7
Total	14	23	17	8	78	47	109	78	105	132

Source: QPS, Torres Strait Island Regional Council and Aurukun Shire Council

- PLO, QATSIP and sworn police numbers are based on approved positions as at June 2007 (at the time of our *Restoring order* consultations and before the QPS announced additional positions) and 1 December 2011. Some positions were vacant.
- The number of CPOs in the Torres Strait at the time of the *Restoring order* consultations was based on a head-count. The current figure is based on the number of approved positions (36) as at August 2012, although some were vacant at the time. The current data were provided by the Torres Strait Island Regional Council.
- Four QATSIP positions at Yarrabah have been converted to PLO positions. Two PLO positions in Yarrabah are attached to the PCYC. Two PLOs based in Cooktown also provide support to the Indigenous communities of Hope Vale and Wujal Wujal.
- Six of the eight PLO positions in the Northern Region are attached to PCYCs (Doomadgee, Mornington Island and Palm Island). The remaining two positions are attached to the Palm Island police station.
- The five QATSIP positions at Woorabinda have been converted to three PLO positions in line with the QPS Standard Service Delivery Model, although one position remained vacant as at August 2012.
- Two PLOs based at Murgon also provide support to the Cherbourg police division.

As shown, the mix of police service delivery models has changed since our *Restoring order* report consultations. We identified four key changes in the status of the Indigenous policing models between 2007 and the current review:

- The QPS transition to the Standard Service Delivery Model (sworn police working with PLOs) has been slow.
- There has been no net increase in the number of Indigenous people in policing roles employed by the QPS (that is, PLOs and QATSIP officers) and serving at station level (rather than in PCYCs) in Indigenous communities.
- The number of serving CPOs has substantially declined over time and funding for CPOs in the Torres Strait is uncertain.
- Overall, there are now fewer Indigenous people in policing roles working in Indigenous communities than there were in 2007.

The QPS transition to the Standard Service Delivery Model that it committed to in 2006 is not yet complete. Furthermore, there has been no overall increase in the support provided at police station level by Indigenous people in policing roles:

- Although the number of QATSIP has decreased (from 17 to 8), the QPS continues to recruit to fill QATSIP vacancies on Badu Island where the QATSIP officers are the only permanent policing presence.¹¹
- Although the overall number of PLOs has increased from 14 to 23, most (7) of the new positions are the result of vacant QATSIP positions being converted to PLO positions (four in Yarrabah and three in Woorabinda).¹² The remaining two positions were allocated to the new PCYC in Doomadgee in 2011.
- As at August 2012, the police divisions of Aurukun, Bamaga, Hope Vale, Kowanyama, Lockhart River, Pormpuraaw and Wujal Wujal were still without PLOs, although the Aurukun Shire Council has funded 10 full-time CPO positions in Aurukun.¹³

The previous Queensland Government had committed to expanding the PLO program over the next five to six years, with additional positions expected to be allocated to Indigenous communities. However, as the QPS is still in the early stages of planning the roll-out of positions, the allocation of new positions has not yet been determined.¹⁴

11 The QPS most recently appointed a QATSIP officer on Badu Island in April 2011.

12 QATSIP officers were originally located in Woorabinda, Yarrabah and Badu Island. In Yarrabah, four of seven QATSIP positions have been converted to PLO positions; while three QATSIP officers continue to serve. In Woorabinda, five QATSIP positions have been converted to three PLO positions (although one position remained vacant at the time our report was published). Five QATSIP officers continue to serve on Badu Island.

13 The five communities of the Northern Peninsula Area — Bamaga, Injinoo, New Mapoon, Seisia and Umagico — are within the Bamaga police division. Two PLO positions based in Cooktown also provide support to Hope Vale and Wujal Wujal.

14 Personal communication, QPS Cultural Advisory Unit, 10 February 2012.

The number of serving CPOs has substantially declined over time. When we were consulting for our *Restoring order* report, there were an estimated 19 CPOs serving on the mainland and 59 serving in Torres Strait Island communities (see Table A4.1 in Appendix 4 for more detail on the number of positions in specific locations). Almost five years on, declining funding (including the discontinuation of Community Development Employment Project [CDEP] funds) has contributed to a significant decline in the number of CPOs serving currently. Funding pressures on the CPO program are even more acute in the Torres Strait. In 2010–11 the TSIRC found it necessary to redirect funding from policing to core local government functions. The former Queensland Government funded the CPO model on 14 islands without a permanent sworn police presence until 30 September 2012. The current government is reviewing options for the future policing model for the Torres Strait. In July 2012, there were only 11 CPOs in two mainland communities and 31 in 15 Torres Strait communities.¹⁵

In total, there are now fewer Indigenous people in policing roles working in remote and discrete Aboriginal and Torres Strait Islander communities ($n = 78$) than there were in 2007 ($n = 109$). This outcome appears at odds with the former Queensland Government's commitment to supporting and developing forms of local authority to respond to crime and violence in Indigenous communities. In its response to *Restoring order*, the former government recognised that local people in policing roles are an established mechanism through which to enable local-level decision-making. With this outcome in mind, neither the increase in the number of sworn officers (from 105 in 2007 to 132 in 2012) serving in Indigenous communities nor a range of initiatives aimed at improving service delivery (see Appendix 5) diminishes the value of Indigenous people in policing roles in these communities.

Activities undertaken by Indigenous people in policing roles

Position descriptions, policy documents and sometimes legislation establish the parameters of a role and itemise a list of responsibilities that individuals employed in that role should undertake. Often, these responsibilities are sufficiently broad that individuals undertake an even lower level of activity to deliver on these responsibilities.

There is often a divide between the responsibilities as outlined in the position description and the responsibilities and activities that are undertaken on a day-to-day basis. In this section, we outline the responsibilities of Indigenous people in policing roles and contrast these against the actual activities that they undertake in communities.

Activities prescribed in legislation and policy

As indicated in Chapter 1, the rationales for PLO, QATSIP and CPO roles are broad (see Table 1.2). Not surprisingly, these broad rationales have translated into equally broad and numerous responsibilities which are articulated in a variety of documents. Table 2.2 outlines these (the position descriptions for each of the three models are provided in Appendix 6).

15 As at August 2012, the TSIRC had 36 approved CPO positions, although there were five vacancies.

Table 2.2: Legislative basis and policy guidance on Indigenous people in policing roles

Model	Legislative basis	Policy guidance	
		QPS Operational Procedures Manual (OPM)	Supported by
PLOs	Employed under the <i>Public Service Act 1996</i>	Section 1.4.9 of the OPM provides official guidance on the role and responsibilities.	<ul style="list-style-type: none"> QPS position description.
QATSIP	<p><i>Police Service Administration Act 1990</i></p> <p>Section 5.16: provides that the Commissioner of police may appoint Special Constables with the powers and duties outlined in an instrument of appointment. QATSIP powers and duties are limited to those of CPOs under the JLAM (see below).</p>	Nil	<ul style="list-style-type: none"> QPS position description. The 'Special Constable' instrument of appointment defines some features of the role. QATSIP officers are appointed under the <i>Public Service Act 1996</i>.
CPOs	<p><i>The Aboriginal and Torres Strait Islander Communities (Justice, Land and Other Matters) Act 1984</i> (JLAM).</p> <p>Section 12: provides that an Indigenous local government may appoint CPOs to maintain peace and good order and must equip the CPOs with a uniform and other marks of authority.</p> <p>Section 13(4): provides that in exercising their functions, duties and powers CPOs are subject to the direction and control of police officers stationed or present in the same local government area.</p>	Nil	<ul style="list-style-type: none"> A local council position description. A local police manual in some communities.

It is not useful here to compare and contrast each and every responsibility of PLOs, QATSIP and CPOs. Our analysis at this micro-level identified some duplication, areas that were lacking and responsibilities that were at cross-purposes. In this report, we aggregate the responsibilities of PLOs, QATSIP and CPOs to provide a general picture of the responsibilities of Indigenous people in policing roles.

These responsibilities can be categorised into four major roles: crime prevention, community development, liaison and law enforcement (see also Table 1.2 in Chapter 1). Key points to note are:

- all three models have crime prevention and community development functions
- PLOs are the only model to have a specific 'liaison' function, however, it can be assumed that some general communication or cooperation role, to facilitate a close working relationship between the police and the community, is implied for QATSIP and CPOs
- PLOs do not have a law enforcement function
- the policy and legislative documentation does not prioritise or put any weighting on responsibilities.

We see value in all of these responsibilities. In *Restoring order*, we argued that:

- crime prevention and community development responsibilities are critical to targeting and tackling the underlying causes of crime
- liaison responsibilities facilitate communication and improve the relationship between the police and the community
- operational and law enforcement responsibilities provide legitimacy and status to individuals in the roles, to the role itself, and supplement QPS service delivery.

Actual activities undertaken on a day-to-day basis

We asked the QPS and key community stakeholders about the activities being undertaken by Indigenous people in policing roles to determine the actual scope of activities and whether they aligned with the responsibilities outlined in the position descriptions and policy documents. As we expected, Indigenous people in policing roles are undertaking a broad range of activities. This is not surprising, given the broad nature of the position descriptions. In general, however, these activities align with the prescribed core responsibilities.

While the policy documents identify four responsibilities, because of the similar nature of crime prevention and community development activities, we have re-classified these activities into three broad categories:

1. **Engagement and liaison:** communicating, building rapport and educating.
2. **Tackling the causes of crime:** crime prevention, early intervention and community development.
3. **'Operational' policing:** keeping people safe and enforcing the law.

It is also important to note that ordering activities into one category or another is somewhat artificial. A single activity can fall within more than one category, given a particular emphasis or when conducted in particular circumstances (see box below).

Patrols involve a range of different activities

Indigenous people in policing roles are commonly involved in foot and vehicle patrols. Different activities stemming from these patrols fall into each of the three broad categories of responsibilities we discuss:

- **Engagement and liaison:** Foot patrols in particular provide an opportunity for Indigenous people in policing roles to meet and talk with members of the community to build rapport and identify issues of concern.
- **Tackling the causes of crime through crime prevention and early intervention:** While patrolling, officers may identify children roaming the streets and take them to school, move them on or 'chase them home' at night.
- **Operational policing:** Officers may be required to respond to specific incidents while on patrol — for example, dealing with an intoxicated person or responding to a fight or other type of disturbance. Patrols also enable Indigenous people in policing roles to gather intelligence on individuals and events within the community.

Engagement and liaison: communicating, building rapport and educating

Indigenous people in policing roles act as a bridge between members of the community and police and work toward improving the relationship between the community and police. In practical terms, they do this by:

- liaising with key community stakeholders such as the local council, community justice group and men's and women's groups
- educating police about community-specific cultural protocols, issues and influences
- educating community members about police priorities, activities and specific actions
- defusing general tension arising within parts of the community through ongoing liaison and communication.

The police here just couldn't function without them. They are our link to the community and the community's link to the police. (Interview — QPS officer-in-charge)

PLOs offer benefits in acting as interpreters, have a high value in background intelligence (incident history, family/offender history), can identify offenders quickly for police, have knowledge of addresses, island customs and traditions, can diffuse difficult situations for police, provide cultural awareness training for new staff, and offer advice on appropriate ways to handle or resolve culturally complex or difficult jobs.

(Survey — Sworn police officer)

When a solution to an issue or a police tactic was not working the community police could also advise or work out why. (Interview — QPS officer-in-charge)

QATSIP are seen as the best mob to go around and solve problems your way [our way]. (Interview — Indigenous person in policing role)

I like meeting people, helping people and telling people about cultural lore and law (Interview – Indigenous person in policing role)

Tackling the causes of crime: crime prevention, early intervention and community development

Our *Restoring order* report emphasised the value of Indigenous people in policing roles undertaking crime prevention and capacity building initiatives that target the causes of crime. Activities being performed include:

- monitoring school truancy, and in some cases, providing transport to get children to school
- enforcing curfews or getting children home when they are out in the community, especially late at night
- delivering or supporting education programs, particularly drug and alcohol and public safety education programs (e.g. bike, road and marine safety)
- implementing or supporting boredom reduction activities and other engagement activities for young people through PCYCs, community sporting programs and youth clubs
- visiting victims of domestic violence and referring victims and perpetrators to community services
- assisting community organisations and support services, such as women's shelters.

[Their most important role is] to participate in, provide, develop and implement early intervention and diversionary activities and programs aimed at the specific crime prevention and reduction needs of their community. (Survey — Sworn police officer)

We try to build relationships with kids at school. We'll also help them with the transport if they can't get to school. (Interview – Indigenous person in policing role)

Operational policing: keeping people safe and enforcing the law

Indigenous people in policing roles are involved in a broad range of operational activities that aim to keep people safe, maintain order and enforce the law. These activities supplement the sworn police law enforcement function. They tend to be reactive and incident focused, and can be conducted from the station or office, or in the field. Operational policing activities can be conducted alone, with other Indigenous people in policing roles or with sworn officers where they are present. Further, depending on the nature of the incident or interaction, some of these activities may place Indigenous people in policing roles in situations involving conflict with people. It is also important to recognise the important role Indigenous people in policing roles have in balancing the enforcement of state laws and local lore and custom.

We found that Indigenous people in policing roles undertake a range of operational activities, including:

- conducting foot or vehicle patrols
- attending incidents to de-escalate situations and calm people
- taking complaints

- completing crime and incident reports and assessing and reporting incidents for further action by sworn police
- responding to incidents, such as domestic violence or public disturbances, in a first response capacity
- identifying and locating witnesses and suspects
- interviewing complainants and witnesses
- providing interpreter services
- gathering intelligence and preparing QPRIME intelligence reports
- conducting driving tests, and vehicle and boat registration and safety checks
- issuing notices to appear for offences (generally public order offences) and infringement notices for vehicle and licence offences
- conducting identity checks and warrant enquiries and checks
- coordinating or supporting search and rescue operations
- transporting witnesses, suspects, offenders and prisoners (although prisoner transport is reportedly uncommon).

[Their most important role] is to provide a basic level of law and order in their local community until state police... can attend and complete any further investigations or charges. (Survey — Sworn police officer)

They are an irreplaceable source of intelligence when attempting to locate offenders, addresses and vessels. They also provide valuable tip offs about drugs, offender movements and upcoming events. (Survey — Sworn police officer)

Without the community police officers this place would go upside down. There is somebody here that they [the community] can rely on. (Interview — Indigenous person in policing role)

QATSIP officers take complaints, statements, serve summons and make enquiries for us. They are a valuable tool. (Survey – Sworn police officer)

Key findings about the activities of Indigenous people in policing roles

The following key findings emerged from our analysis of the activities being undertaken by Indigenous people in policing.

The key features of the models are blurred:

Despite the variation in the prescribed responsibilities of PLOs, QATSIP and CPOs, we found that the models have become largely indistinguishable. The key features of the models — the law enforcement functions of QATSIP and CPOs and the focus of PLOs on liaison without a law enforcement function — have eroded and are no longer obvious. We found QATSIP officers and CPOs in mainland communities are focusing on liaison roles akin to that of a PLO. Similarly, PLOs in some communities are undertaking a broad range of operational policing activities.

In general, practice aligns with policy:

To a large extent, the activities undertaken by Indigenous people in policing roles reflect the responsibilities prescribed in policy and legislation. The one significant exception to this are the operational activities being undertaken by PLOs, which do not reflect the intent of the role and fall outside the prescribed parameters of the role.

Activities vary significantly within and across communities:

The activities undertaken by Indigenous people in policing roles differ within and across different communities. Indigenous people in policing roles employed under the same model (e.g. PLOs) and working in the same location are undertaking very different activities.

A range of factors influence the actual activities undertaken

A range of factors influence the focus of the role and specific mix of activities undertaken by Indigenous people in policing roles in each community. The tasking of Indigenous people in policing roles appears to be influenced by:

- **macro-level factors** that are driven by issues external to the Indigenous communities — including changes to the operating environment and an inadequate policy framework
- **community-level factors** that reflect the nature of Indigenous communities — including the need for Indigenous people in policing roles to be more operational and whether there is a permanent sworn police presence in the community
- **individual-level factors** that relate to individuals living and working in Indigenous communities — including the capacity and preferences of Indigenous people in policing roles and the perceptions of their managers and colleagues.

The following section discusses these factors in more detail.

Macro-level factors

The operating environment has changed

The introduction of new local laws, which have removed the legislated ‘law and order’ functions of CPOs and QATSIP, has removed a traditional defining element of the different models and modified the law enforcement activities undertaken by people in the roles.¹⁶

Historically, CPOs have enforced local council ‘law and order’ by-laws which have been enacted by most Indigenous councils. More recently, changes to the *Local Government Act 2009* have required some local councils to make new local laws, which generally no longer include some of the ‘law and order’ provisions that CPOs and QATSIP were responsible for enforcing.¹⁷ Because the QPS instrument of appointment for QATSIP gives QATSIP officers the same powers and duties as CPOs under the *Aboriginal and Torres Strait Islander Communities (Justice, Land and other Matters) Act 1984*, changes to the powers of CPOs also affect the powers of QATSIP officers.

The requirements to make new laws primarily affect the new amalgamated regional councils¹⁸ — the Northern Peninsula Area Regional Council (NPARC) and the TSIRC. Both the NPARC and TSIRC have adopted the new model local laws.¹⁹

The lack of uniformity across local government areas, and presumably the absence of clear communication regarding the reforms, has created a degree of uncertainty for QATSIP and CPOs, even in communities unaffected by the legislative reforms.

Council amalgamation means that the old by-laws no longer apply. In regards to our role and powers, we are told one thing by QPS but later told another. We are unsure of the limitations of our powers. It is very frustrating. We are in limbo. (Interview — Indigenous person in policing role)

16 ‘Law and order’ by-laws generally contain a range of offences mirroring the criminal law in areas of property offences, offences against the person, public nuisance and good order offences. The by-laws also often address truancy, child neglect and alcohol offences (CMC 2009).

17 The existing local laws were scheduled for repeal under the new *Local Government Act 2009*. Councils could base new laws on ‘model local laws’ or develop their own laws.

18 The amalgamated councils were required to transition to new local laws. Non-amalgamated councils were not *required* to make new local laws as the existing local laws would continue in force, although they were able to transition to new laws if they chose to.

19 The TSIRC has adopted five model local laws and five subordinate local laws. To the extent possible, Ailan Kaston (island custom) and Ailan Lore have been captured under the five subordinate local laws. The TSIRC notes that the adoption of uniform local laws across all 15 divisions has reduced uncertainty about the law within the communities (personal communication, TSIRC, 3 August 2012).

When the QATSIP system first started, we had by-laws. Domestic violence was a frequent problem. QATSIP were trained and knew what to do, and the rate of DV went down. Now, QATSIP are not really first response officers, but we still go out and talk to people about DV [the aggrieved and respondent]. Now, we see someone get a flogging, we can only report. But the community expects us to act. (Interview — Indigenous person in policing role)

In this uncertain environment, QATSIP and CPOs are unsure about the powers they lawfully possess and are shying away from many of the law enforcement responsibilities they had previously performed.

An inadequate policy framework contributes to a lack of understanding about the role

The role and responsibilities of Indigenous people in policing roles are not well understood. We found significant variation in sworn police officers' understanding of the formal role, as defined in legislative and policy documents (see Table 2.2), their knowledge of the actual activities being performed by Indigenous people in policing roles, and their perspectives on what the role should entail.

Currently, PLOs would have more idea of police work (what police do) than police have of PLO work (what PLOs do). (Interview — QPS officer-in-charge)

Their role is not clearly defined and consequently many of them simply drift along each day with no defined outcomes or goals. (Survey —Sworn police officer)

We propose that an inadequate policy framework is the primary cause of this lack of understanding amongst police officers. The legislative basis and policy guidance on the responsibilities of Indigenous people in policing roles is inconsistent and, in some cases, entirely lacking. The absence of a legislative basis for a role is not concerning; few positions have their roles established in legislation. The policy deficiencies, however, are more significant. Specific problems, which are further explained below, include:

- QPS policy guidance on the deployment of PLOs is imprecise and ambiguous
- the QPS provides no policy guidance on the roles or deployment of QATSIP or CPOs.

The QPS Operational Procedures Manual (OPM) is a sworn officer's primary source of information regarding QPS operational policies and procedures.²⁰ Although the OPM does deal with PLOs, we found that:

- higher-level position objectives do not translate into distinct responsibilities
- responsibilities listed in the OPM overlap (e.g. five of the nine responsibilities include reference to crime prevention activities)
- in some instances, the OPM and the position description do not align (e.g. there is no reference to patrolling in the OPM responsibilities, although this is a specific duty outlined in the PLO position description)
- the OPM provides little guidance as to the priority or weighting that should be given to each responsibility
- the OPM specifies that PLOs are not to be deployed in a capacity that could lead to an expectation or perception that they are a police officer but does not provide any guidance on the types of duties that may lead to such an expectation or perception.

On the other hand, the OPM does not provide any guidance on the roles or deployment of QATSIP and CPOs and we consider this as a significant failure of the policy framework. Although CPOs are employed by local councils, they are subject to the direction and control

20 The QPS also has a Traffic Manual, Human Resource Management Manual and Administration Manual.

of police officers (as discussed further in Chapter 3).²¹ Despite this, the QPS has no policy documentation to guide the execution of this function.

A lack of understanding on the part of the police has contributed to diverse tasking of Indigenous people in policing roles. As a result, some people in these roles are confused about where they should focus their efforts and the activities they should undertake.

We don't know what we are, where we are heading. (Interview – Indigenous person in policing role)

This confusion has particular bearing on QATSIP for several reasons:

- their role is not appropriately captured in the policy framework
- their role has been significantly undermined by the local government reforms
- there is continuing confusion about the timetable for the transition to the PLO-based standard service model which is yet to be completed.

Community-level factors

The nature of the communities requires Indigenous people in policing roles to be more operational

Indigenous communities are well known for their high levels of crime and violence. We also understand that actual reported rates of offending and victimisation underestimate the true level of crime in Indigenous communities. Sworn police serving in these communities understand that policing models that work in urban areas may not work in Indigenous communities.

QPS can do their core business exactly the same anywhere, but dealing with an Indigenous community is totally different ... Brisbane (QPS HQ) wants generic approaches and solutions in Indigenous communities but generic solutions will not work.
(Interview — QPS officer-in-charge)

One such point of difference is the range of activities undertaken by Indigenous people in policing roles in remote communities — they are more operationally focused than their counterparts in urban centres. Two main factors make it inevitable that Indigenous people in policing roles in remote Indigenous communities will become involved in operational policing activities.

First, Indigenous people in policing roles supplement existing sworn resources in an effort to simply respond to and process the level of crime. Despite the deployment of additional sworn police to Indigenous communities in recent years, crime levels remain high.

Essentially QATSIP are frontline police. Expectations of them parallel those of Constables, but QATSIP [now] have no powers. (Interview — QPS officer-in-charge)

Second, local cultural and community dynamics make Indigenous people in policing roles an invaluable operational resource. In Indigenous communities, every interaction that the police encounter involves Indigenous people or Indigenous issues. Consequently, Indigenous people in policing roles are an invaluable resource in assisting operational policing activities. Language barriers and cultural, family and factional divisions can be difficult to negotiate and sworn police report that they are more effective when Indigenous people in policing roles are operational. Sworn police and other stakeholders also consistently acknowledged that Indigenous people in policing roles are particularly good at calming agitated people and de-escalating violent behaviour through communication, respect and cultural authority.

21 Although there are no sworn police officers permanently stationed in Torres Strait Island communities within the TSIRC local government area, under s. 13(4) of the *Aboriginal and Torres Strait Islander Communities (Justice, Land and Other Matters) Act 1984*, TSIRC CPOs may be subject to the direction of sworn police when they are present in the communities.

A PLO's presence can defuse a situation. They understand the language and are fantastic at de-escalation. They are very good at settling agitated people.
(Interview — QPS officer-in-charge)

Offenders tend to be a bit more relaxed with the PLOs. They are more willing to accompany a PLO back to the station. (Interview — Council CEO)

[Indigenous people in policing roles] are able to deal with situations in a manner that state police can't. (Survey — Sworn police officer)

Despite the QPS's desire to implement a service delivery model that can be replicated across the state irrespective of location, Indigenous communities clearly have different service needs. To date, the QPS has been unable to restrict the activities of PLOs in Indigenous communities to liaison and crime prevention activities. This divergence from policy is not trivial, nor are we simply referring to different practices or emphases that emerge in an effort to shape the role to the local conditions. The reality is that PLOs working in Indigenous communities perform a very different function to their counterparts operating in mainstream urban communities.

PLOs here are completely different to PLOs in Brisbane — they do different things.
(Interview — QPS officer-in-charge)

We see this as providing further evidence that the nature of Indigenous communities demands a different response, an argument that was strongly made in *Restoring order*.

The presence or absence of a permanent sworn policing presence in the community significantly shapes the role of Indigenous people in policing roles

The responsibilities of Indigenous people in policing roles, particularly the degree to which they are involved in operational activities, are influenced by whether or not sworn police are stationed permanently in the community (see text box below). In general terms, and not unexpectedly, Indigenous people in policing roles who are located in communities without a permanent police presence have far greater operational responsibilities than those co-located with sworn officers. A more detailed summary of operational activities in communities with and without a permanent sworn presence is provided in Appendix 7.

Communities without a permanent sworn police presence

All mainland communities are served by permanent sworn police. In the Torres Strait, Indigenous people in policing roles are the only permanent policing presence in all but two Torres Strait Island communities. Fifteen communities in the Torres Strait (representing 14 islands) are served by CPOs employed by the Torres Strait Island Regional Council, supported by sworn police from Thursday Island and Horn Island. On Badu Island, five QATSIP officers, managed remotely by sworn police from Horn Island, are the only permanent police presence.

The geographic isolation of many islands in the Torres Strait makes it impossible for sworn officers permanently stationed on Thursday or Horn Island to respond to calls for service in a timely manner or conduct more proactive policing strategies like crime prevention and problem oriented policing.²² In this void, Indigenous people in policing roles are critical to the provision of policing services.

Police cannot operate without community police or something similar on the outer islands.
(Interview — QPS officer-in-charge)

With the geographic location of Thursday Island in relation to the outer islands, it would be impossible to police outer islands without the reporting assistance of community police.
(Survey — Sworn police officer)

²² In recent times, the new police aircraft and vessel have expanded the area of police coverage in the Torres Strait and reduced response times. See Appendix 5 for further details.

In the absence of a permanent sworn police presence, Indigenous people in policing roles assume the role of first response officer. In this capacity they attend incidents within the community that would normally require a police presence, including potentially volatile incidents such as domestic violence, which are often alcohol-related.

CPOs are the frontline response for the QPS in remote areas. They are often the only means that Thursday Island police have to get any immediate response for a violent domestic, drunken rampage, Education/Health staff in danger or search and rescue that is occurring on an outer island that may be up to 200km away and when an effective QPS response is still many hours off. (Survey — Sworn police officer)

In addition to first response, CPOs and QASTIP working in these locations undertake the full range of police work necessary to conduct or support police investigations, including taking complaints, completing crime and incident reports, interviewing complainants and witnesses, and taking statements. Information provided by CPOs and QASTIP allows the QPS to determine the nature of the sworn police response, if one is required.

They not only provide a first response capacity to head off or even resolve a dangerous incident they also report to QPS officers as to the severity of an incident which then determines the QPS response level and timings. (Survey — Sworn police officer)

CPOs and QASTIP also provide significant assistance to sworn police when they visit the communities to conduct investigations. They identify and locate complainants, witnesses and suspects for sworn police, provide transportation for police and community members, provide interpretative services and assist police with enquiries.

Despite this focus on operational activities, Indigenous people in policing roles still undertake crime prevention or community capacity building activities. However, these proactive activities appear to be scheduled around operational requirements. Clearly in those communities experiencing fewer incidents there is greater scope for Indigenous people in policing roles to conduct these proactive activities.

Individual-level factors

The capacity and preferences of individuals in Indigenous policing roles, and the perceptions of managers and colleagues

Across all workplaces, the abilities and preferences of individuals, and the attitudes of their colleagues and managers, influence the responsibilities and activities of an individual's role. This is true in the context of policing in Indigenous communities in general as well as Indigenous people in policing roles more specifically. We found that four individual-level factors influence the responsibilities undertaken by Indigenous people in policing roles:

1. **The capacity of particular individuals:** People bring different skills and capacities to their roles and have varying potential for professional development. In terms of Indigenous people in policing roles, these differences can be quite significant. Our review found that the skills and capacities of Indigenous people in policing roles range from being quite limited (e.g. limited writing skills, no driver licence, a poor work ethic) to highly proficient. Managers task individuals in a way that reflects their abilities and decreases the risk that a particular task will not be executed to a satisfactory standard. Overall, most of the people we spoke to acknowledged differences in the capacity of particular individuals and were conscious of the need to develop and coach Indigenous people in policing roles so that they were able to fulfil the requirements of the role.

The variation in skills is likely the product of a small recruitment pool and highly competitive employment market outside the communities, providing opportunities for more highly paid positions elsewhere. Consequently, the QPS's ability to better control skill variation is somewhat limited.

2. **Personal preferences and interests:** People tend to prioritise those activities that they enjoy doing. We found there was often a close match between the preferences and personal interests of a PLO, QATSIP or CPO and the roles they actually performed. For example, in one remote community, the PLOs have a particular interest, and considerable skill, in working with young people. Both PLOs are deeply respected in the community and were recently recognised by the QPS with a Commissioner’s Lantern Award. In another remote community, a QATSIP reported that he recently told his OIC that he was interested in helping the Water Police. As a result, the QATSIP is now involved in promoting water safety in the community and routinely assists Water Police with their boat patrol program.
3. **Managers’ perceptions of the value of Indigenous people in policing roles:** Overall, OICs saw great benefit in having Indigenous people in policing roles serving in their community. Notwithstanding any individual limitations and preferences, supportive OICs typically try to task Indigenous people in policing roles in a meaningful way. OICs who are less supportive of the concept tend to be less interested in building an effective relationship, developing individuals and appropriately tasking.
4. **Colleagues’ perceptions of the value of Indigenous people in policing roles:** The perceptions of sworn officers were also a factor in determining the types of activities that Indigenous people in policing roles were involved in. PLOs, QATSIP and CPOs who are well regarded and accepted tend to be more directly involved with sworn police. In one community, Indigenous people in policing roles routinely paired-up with sworn officers to undertake patrols and attend jobs. We noticed that in this community the Indigenous people in policing roles were particularly well regarded by local police and often socialised with them after hours. In other communities, the boundaries between sworn officers and Indigenous people in policing roles are more pronounced. In this situation, Indigenous people in policing roles are less integrated with the activities of sworn officers.

Because they are community members and have different cultural views and expectations, they are often distrusted by police officers and made to feel excluded from the team. (Survey — Sworn police officer)

Support for Indigenous policing roles

Community support for Indigenous people in policing roles is important for a number of reasons. Research suggests that improving levels of community support and respect for Indigenous people in policing roles can enhance the legitimacy of these roles and increase levels of compliance with the police (see Sherman & Eck 2002; Tyler 1990).

While specific views varied, overall, stakeholders were supportive of Indigenous people in policing roles and the contribution they made to policing in their communities. In general, they were described as being well respected and supported by the community. In some cases, community support was such that Indigenous people in policing roles felt safe enough to work single officer shifts.

The high level of community respect and support was generally attributed to the way that Indigenous people in policing roles interact and deal with members of the community. Generally, we were told that Indigenous people in policing roles are polite to community members, treat them fairly, and are respectful. More detailed results about the level of community support are provided in Table A2.3.

There was also a high level of support among sworn police. This was underpinned by the belief that Indigenous people in policing roles enable them to work more efficiently and effectively in Indigenous communities. For example, sworn police noted that Indigenous community members are more likely to comply with police directions and cooperate when an Indigenous person in a policing role is present (refer to Table A2.3).

The presence of the PLO/QATSIP can be a huge benefit to how business is conducted. (Survey — Sworn police officer)

It was also clear, however, that the level of support and respect varied and was often dependent on the characteristics and cultural background of individual officers:

- **Non-local people do not have the same level of respect as people drawn from within the community.** Reasons for this included unwillingness by the community to accept people from outside the community because of the cultural significance of Indigenous people knowing the person and their history (Interview — Chairperson, Community Justice Group).
- **An officer's family and cultural background is important.** Some Indigenous people in policing roles are respected because of their family's standing within the community. On the other hand, factional divisions can mean that some Indigenous people in policing roles lack the cultural authority to engage effectively with some community members.
- **The level of community support varied between officers depending on who they were and their previous history.** For example, we were told that older officers are generally respected more than younger officers. One police officer also told us that Indigenous people in policing roles that had prior criminal histories were generally viewed as lacking credibility (Survey — Sworn police officer).

Key findings

The position descriptions of Indigenous people in policing roles are generally consistent with *Restoring order* principles. These position descriptions require Indigenous people in policing roles to undertake:

- liaison, communication and education activities that aim to strengthen the link between the police and the community
- crime prevention and community development activities that seek to address the causes of crime
- operational activities that support and supplement sworn policing services.

With the exception of some PLOs who are undertaking operational policing activities, Indigenous people in policing roles are generally undertaking activities that fall within the scope of their position descriptions.

There is continued support for Indigenous policing roles

Community members and sworn police remain supportive of Indigenous policing roles. They serve an important role in Indigenous communities and help to improve relations between sworn police and community members. We found that Indigenous people in policing roles are respected and supported by the community, treat community members politely and fairly, and help to secure the cooperation and compliance of community members during their interactions with sworn police.

There is continued uncertainty and unclear expectations about the roles

Although Indigenous people in policing roles are performing the functions envisaged in *Restoring order*, we found significant variation in the activities undertaken in different communities. Place-based policing that responds to local-level dynamics and crime and disorder problems is extremely important in Indigenous communities. Unfortunately, we found that the local-level variation in the activities undertaken by Indigenous people in policing roles appears to be driven by factors largely unrelated to the causes of crime in local communities. Rather, continued uncertainty surrounding the roles (resulting from the prolonged transition to the Standard Service Delivery Model and legislative reform) as well as an inadequate policy framework has created a situation whereby Indigenous people in policing roles can do almost anything. In some communities, the personal preferences of the Indigenous people in those roles, their managers or colleagues, further skews the activities in a particular direction, often away from what the community sees as important.

These factors have all contributed to a situation where none of the key stakeholders clearly understand what Indigenous people in policing roles do or how the positions contribute to improved police–community relations, reducing crime and disorder and improving safety in their communities. The lack of clarity has created an environment where stakeholders have different and often conflicting expectations of the role of PLOs, QATSIP and CPOs. As a result, Indigenous people in policing roles are in the unenviable position of having a loosely defined role that they are unable to effectively influence.

The focus of Indigenous people in policing roles is not sufficiently informed by local people or local priorities

Local Indigenous people, particularly those in mainland communities, argue that the present approach does not adequately target the key issues in their communities. While the local people that we spoke to expressed strong support for the concept of Indigenous people in policing roles, they were frustrated by their lack of influence over the nature and focus of the roles. They suggested that the community should play a more significant role in shaping the role to ensure alignment with local crime and disorder issues.

We support this view on the basis that greater community involvement in policing is critical to improving relations between police and Indigenous communities. A partnership approach — where the QPS collaborates with community leaders to determine key crime and disorder issues and targets the activities of the Indigenous people in policing roles to these issues — is central to the *Restoring order* report’s notion of local involvement in determining crime and policing priorities.

All stakeholder groups want Indigenous people in policing roles to be involved in operational activities

All stakeholder groups indicated they want Indigenous people in policing roles to undertake operational and law enforcement activities, despite the legislative reforms and, in the case of PLOs, policy constraints that undermine the basis for this operational work. We consistently heard that communities want their Indigenous people in policing roles to be active in the community and dealing directly with law and order. In a high crime rate environment, sworn police officers welcome additional operational support. They also consistently acknowledged the cultural value that Indigenous people in policing roles make in the operational environment which enables police to do their job more effectively. Our consultations indicate that Indigenous people in policing roles in these communities place a lot of value on undertaking operational activities and believe that the community have more respect for their role when they actively respond to law and order issues.

QATSIP and CPOs have traditionally had a clear mandate to undertake operational activities. PLOs, on the other hand, have no prescribed operational or law enforcement responsibilities. There are clearly risks associated with the broader operational role required in Indigenous communities that are not being acknowledged or effectively managed at an organisational level by the QPS (the training, management and support offered to Indigenous people in policing roles is discussed in the following chapter). The safety of Indigenous people in policing roles, particularly those in first response situations, was a source of significant concern across all stakeholder groups.

They are often faced with the same jobs that sworn police are expected to attend yet do not have the same powers, safeguards or training. This can sometimes be worse for them since some members of their communities view them as turning on their people. (Survey — Sworn police officer)

[The community police officer’s] house is often seen as a safe house by victims who will flee there seeking protection, and often the offenders will then target the community police officer’s house and the officer. (Survey — Sworn police officer)

...[QATSIP and CPOs] have a minimal amount of back up from police if an incident occurred, due to the distance police are from the islands. (Survey — Sworn police officer)

The uniform push in Indigenous communities for Indigenous people in policing roles to undertake operational policing activities has the potential to imbalance the role. The prioritisation of operational activities risks neglecting important crime prevention and capacity building initiatives needed to reduce crime and disorder over the longer term. Clearly, balancing the views of the community, the preferences of individuals in the roles and pressure to supplement sworn policing is challenging. As the lead agency, the QPS must take action to ensure that local people can make a real contribution to law and order without losing sight of the bigger picture. At a minimum, the QPS should better communicate and educate sworn police, Indigenous people in policing roles and community members about the nature of Indigenous people in policing roles. Further, the QPS should implement a mechanism to provide community stakeholders with an avenue to determine the key crime issues and policing responses that will address both specific crime incidents and the underlying causes of crime.

MANAGEMENT AND SUPPORT OF INDIGENOUS PEOPLE IN POLICING ROLES

In this chapter we examine how the QPS manages and supports Indigenous people in policing roles. We identify some of the deficiencies in the systems and structures currently in place. We also identify some options to improve the supervision, training and support services provided to Indigenous people in policing roles to enable them do their jobs effectively.

The importance of managing and supporting Indigenous people in policing roles

An adequate level of management and support is important in a policing context to:

- facilitate optimum utilisation of resources to accomplish organisational objectives
- ensure that the quality of policing services delivered to the community is of an adequate standard
- minimise organisational risks by ensuring that an officer's conduct is ethical and in accordance with the standards set down by the QPS
- facilitate ongoing learning and personal and professional development so that individuals are supported and encouraged in their work (see for example Iannone 1987; Kadushin 1992; Lynch 1995).

Working in Queensland's Indigenous communities can be a difficult and challenging job. These challenges are, perhaps, even more pronounced for people working in Indigenous policing roles because of the demanding environment in which they work, family and kinship obligations and sometimes strained relationships with the community and sworn police.

Previous reports have demonstrated the need for QPS management and support structures to:

- provide people with the skills necessary to undertake their role
- counter the challenges associated with strong family and kinship obligations of Indigenous people
- decrease perceptions of marginalisation from the community and sworn police
- minimise the risks associated with performing potentially dangerous aspects of these roles (see for example Barnes 2005; Cunneen, Collings & Ralph 2005).

Developing and implementing effective structures and processes to manage and support Indigenous people in policing roles is not easy. Previous reports suggest that structures and processes must:

- overcome geographical barriers and remoteness
- be culturally appropriate
- overcome weaknesses of existing organisational structures (that is, CPOs are employed by local councils but managed and trained by the QPS) (see for example Barnes 2005; CMC 2009; Cunneen, Collings & Ralph 2005).

These reports have also highlighted the consequences associated with failing to overcome these challenges (see for example Barnes 2005). For instance, since the Royal Commission into Aboriginal Deaths in Custody (Johnston 1991), two people have died while in the custody of CPOs. In both of these cases, the inadequate supervision, training and resourcing of CPOs was identified as contributing to the deaths (Barnes 2005; Cunneen 2001).

In this chapter we examine how the QPS manages and supports Indigenous people in policing roles. From a management perspective, we review processes for daily supervision, performance management, training and career development. We then consider the structures put in place by the QPS to provide Indigenous people in policing roles with support and assistance to do their jobs — including psychological, cultural and financial support mechanisms as well as resources and equipment.

Management of Indigenous people in policing roles

As employees of the QPS, PLOs and QATSIP are recruited, supervised and managed by the QPS. In contrast, CPOs are recruited and managed by local councils as council employees, although local QPS officers generally have some responsibility for supervising and tasking them.²³

While this separation may appear relatively simple, the complexity of the structures in place coupled with the unique circumstances in Queensland's remote Indigenous communities has led to widespread confusion and uncertainty about who is responsible for managing Indigenous people in policing roles, and in particular CPOs.

The challenges associated with these structures were identified in *Restoring order* and several other reports (see for example Barnes 2005; Cunneen, Collings & Ralph 2005). The fundamental weakness of the CPO scheme is that while CPOs are not employed by the QPS, they rely heavily on the QPS for training, management and supervision. Some councils have implemented a range of systems in an effort to address these issues, with varying degrees of success. For example, in September 2010 the Torres Strait Island Regional Council (TSIRC) appointed a manager of community police who is responsible for the management, supervision and training of CPOs working in Torres Strait Island communities.

Daily supervision of Indigenous people in policing roles

Like all QPS employees, PLOs and QATSIP are managed according to the QPS line management structure. Officers-in-charge (OIC), typically of the rank of Senior Sergeant, are largely responsible for supervising Indigenous people in policing roles. In accordance with the QPS line management structure, the OIC may, and frequently does, delegate responsibility for the day-to-day supervision of Indigenous people in policing roles to other officers (often a Sergeant). This is consistent with supervisory practices for sworn officers.

We found that OICs, or their delegates, use a range of methods to supervise PLOs and QATSIP. In communities where supervisors and Indigenous people in policing roles work together, supervision is generally achieved through daily face-to-face contact, working collaboratively or through regular radio contact for those Indigenous people in policing roles who are managed remotely from another location. Not surprisingly, supervision was less frequent for those not co-located with their supervisor.

Managing QATSIP remotely is less than ideal. They need support and supervision. Being by themselves increases the pressure on them tenfold. (Interview — QPS officer-in-charge)

23 According to s. 13(4) of the *Aboriginal and Torres Strait Islander Communities (Justice, Land and Other Matters) Act 1984*, if a sworn police officer 'is stationed in or present in an Indigenous local government area' where CPOs are stationed, CPOs 'must discharge and exercise their functions, duties and powers subject to the direction and control of that police officer'.

While we found no evidence to suggest that the QPS line management structure is not appropriate for managing Indigenous people in policing roles, we did hear about some of the challenges associated with this model. In particular, we were told that the current management framework does not adequately deal with gender and cultural imbalances where they exist. For example, most OICs, and indeed most sworn officers, stationed in Queensland's remote Indigenous communities are typically non-Indigenous males. However, we were told that female Indigenous persons may feel 'shame' at having to talk to a male supervisor about 'women's business' in order to access leave entitlements. This is not an easy situation to resolve.

One option to overcome some of the cultural issues associated with supervision may be to establish a system where suitable senior Indigenous people in policing roles supervise and mentor those less experienced. This would, of course, depend on the capabilities of the senior PLO or QATSIP and the local context. Some sworn officers agreed that the OIC could delegate responsibility for supervising and mentoring a PLO or QATSIP to a senior Indigenous person in a policing role. Indeed, several Indigenous people in policing roles expressed a strong interest in supervising and mentoring other Indigenous people someday.

Although the existing management process generally works well for PLOs and QATSIP — who are QPS employees — the effectiveness of supervisory structures for CPOs varies across communities. In some communities, there appears to be a productive relationship between the council and the local QPS with CPOs directly supervised and tasked by local sworn police. In other communities with a permanent sworn presence, some police and community stakeholders claimed that CPOs are not being adequately supervised.

There is no supervision at all by anyone. Police only see [the CPO] when he comes into the station to drop someone off. (Interview — QPS officer-in-charge)

In Torres Strait Island communities, where there is no permanent sworn police presence, CPOs are managed and supported by the TSIRC manager of community police. The manager provides daily direction and tasking for the CPOs. There is also a clear rank structure for CPOs in these communities, with a divisional officer-in-charge and other senior CPOs available to provide supervision, guidance and mentoring for more junior officers. Daily occurrence reports, similar to those used by QPS officers, record all offences and incidents and how they were resolved and provide an accountability mechanism for the TSIRC CPOs.²⁴

Despite demonstrated improvements in the management of CPOs in some communities, our consultations indicate that having 'dual masters' continues to cause confusion for some CPOs. Even in those communities with clear supervisory structures, some CPOs commented that they would benefit from additional direction from sworn police about local policing priorities.

Previous inquiries and reports have suggested that to overcome some of the issues associated with resourcing, training and supervising CPOs, the responsibility for their management should be transferred to the QPS (Barnes 2005; Cunneen, Collings & Ralph 2005; Fitzgerald 2001; QPS 1994, 1998).

In accordance with the numerous reports of expert inquiries over many years, the responsibility for recruiting, management and training and the funding of Aboriginal community police is transferred to the Queensland Police Service. (Barnes 2005, p. 21)

The QPS has consistently rejected these proposals for various reasons, including the costs associated with adopting the strategy and concerns about the suitability of some CPOs for employment in the QPS because of their criminal histories (QPS 1994, 2006).²⁵

24 The daily occurrence reports are also an important tool for tracking crime trends, supporting intelligence-based rostering to proactively manage risk within the communities and briefing QPS officers.

25 Eligibility for a Blue Card is a prerequisite for employment as a CPO by most local councils currently employing CPOs. People convicted of a range of 'disqualifying' offences (primarily offences against children) are not eligible for a Blue Card.

There was widespread agreement among all stakeholder groups that the QPS should assume full responsibility for the management and supervision of CPOs. All agreed that local Indigenous councils have neither the resources nor, in some cases, the expertise to discharge 'what is clearly a very specialised function' (Barnes 2005, p. 14). Comments included:

If we were brought under the QPS, this would give us more respect.
(Interview — Indigenous person in policing role)

[CPOs] should also come under the direct control of the police service.
(Interview — QPS officer-in-charge)

[I] would like to see QPS employ CPOs, so they have training and a career path with the QPS. (Interview — Council CEO)

There are some challenges managing Indigenous people in policing roles

In *Restoring order*, we identified that managing Indigenous people in policing roles can be challenging and found that a range of factors should be taken into account — including relationships with the community, kinship obligations and family ties.

We found that the challenges associated with managing Indigenous people in policing roles remain largely unchanged. Police identified some specific difficulties associated with managing Indigenous people in policing roles:

They would just go out for 15 minutes or so, then disappear, I then had to track them down. Most would just go home. (Interview — QPS officer-in-charge)

PLOs are a HR nightmare; they're difficult to supervise. (Interview — QPS officer-in-charge)

Central to the challenges of managing Indigenous people in policing roles is their relationship to the community. While the close relationship of Indigenous people in policing roles with their community is one of the core benefits of these roles, it is also one of the biggest challenges. For instance, the relationship of an Indigenous person in a policing role to certain community members can cause conflict with that person, some sections of the broader community and with sworn police.

Family ties make it difficult for them to act in the interests of the QPS at times.
(Survey — Sworn police officer)

[One of the difficulties faced by Indigenous people in policing roles is] conflict of interest between work and incidents with the community. (Survey — Sworn police officer)

Performance management

Performance management should be done at multiple levels. At a minimum, we would expect Indigenous people in policing roles to receive regular feedback about their job performance and participate in a formal, annual performance assessment process.

On the whole it appears that regular feedback about job performance tends to be minimal and focused on negative, rather than positive, performance. In fact, rarely did we hear that Indigenous people in policing roles receive feedback after they have done a good job or have been performing well.

...feedback isn't routine and it was far more common for the feedback to be negative than it was for it to be positive. (Interview — Indigenous person in policing role)

It would be good to be acknowledged when we are doing a good job.
(Interview — Indigenous person in policing role)

Almost all the Indigenous people in policing roles we spoke with told us that they would like to receive more feedback from their supervisors or other police about their performance. Some also expressed a keen interest in receiving feedback about the impact that they have in the community. For example, one Torres Strait Island community shows its support for, and provides feedback to, CPOs at local community meetings (Interview — Indigenous person in policing role).

According to QPS policy, Indigenous people in policing roles are supposed to participate in an annual performance assessment process. This process is designed to facilitate training and career planning, and provide a mechanism to assess whether an individual has achieved the competencies required to progress through salary increments. PLOs and QATSIP are subject to the QPS's annual Performance Planning and Assessment (PPA)²⁶ process whereas CPOs working in the Torres Strait are required to participate in an annual performance appraisal with the manager for community police.

Although OICs reported conducting PPAs with PLOs and QATSIP under their supervision, they were generally critical of the process and whether it was appropriate for assessing the performance of Indigenous people in policing roles.²⁷

...there is no incentive [to conduct PPAs] for PLOs once they reach the top pay point. (Interview — QPS officer-in-charge).

...much of the development activities are course-based and I think that wouldn't be very effective especially if it required assessment. (Interview — QPS officer-in-charge)

The criticism focused on:

- the relevance of the process for Indigenous people in policing roles who did not require a PPA 'sign-off' to progress through salary increments
- whether the emphasis on the completion of formal training adequately assesses and rewards on-the-job experiences and performance
- whether the process achieves anything other than ticking administrative boxes.

Notwithstanding these criticisms, stakeholders agreed that performance management frameworks are important for Indigenous people in policing roles, not only to ensure that they are performing in their role, but also to ensure they 'remain motivated' (Interview — Officer-in-charge). The PPA process is also important 'because it places an obligation on supervisors to develop their staff' (Interview — QPS officer-in-charge).

Training

From a policing perspective, training aims to provide officers with the skills necessary to carry out their role effectively and ensures that the risks associated with their roles are managed appropriately (Haberfield 2002). The detrimental consequences of not providing Indigenous people in policing roles with adequate training have been highlighted in previous reports and inquiries (see for example Barnes 2005). For instance, referring to CPOs specifically, the State Coroner commented that:

[CPOs] continue to be used for the most difficult, dangerous, or unsavoury tasks without training. (Barnes 2005, p. 21)

26 All QPS civilian staff members and sworn police below the rank of Superintendent participate in the PPA process.

27 As part of this process, officers meet with their supervisors and rate their performance on a number of position-specific key performance indicators (e.g. performing mobile and foot patrols; assisting local school personnel regarding truancy). Performance assessment processes and other feedback mechanisms for community police include both formal and informal processes but tend to vary from place to place.

Initial training

With the exception of CPOs in the Torres Strait Islands, all newly appointed Indigenous people in policing roles receive initial training provided by the QPS:

- PLOs and QATSIP complete a compulsory one-off initial employment training course called the Police Liaison Officer Initial Employment Training (PLOIET)²⁸ which, if successfully completed, is equivalent to a Certificate II in Public Safety (Police Liaison) (see Appendix 8 for a full list of the PLOIET modules).²⁹
- CPOs complete different initial training to PLOs and QATSIP. Training is provided using council funds and additional funding provided by the Department of Local Government and Planning.

Responsibility for the training of CPOs in the Torres Strait Island communities rests with the TSIRC manager for community police, although the QPS provides assistance when requested.

The QPS PLOIET aims to provide PLOs and QATSIP with an awareness of QPS policies and procedures and a basic skill level to enable them to carry out their duties. Similar to the PLOIET, the main aim of the initial training provided to CPOs is to 'increase the knowledge, confidence and competence' of CPOs (personal communication, QPS, 31 January 2012) The topics covered in these courses are outlined in Table 3.1.

Table 3.1: Topics covered in the PLO/QATSIP and CPO initial training courses

PLO/QATSIP initial employment training course	CPO initial training course
<ul style="list-style-type: none"> • corporate induction • role and responsibilities of PLOs • workplace health and safety • understanding meeting protocols • community initiatives • communication strategies within the QPS • criminal justice system • communication counselling and conflict resolution • introduction to suicide awareness • introduction to domestic violence awareness • driver training. 	<ul style="list-style-type: none"> • ethics and code of conduct • child abuse • custody awareness • community policing • criminal justice system • domestic violence • drug awareness and volatile substance misuse • incident reporting • incident scene management • intelligence • noise complaints • patrolling • occurrence sheets • telephone and radio procedures • traffic/marine enforcement • workplace health and safety.

28 Prior to 2005, QATSIP were required to complete a separate induction course that also covered by-law powers. In line with the QPS's preferred standard service delivery model, the QATSIP specific training course has been amalgamated into the PLOIET course (personal communication, QPS, 20 January 2012).

29 Although it is not compulsory for PLOs to enrol in the Certificate II qualification, all PLOs still have to complete the assigned assessment tasks to demonstrate their competency level and understanding. Not all topics covered during the PLOIET are assessed. Generally, assessment activities are designed to capture evidence that relate to the role and responsibilities of PLOs and the nationally accredited qualification — Certificate II in Public Safety (Police Liaison).

While some Indigenous people in policing roles and police officers praised the initial employment training, a number of concerns were raised about its timing and adequacy. We heard that:

- **Initial training is often completed after Indigenous people in policing roles have been working in the role for a considerable amount of time:** for example, one PLO told us that he completed the PLOIET course in Brisbane after he had already been in the job for six months (Interview — Indigenous person in policing role).
- **The initial employment training is only provided to newly appointed people in these roles:** some PLOs employed prior to the introduction of the PLOIET in 2002 and some CPOs have been working in these roles for several years but have ‘had no training at all’ (Interview — QPS officer-in-charge).
- **The training does not appear to reflect the roles and functions actually being performed by Indigenous people in policing roles working in Queensland’s Indigenous communities:** All PLOs and QATSIP complete the same training despite the different responsibilities and operational focus of Indigenous people in policing roles working in remote Indigenous communities and metropolitan centres such as Brisbane, Cairns and Townsville (as discussed in Chapter 2).

Training conducted over the course of their career

PLOs and QATSIP are encouraged to continue their learning by enrolling in the nationally accredited Certificate III in Public Safety (Police Liaison). The Certificate III consists of a series of work-based activities that require PLOs and QATSIP to demonstrate their on-the-job competence. Although the certificate is not compulsory, pay-point incentives are offered to those who successfully complete the course.

Police regions are responsible for administering and managing any in-service training provided to PLOs and QATSIP. In accordance with QPS policy, PLOs and QATSIP are required to complete a minimum of 30 hours of training annually.³⁰ In-service training is typically arranged by either the district or regional education and training officers in coordination with the OICs and Cross Cultural Liaison Officers (CCLOs). Each police region has its own allocated annual training budget that must cover the regional training provided to sworn officers, civilian members, PLOs and QATSIP (personal communication, QPS, 31 January 2012).

Like sworn police officers and civilian staff members, PLOs and QATSIP are also required to complete a number of compulsory online training courses each year — for example, in 2011 and 2012 these courses included Policelink Basics, Public Interest Disclosures and Ethics and Ethical Decision-making (personal communication, QPS, 31 January 2012).

As well as training courses that are offered centrally by the QPS, informal training courses covering issues relevant to local officers are often prepared and delivered by local officers at the district or regional level. The CCLOs work closely with PLOs, QATSIP and OICs to identify training needs and develop local-level training solutions, such as QPRIME and project management training.

30 According to s. 15.5.4.5 of the QPS Human Resource Management Manual, sworn police officers are required to complete 42 hours of training and development activities each year and staff members, including PLOs and QATSIP, are required to complete 30 hours. Approval to attend training is at the discretion of the relevant OIC, Cross Cultural Liaison Officer (CCLO) and District Education and Training Officer.

PLO and QATSIP training

As at January 2012, 18 PLOs and QATSIP currently working in Queensland's remote and other discrete Indigenous communities have attempted or completed either a Certificate II or Certificate III in Public Safety (Police Liaison).³¹ One officer has also completed a Certificate IV in Justice (Aboriginal people and Torres Strait Islander people).

Almost all PLOs and QATSIP have completed at least one in-service training course and most have completed some type of training within the last three years.

In 2011, 16 PLOs or QATSIP enrolled in at least one Computer Based Training (CBT), Competency Acquisition Program (CAP) or Online Learning Product (OLP) offered centrally through the QPS's Advance Online Training and Development System.

A number of local-level training sessions were provided to PLOs and QATSIP working in Queensland's Indigenous communities in 2011, including training sessions on QPRIME, cultural development, crime scene awareness, modified operational skills and tactics and project management.

Source: QPS 2012, Advance Online Training and Development System; Personal communication, QPS, 25 May 2012.

CPOs not employed by the TSIRC can complete two in-service training courses — a community local laws course and community police liquor investigators course. CPOs who successfully complete the liquor investigators course can be authorised as an investigator under the Liquor Act. The TSIRC provides its CPOs with one week of intensive training annually in Cairns, supported by on-the ground training at divisional level at least twice each year. The training covers policing skills, local laws and TSIRC processes.

Although our review of QPS training records indicating that a number of PLOs and QATSIP have completed some sort of training in the last three years (see text box above), all stakeholder groups expressed concerns that Indigenous people in policing are not provided with sufficient opportunities to attend in-service training. While there were some examples of in-service training, most Indigenous people in policing roles told us they had not completed any training recently or that their qualifications, such as first aid, had now expired.

We used to always get training, but our last course was five or six years ago.
(Interview — Indigenous person in policing role)

Some Indigenous people in policing roles, particularly those located in some of the more remote communities, are not always able to attend regional training sessions due to the travel required. For instance, in 2011, PLOs and QATSIP working in remote locations did not attend training sessions delivered in Cairns due to the budgetary restrictions associated with travel and accommodation (personal communication, QPS, 9 January 2012).

This appears to have contributed to the perception among Indigenous people in policing roles that their training needs are given a lower priority than those of sworn police officers. CPOs stationed in the Torres Strait Islands, however, appeared to be the exception. CPOs working in the Torres Strait told us during our consultations for *Restoring order* and the current review that they receive regular training, including refresher training as noted previously (Interview — Indigenous person in policing role).³²

Importantly, there was strong support among all stakeholders for Indigenous people in policing roles to receive more training, especially training relevant to their particular responsibilities.

31 Note, this figure also includes PLOs and QATSIP officers who did not pass the course and were not awarded the qualification.

32 In February 2012, for example, the TSIRC, with QPS assistance, provided CPOs in the Torres Strait with five days of training covering a range of topics relevant to their roles — including TSIRC processes and protocols, policing skills (self-defence techniques, search and rescue, investigations, drug intelligence and disaster management) and local laws workshops (personal communication, TSIRC, 3 August 2012; TSIRC 2012; personal communication, QPS, 31 January 2012).

Training needs to focus on matching local community needs

Reflecting a finding of *Restoring order*, we again found that the training provided to Indigenous people in policing roles working in remote Indigenous communities does not match their actual functions and responsibilities. Furthermore, it does not provide them with the skills and abilities to deal with the risks inherent in these roles.

POs here actually do more things than they are supposed to, but do not get the training for it. (Interview — QPS officer-in-charge)

They are often faced with the same jobs that sworn police are expected to attend yet do not have the same powers, safeguards or training. This can sometimes be worse for them since some members of their communities view them as turning on their own people. (Survey — Sworn police officer)

I tried to get them to be intermediaries, but it didn't really work. They had to walk everywhere because most didn't have a driver licence. (Interview — QPS officer-in-charge)

The safety of Indigenous people in policing roles remains a significant concern. Despite previous reports that have consistently highlighted the need for Indigenous people in policing roles to receive training in self-defence, conflict negotiation and operational skills and tactics, they continue to be expected to undertake difficult and often dangerous activities without having received specialised training.

As we noted in Chapter 2, all stakeholder groups expressed concerns about the safety risks that Indigenous people in policing roles encounter. They highlighted the importance of self-defence training for people working in these roles, particularly for those with an operational policing role and those working in communities without a permanent sworn police presence.

Domestic violence [incidents] can be dangerous, that is why I think we should have some basic self-defence training. (Interview — Indigenous person in policing role).

We need training in self-defence. We won't use it, but it would make us feel safer. (Interview — Indigenous person in policing role)

...train us to defend ourselves... If something happens to me, what happens to my family? (Interview — Indigenous person in policing role)

Although CPOs working in Torres Strait undertook self-defence training in early 2012, the QPS-employed PLOs and QATSIP do not currently receive any formal training in operational skills and tactics, including self-defence (TSIRC 2012; personal communication, QPS, 31 January 2012).

Stakeholders also identified the need for training in other key areas relevant to the circumstances of each community and the actual activities undertaken by Indigenous people in policing roles. These included operational skills and tactics training, situational awareness, first aid and driving skills. Stakeholders also identified the need for initial training to cover specific skills relevant to individual communities, such as small-boat handling and search and rescue skills for Indigenous people in policing roles working in the Torres Strait.

It would be useful for PLOs in the Torres Strait Islands to get marine qualifications. Police need a skipper for the police boat, as they cannot spare an officer [when they have a prisoner]. (Interview — QPS officer-in-charge)

Indigenous people have different training needs

Indigenous people are recognised within the vocational education sector as being one of a number of groups that require specific training approaches to achieve desired outcomes. Generally, research suggests that training targeted at Indigenous people should:

- be community based and locally administered
- recognise the capacity of the individual and the specific needs of their community

- place a greater focus on regular refresher training and retraining
- be assessed on whether participation was meaningful to the Indigenous person, their family and their community (see for example Marika, Lane, Smith & Reinke cited in Bowman 2004).

In-service training typically involves self-directed training units, including computer-based learning tools and videos. There is currently little organisational support for the delivery of locally-based and experience-based training courses, especially in remote locations. Consequently, some Indigenous people in policing roles struggle to cope with the in-service training currently available, because of limited computing skills and difficulties comprehending written course materials.

[We used to receive] hands-on training, nowadays all we get to do is watch a video.
(Interview — Indigenous person in policing role)

One option for overcoming some of the concerns identified with in-service training is to place a greater focus on locally-delivered and on-the-job training. Similar to the training provided to Aboriginal Community Police Officers in the Northern Territory, the QPS needs to tailor training to suit Indigenous learning styles, with an emphasis on learning through practical and on-the-job experiences rather than classroom or 'book learning'. Training also needs to be refreshed at regular intervals and reinforced by supervisors as part of field supervision (CMC 2009).

There are a number of ways that learning through practical experience could be achieved. For instance, the QPS could establish a buddy or mentoring system where newly appointed Indigenous people in policing roles are paired with sworn police or more experienced PLOs or QATSIP. Further, community-specific training sessions could be delivered in the local community by the Cross Cultural Liaison Officer (CLO) or other specialists in conjunction with the local sworn police and senior Indigenous people in policing roles.

Career progression

Few Indigenous people in policing roles choose to build a career in policing. The limited opportunities for career progression have previously been identified as a significant barrier to the retention of Indigenous people in policing roles (Barnes 2005). Although we are aware of some Indigenous people who have been in a policing role for several years, we were told that the attrition rate for PLOs is as high as 15-20 per cent in some communities.

The QPS has introduced a number of initiatives that aim to assist Indigenous people in policing roles to progress their careers, for example to a senior PLO or into a sworn officer role, including:

- **Indigenous Career Development Coordinator:** The coordinator's role is to travel to Indigenous communities and provide information and advice to potential officers about direct entry into the QPS.
- **Aboriginal and Torres Strait Islander Recruitment and Career Development Strategy:** The strategy, which commenced in 1996, aims to increase the number of Indigenous sworn officers to 2.4 per cent and staff members, including PLOs, to 3.7 per cent.
- **Progression in pay point:** To progress in pay point, PLOs and QATSIP must have completed a specified length of service, accrued 100 training credit points and have a satisfactory PPA.
- **Justice Entry Program:** Since 1997, the QPS has been operating a traineeship program called the Justice Entry Program (JEP). The JEP assists Indigenous people, including Indigenous people in a policing role, to qualify as police recruits. Applicants for the JEP need to have completed year 12 (or equivalent) education with at least one year of employment experience, or have extensive employment and life-related skills that demonstrate potential to succeed as a police officer.

The Justice Entry Program

- Since 2003, 106 Indigenous people have completed the JEP and 96 of them have then entered the QPS's PROVE program as police recruits. As at May 2012, 73 JEP graduates (72%) successfully completed the PROVE program and were sworn in as police officers.
- Seventeen PLOs and QATSIP officers started the JEP program. Only a very small number of these people subsequently transitioned to sworn officer positions in the QPS.

Source: Personal communication, QPS, 25 May 2012.

Although the QPS has taken some promising steps to encourage the recruitment of Indigenous sworn officers through programs such as the JEP, few Indigenous people, and even fewer Indigenous people in policing roles, go on to become sworn police officers. It has been suggested this is due to a reluctance to leave their community to undertake training, and difficulties meeting the physical, academic and integrity requirements (personal communication, QPS, 16 February 2012; see also Cunneen 2007; NSW Ombudsman 2005).

PLOs are looking for direction, progression. JEP is not the answer, it has limited value for remote people. (Interview — QPS officer-in-charge)

Stakeholders consistently noted the limited opportunities for Indigenous people in policing roles to progress their career, beyond a senior PLO or senior QATSIP position.

...[there is] no progression. One of the QATSIPs has been in the role for over 10 years, he is capable; but a sworn officer could have made Sergeant in that time. (Interview — QPS officer-in-charge)

There is a lack of career path, this needs to be addressed. (Interview — Indigenous person in policing role)

There was a high level of enthusiasm among all stakeholder groups for the PLO scheme to be treated like an 'apprenticeship' or 'stepping stone' into being a sworn police officer. Some Indigenous people in policing roles were enthusiastic about the idea of a cadet program or apprenticeship and suggested that there would be a lot of interest if the QPS were to pursue it (Interview — Indigenous person in policing role).

They should be continually up-skilled so that if they choose and are suitable [they] can eventually become sworn officers. You would have a fully sworn police officer from the community. This would also address officer retention in remote [Aboriginal and Torres Strait Island] communities. (Survey — Sworn police officer)

It is necessary for the QPS to examine the existing pathway for Indigenous people in policing roles to transition into sworn officer positions. Consideration should be given to establishing a pathway that allows Indigenous people in policing roles to remain working in their communities, where knowledge acquisition takes place on the job and is predominantly competency-based. It may be necessary to modify existing courses and initiatives, such as the JEP and Indigenous Cadetship, to ensure that they meet these objectives.

The QPS has recently initiated an Indigenous Cadetship Program that aims to increase Aboriginal and Torres Strait Islander employment opportunities as sworn police (see text box following).

Indigenous Cadetship Program

The QPS has initiated an Indigenous Cadetship Program to increase employment opportunities for young Aboriginal and Torres Strait Islander people. The program is due to commence in October 2012 and offer positions to Indigenous young people aged 17–20 years.

The available cadetships are:

- Water police trainees — 25 coxswain positions over three years (eight positions will be available in the first year).
- Police cadets — 15 positions will be offered in the first 12 months of this trial.

Both courses will provide job-specific training, literacy and numeracy education, and other policing skills to help cadets become either sworn police officers or civilian coxswains.

The impetus for the program came from the Queensland Government's Indigenous Initiatives: Project 2800, which was developed to increase employment opportunities in the public sector. The cadetship program reflects the Service's commitment to provide Aboriginal and Torres Strait Islander people with more employment opportunities.

Further information on the Indigenous Cadetship Program is available from Queensland Police Recruiting by telephoning 1 300 BE A COP (232 267).

Source: Personal communication, QPS, 13 June 2012.

Supporting Indigenous people in policing roles

Providing accessible, suitable and culturally appropriate support structures for Indigenous people in policing roles is crucial. Indeed, stakeholders suggested that Indigenous people in policing roles should receive assistance in how to manage the pressures associated with their job. By support, we mean both psychological support services and the structures and organisational units put in place by the QPS.

Support structures

The QPS has introduced a number of strategies to provide its members with support and assistance. PLOs and QATSIP have access to the same support offered to all members of the QPS, including:

- **Human Services Officers (HSO):** HSOs are registered psychologists and social workers located in all regions and commands. HSOs provide assistance on a range of matters, including relationship or family issues, stress, depression, grief and substance abuse. Although contacting a HSO for personal counselling is entirely voluntary, following a critical incident a manager or supervisor may recommend that an officer see a HSO, or a HSO can contact the officer directly.
- **Peer Support Officers (PSO):** PSOs are specially selected QPS members who are trained to respond to staff in need of support, promote health and wellbeing, provide immediate support and assistance to colleagues in need or refer members as appropriate to HSOs, police chaplains and/or external professionals.
- **Psychological First Aid (PFA):** The QPS offers PFA to members who are exposed to a critical incident or potentially traumatic event. PFA includes the provision of information, comfort and emotional and practical support tailored to the needs of individual members.

In addition to psychological support services, the QPS has introduced a range of initiatives to enhance service delivery in Indigenous communities and improve relationships between sworn officers, Indigenous community members and Indigenous people in policing roles. These initiatives include:

- **Cultural Advisory Unit (CAU):** The CAU was established in 1997 following the Royal Commission into Aboriginal Deaths in Custody to provide advice on, and coordinate, state-wide programs and policies relating to Indigenous and cultural diversity issues.³³ The CAU is responsible for the development of cultural training packages for police and provides advice to members of the Service about Aboriginal and Torres Strait Islander cultural diversity matters as well as advice on other cultural groups.
- **Cross Cultural Liaison Officers (CCLOs):** CCLOs are responsible for establishing and maintaining effective liaison between police, Aboriginal and Torres Strait Islander and ethnic communities. Their main roles are to: increase community involvement in police related issues; provide support, training and guidance to sworn police on Indigenous issues; and identify the needs of Aboriginal and Torres Strait Islander and ethnic communities to enable appropriate policies and strategies to be developed.
- **Cultural leave provisions:** Section 7.3.9 of the QPS Human Resource Management Manual provides that staff members required by Aboriginal tradition or Island custom to attend an Aboriginal or Torres Strait Islander ceremony may be granted up to five days unpaid cultural leave per year.

There is little awareness about existing support services and structures

Although the QPS has a number of services in place to provide its members with support and assistance, we found that few Indigenous people in policing roles were aware of these services and even fewer acknowledged that they had actually used them. Generally, Indigenous people in policing roles go to other, trusted people for support or guidance.

If there are problems [I] go to other PLOs and talk. (Interview — Indigenous person in policing role)

Despite the high need for assistance, physical visits from HSOs may be limited in some communities due to the travel required. Phone and email counselling may be offered instead of face-to-face visits. The low level of awareness of the available services coupled with the even lower level of uptake suggests that the current support structures may not be the most effective way for providing Indigenous people in policing roles with the support they need to carry out their role.

There is a clear need for the QPS to renew its focus on supporting Indigenous people in policing roles to ensure that they receive the right level of support to carry out their role. Consideration should be given to the cultural appropriateness of existing support services and ways in which they can be promoted and modified, where necessary, to make them more accessible and relevant to the needs of Indigenous people in policing roles.

Indigenous people in policing roles do not feel supported by the QPS

Consistent with our findings in *Restoring order*, there continues to be a perception among Indigenous people in policing roles that they are not valued or supported by the QPS. The consequences of this feeling of a lack of QPS support — whether perceived or actual — has been detailed in previous inquiries. For instance, the coronial investigation into the death

33 In the late 1980s, the QPS began to establish a cross cultural area within the Community Policing Support Branch. The Cross Cultural Support Services section of the QPS was formed in 1991 within the Community Policing Support Branch. This eventually led to the creation of the Cultural Advisory Unit within the Office of the Commissioner in 1997.

of Mulrunji in the Palm Island watch-house commented on the isolation of some Indigenous people in policing roles from the QPS and their community:

The reality was that Police Liaison Officer Bengaroo was isolated from the police service and his own community both of whom, I have no doubt, he was trying to serve. (Clements 2006, p. 5)

It was clear that some Indigenous people in policing roles did not feel supported by the QPS, at either an organisational or local level. For example, we repeatedly heard that Indigenous people in policing roles 'are isolated from involvement in the QPS' and are treated differently to sworn police (Interview — QPS officer-in-charge).

Respect from police here is different to [a non-Indigenous community]. We are acknowledged [but we feel] pushed aside a little by police. (Interview — Indigenous person in policing role)

You hardly get support. (Interview — Indigenous person in policing role)

QATSIP hope our problems can be fixed. The bosses visit, but nothing changes. They chuck us promises, [then] nothing. No use us talking to them. QPS talks about professionalism, we should be supported. We are [grouped with] 'other employees' – what are we? (Interview — Indigenous person in policing role)

Police officers and Indigenous people in policing roles also expressed concern about the back-up provided to Indigenous people in policing roles. In some communities Indigenous people in policing roles are 'never present with QPS officers' (Interview — QPS officer-in-charge).

I am not sure if I feel all that comfortable around state police and I am not sure that they would back me up. (Interview — Indigenous person in policing role)

Despite recent QPS efforts to improve the training and cultural induction provided to sworn officers working in Queensland's Indigenous communities, all stakeholder groups were concerned about the consequences of an inadequate understanding of Indigenous culture by some sworn police.

[The CAP book approach to community-specific training] is rubbish...it is too generalised...the only way to do it is face-to-face training with relevant community members. (Interview — QPS officer-in-charge)

Stakeholders had a number of suggestions to improve the level of cultural support provided to Indigenous people in policing roles. For example, ensuring that local Indigenous people in policing roles are involved in the induction of new sworn officers into the community and providing sworn officers with on-the-job training about the cultural history of the local community, clan groups and avoidance relationships.

...QPS officers would benefit from 'reverse training', [that is] learning about culture etc from [a] community police officer especially. (Interview — QPS officer-in-charge)

Some Indigenous people in policing roles were concerned that sworn police do not understand Indigenous culture, and in particular the meaning and importance of sorry business to Indigenous people. We were made aware of cases where Indigenous people in policing roles were denied leave after the death of a relative or to visit a sick relative in hospital.

There is no real support for sorry business. (Interview — Indigenous person in policing role)

Despite the establishment of the QPS Cultural Advisory Unit and a CCLO position in each region to provide Indigenous people in policing roles with cultural support, few Indigenous people in policing roles that we spoke with understood the role of either and even fewer reported having contact with them.

The only reason I know about the Cultural Advisory Unit is because I get an occasional email from the OIC. (Interview — Indigenous person in policing role)

Notwithstanding these comments, some Indigenous people in policing roles told us about the high level of support they receive at a local level from the QPS.

QPS support us big time. (Interview — Indigenous person in policing role)

We also heard about some committed senior police officers that provide support and guidance to several Indigenous people in policing roles, even though they do not have direct supervisory responsibilities for them.

Indigenous people in policing roles have difficulty accessing equipment and resources

All employees need access to certain equipment and materials to carry out their role in a safe and effective way. Despite this, previous reviews have consistently identified inadequate resources as a significant issue for Indigenous people in policing roles (see for example Barnes 2005; CMC 2009). In some cases, Indigenous people in policing roles do not have the resources and equipment necessary to carry out their responsibilities.

In general, we found the resourcing issues were more pronounced for CPOs than the QPS-employed PLOs and QATSIP. The limited availability of vehicles generally, and suitable vehicles in particular, was a particular concern for Indigenous people in policing roles in some communities. It is unreasonable to expect Indigenous people in policing roles to carry out their functions without access to suitable vehicles, telephones or computer equipment.

There is a disparity in financial incentives between Indigenous people in policing roles and sworn police

Sworn officers serving in Indigenous communities receive financial entitlements and benefits to compensate them for working in these communities, including a locality incentive payment and some free travel. These entitlements, however, do not extend to Indigenous people in policing roles in Queensland because of the awards they are employed under.³⁴ In contrast to the situation in Queensland, Indigenous people in policing roles in other Australian jurisdictions, such as Aboriginal Community Police Officers (ACPOs) in the NT, are provided with a community-funded office, house and vehicle (CMC 2009).

Previous reviews have criticised the disparity in pay and incentives between Indigenous people in policing roles and sworn officers. For instance, the State Coroner commented that CPOs in Queensland 'continue to be used...on the cheap as a pretend alternative to a genuine police service' (Barnes 2005, p. 21).

A range of stakeholders commented on the disparity in pay and benefits between Indigenous people in policing roles and sworn officers. For example:

It ticks me off that we don't get locality allowances. (Interview — Indigenous person in policing role)

...there is not equality for PLOs. (Interview — QPS officer-in-charge)

...community police are often called upon by state police to provide services at all hours of the night such as search and rescue assistance or to assist in domestic violence situations, with little or no pay benefits (Survey — Sworn police officer).

34 PLOs and QATSIP officers are employed under the *Employees of Queensland Government Departments (Other than Public Servants) Award – State 2003*. People who are employed under this award are normally drawn from the area in which they work and are usually not the subjects of transfers. As such, the award does not include locality allowance and flights (personal communication, QPS, 20 January 2012). CPOs are employed under the *Local Government Employees' Award – State 2003*.

The disparity in pay and financial incentives was cited as a reason for a number of Indigenous people in policing roles resigning from their position.

...good PLOs have left the position because they can get better conditions, that is they don't have to pull shift work, for better pay in other areas around the district.
(Interview — QPS officer-in-charge)

The arguments both for and against providing Indigenous people in policing roles with financial incentives, such as locality allowances and travel, are complex. When Indigenous people in policing roles are recruited from the local community it may be unreasonable to expect the QPS to provide them with financial incentives. On the other hand, from time to time it may be necessary to recruit Indigenous people in policing roles from outside the community or recruit them to return to a community after being away for some time. In these situations it may be reasonable for the QPS to cover the costs associated with relocating to the community. Indigenous people in policing roles should not automatically be excluded from receiving financial incentives or reimbursement for the costs associated with relocating because of policy; rather, there should be scope for determining eligibility on a case-by-case basis.

Key findings

As discussed in Chapter 2, there are risks associated with being an Indigenous person in a policing role in Queensland's Indigenous communities, especially for those undertaking operational policing activities. Previous reports and inquiries have highlighted the consequences associated with not providing Indigenous people in policing roles with adequate levels of supervision, training and support. Despite this, we found that Indigenous people in policing roles continue to engage in difficult and dangerous tasks without a sufficient level of supervision, training or support from the QPS.

Although Indigenous people in policing roles working in Queensland's Indigenous communities generally undertake different activities to those working in other communities, they:

- receive the same initial training package as PLOs and QATSIP stationed in urban or regional centres — such as Cairns, Townsville or Brisbane
- receive limited opportunities to attend in-service training due to the travel required.

Further, despite Indigenous people in policing roles being recognised as a group that requires tailored management and support structures, they:

- are subject to the same line management structures and performance appraisal processes as sworn police officers
- are provided with access to the same support services as sworn police officers and civilian staff members.

Notwithstanding the QPS's recent efforts to improve the management and support provided to Indigenous people in policing roles, the structures and processes in place are largely under-developed, under-resourced or under-used.

The risks associated with Indigenous policing roles in remote and other discrete Indigenous communities are not being managed

There is considerable variation in how Indigenous people in policing roles are being supervised and managed. The variation is largely due to the interest and patience shown by the OIC and the particular skills, abilities, and individual circumstances of the Indigenous person. In some communities, Indigenous people in policing roles receive regular on-the-job supervision and feedback, while in other communities they rarely have contact with their supervisor or receive feedback.

While there is no evidence to suggest the current supervision and management structures are flawed, we did, however, identify some of the challenges associated with the QPS managing Indigenous people in policing roles. From a manager's perspective, we heard that some Indigenous people in policing roles present challenges because they are drawn from, and related to, community members. From the perspective of Indigenous people in policing roles, we heard about the challenges with OICs being mainly male and non-Indigenous and the perception that sworn police do not fully understand cultural sensitivities around kinship issues or sorry business. All stakeholder groups supported the idea that senior PLOs and QATSIP should have a mentoring role for less experienced PLOs and QATSIP. In this capacity, suitable senior PLOs and QATSIP could provide advice, guidance and support to less experienced PLOs and QATSIP, and may already do so.

In addition to management, all stakeholder groups raised concerns about the training provided to Indigenous people in policing roles. There were two main concerns: training does not fully reflect the range of activities undertaken; and training is not being delivered in a culturally appropriate and relevant way.

Notwithstanding the significant resources that have gone into developing the initial employment training for PLOs and QATSIP and the favourable comments that we heard about this training package, Indigenous people in policing roles should not be expected to carry out dangerous tasks without sufficient and appropriate in-service and ongoing refresher training. Based on what we were told, the training offered to Indigenous people in policing roles has tended to focus on ticking administrative boxes and meeting accredited standards. Relatively little attention has been given to aligning in-service training with best practice for Indigenous learners and delivering this training in an accessible, culturally appropriate and meaningful way.

Simply promoting existing generic training courses offered through the QPS to Indigenous people in policing roles will not sufficiently address the training gap that currently exists. At a minimum, a greater focus is needed on aligning training with the actual roles and responsibilities that Indigenous people in policing roles working in Queensland's remote communities have. This training should focus on community-specific needs and take into account the value of on-the-job training delivered by police.

There is continued uncertainty about the management of community police officers

The supervision and management of CPOs remains an ongoing challenge. Despite previous reports and inquiries recommending that the QPS take responsibility for the recruitment, management, supervision and training of CPOs, they continue to be in the unenviable position of reporting to 'two masters'.

With the exception of CPOs stationed in the Torres Strait Islands, most CPOs rely on the QPS for effective supervision and training, despite being recruited and managed by the local council. The lack of clarity has created an environment where some CPOs are not being adequately supervised. Furthermore, many of the CPOs we spoke to wanted more direction from sworn officers about local policing priorities. As the lead agency, the QPS must take action to ensure that CPOs are adequately managed and supervised and receive sufficient training and support.

Indigenous people in policing roles do not feel valued or supported by the QPS

Indigenous people in policing roles experience a number of unique pressures and challenges on an almost daily basis. Although the QPS has a range of support services in place, few of these services are readily accessible to Indigenous people in policing roles in remote communities or take into account the cultural sensitivities around Indigenous people accessing support services. Indeed, we found that few Indigenous people in policing roles are aware of the support services available to them and even fewer identified that they had, or would, use these services.

Although we found little evidence that Indigenous people in policing roles access formal support services administered through the QPS, we did hear about the high level of local support services in these communities. This includes informal support networks among Indigenous people in policing roles and supportive relationships between Indigenous people in policing roles and sworn police. For instance, we were told about a number of ‘champion OICs’ that support several Indigenous people in policing roles, even though they do not have direct supervisory responsibility for them. Unfortunately, however, we found that high levels of support were generally a product of committed individuals; not a committed organisation.

The QPS should take action to ensure that support services are promoted to Indigenous people in policing roles. Further, the QPS should implement a mechanism for Indigenous people in policing roles to receive access to face-to-face support services.

Being an Indigenous person in a policing role in Queensland’s Indigenous communities can be difficult and challenging; however, with the right type and level of support from the QPS and their community, it can also be satisfying and productive. The success of Indigenous people in policing roles relies on having the right people in these roles with the right levels of management and support. Put simply, a greater effort is required to ensure that Indigenous people in policing are adequately managed and supported.

The final chapter of this report discusses some strategies for enhancing the QPS’s management and support framework for Indigenous people in policing roles.

INDIGENOUS PEOPLE IN POLICING ROLES — A WAY FORWARD

This final chapter serves to remind us of the challenges that still lie ahead for the QPS in providing Indigenous communities with an effective and culturally relevant policing service. Following commentary that highlights some of the key findings of this review, the CMC makes 10 recommendations aimed at helping the QPS to more effectively utilise, manage, and support Indigenous people in policing roles. It is the CMC's view that these improvements will not only strengthen and clarify the role, management, and support of Indigenous people in policing roles but will also enable these officers to further contribute to improving the relationship between police and people living in Indigenous communities.

Indigenous people in policing roles play an important role in improving relations between police and the community, developing community capacity to deal with crime and disorder, and supporting the delivery of sworn policing services. Five years ago, when we consulted for *Restoring order*, three models — PLO, QATSIP and CPO — were being used to employ Indigenous people in policing roles. We examined these models and found that various design and implementation factors had undermined the success of all three. In our *Restoring order* report, we committed to re-examine these roles in 2011 with the expectation that the QPS would have taken steps to address the deficiencies identified in our 2009 report.

The results of this review demonstrate that there have been few changes in the way that the QPS is utilising, managing and supporting Indigenous people in policing over the two years since the release of the *Restoring order* report. In fact, the total number of Indigenous people in policing roles has actually declined by 28 per cent since the CMC conducted its consultations in 2007 (from 109 to 78). Moreover, there has been no net increase in the number of Indigenous people in policing roles employed by the QPS to support operational service delivery in Indigenous communities.

We also found that:

- Indigenous people in policing roles are currently operating in an unsettled environment
- the focus of PLO, QATSIP and CPO roles in Indigenous communities is not sufficiently informed by local people or local issues
- the QPS does not appear to be managing the risks associated with some aspects of the role that Indigenous people in policing currently have in remote communities.

In the CMC's view, the QPS has some unfinished business to complete if it is to more effectively utilise, manage, and support Indigenous people in policing roles. What follows is a discussion of some of the key issues that the CMC found during this review. We also propose a number of recommendations aimed at assisting the QPS to enhance the effectiveness of PLOs, QATSIP and CPOs. The key recommendations are likely to come as no surprise to the QPS as many of the ideas that form the basis of these recommendations come from the officers that we interviewed and the discussions we have had with senior police over the past 12 months.

An unsettled environment

Despite the Queensland Government decision in 2006 for the QPS to adopt a statewide Standard Service Delivery Model (sworn police supported by PLOs) for the delivery of policing services in Indigenous communities, three models — PLO, QATSIP and CPO — are still used to employ Indigenous people in policing roles.

The plan to transition to a Standard Service Delivery Model in Indigenous communities is slow and ongoing. Furthermore, the QPS has not been able to provide sufficient clarity for key stakeholders, including Indigenous people in policing roles, about how the model will operate in all communities and a timetable for its implementation. The fact that the standard model of police service delivery has still not been implemented has created concerns in some Indigenous communities.

Overall, there has been no net increase in the number of Indigenous people in policing roles employed by the QPS and serving at station level (rather than in PCYCs) in Indigenous communities. In fact, since 2006 the standard model of service delivery has only been extended to two Indigenous communities — Doomadgee (where PLOs were recently assigned to the PCYC) and Woorabinda (where PLOs were employed to replace QATSIP officers). The prolonged nature of this process has caused two main problems:

1. The continued employment of QATSIP sends mixed messages to individuals in QATSIP roles and the communities they serve.
2. Some police divisions serving mainland Indigenous communities remain without PLOs — Aurukun, Bamaga (the Northern Peninsula Area³⁵), Hope Vale, Kowanyama, Lockhart River, Pormpuraaw and Wujal Wujal.³⁶

In response to *Restoring order*, the QPS advised that more than 20 additional PLO positions will be created across the state. Unfortunately, the QPS has not advised a timetable for the establishment of these positions or the communities they will be allocated to. Despite our reservations about the appropriateness of the QPS Standard Service Delivery Model in remote and other discrete Indigenous communities, we acknowledge that the QPS remains committed to the implementation of the model in mainland communities. Therefore, the CMC is of the view that the QPS should hasten the transition of QATSIP to PLOs and finalise the implementation of the Standard Service Delivery Model in mainland communities to reduce the continued state of ambiguity among people in these roles and the communities where they serve.

Obviously the situation on Badu Island, where QATSIP officers are the only permanent policing presence, is more complex. It may be more appropriate for the model on Badu Island to be consistent with the proposed model for the rest of the Torres Strait (see Recommendation 2).

Recommendation 1

That the QPS finalise the transition to the Standard Service Delivery Model (sworn police supported by PLOs) in all police divisions serving mainland remote and other discrete Indigenous communities.

The future of the CPO program, which provides the only permanent policing presence on many Torres Strait Islands, remains under threat. Since *Restoring order*, the number of CPOs has declined from 78 to 47. Further, the Torres Strait Island Regional Council (TSIRC), which employs 36 CPOs to provide a policing presence across 14 outer islands, recently redirected funding from policing to core local government functions. The Queensland Government has provided the TSIRC with interim funding to enable CPOs to deliver local policing services until 30 September 2012. The CMC is unaware of any plans by the government, the TSIRC, or the QPS beyond this date.

35 The are five communities in the Northern Peninsula Area: Bamaga, Injinoo, New Mapoon, Seisia and Umagico.

36 We use the term mainland to refer to remote and other discrete Indigenous communities outside the Torres Strait. The communities also include the Aboriginal communities of Palm Island and Mornington Island and the Torres Strait Islander communities of Bamaga and Seisia.

The implementation of the QPS Standard Service Delivery Model in mainland communities currently without PLOs would alleviate the need for council-employed CPOs to provide support for policing functions in these communities.

The QPS Standard Service Delivery Model does not apply to the Torres Strait. We acknowledge that the geography of the Torres Strait (130 islands spread out over 42 000 square kilometres with 18 permanently settled communities) presents some real challenges to a standard policing model. This does not mean, however, that the QPS's responsibility for delivering policing services is diminished. The CMC is of the view that the QPS must take responsibility for this now.

In the long-term, the QPS hopes to move to a cluster model in the Torres Strait. Under such a model, a permanent police presence would be established on each of the five major island groups, with support provided by the police aircraft and vessel. We understand that this plan does not currently have budget approval, and even if funded, would not occur until sometime between 2017 and 2021. The CMC supports the QPS's long-term vision for the Torres Strait, however, the inevitable implementation delay establishes a clear need for an effective interim measure beyond September 2012.

We believe that the best interim solution is for the QPS to contract existing suitable CPOs to ensure that policing services continue to be provided throughout the Torres Strait. This solution:

- acknowledges and harnesses the significant contribution made by CPOs in the Torres Strait over a long period of time
- eliminates the confusion regarding powers that has resulted from local government legislation reforms (the Special Constable instrument of appointment will confer specific powers)
- eliminates the problems associated with 'dual masters', which has plagued the CPO model for many years
- fully transitions responsibilities for managing, supervising and supporting CPOs to the QPS
- better aligns the activities of CPOs with QPS priorities in the communities.

This solution will require the QPS to consider whether additional resources are necessary to manage and support increased numbers of Indigenous people in policing roles employed by the QPS. Based on current figures, on 1 October 2012, the QPS would become responsible for an additional 36 CPO positions. The management and support obligations associated with such an increase in personnel are significant and should not be considered lightly. To ensure that CPOs are adequately managed, supervised, and supported, the QPS may need to consider employing additional staff. For instance, the QPS may need to consider appointing an additional Cross Cultural Liaison Officer based on Thursday Island to support Indigenous people in policing roles in the Torres Strait.

Recommendation 2

That the QPS take full responsibility for day-to-day policing in the Torres Strait. Fulfilling this responsibility will require that:

- a. the Government provide the QPS with additional funding to employ Indigenous people in policing roles in Torres Strait Island communities currently served by community police officers**
- b. the employment of suitable Torres Strait Island community police officers be transferred from the Torres Strait Island Regional Council to the QPS**
- c. the QPS develop a strategy to adequately manage, supervise and support all Indigenous people in policing roles working in the Torres Strait.**

The focus of the current roles is not sufficiently informed by local people or local crime priorities

Restoring order called for Indigenous people in policing roles to focus on:

- crime prevention and community development responsibilities in an effort to target the underlying causes of crime
- liaison responsibilities to facilitate communication and improve the relationship between the police and the community
- law enforcement responsibilities to provide legitimacy and status to the roles and supplement QPS service delivery.

We found that the activities undertaken by Indigenous people in policing roles generally align with these areas of focus. However, we also found that these activities vary across different communities. Unfortunately, the focus of the role and the range of activities appear to be influenced less by the causes of crime in local communities, local people or local crime priorities than a range of other factors. We identified influencing factors at the macro, community and individual level.

- **Macro-level factors:**
 - the local government legislative reforms which eroded the powers of QATSIP and CPOs
 - an inadequate QPS policy framework fails to provide guidance on the roles or deployment of QATSIP and CPOs
- **Community-level factors:**
 - the nature of Indigenous communities requiring Indigenous people in policing roles to be more operational
 - whether there is a permanent sworn police presence in the community
- **Individual-level factors:**
 - the capacity and preferences of Indigenous people in policing roles and the perceptions of their managers and colleagues.

Local people we spoke with expressed strong support for the concept of Indigenous people in policing roles. However, they were frustrated by their lack of influence over the nature and focus of the roles. In *Restoring order*, we highlighted the importance of giving local people real authority to influence the shape of crime and violence reduction strategies that will work in their communities. One way to achieve this is by allowing local people to influence the nature and focus of Indigenous policing roles.

It is important that the QPS create a more effective mechanism to involve local people in such decision-making. This mechanism should include the following elements:

- be led by the OIC of the local police division
- draw on community and police perspectives to formulate an agreed set of local crime priorities that are appropriately framed around local crime and disorder issues
- target the activities of Indigenous people in policing roles on those crime priorities (where the individual capacity of the people in those roles permits)
- ensure the activities place sufficient emphasis on crime prevention
- educate all stakeholders about the broad nature of roles for Indigenous people in policing, and the agreed priorities over the forthcoming period
- be reviewed at least annually to ensure emerging crime priorities are identified and the focus of Indigenous people in policing roles can shift to align with these.

It is likely that these elements can be integrated into existing local planning processes (i.e. Community Safety Plans, Local Implementation Plans). Our forthcoming review of the crime prevention and criminal justice components of local plans provides us with the opportunity to examine whether this mechanism has been used to focus the activities of Indigenous people in policing roles on key crime priorities.³⁷

While local crime priorities should be the driver, it is naive to think that these should be the only consideration in determining the focus of Indigenous people in policing roles. OICs must consider these priorities in light of community- and individual-level 'realities'. For instance, some communities may not have the need or necessary facilities to support a particular focus or initiative. Further, some Indigenous people in policing roles may not have the skills or confidence to undertake certain tasks without considerable support or training. These practicalities must be taken into account when determining the focus of the role and reporting this back to the community.

Further, the OIC should seek to ensure appropriate emphasis is placed on crime prevention. A significant proportion of police effort is being expended on responding to and investigating reported crime (usually serious crime). This is particularly the case in those communities without a permanent police presence. Indigenous people in policing roles should be encouraged to develop community partnerships which seek to prevent or reduce crime.

Recommendation 3

That the QPS establish a mechanism to ensure that local people are involved in decision-making about the nature and focus of the Indigenous policing role(s) in their community. This mechanism should:

- a. leverage the existing annual local planning processes where possible**
- b. emphasise the importance of crime prevention activities that target the causes of crime**
- c. include the requirement for the officer-in-charge to regularly communicate and reinforce to the community the priorities of Indigenous people in policing roles.**

The nature of the communities requires Indigenous people in policing roles to be more operational

The current policy framework is broad and will likely permit the range of activities that may emerge from this local planning process. Engagement and liaison, as well as crime prevention, early intervention and community development activities are already supported by the policy framework. Operational policing activities, which are clearly looked upon favourably by community stakeholders and local police, are not supported by the current PLO position description.

Permitting Indigenous people in policing roles to undertake operational policing activities in Indigenous communities is important. The fact that PLOs working in Indigenous communities are stepping outside the bounds of their position descriptions to undertake operational activities demonstrates the need for this function. Operational activities provide legitimacy and respect to the role and individuals performing the role and it would be ill-advised for the QPS to attempt to extricate operational activities from Indigenous people in policing roles.

³⁷ Action 49 (Chapter 9) of *Restoring order* requires the CMC to independently audit the crime prevention and criminal justice (including policing) component of the local plans in 2013. The audits should assess whether police are pursuing strategies that could reasonably be expected to maximise their crime prevention effect and to police in a way that is likely to improve relations.

History has shown that Indigenous people in policing roles will undertake these activities in order to meet the needs of the community regardless of whether the policy permits them to. Indeed, in some instances they are encouraged, or at least enabled, to do so by their sworn police supervisors.

In some circumstances, it may be appropriate and necessary for Indigenous people in policing roles to be granted certain powers to respond to local issues. Historically, QATSIP and CPOs have had law and order responsibilities and powers to support this role. However, recent legislative reforms have removed by-law powers, significantly undermining the legitimacy of and respect for the positions.

All stakeholders have been frustrated by the loss of these powers. More importantly, stakeholders have been frustrated by what they perceive as the erosion of the law enforcement capacity in their communities. Despite QPS initiatives that seek to expand the area of police coverage and reduce response times, people living in communities without a permanent police presence argue that it is unlikely that day-to-day disorder will be dealt with in a timely manner.

We are not calling for a standard set of powers to be given to Indigenous people in policing roles. Nor are we recommending that Indigenous people in policing roles be granted significant powers (such as powers of arrest or detention). Rather, we propose that Indigenous people in policing roles be conferred with those powers necessary to respond to low-level crime and disorder issues in a timely manner. Reflecting our place-based approach, powers should be considered on a case-by-case basis and only be considered in those circumstances where:

- the activities (as determined through the local planning mechanism) to be undertaken require powers in order to be efficiently and effectively performed
- the Indigenous person in the policing role has the necessary skills and confidence to use the powers in a lawful and appropriate manner
- the OIC can provide sufficient training, supervision and support to the Indigenous person in the policing role who has powers.

Importantly, we are not suggesting that the conferral of powers be limited to Indigenous people in policing roles serving in communities without a permanent sworn police presence. Rather, we are suggesting a place-based approach that requires powers to be considered on a case-by-case basis taking into the account the range of factors outlined above.

Recommendation 4

That, in certain circumstances, Indigenous people in policing roles serving in Indigenous communities be conferred with Special Constable powers.

That these powers:

- a. **be limited to those considered necessary to perform the responsibilities of the role specific to each community**
- b. **be those necessary to effectively provide a policing response to low level crime and public disorder incidents**
- c. **not include any powers of arrest or detention**
- d. **be supported by initial and regular refresher training that is tailored for Indigenous learning styles**
- e. **be supported by an appropriate accountability framework to ensure that they are exercised lawfully and responsibly.**

The QPS is not adequately managing the risks associated with the roles

Working as an Indigenous person in a policing role in Queensland's remote Indigenous communities is very different from working in an urban environment. Family, kinship and cultural issues present unique pressures and challenges to people working in remote communities. Further, the roles are involved in operational policing activities, which is not the case in urban settings. The training, management and support structures provided to Indigenous people in policing roles working in Queensland's remote Indigenous communities, however, do not match these pressures or the nature of these roles.

Effective management and support structures for Indigenous people in policing roles require greater recognition of the nature of remote Indigenous communities and the pressures that Indigenous people in these positions face. This requires a more structured approach to determining the key crime, public order and public safety priorities in a community and matching the activities of Indigenous people in policing roles to these priorities. The approach also requires the QPS to acknowledge that Indigenous people in policing roles will continue to undertake operational activities, particularly in communities without a permanent sworn policing presence.

In comparison to other activities undertaken by Indigenous people in policing roles, operational activities are far more likely to place them in potentially dangerous situations. For the large part, QATSIP and CPOs who work in communities without a permanent sworn police presence have been managing these risks for decades. However, if the QPS were to contract CPOs to deliver policing services in the Torres Strait, the responsibility for the health and safety of these officers would formally transfer to the QPS.

In order for this approach to work effectively and to minimise the risks associated with these roles, it is important that the QPS move away from a 'one size fits all' model and explore a more flexible approach that adapts training, management and support to the individual. This does not mean that a general level of training is not required by all Indigenous people in policing roles. Rather, a greater emphasis is needed on specialised on-the-job training that reflects the roles and responsibilities that individuals have in their community. There also needs to be an emphasis on learning through practical and regular on-the-job experiences which are more suited to Indigenous learning styles.

As a minimum, the CMC believes that Indigenous people in policing roles in remote communities should be provided with training that increases their level of situational awareness, enables them to undertake threat assessments and execute a tactical withdrawal, where necessary. The CMC also considers it desirable for Indigenous people in policing roles to receive some basic instruction in self defence.

Recommendation 5

That the QPS ensure that initial and ongoing training provided to Indigenous people in policing roles:

- a. is designed and delivered to support Indigenous learning styles
- b. incorporates Operational Skills and Tactics (OST) training that, at a minimum, includes training in self defence, situational awareness and effective strategies for tactical withdrawal
- c. is delivered in a timely manner.

Tailoring training to individual needs requires significantly more precision than is afforded by the current ad hoc approach. OICs will be required to take an active role in determining existing training needs in order to enable the individual to perform well in the job. In addition, the OIC will be required to determine future training needs to prepare the individual for greater responsibilities, perhaps including some limited powers, as they progress through their career.

Recommendation 6

That the QPS ensure that officers-in-charge of relevant police stations:

- a. provide regular on-the-job training and development for Indigenous people in policing roles**
- b. tailor this training to the individual responsibilities of Indigenous people in policing roles**
- c. are provided with appropriate organisational resources and support to enable them to provide this additional training.**

With few exceptions, OICs utilise the existing QPS performance management system (PPA) to develop these officers and assess their performance. We identified a number of concerns with the current model, as it relates to Indigenous people in policing roles working in remote communities. We recommend that the QPS examine the suitability of this model in light of these:

- some OICs do not consider the PPA to be a culturally appropriate tool as it is written in the language of divisional plans, objectives and deliverables
- less emphasis is placed on on-the-job training
- there are no incentives for OICs to complete a PPA once a PLO or QATSIP has reached the top of a pay-point
- there is insufficient emphasis placed on obtaining feedback on job performance, particularly from community members.

Recommendation 7

That the QPS adapt the Performance Planning and Assessment (PPA) process for Indigenous people in policing roles to ensure that:

- a. sufficient emphasis is placed on on-the-job training**
- b. officers-in-charge and supervisors provide regular feedback about work performance**
- c. feedback about work performance includes input from community members.**

Indigenous people in policing roles face a number of unique pressures and challenges. To a large extent, Indigenous people in policing roles seem to navigate through these challenges without much difficulty. However, we did meet some individuals who indicated that they found it tough going at times due to stress and an inability to cope with some aspects of the job. We also heard about some of the challenges associated with most police working in Indigenous communities being male and non-Indigenous. This appeared to cause some problems for Indigenous people in policing who felt embarrassed talking to their supervisor about certain things.

Despite this, we did, however, hear about the strong local level support networks that are in place in Queensland's remote Indigenous communities. In particular, we heard about some 'champion OICs' and Senior PLOs and QATSIP that act as a mentor and confidante for Indigenous people in policing roles.

Recommendation 8

That, where appropriate, senior Indigenous people in policing roles be responsible for mentoring, guiding and supporting less experienced Indigenous people in policing roles based in the same location.

A surprisingly large number of QATSIP and PLOs did not feel well supported by the QPS nor did many know about the support services and structures that the QPS has in place. Those who did know about the support services available identified that they are unlikely to feel comfortable using them. Further to this, we were told that visits from support personnel, such as human services officers and peer support officers, are often substituted with telephone counselling due to the remoteness of some communities.

The CMC believes that the QPS needs to rethink the support services that it provides to Indigenous people in policing roles. The 'one size fits all' approach means that Indigenous people in policing roles are not being provided with access to support services commensurate with their needs or services that reflect cultural sensitivities. A greater focus is needed on ensuring that Indigenous people in policing roles are provided with sufficient access to support services that are culturally appropriate and that the existence of these services is promoted to Indigenous people in policing roles.

Recommendation 9

That the QPS modify existing and, where necessary, create additional support services and structures for Indigenous people in policing roles working in remote and other discrete communities. These services and structures should be:

- a. developed in consultation with Indigenous people in policing roles
- b. accessible and meaningful to Indigenous people in policing roles
- c. actively promoted by the QPS
- d. evaluated by the QPS two years from the date of commencement to measure the use and effectiveness of these services.

There are limited opportunities for Indigenous people in policing roles to progress their career, beyond a senior PLO or senior QATSIP. While not all Indigenous people in policing roles wish to progress their careers, lack of opportunity has caused frustration for some. There was a high level of enthusiasm for the creation of a pathway for Indigenous people in policing roles to move into sworn officer roles.

Recommendation 10

That the QPS establish a clear career pathway for motivated and suitable Indigenous people in policing roles to become a sworn police officer.

This pathway should:

- a. enable Indigenous people in policing roles to remain working in their communities
- b. enable knowledge acquisition to take place on the job
- c. be predominantly competency based.

The QPS must complete some unfinished business

The challenges that we identified for Indigenous people in policing roles in *Restoring order* remain largely unchanged. This is not to say that the QPS has not improved service delivery in Indigenous communities.

To date, the QPS has implemented strategies to attract and retain sworn police officers in remote communities. The Service has also invested in new patrol assets to expand the area of police coverage, improve response times and increase the frequency of police contact in the Torres Strait. Despite the positive steps taken by the QPS to provide additional patrol resources in the Torres Strait and improve accommodation and working conditions for sworn police officers, it is also clear from the information that we reviewed that there has been little improvement in the level of commitment shown by the QPS towards Indigenous people in policing roles.

While we acknowledge these significant achievements, improvements to conventional policing service delivery must now be matched by a similar level of investment in Indigenous people in policing roles, local justice and crime prevention initiatives. The CMC still believes that the development and maintenance of a good relationship between the police and the community is the key to effective policing in Indigenous communities — Indigenous people in policing roles continue to be central to solutions aimed at improving the relationship between Indigenous communities and the police.

APPENDIX 1:

Indigenous communities — background

This section provides background information for those readers who do not have first-hand experience or a detailed knowledge of Queensland's remote and other discrete Indigenous communities. It provides an overview of the Indigenous communities that fall within the scope of our review and some of the characteristics of these communities.

Indigenous communities included in this review

Not all of Queensland's Indigenous communities were considered in our review.

Consistent with the CMC's 2009 report *Restoring order: crime prevention, policing and local justice in Queensland's Indigenous communities*, our review focused on Queensland's remote and other discrete Indigenous communities.

For convenience, throughout this report we refer to those communities considered in our review collectively as 'Queensland's Indigenous communities'.³⁸ The communities considered in our review include both Aboriginal and Torres Strait Islander communities.³⁹ They are:

- The 17 Aboriginal communities of Aurukun, Cherbourg, Doomadgee, Hope Vale, Injinoo, Kowanyama, Lockhart River, Mapoon, Mornington Island, New Mapoon, Napranum, Palm Island, Pormpuraaw, Umagico, Woorabinda, Wujal Wujal and Yarrabah.
- The 20 Torres Strait Islander communities, including all those in the Torres Strait Islands as well as two on the mainland. The 18 communities in the Torres Strait Islands are Badu, Boigu, Dauan, Erub (Darnley Island), Hammond Island, Horn Island, Iama (Yam Island), Kubin and St Pauls (both on Moa Island), Mabuag, Masig (Yorke Island), Mer (Murray Island), Muralug (Prince of Wales Island), Poruma (Coconut Island), Saibai, Thursday Island, Ugar (Stephen Island) and Warraber (Sue Island). The two communities located on the mainland in the Northern Peninsula Area of Cape York are Seisia and Bamaga.

Other predominantly Indigenous communities in Queensland such as Mossman Gorge, Coen, Laura and Normanton were not considered in our review.

About Queensland's Indigenous communities

Queensland's Indigenous communities stand apart from other communities in Queensland.⁴⁰ They are generally small in size and typically have a history of being artificially created.

Maps of these communities are provided in Chapter 2 (Figures 2.1 and 2.2).

38 We acknowledge that, while the use of this terminology tends to homogenise Indigenous communities, all are unique.

39 The communities considered as part of our review historically had their own local councils and in the past have been referred to as 'DOGIT' communities in reference to the system of land title, 'Deed of Grant in Trust', that applied to most of Queensland's former missions or reserve communities where Indigenous local councils were established.

40 There are 17 Aboriginal communities with a total population of about 17 900 people and there are 20 Torres Strait Islander communities with a total population of about 9 000 people (ABS 2012). About 16 per cent of Queensland's Indigenous population live in one of Queensland's remote and other discrete Indigenous communities.

Queensland's Indigenous communities: key characteristics

Although each community is unique, they have a number of features in common. Some of the defining characteristics of these communities include:

- **A history of being artificially created.** Most of Queensland's Indigenous communities, with the exception of the Torres Strait Island communities, were originally established as reserves or missions when Indigenous people were relocated from various parts of the state.
- **Small populations and a distinct population profile.** The population of Queensland's Indigenous communities range from about 200 to 2000 people. The population profile is distinct from the non-Indigenous population in that it has a larger proportion of young people and is growing at a rapid rate.
- **Located in remote or very remote locations.** With the exception of four Aboriginal communities, all of Queensland's remote and other discrete Aboriginal communities are located in the Cape York Peninsula and the Gulf of Carpentaria.⁴¹ All but two of Queensland's Torres Strait Islander communities are spread across the Torres Strait Islands.⁴² These communities are often cut off for varying periods of time during the wet season.
- **High rates of crime and violence.** Although the nature and extent of crime and disorder problems vary, generally these communities have rates of crime above the state average — especially violent crime. A substantial proportion of the community have either been the victim or perpetrator of crime.
- **Community governance and social control are often plagued by factional fighting.** Particularly, this can be along lines determined by family or clan membership.
- **Federal and state governments have a greater role in governance and social control.** Although federal and state governments have limited on-the-ground presence, they play a far greater role in the governance and social control in these communities than in predominantly non-Indigenous communities. Community engagement in decision-making and the influence of local authority is limited.
- **Living conditions are generally much lower and infrastructure is limited.** Despite improvements in recent years, the standard of living in Queensland's Indigenous communities is lower than in non-Indigenous communities. There is limited infrastructure and community-based service provision — most services are provided on a 'fly-in, fly-out' basis.
- **Most community members are welfare-dependent and opportunities for employment are limited.** Employment opportunities within the communities are few and available positions are largely dominated by non-Indigenous people (e.g. health workers, police officers, teachers etc.).
- **The cost of living is very high.** Travel and freight costs increase the cost of living for residents. Basic items, such as household products and fresh food, are generally very expensive and accessing services outside of the communities entails significant cost.

Despite these similarities, Queensland's Indigenous communities have several important points of difference from each other. For example:

- **Torres Strait Islander communities are unique in terms of their geography.** They also have a culture and history that is distinct from Aboriginal communities.
- **Some predominantly Aboriginal communities have a large proportion of Torres Strait Islander residents.** For example, Lockhart River and Napranum in the Northern Peninsula Area and the communities of Injinoo, Umagico and New Mapoon identify as Aboriginal communities, while the nearby communities of Bamaga and Seisia identify as Torres Strait Island communities.

41 Cherbourg is about 200 kilometres north-west of Brisbane; Woorabinda is 175 kilometres south-east of Rockhampton; Palm Island is about 65 kilometres north-west of Townsville; and Yarrabah is about 45 kilometres south-east of Cairns.

42 Bamaga and Seisia are located on the mainland in the Northern Peninsula Area.

- **Queensland's Indigenous communities vary linguistically.** In some communities, English is the only language spoken while in other communities local languages — such as Aboriginal English, pidgin and Kriol — are widely spoken.
- **There are several points of difference within each community.** These include factionalised family and kinship lines and division over community issues.

Although the uniqueness of Indigenous communities creates its own strengths (in terms of culture, geography and environment) the scale of challenges facing the people who live and work in them is undeniable. Despite gradual improvements over time, these challenges largely remain.

For further information about the characteristics of Queensland's Indigenous communities, see *Restoring order: crime prevention, policing and local justice in Queensland's Indigenous communities* (CMC 2009).

APPENDIX 2: Information sources and methodology

Overview of information sources

Our review drew on a number of information sources to address the two aims of the review:

- QPS policy documents (e.g. Operational Procedures Manual, Human Resource Management Manual, and QPS position descriptions)
- QPS training records (e.g. training outlines, Advance-system training data, region- and district-level training data, and Justice Entry Program enrolment figures)
- face-to-face or telephone interviews with sworn police, Indigenous people in policing roles and community stakeholders, including mayors, council chief executive officers (CEOs) and members of the Community Justice Group
- an electronic survey of sworn police officers
- discussions with senior police officers and QPS staff members based in Brisbane and the QPS regions.

Table A2.1 indicates how we used our various data sources to answer our research questions.

Table A2.1. Research questions and data sources

<p><i>Identify the roles and responsibilities of Indigenous people in policing roles, and how these roles are managed and supported by the QPS</i></p>	<ul style="list-style-type: none"> • Consultations with QPS officers-in-charge (OICs), Indigenous people in policing roles and community stakeholders • Online survey of sworn police officers • Review of QPS policies and procedures
<p><i>Determine how the activities of Indigenous people in policing roles and the management and support provided by the QPS could be improved to bring about better outcomes for Indigenous communities</i></p>	<ul style="list-style-type: none"> • Consultations with OICs, Indigenous people in policing roles and community stakeholders • Online survey of sworn police officers • Review of QPS policies and procedures • Review of position descriptions for PLOs, QATSIP and CPOs • Examination of training materials • Analysis of QPS Advance-system training data • Online survey of sworn police officers

Policy and research literature

We examined relevant policy documents, position descriptions and training outlines, including:

- QPS Operational Procedures Manual
- QPS Human Resource Management Manual
- QPS PLO and QATSIP position descriptions
- QPS training documents and records — including the PLO Initial Employment Training (PLOIET) course outline, QPS Advance training data, District/Region training data, and Justice Entry Program enrolment figures
- Torres Strait Island Regional Council position descriptions for CPOs and CPO OICs
- CPO initial employment training outline.

We also analysed recently published reviews, reports and coronial inquiries to help contextualise the findings of our research.

Consultations in Indigenous communities

It was not possible to visit all of Queensland's remote and other discrete Indigenous communities during this review.⁴³ We identified the different models (that is, the various combinations of sworn police and PLOs, QATSIP and CPOs) operating in each community and developed a sampling strategy that ensured we visited at least one community for each model. Table A2.2 lists Aboriginal and Torres Strait Islander communities according to the models in place. Communities in bold were visited during this review. In total, the CMC visited eight Aboriginal communities and seven Torres Strait Island communities between 3 November 2011 and 20 January 2012. This included Doomadgee, a community that at the time did not have any PLOs, QATSIP or CPOs.

Table A2.2: Indigenous policing models operating in Queensland's remote and discrete Indigenous communities

Aboriginal communities	Torres Strait Islander communities
<i>Sworn police plus PLOs</i> Cherbourg (PLOs based at Murgon) Hope Vale (PLOs based at Cooktown) Mornington Island Palm Island Woorabinda Wujal Wujal (PLOs based at Cooktown)	<i>Sworn police plus PLOs</i> Thursday Island (Waibene) Horn Island (Ngurupai)
<i>Sworn police plus CPOs</i> Aurukun Kowanyama⁴⁴ Pompuraaw	<i>Sworn police plus CPOs</i> Nil
<i>Sworn police plus PLOs plus QATSIP</i> Yarrabah	<i>Sworn police plus PLOs plus QATSIP</i> Nil

Continued over page >

⁴³ For convenience we refer to the remote and other discrete Indigenous communities under review as Indigenous communities. Appendix 1 specifies the communities considered in the review.

⁴⁴ Kowanyama stopped employing CPOs in late 2011.

Aboriginal communities	Torres Strait Islander communities
Sworn police only Doomadgee	Sworn police only Nil
CPOs only Nil	CPOs only Boigu Island Dauan Island Erub Island (Darnley) Hammond Island (Kiriri) Kubin (Moa/Banks Island) Mabuiag Island Mer Island (Murray) Poruma Island (Coconut) Saibai Island (Kaumag) St Paul's (Moa/Banks Island) Ugar Island (Stephen) Warraber Island (Sue) Yam Island (Iama) Yorke Island (Masig)
QATSIP only Nil	QATSIP only Badu Island (Mulgrave)
No Indigenous people in policing roles Injinoo Lockhart River Mapoon New Mapoon Napranum Umagico	No Indigenous people in policing roles Bamaga Muralug Island (Prince of Wales) Seisia

Face-to-face interviews, or telephone interviews where these couldn't be arranged during the visit, were conducted with:

- Indigenous people employed as PLOs, QATSIP or CPOs
- Community stakeholders including mayors, council chief executive officers (CEOs) and members of the Community Justice Group
- QPS officers-in-charge of the police station located in the community.

We interviewed a total of 50 stakeholders:

- QPS officers-in-charge ($n = 12$)
- Indigenous people in policing roles ($n = 21$)
- Community stakeholders ($n = 17$)

Recruitment method

Methods used to recruit participants varied depending on their role:

- The QPS sent information packs prepared by the CMC's Applied Research and Evaluation Unit to QPS officers-in-charge, PLOs and QATSIP.
- Indigenous community councils provided the information packs to CPOs and community stakeholders.

Information packs contained:

- information about the review
- an invitation to participate in the review
- a copy of the participant information sheet
- a copy of the participant consent form
- a form for the participant to record their contact details
- a reply-paid envelope addressed to the CMC.

Individuals agreeing to participate in the review contacted the CMC directly. An Indigenous Adviser from the CMC contacted all Indigenous participants who agreed to participate in the review to answer any questions and arrange a time for the interview to be conducted.

Participants were asked to read and sign a participant consent form prior to the interview to indicate their consent to participate in the research. If a person was unable to read the document, CMC officers offered to read the consent form to the participant. Participants were able to stop the interview at any time or skip any questions they did not wish to answer.

Interview schedule

Interview schedules were developed by the Applied Research and Evaluation Unit in conjunction with the CMC's Indigenous Advisers. The schedules aimed to address key cultural considerations identified in the literature (see for example, Department of Justice and Attorney-General 2000; Eades 1992, 1996; Norris 2002). In particular, the schedules were structured to limit direct and closed-answer questions and questions were intended to be delivered in an informative and conversational way. QPS Officers-in-charge were also asked a series of scale questions identical to those included in the online survey of sworn police (see Table A2.3 for more detail).⁴⁵

The schedule used during interviews with Indigenous people in policing roles was piloted on a Senior PLO from Brisbane prior to our consultations in Queensland's Indigenous communities.

A copy of the interview schedules used to guide our consultations is provided in Appendix 3.

All interviews were conducted by CMC officers from the Applied Research and Evaluation Unit. A CMC Indigenous Adviser was present for most interviews. On average, interviews took about two hours to complete. Notes were taken during the interviews and transcribed later.

Analytic approach

We used NVIVO software to conduct a thematic analysis of interview responses. Some scale questions and descriptive information were analysed using SPSS software.

⁴⁵ The questions were about the legitimacy of Indigenous people in policing roles, procedural justice and community cooperation and compliance as outlined in Table A2.3.

Survey of sworn police officers

Sworn police officers stationed in the 16 police divisions serving Indigenous communities ($n = 141$) were invited to participate in an online survey. Participation was voluntary. The survey was developed in, and hosted by, an online survey tool called Checkbox Survey.

The survey asked about:

- the participation of Indigenous people in policing roles
- the nature of interactions between Indigenous people in policing roles and Indigenous community members
- how Indigenous community members view and treat Indigenous people in policing roles
- the training, professional development, management and supervision provided to Indigenous people in policing roles
- how other Indigenous people (for example, Elders) might participate in policing activities.

A copy of the survey is provided in Appendix 3.

A total of 22 police officers completed the online survey. This represents a response rate of 16 per cent.⁴⁶ The respondents were distributed across 11 of the 16 police divisions serving Indigenous communities.

Recruitment method

The QPS sent a confidential email to all QPS officers working in Indigenous communities inviting them to participate in the CMC research. This email contained a link and password to access an online survey.

Analytic approach

Survey data were imported into SPSS for analysis. The scale responses to items that were included in both the online survey and interviews with OICs were aggregated. Scale items were then summed and reliability analyses conducted on the individual scale items using Cronbach's alpha.⁴⁷ All scales achieved a Cronbach's alpha above .07, indicating that the scales were reliable (see Table A2.3).⁴⁸

Table A2.3 provides a description of the survey items and the mean scale scores. The scale items used a five-point Likert scale (1 = strongly disagree to 5 = strongly agree). Therefore, stronger levels of agreement are associated with a higher mean score.

46 Only survey responses where the participants had pressed submit were included in our analysis; incomplete or timed out responses were removed from our sample. The response rate was calculated using the approved strength in each police division and not all of these positions were filled at the time the survey was administered. It was also not possible to determine how many eligible officers actually received the email and invitation to complete the survey. Because of these factors, the actual response rate is likely to be higher than reported.

47 The reliability statistic indicates the extent to which the scale items 'hang together' in a multi-faceted measure of an underlying construct.

48 Convention states that an alpha coefficient (the number or statistic) that exceeds 0.7 indicates that the scale is reliable.

Table A2.3: Survey items, relevant constructs and mean scale scores

Survey item	Construct that the item relates to	Description of what the construct measures	Mean scale score	Reliability (alpha)
<p>The PLO/QATSIP officer/CPO treats all people fairly.</p> <p>The X treat Indigenous people equally.</p> <p>The X treat Indigenous people with respect.</p> <p>The X encourage police to listen to Indigenous people.</p> <p>The X are polite when dealing with Indigenous people.</p>	Procedural justice	<p>Quality of treatment people receive</p> <p>Quality of decision-making</p>	4.0	.90
<p>Indigenous community members respect the PLO/QATSIP officer/CPOs.</p> <p>Indigenous community members trust the X.</p> <p>Indigenous community members have confidence in the X.</p> <p>Indigenous community members are proud of the X.</p>	Legitimacy	<p>Confidence in police</p> <p>Belief that police do their job well (and are therefore entitled to be obeyed)</p>	3.5	.95
<p>When a PLO/QATSIP officer/CPO is present, Indigenous community members are more likely to comply with police directions.</p> <p>When a X is present, Indigenous community members are more likely to cooperate with police.</p>	Cooperation/compliance	<p>Assistance and obedience which impact on the ability of police to do their job efficiently and effectively</p>	4.3	.89

Note: In this table, 'X' denotes an Indigenous person in a policing role.

Limitations

There are two main limitations to our review:

- Although we cannot determine the response rate to the online survey of police with complete accuracy, it is apparent that there was a relatively low response rate.⁴⁹ Despite this, statistical analyses on scale items confirmed their reliability.
- We were unable to visit all of the Indigenous communities under review. Our sampling strategy aimed to minimise the effect of this by ensuring that we visited at least one community for each model (that is, the various combinations of sworn police, PLOs, QATSIP and CPOs) as outlined in Table A2.2.

In an attempt to validate our findings, we compared them with the findings from other reports where possible.

⁴⁹ The response rate was calculated using the number of approved sworn police positions in each police division and not all of these positions were filled at the time the survey was administered. It was also not possible to determine how many eligible officers actually received the email and invitation to complete the survey. Because of these factors, it is not possible to calculate the response rate with complete accuracy, and it is likely to be higher than the 16% we have reported.

APPENDIX 3:

Research instruments and supporting materials

This section contains the research instruments we used in this review:

- the interview schedules for our consultations with Indigenous people in policing roles, QPS officers-in-charge, council CEOs, mayors and members of the Community Justice Groups
- the survey administered to sworn police officers.

Interview schedules:

1. Interview Schedule: OICs

Used for interviews conducted face-to-face and by teleconference for officers-in-charge of Indigenous people in policing roles stationed in the Indigenous communities we did not visit.

Introductions

- My name is _____ and my role is _____.
- Thanks for giving us the time to meet with you.
- Before we begin, I would like to introduce you to the other members of our team.

As you may know, in 2009, the CMC released a report titled *Restoring order: crime prevention, policing and local justice in Queensland's Indigenous communities*. This report emerged as a result of a Queensland Government request to examine policing in Queensland's Indigenous communities following a series of riots against police.

Action 47 of the report relates to Indigenous people in policing roles and recommended the CMC review how effectively Indigenous people in remote communities participate in policing roles, and are managed and supported by the QPS or the community. The purpose of my meeting with you today has to do with that review.

The questions I would like to ask you are about the involvement of local people in policing here in _____. We want to know what is important to you, and appreciate your ideas and suggestions for change. Also, you may know more than one Indigenous individual performing a specific policing role. In this case, we would prefer you to generalise your responses across the two or more individuals in that role. Will that be okay? Do you have any questions for me?

Introduction

1. Can you tell me a little bit about yourself?
2. How long have you been in charge of _____ (Division)?
3. How long have you worked as a police officer in Indigenous communities?
4. I would like to ask you some questions about PLOs, QATSIP and community police. Of these three roles, which are you in charge of?

Police Liaison Officers

Participation

There are significant differences in the nature of policing in Queensland's Indigenous communities. This section asks you about the roles and responsibilities of Police Liaison Officers.

5. How many Police Liaison Officers work here in _____?
6. What are the main responsibilities of the PLO(s) working here?
7. Based on your observations and experience, what are the valuable roles and responsibilities of PLOs?
8. Do you think that PLOs perform an important policing function? Why or why not?
9. What are the difficulties faced by the PLO(s) here in _____?
10. What needs to change for the PLO(s) to be of greater value to policing operations?
11. Is there anything else you would like to say about the responsibilities of the PLO(s)?

Interaction between the PLO(s) and the community

The following section asks about the interaction between PLOs and local Indigenous community members.

12. When a PLO is present, are Indigenous community members more or less likely to cooperate and comply with police directions? Can you please give an example?
13. Can you tell me about the level of respect and trust that the community members have or do not have for the PLO? Can you please give an example?

Management

The *Restoring order* report found that the ways in which PLOs are managed by QPS varies considerably across Queensland's Indigenous communities. The following questions ask about the management of PLOs, including their training, professional development, performance management and supervision.

14. Prior to commencing their role, did the PLO(s) receive training? If yes, please describe this training.
Prompt:
 - Formal training
 - On-the job training
15. Did the PLO(s) receive any cultural training specific to this community? If yes, can you tell me about that?
16. Have the PLO(s) been given the opportunity to participate in ongoing professional development?
If yes, prompt:
 - Please describe these opportunities
 - Did the PLO(s) undertake this opportunity? If no, why were they not undertaken?
17. Do PLO(s) participate in the Performance Planning and Assessment process? Can you tell me how that works?

18. Are you involved in the day to day supervision of the PLO(s)? If yes, can you tell me about that? If no, who is?
19. Please describe the types of formal or informal feedback you provide to the PLO(s).
Prompt:
 - How frequently do you provide formal or informal feedback?
20. Is there anything else you would like to say about the management of the PLO(s)?

Queensland Aboriginal and Torres Strait Islander Police

There are significant differences in the nature of policing in Queensland's Indigenous communities. This section asks questions about QATSIP. We understand that the roles and responsibilities of QATSIP may have changed since the government's decision to move to a standard model of service delivery in late 2006.

Participation

21. How many QATSIP officers work here in _____?
22. What are the current roles and responsibilities of QATSIP officers working here in _____?
23. How have these roles and responsibilities changed since 2006?
24. Describe difficulties QATSIP here in _____ have faced since the change in 2006?
25. Are the powers that QATSIP have appropriate to their role? Why or why not?

For the rest of the questions about QATSIP, we are interested in your understanding of the QATSIP role prior to the government's decision to move towards a standard service delivery model.

26. Based on your observations and experience, what were the valuable roles and responsibilities of QATSIP?
27. Did you think that QATSIP performed an important policing function? Why or why not?
28. What needed to change for QATSIP to do a better job?
29. Is there anything else you would like to say about the responsibilities of QATSIP?

Interaction between the QATSIP and the community

The following section asks about the interaction between QATSIP and Indigenous community members.

30. When a QATSIP officer is present, are Indigenous community members more or less likely to cooperate and comply with police directions? Can you please give an example?
31. Can you tell me about the level of respect and trust that the community members have or do not have for QATSIP officers? Can you please give an example?

Management

The *Restoring order* report found that the ways in which QATSIP are managed by QPS varies considerably across Queensland's Indigenous communities. The following questions ask about the management of QATSIP.

32. Prior to commencing their role, did the QATSIP officers receive training?
- Prompt:
- Who provided this training?
 - What did this training involve?
33. Did the QATSIP officers receive any cultural training specific to this community? If yes, can you tell me about that?
34. Are QATSIP given opportunities to participate in ongoing professional development? If yes, please describe these opportunities.
35. Do QATSIP participate in the Performance Planning and Assessment (PPA) process? Can you tell me how that works?
36. Are you involved in the day to day supervision of the QATSIP officer(s)? If yes, can you tell me about that?
37. Please describe the types of informal feedback you provide to the QATSIP officer(s).
- Prompt:
- Encouragement
 - Suggest strategies/techniques
38. Is there anything else you would like to say about the management of QATSIP?

Community Police

This section asks questions about community police officers.

Participation

39. How many community police officers work here in _____?
40. What are the responsibilities of the community police here in _____?
41. Based on your observations and experience, what are the valuable roles and responsibilities of community police?
42. Do you think that community police perform an important policing function? Why or why not?
43. Are the powers that the community police have appropriate to their role? Why or why not?
44. What are the difficulties faced by community police?
45. What needs to change for the community police to be of greater value to policing operations?
46. Is there anything else you would like to say about the responsibilities of the community police?

Interaction between the community police officer and the community

The following section asks about the interaction between the community police officer(s) and Indigenous community members.

47. When the community police officer is present, are Indigenous community members more or less likely to cooperate with police directions? Can you please give an example?
48. Can you tell me about the level of respect and trust that the community members have or do not have for the community police officer? Can you please give an example?

Management

The *Restoring order* report found that community police are, for the most part, managed by local Indigenous community councils. However, the Queensland Police Service has also provided some supervision and training to community police officers. The level of these forms of management varies across Queensland's Indigenous communities.

49. Prior to commencing their role, do you know if the community police officer(s) here in _____ received training? If yes, please describe this training.

Prompt:

- Who provided this training?
50. Are you involved in the day to day supervision of the community police officer(s)?
 51. Is there anything else you would like to say about the management of the community police officer(s)?

Community participation in policing activities

We have been told that Elders and other Indigenous community members often contribute to policing. This doesn't mean they are police, but that they assist in community safety and keeping order in the community in some way.

Examples of Indigenous people engaging in policing activities can include formal participation such as the employment of local people to provide security services and community or night patrols; and informal participation such as people bringing meals to offenders in the watch-house or Elders overseeing police destroy alcohol.

52. What are some examples of the ways in which Indigenous people in your community or police division participate in policing activities?
53. How do these Indigenous policing activities promote community safety and assist in keeping order?

Police Legitimacy

In this next section of the interview, I will read a series of statements to which you can respond using a 5-point scale. That is, you say a number between 1 and 5 which you feel most closely reflects your opinion. '1' means strongly disagree and '5' means strongly agree. These statements aim to get a quick snapshot of the relationship between Indigenous people in policing roles and local community members.

If there is more than one PLO / QATSIP officer / community police officer working in your community, please generalise across the two or more PLOs / QATSIP officers / community police officers working in your Division.

Interaction between Indigenous people in policing roles and the community

The next set of statements focus on the interaction between _____ and the community.

54. The _____ treats all Indigenous people fairly.
55. The _____ treats Indigenous people equally.
56. The _____ treats Indigenous people with respect.
57. The _____ encourages police to listen to Indigenous people.
58. The _____ is polite when dealing with Indigenous people.

Compliance and Cooperation

The next set of statements focus on compliance and cooperation. By compliance, we mean that community members follow the directions of the PLO(s)/ QATSIP officers / community police officers. By cooperation, we mean that community members make an effort to provide assistance to police and the _____ (e.g. calling the police and/or the _____ when something happens, providing the police and/or the _____ with information to help them to do their job).

59. When a _____ is present, Indigenous community members are more likely to comply with police directions.
60. When a _____ is present, Indigenous community members are more likely to cooperate with police.

Community support

This last lot of statements focus on the community's views of the _____.

61. Indigenous community members respect the _____.
62. Indigenous community members trust the _____.
63. Indigenous community members have confidence in the _____.
64. Indigenous community members are proud of the _____.

Final Comments

65. If you could have any of the Indigenous policing roles assisting you in your job, which role or roles would you choose and why?
66. Is there anything you would like to talk about which you feel that I have missed?

Thank you again for your time.

2. Interview Schedule: Indigenous people in policing roles

Introductions

- My name is _____ and my role is _____.
- Thanks for giving us the time to meet with you.
- Before we begin, I would like to introduce you to the other members of our team.

As you may know, in 2009, the CMC released a report titled *Restoring order: crime prevention, policing and local justice in Queensland's Indigenous communities*. This report emerged as a result of a Queensland Government request to examine policing in Queensland's Indigenous communities following a series of riots against police.

Action 47 of the report relates to Indigenous people in policing roles and recommended the CMC review how effectively Indigenous people in remote communities participate in policing roles, and are managed and supported by the QPS and the community. The reason I am meeting with you today is to get information which can be used in this review.

The questions I would like to ask you are about your experience as a PLO / QATSIP / Community Police Officer, how you feel about your job, and your ideas about how to make your job better. Will that be okay? Do you have any questions for me?

Police Liaison Officer

Introduction

1. Can you tell me a little bit about yourself?
2. How long have you been a PLO?

Roles and Responsibilities

The following section asks about your roles and responsibilities as a PLO. It is important for us to ask these questions because there is a lot of variation in the types of activities PLOs are asked to do.

3. What do you do in your job?
Prompt:
 - What did you do at work yesterday?
4. What things do you like about your job?
5. What extra jobs could PLOs do to help the police and your community?
Prompts:
 - Help in the watch-house
 - Enforce state laws
 - Help at the front counter of police station
 - Orient new police to the community
6. How does having PLOs benefit the local community?

Management

This next lot of questions focuses on your views about the management and supervision of PLOs. It is important for us to ask these questions because there is a lot of variation in the management of the PLOs stationed across Queensland's Indigenous communities.

7. Who is your boss here in _____?
8. Does your boss provide feedback on your performance?
9. What problems do you have at work? Does your boss help you with these problems?

Community support

This next section focuses on your views about the extent to which PLOs are supported by their local community. The purpose of these questions is to help us better understand the differences in how PLOs are treated across Queensland's Indigenous communities.

10. Do you think that local community members see your job as important? Why or why not?
11. What does respect mean to you? Do local community members show this type of respect for your role as a PLO? Why or why not?

Organisational support

This next set of questions focuses on your views about the support received by PLOs. It is important for us to ask these questions because it is necessary to assess whether PLOs are being supported in their role and are treated fairly, equally and with respect.

12. What kinds of training did you do before becoming a PLO?
13. What extra training would help you as a PLO?
14. What does being supported in your job mean to you? Does the police service give you this type of support?
15. Is there anything else you would like to say about your role as a PLO?

Queensland Aboriginal and Torres Strait Islander Police

Introduction

16. Can you tell me a little bit about yourself?
17. How long have you been a QATSIP officer?

Roles and Responsibilities

The following section asks about your roles and responsibilities as a QATSIP officer. It is important for us to ask these questions because there is a lot of variation in the types of activities QATSIP are asked to do.

18. What do you do in your job?

Prompt:

- What did you do at work yesterday?

19. What things do you like about your job?
20. How does having QATSIP benefit the local community?

Management

This next lot of questions focuses on your views about the management and supervision of QATSIP. It is important for us to ask these questions because there is a lot of variation in the management of the QATSIP officers stationed across Queensland's Indigenous communities.

21. Who is your boss here in _____?
22. Does your boss provide feedback on your performance?
23. Does your boss make an effort to discuss any work related difficulties you face?

Community support

This next section focuses on your views about the extent to which QATSIP are supported by their local community. The purpose of these questions is to help us better understand the differences in how QATSIP are treated across Queensland's Indigenous communities.

24. Do you think that people in the community see your job as important? Why or why not?
25. What does respect mean to you? Do local community members show this type of respect for your role as a QATSIP? Why or why not?

Organisational support

This next set of questions focuses on your views about the support received by QATSIP. It is important for us to ask these questions because it is necessary to assess whether QATSIP are being supported in their role and are treated fairly, equally and with respect.

26. What sort of training did you receive to become a QATSIP officer?
27. What extra training would help you as a QATSIP officer?
28. What does being supported in your job mean to you? Does the police service give you this type of support?
29. Is there anything else you would like to say about your role as a QATSIP officer?

Community Police

Introduction

30. Can you tell me a little bit about yourself?
31. How long have you been a community police officer?

Roles and Responsibilities

The following section asks about your roles and responsibilities as a community police officer. It is important for us to ask these questions because there is a lot of variation in the types of activities community police are asked to do.

32. What do you do in your job?

Prompt:

- What did you do at work yesterday?
33. What things do you like about your job?
 34. How does having community police benefit the local community?

Management

35. Community police are different from other Indigenous police because they are not employed by Queensland Police Service. Who is your boss here in _____?
36. Does your boss provide feedback on your performance?
37. Does your boss make an effort to discuss any work related difficulties you face?

Community support

This next section focuses on your views about the extent to which community police are supported by their local community. The purpose of these questions is to help us better understand the differences in how community police are treated across Queensland's Indigenous communities.

38. Do you think that people in the community see your job as important? Why or why not?
39. What does respect mean to you? Do local community members show this type of respect for your role as a community police officer? Why or why not?

Organisational support

This next set of questions focuses on your views about the support received by community police. It is important for us to ask these questions because it is necessary to assess whether community police are being supported in their role and are treated fairly, equally and with respect.

40. What sort of training have you have received as a community police officer?
41. What extra training would help you as a community police officer?
42. What does being supported in your job mean to you? Does the police service give you this type of support?
43. Is there anything else you would like to say about your role as a community police officer?

Community involvement in policing

The CMC was told that Elders and other local community members help police make the community safer and more peaceful. Examples of this can include local people performing night patrols, cooking meals for prisoners in the watch-house, or Elders overseeing the destruction of alcohol.

44. Can you tell me some of the things that local people do to assist police here in _____?
45. What are the benefits of having local community members helping with policing activities?
46. What are the problems with having local community members helping with policing activities?

Final Comments

47. Is there anything you would like to talk about that I haven't covered today?

Thank you again for your time.

3. Interview Schedule: CEO

Introductions

- My name is _____ and my position is _____.
- Thanks for giving us the time to meet with you.
- Before we begin, I would like to introduce you to the other members of our team.

As you may know, in 2009, the CMC released a report titled *Restoring order: crime prevention, policing and local justice in Queensland's Indigenous communities*. This report emerged as a result of a Queensland Government request to examine policing in Queensland's Indigenous communities following a series of riots against police.

Action 47 of the report relates to Indigenous people in policing roles and recommended the CMC review how effectively Indigenous people in remote communities participate in policing roles, and are managed and supported by the QPS and the community. The reason I am meeting with you today is to get information that we can use in this review.

The questions I would like to ask you focus on the involvement of local people in policing here in _____. We want to know what is important to you, and appreciate your ideas and suggestions for change. Will that be okay? Do you have any questions for me?

Community participation in policing activities

We acknowledge that Elders and other Indigenous community members often contribute to policing. This doesn't mean they are police, but that they help maintain community safety and order in some way.

Examples of Indigenous people participating in policing activities can include formal participation such as the employment of local people to provide security services and community or night patrols; and informal participation such as people bringing meals to offenders in the watch-house or Elders overseeing police destroy alcohol.

1. Can you tell me about the ways that Indigenous people are involved in policing here in _____?
2. Do you think their involvement in policing benefits the community – how / why not?
3. What does the police service do to encourage and support the participation of local community members in policing activities?
4. How does the local community encourage the participation of local community members in policing activities?
5. Do local community members want to participate in policing activities — why or why not?
6. What else could local community members do to help police in _____?
7. Is there anything else you would like to say about the participation of local community members in policing roles?

Community police (only relevant to communities with community police)

The following section asks about the interaction between community police and Indigenous community members. There may be more than one community police officer in your community or police division. If this is the case, please generalise across the two or more community police officers.

8. What are the official roles of the community police officer(s)?
9. How does having community police benefit _____?
10. How does having community police negatively affect _____?
11. Can you tell me about the difficulties faced by the community police officer(s) here in _____?
12. Is there anything else you would like to say about the roles and responsibilities of community police?

Management

This next lot of questions focuses on your views about the management and supervision of community police. It is important for us to ask these questions because there is a lot of variation in the management of community police officers stationed across Queensland's Indigenous communities.

13. Who is responsible for the community police here in _____?

Prompts:

- What strategies do they use to manage/supervise their community police?
- Is this person in the best position to manage the community police?

14. How could the management of community police be improved?

Prompts:

- Rostering time off
- Assignment of appropriate tasks

15. What training did the community police officer(s) get before starting their job?

Prompts:

- Who provided the training?
- Are the community police encouraged to do more training after they have started their job?
- What other things should training cover?

16. Is there anything else you would like to say about the management or supervision of community police?

Organisational Support

This next set of questions focuses on your views about the support received by community police. It is important for us to ask these questions because it is necessary to assess whether community police are being supported in their role and are treated fairly, equally and with respect.

17. How does the Queensland Police Service or the officer-in-charge of your police division demonstrate their support for community police officers?
18. What resources are provided to community police?
Prompts:
 - Uniform
 - Vehicles
 - Equipment
 - Who provides this equipment?
19. Are the community police officers permitted to take leave for cultural needs?
Prompts:
 - Sorry business
 - Cultural ceremonies
20. What kinds of bonuses do community police get?
Prompts:
 - What is being done to encourage community police to stay in their jobs?
 - Remote living allowance
 - Paid leave
 - Subsidiaries
 - Who provides these benefits?
21. If you could change something so that community police are better supported, what would you change?

Community Support

This next section focuses on your views about the extent to which community police are supported by their local community. The purpose of these questions is to help us better understand the differences in how community police are treated across Queensland's Indigenous communities.

22. Please tell me about the level of respect and trust that the community members have or do not have for community police.
23. Do local community members respect community police?
Prompts:
 - Do community members see the role of community police as important?
 - Do community members trust community police?
 - Do community members feel proud of community police?
24. Is there anything else you would like to say about support?

Final Comments

25. Is there anything you would like to talk about which you feel that I have missed?

Thank you again for your time.

4. Interview Schedule: Mayor and Chair of the Community Justice Group

Introductions

- My name is _____ and my role is _____.
- Thanks for giving us the time to meet with you.
- Before we begin, I would like to introduce you to the other members of our team.

As you may know, in 2009, the CMC released a report titled *Restoring order: crime prevention, policing and local justice in Queensland's Indigenous communities*. This report emerged as a result of a Queensland Government request to examine policing in Queensland's Indigenous communities following a series of riots against police.

Action 47 of the report relates to Indigenous people in policing roles and recommended the CMC review how effectively Indigenous people in remote communities participate in policing roles, and are managed and supported by the QPS or the community. The reason I am meeting with you today is to get information that can be used in this review.

The questions we would like to ask you focus on the involvement of local people in policing activities here in _____. We want to know what is important to you, and appreciate your ideas and suggestions for change. Will that be okay?

Apart from sworn police officers, there are three ways that Indigenous people are formally involved in policing. These roles are Police Liaison Officers (PLOs), Queensland and Torres Strait Islander Police (QATSIP) and community police. We understand that you may not be directly involved with individuals in these policing roles. Nevertheless, we appreciate any information you can provide us. Do you have any questions for me?

Also, would it be ok if I take some notes so that I don't forget what we talk about today?

Community participation in policing activities

We acknowledge that Elders and other Indigenous community members often contribute to policing. This doesn't mean they are police, but that they assist in community safety and keeping order in the community in some way.

Examples of Indigenous people participating in policing activities can include formal participation such as the employment of local people to provide security services and community or night patrols; and informal participation such as people bringing meals to people held in the watch-house or Elders overseeing police destroy alcohol.

1. Can you tell me about the ways that Indigenous people are involved in policing here in _____?
2. Do you think their involvement in policing benefits the community — how or why?
3. What does the police service do to encourage and support the participation of local community members in policing activities?
4. Does the local community encourage the participation of local community members in policing activities — how or why not?

5. Do local community members want to participate in policing activities — why or why not?
6. What else could local community members do to help police here in _____?
7. Is there anything else you would like to say about the participation of local community members in policing roles?



Final Comments

8. Is there anything you would like to talk about which you feel that I have missed?

Thank you again for your time.

Survey instrument

This is a copy of the online survey instrument that was administered to sworn police officers.

		<i>Fighting crime and promoting integrity in Queensland</i>
<p><u>Project Co-ordinator</u> Dr Rebecca Denning Deputy Director, Research (CMC) Phone: 07 3360 6033 Fax: 07 3360 6333 Email: Rebecca.Denning@cmc.qld.gov.au</p>		<p><u>Principal Investigator</u> Mr Dennis Budz Principal Adviser, Policing (CMC) Phone: 07 3360 6355 Fax: 07 3360 6333 Email: Dennis.Budz@cmc.qld.gov.au</p>
<p>What is this research about?</p> <p>The Research Unit of the Crime and Misconduct Commission (CMC) is conducting research into policing in Queensland's Indigenous communities. The purpose of this project is to examine how Indigenous people in these communities participate in policing, and how Indigenous people in police roles (including Police Liaison Officers [PLOs], Queensland Aboriginal and Torres Straits Islander Police [QATSIP] officers, and community police) are supported and managed by the Queensland Police Service (QPS). The project has been developed in response to Recommendation 5 (Action 47) from the CMC's 2009 report, <i>Restoring order: crime prevention, policing and local justice in Queensland's Indigenous communities</i>.</p>		
<p>Why am I being invited to take part in this research?</p> <p>We would like to find out about:</p> <ul style="list-style-type: none">• the participation of Indigenous people in police roles• the nature of interactions between Indigenous people in police roles and Indigenous community members• how Indigenous community members view and treat Indigenous people in police roles• the training, professional development, management and supervision provided to Indigenous people in police roles• how other Indigenous people (for example, Elders) might participate in policing activities. <p>We are asking you to take part in this research because, as a QPS officer working in an Indigenous community, we believe you will be able to provide us with valuable information about these topics. Your comments are very important to the research team and the CMC. If you agree to take part in this project, we expect you will be 1 of about 120 QPS officers working in Indigenous communities to do so.</p>		
<p>What will I be asked to do and how long will it take?</p> <p>If you choose to be part of the research, you will be asked to complete an online survey. You will have been given a unique username and password that will allow you to access the survey remotely. As such, you will be able to complete the survey at a time and place convenient for you. It is expected that completing the survey will take about 30 minutes.</p>		

The survey asks for your views about the participation of Indigenous people in formal and informal policing roles. Questions may include:

1. What do you consider to be the main responsibilities of the PLOs/QATSIP officers/community police?
2. To what extent do you agree with the following statements?
 - When a PLO/QATSIP officer/community police officer is present, Indigenous community members are more likely to comply with police directions.
 - Indigenous community members respect the PLO/QATSIP officer/community police officer.
3. What other ways could Indigenous people in your community participate in policing activities?

Please note that the survey will be automatically tailored to ensure that you are only asked questions that are relevant to you.

You will also be asked at the start of the survey to provide some basic details about yourself (including the division where you are currently stationed and how long you have worked there).

Are there any risks involved in participating?

All CMC staff have an obligation to bring any potential improper conduct, including improper conduct revealed during the course of an interview or survey to the attention of their manager. Although the likelihood of that happening is low, it is important that I tell you that beforehand.

We do not expect you to experience any harm by participating in this project. However, there is a slight possibility that the questions we ask may cause you some discomfort or distress. You may skip any question that you do not feel comfortable answering. You also have the right to stop the survey at any time.

If you do experience discomfort or distress and would like to talk to someone about it, you can contact the following services:

- QPS Employee Assistance Service: 3364 6947
- Lifeline: 13 11 14

Do I have to take part in the research?

Your involvement in this research is voluntary – you don't have to take part if you don't want to. If you choose not to volunteer, you will not lose any benefits or rights you would normally have and your decision will have no impact on your current or future relationship with the CMC. Nobody at the QPS will know whether you decide to participate or not.

If you're not sure about whether you should agree to participate, you might want to talk to someone close to you (like a family member or friend) to help you decide.

Can I stop my involvement in the research?

If you choose to be part of the research, you can still stop your involvement during the project without comment or penalty. Your decision to stop participating will have no impact upon your current or future relationship with the CMC. Nobody at the QPS will know whether you decide to stop your involvement.

Please note, however, that it will not be possible for you to stop your involvement in the research once you have submitted your online survey. This is because we will not be asking you to put your name on the survey, and so we will not be able to identify which survey is yours.

How does the research help me?

Although this project will not benefit you directly, if you take part in the study you can help to further our understanding of how Indigenous people in police roles participate in policing in their communities. Having this information will help us make recommendations to improve the policing jobs performed by Indigenous people in your community and also improve how Indigenous people in policing roles are managed and supported.

Please note that you will not receive any special benefit (for example, payment, favourable treatment, a promotion) from the CMC or the QPS for agreeing to participate in the study.

Who will know what I say?

Your responses will only be seen by project staff from the CMC's Research Unit, who will treat your information confidentially as far as the law allows. Your responses will be used for research purposes only.

You are not required to write your name on the survey, although the CMC researchers may be able to identify you from the information you provide. Nevertheless, your participation in the study is confidential and therefore you can write whatever you want. Nobody outside the research team will be told what you write.

Once you have completed your survey, your responses will be automatically sent to the CMC's researchers. The researchers will store your information in password protected electronic documents and locked filing cabinets at the CMC's secure premises in Fortitude Valley, Brisbane. All information collected will be kept by the research team and destroyed after 25 years in accordance with the CMC's records management policies.

When we write reports about the results of this project, we will combine your responses with responses from other QPS officers taking part in the research. This means that you will not be identified in these publications and that nobody will be able to tell what your responses were.

Can I receive information about the findings of the research?

Once complete, the findings of this project will be described in a public report scheduled for release in December 2011. If you would like a copy of the report sent to you by mail, please contact the Principal Investigator on 3360 6355. The report will also be publicly available on the CMC's website at www.cmc.qld.gov.au.

Who can I ask for more information about the research?

Before you decide to take part, please ask any questions that you might have. We want to make sure that you understand everything before you agree to be involved in the study. You can contact the Principal Investigator at any time on 3360 6355.

What if I have a concern or complaint about this research?

The CMC is committed to research integrity and the ethical conduct of its research projects. This study has been cleared by one of the human ethics committees of the University of Queensland in accordance with the National Health and Medical Research Council's guidelines. You are of course free to discuss your participation in this study with project staff (phone 3360 6355). If you have any concerns or complaints about the ethical conduct of the project, you may also contact the CMC's Assistant Commissioner of Misconduct, Mr Warren Strange, on 3360 6256.

If you would like to speak to someone not involved in the study, you may contact the University of Queensland's Ethics Officer on 3365 3924.

What do I do now?

If you would like to take part in the research, please tick the box on the following page. This will show us that you have read and understood all the information given to you about this project and that you are volunteering to be involved in the research.

<u>Project Co-ordinator</u> Dr Rebecca Denning Deputy Director, Research (CMC) Phone: 07 3360 6033 Fax: 07 3360 6333 Email: Rebecca.Denning@cmc.qld.gov.au	<u>Principal Investigator</u> Mr Dennis Budz Principal Adviser, Policing (CMC) Phone: 07 3360 6355 Fax: 07 3360 6333 Email: Dennis.Budz@cmc.qld.gov.au
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Thank you for helping with this research project.

By ticking below, I confirm that I have read and understood the Participant Information Sheet and in particular noted that:

- I understand that the research project is investigating the participation, management and support of Indigenous people in police roles and will require me to detail a range of my personal experiences and opinions;
- I freely agree to participate in this research project according to the conditions in the Participant Information Sheet;
- I understand that I am free to withdraw at any time, without comment or penalty;
- I understand that once I have submitted the survey I will not be able to withdraw;
- I have had any questions answered to my satisfaction;
- I understand that I will not receive any direct benefits for my participating in the research;
- I understand that there are no foreseeable risks involved in participating in this research;
- I understand that while the information I provide may be identifiable, the data for this research project will be collected anonymously (i.e. the researcher will not record my name.);
- I understand that data from the survey will be kept in secure electronic documents which will only be accessible by members of the research team;
- I understand that the results of the overall research may not reflect my personal opinion, but that my opinion will be taken into account while developing these overall results;
- I understand that the data may be used to inform future research;
- I understand that my participation in this research is voluntary and any decision I make to refuse my data to be used for research.

* Consent

- By ticking this box, I confirm that I have read and agree with the above statements and consent to participate in the survey.

Background information

There are significant differences in the nature of policing in Queensland's Indigenous communities. Currently, there are three main types of 'non-sworn' policing roles that directly involve Indigenous people. They are: Police Liaison Officers (PLOs), Queensland Aboriginal and Torres Strait Islander Police (QATSIP) and Community Police. This section asks questions about PLOs.

What is the name of the Division where you are currently stationed?

- Aurukun
- Cherbourg
- Doomadgee
- Hope Vale
- Horn Island
- Kowanyama
- Lockhart River
- Mornington Island
- Northern Peninsula Area
- Palm Island
- Pormpuraaw
- Thursday Island
- Woorabinda
- Wujal Wujal
- Yarrabah
- Other (please specify)

Which area within (Division selected above) are you currently stationed?

- Division 1
- Division 2
- Division 3
- Etc

How long (in years and months) have you worked in the community where you are currently stationed?

For example: if you have been stationed in your current location for 3 years and 6 months – fill in box with 3y 6m.

Are you currently working with any Indigenous people in police roles (i.e. PLO, QATSIP, Community Police)? (Please tick all that apply)

- No
- Yes – PLO
- Yes – QATSIP
- Yes – Community Police

Roles and Functions of PLO(s)

There are significant differences in the nature of policing in Queensland's Indigenous communities. Currently, there are three main types of 'non sworn' policing roles that directly involve Indigenous people. They are Police Liaison Officers (PLOs), Queensland Aboriginal and Torres Strait Islander Police (QATSIP) and community police. This section asks questions about PLOs.

**How many PLOs are currently working in the community where you are stationed?
If you are not currently working with PLOs please enter zero (0) in the space provided.**

What do you consider to be the main responsibilities of the PLO(s)?

What other responsibilities do you think the PLO(s) should take on in the community?

What do you think would be some of the main benefits to the community if the PLO(s) were to take on those responsibilities?

Describe what you think are some of the difficulties faced by PLOs.

Based on your observations and experience, do you think that PLOs perform an important policing role?

- Yes
- No

Please state what you view as their most important policing role.

Interaction between the PLO(s) and the community

The following questions ask about the interaction between PLOs and Indigenous community members. *In some communities, there may be more than one PLO working in your community. If this is the case, please generalise across the two or more PLOs working in your Division and respond to the following statements to the best of your knowledge.*

When discussing *compliance* and *cooperation* we mean – compliance as: community members follow the directions from the PLO(s) and cooperation as: community members make an effort to provide assistance to police and the PLO(s) (e.g. calling the police when something happens, providing the police and/or the PLO(s) with information to help them do their job).

	Strongly agree	Agree	Neutral	Disagree	Strongly Disagree
The PLO treats all Indigenous people fairly.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The PLO treats Indigenous people equally.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The PLO treats Indigenous people with respect.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The PLO encourages police to listen to Indigenous people.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The PLO is polite when dealing with Indigenous people.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
When a PLO is present, Indigenous community members are more likely to comply with police directions.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
When a PLO is present, Indigenous community members are more likely to cooperate with police.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Indigenous community members respect the PLO.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Indigenous community members trust the PLO.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Indigenous community members have confidence in the PLO.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Indigenous community members are proud of the PLO.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

If there is anything else you would like to say about the responsibilities of the PLO(s), please do so below.

Roles and Functions of QATSIP

There are significant differences in the nature of policing in Queensland's Indigenous communities. Currently, there are three main types of 'non-sworn' policing roles that directly involve Indigenous people. They are Police Liaison Officers (PLOs), Queensland Aboriginal and Torres Strait Islander Police (QATSIP) and community police. This section asks questions about QATSIP.

**How many QATSIP are currently working in the community where you are stationed?
If you are not currently working with QATSIP please enter zero (0) in the space provided.**

What do you consider to be the main responsibilities of the QATSIP?

What other responsibilities do you think the QATSIP should take on in the community?

What do you think would be some of the main benefits to the community if the QATSIP were to take on those responsibilities?

Describe what you think are some of the difficulties faced by QATSIP.

Based on your observations and experience, do you think that QATSIP perform an important policing role?

Yes

No

Please state what you view as their most important policing role.

Interaction between QATSIP officers and the community

The following questions ask about the interaction between QATSIP officers and Indigenous community members. *In some communities, there may be more than one QATSIP officer working in your community. If this is the case, please generalise across the two or more QATSIP officers working in your Division and respond to the following statements to the best of your knowledge.*

When discussing *compliance* and *cooperation* we mean - compliance as: community members follow the directions of the community police officer(s) and cooperation as: community members make an effort to provide assistance to police and the community police officer(s) (e.g. calling the police and/or the community police when something happens, providing the police and/or the community police officer(s) with information to help them to do their job).

	Strongly agree	Agree	Neutral	Disagree	Strongly Disagree
The QATSIP treats all Indigenous people fairly.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The QATSIP treats Indigenous people equally.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The QATSIP treats Indigenous people with respect.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The QATSIP encourages police to listen to Indigenous people.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The QATSIP is polite when dealing with Indigenous people.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
When a QATSIP is present, Indigenous community members are more likely to comply with police directions.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
When a QATSIP is present, Indigenous community members are more likely to cooperate with police.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Indigenous community members respect the QATSIP.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Indigenous community members trust the QATSIP.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Indigenous community members have confidence in the QATSIP.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Indigenous community members are proud of the QATSIP.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

If there is anything else you would like to say about the responsibilities of the QATSIP, please do so below.

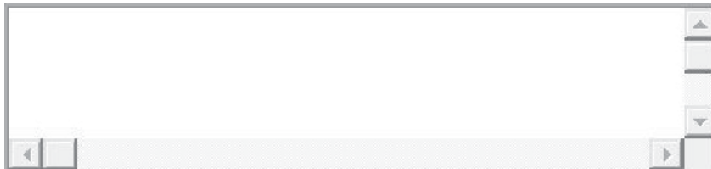


Roles and Functions of Community Police Officers

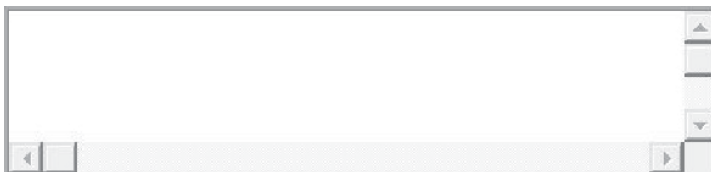
There are significant differences in the nature of policing in Queensland's Indigenous communities. Currently, there are three main types of 'non sworn' policing roles that directly involve Indigenous people. They are Police Liaison Officers (PLOs), Queensland Aboriginal and Torres Strait Islander Police (QATSIP) and community police. This section asks questions about community police officers.

How many community police officers are currently working in the community where you are stationed? If you are not currently working with community police officers please enter zero (0) in the space provided.

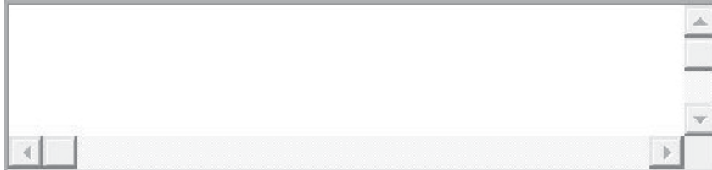
What do you consider to be the main responsibilities of community police officers?



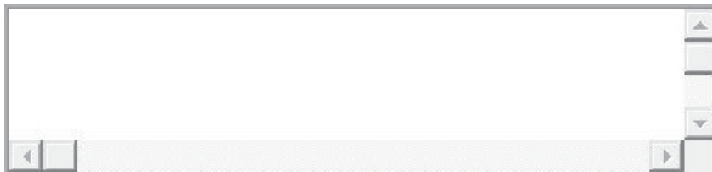
What other responsibilities do you think community police officers should take on in the community?



What do you think would be some of the main benefits to the community if community police officers were to take on those responsibilities?



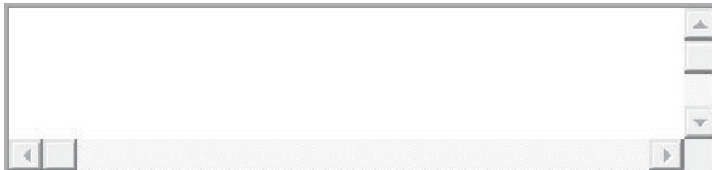
Describe what you think are some of the difficulties faced by community police officers.



Based on your observations and experience, do you think that community police officers perform an important policing role?

- Yes
- No

Please state what you view as their most important policing role.



Interaction between community police officers and the community

The following questions ask about the interaction between community police officers and Indigenous community members. *In some communities, there may be more than one community police officer working in your community. If this is the case, please generalise across the two or more community police officers working in your Division and respond to the following statements to the best of your knowledge.*

When discussing *compliance* and *cooperation* we mean - compliance as: community members follow the directions of the *community police officer(s)* and cooperation as: community members make an effort to provide assistance to police and the *community police officer(s)* (e.g. calling the police and/or the *community police* when something happens, providing the police and/or the *community police officer(s)* with information to help them to do their job).

	Strongly agree	Agree	Neutral	Disagree	Strongly Disagree
Community police officers treat all Indigenous people fairly.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Community police officers treat Indigenous people equally.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Community police officers treat Indigenous people with respect.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Community police officers encourage police to listen to Indigenous people.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Community police officers are polite when dealing with Indigenous people.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
When a community police officer is present, Indigenous community members are more likely to comply with police directions.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
When a community police officer is present, Indigenous community members are more likely to cooperate with police.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Indigenous community members respect the community police officers.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Indigenous community members trust the community police officers.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Indigenous community members have confidence in the community police officers.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Indigenous community members are proud of the community police officers.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

If there is anything else you would like to say about the responsibilities of community police please do so below.

Community involvement in policing

We acknowledge that Elders and other Indigenous community members may contribute to policing by actively supporting police, promoting community safety, and keeping order in the community.

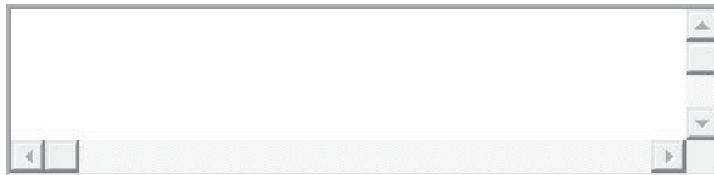
Examples of Indigenous people participating in policing activities can include formal participation such as the employment of local people to provide security services and community or night patrols; and informal participation such as people bringing meals to offenders in the watch-house or Elders witnessing police destroy alcohol.

**What are some ways that Indigenous people in your community currently participate in policing activities?
(please tick all that apply)**

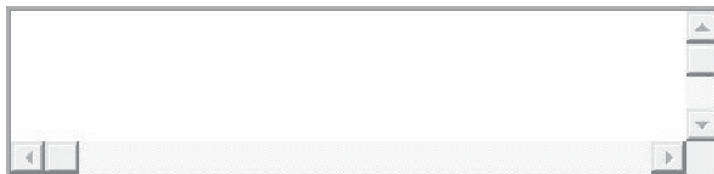
- None
- Night/community patrols
- Sport and recreation programs
- PCYC
- Visiting a suspect/offender in the watch-house
- Watching over suspects/offenders in the watch-house
- Security services
- Witnessing police destruction of alcohol
- Mediation
- Blue Light Discos
- Drunk Diversion
- Other

You indicated that Indigenous people in your community currently participate in the below policing activities, please specify how this promotes community safety and/or assists in keeping order.

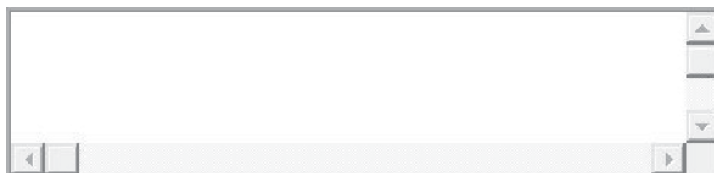
Night/community patrols

An empty rectangular text box with a light gray background and a thin border. It has a vertical scrollbar on the right side and a horizontal scrollbar at the bottom.

Sport and recreation programs

An empty rectangular text box with a light gray background and a thin border. It has a vertical scrollbar on the right side and a horizontal scrollbar at the bottom.

PCYC

An empty rectangular text box with a light gray background and a thin border. It has a vertical scrollbar on the right side and a horizontal scrollbar at the bottom.

Visiting a suspect/offender in the watch-house

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Watching over suspects/offenders in the watch-house

An empty video player interface with a large rectangular frame and a control bar at the bottom. The control bar includes a play button, a progress slider, and navigation buttons for previous and next.

Security services

An empty video player interface with a large rectangular frame and a control bar at the bottom. The control bar includes a play button, a progress slider, and navigation buttons for previous and next.

Witnessing police destruction of alcohol

An empty video player interface with a large rectangular frame and a control bar at the bottom. The control bar includes a play button, a progress slider, and navigation buttons for previous and next.

Mediation

An empty video player interface with a large rectangular frame and a control bar at the bottom. The control bar includes a play button, a progress slider, and navigation buttons for previous and next.

APPENDIX 4: Number of Indigenous people in policing roles

Table A4.1: Distribution of Indigenous people in policing roles and sworn police in Indigenous communities at the time of the CMC *Restoring order* report consultations (2007) and in 2012.

Location (QPS region and division ^a)	PLO ^b		QATSIP ^b		CPO ^c		Sworn police ^a	
	<i>Restoring order</i>	Current	<i>Restoring order</i>	Current	<i>Restoring order</i>	Current	<i>Restoring order</i>	Current
Far Northern Region								
Aurukun					5	10	6	10
Bamaga (Northern Peninsula Area) ^d					2	0	6	8
Hope Vale ^e							2	4
Kowanyama					2	0	8	9
Lockhart River					1	0	2	4
Pormpuraaw					5	1	2	4
Weipa (Napranum & Mapoon) ^f							12	9
Wujal Wujal ^e					2	0	0	2
Yarrabah ^g	2	6	7	3			8	10
Torres Strait								
Badu Island			5	5				
Horn Island	1	1					2	2
Thursday Island	3	3					17	17
Other Torres Strait islands					59	36		
Northern Region								
Doomadgee ^h	0	2					9	10
Mornington Island ^h	2	2					6	10
Palm Island ⁱ	4	4					16	16
Central Region								
Woorabinda ^j	0	3	5	0			5	10
North Coast Region								
Cherbourg (Murgon) ^k	2	2			2	0	4	7
Total	14	23	17	8	78	47	105	132

Notes:

- In general locations refer to QPS divisions. The exception is the Torres Strait Island communities listed. There are only two police divisions in the Torres Strait (Thursday Island and Horn Island).
- PLO, QATSIP and sworn police numbers are based on approved positions as at June 2007 (before the QPS announced the allocation of additional positions for Indigenous communities) and 1 December 2011. Some positions were vacant.

- c. The number of CPOs in the Torres Strait at the time of the *Restoring order* report consultations was based on a head-count. The 2012 figure is based on the number of approved positions as at July 2012, although some were vacant at the time. The 2012 data were provided by the Torres Strait Island Regional Council.
- d. The Northern Peninsula Area (NPA) includes Bamaga and Seisia (Torres Strait Islander communities); and Injinoo, New Mapoon and Umagico (Aboriginal communities). These communities all fall within the Bamaga police division.
- e. Two PLO positions at Cooktown also provide support for Hope Vale and Wujal Wujal.
- f. Mapoon and Napranum are within the Weipa police division.
- g. Yarrabah: In 2007 there were seven QATSIP positions and two PLO positions, both of which were attached to the PCYC. By 2012 four of the QATSIP positions had been converted to PLO positions in line with the QPS Standard Service Delivery Model. These four positions are attached to the police station. The other two PLO positions remain attached to the PCYC.
- h. Doomadgee & Mornington Island: The PLO positions in these communities are attached to the PCYC.
- i. Palm Island: Two of the four PLO positions on Palm Island are attached to the PCYC.
- j. Woorabinda: The five QATSIP positions have been converted to three PLO positions.
- k. Cherbourg: Two PLOs based in Murgon also provide support to the Cherbourg police division.

APPENDIX 5: QPS initiatives in Indigenous communities


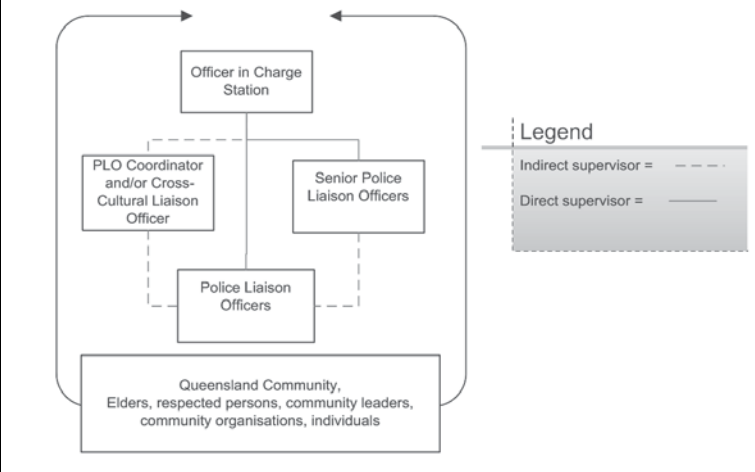
Table A5.1: New QPS initiatives aimed at improving policing in Indigenous communities

<i>Service delivery</i>	
New police aircraft servicing the Torres Strait region	A 10-seat Britten Norman Islander aircraft (called the <i>Baydhanaw Kupay</i>) operating out of the Horn Island airport commenced service on 14 September 2010. The aircraft improves the QPS's capacity to rapidly deploy officers and specialist equipment in response to emergency situations. It also facilitates the movement of prisoners and transports police to the outer islands to conduct inquiries and investigations.
New police vessel (PV) – William Conroy – for the Torres Strait	In July 2011, the QPS began trialling the deployment of the 22-metre Class 1 police vessel (PV) William Conroy as a mobile policing platform. The vessel will be used to conduct regular scheduled patrols of the outer islands. Currently, the PV Conroy conducts two seven-day patrols every 28 days.
The possibility of adopting a 'Cluster' policing model for the Torres Strait	In the longer-term the QPS plans to implement a 'geographical cluster' approach where policing facilities would be strategically placed in each of the five major island groups across the Torres Strait.
<i>More sworn police and better conditions</i>	
Increases in the number of sworn police	Shortly after the commencement of <i>Restoring order</i> consultations in 2007, the Queensland Government announced that the number of sworn police in Indigenous communities would increase by 29 additional positions. The number of sworn police serving in Indigenous communities has increased from approximately 100 officers in 2007 to 132 in 2012 (an increase of 32%).
Improved accommodation and financial incentives	The QPS has refurbished existing accommodation and constructed new accommodation in many of the Indigenous communities. On 1 July 2008, the Service introduced a \$10,000 per annum Area Allowance in an effort to attract and retain sworn police officers in remote Aboriginal and Torres Strait Islander locations.
<i>High-level engagement and oversight of Indigenous policing issues</i>	
Introduction of the Indigenous Operational Performance Review (OPR)	In response to <i>Restoring order</i> , the QPS held its first Operational Performance Review (OPR) dedicated to Indigenous policing on 30 November and 1 December 2011 in Cairns.
Appointment of the QPS Indigenous Champion	In response to <i>Restoring order</i> , the Deputy Commissioner (Regional Operations) was appointed as the 'Champion' for Indigenous community issues within the QPS. This Champion position aims to work with community stakeholders and across government to coordinate the delivery of quality policing services for Queensland's Indigenous people.

Sources: CMC 2009; Queensland Government 2010; QPS 2007, 2011, 2012a, personal communication 14 June 2011.

APPENDIX 6: Official position descriptions of PLOs, QATSIP and CPOs

Position description — Police Liaison Officer

 Queensland Police Service Position Description With Honour We Serve			
Police Liaison Officer			
Vacancy Reference:		Closing Date:	
Designation:	Police Liaison Officer	Classification:	OO4
District:		Location:	
Salary:		Contact Officer:	
Special Conditions:	Nil	Date of Review:	October 2009
YOUR OPPORTUNITY			
To assist in developing trust and understanding between members of the Queensland Police Service and local communities, by liaising with local Indigenous communities and people from other diverse backgrounds.			
YOUR TEAM			
			
REPORTING RELATIONSHIPS			
The occupant of this position will report to the Officer in Charge, XXX Station or other officer delegated to the task of supervisor.			

SUPERVISORY RESPONSIBILITIES

Nil

YOUR KEY ACCOUNTABILITIES (tasks/activities)

Assist Police Officers to communicate effectively with members of the local community by providing advice on local Aboriginal and Torres Strait Islander customs and protocols.

Conduct patrols with other Police Liaison Officers or Police Officers to identify crime and disorder issues and provide advice on how to prevent and intervene in them.

Communicate sensitively with members of the public to prevent offensive behaviour, violence, unrest and potential crime.

Assist Police Officers and community members to be aware of the need to balance cultural, policing and community needs.

Maintain contact with community leaders by participating in meetings, forums or festivals, and ensure the input of community concerns in crime issues.

Assist community members to access policing services and provide advice or referral to other community services where necessary.

Be aware of and comply with Queensland Police Service human resource management policies, including workplace health and safety, equal employment opportunity and anti-discrimination legislation.

ARE YOU THE RIGHT PERSON FOR THE JOB?***Your application needs to include examples that show you have:***

- Knowledge and understanding of local cultures, customs and community organisations.
- The capacity to be accepted by the local community.

And you can:

- Learn and apply relevant laws, Queensland Police Service and other government policies.
- Problem solve and organise.
- Effectively communicate with Aboriginal and Torres Strait Islander community organisations and individuals.
- Communicate in writing and use computers.
- Work effectively as a member of a team.

WHY JOIN US?

The Queensland Police Service offers you:

- opportunities for challenging work and career progression (including study assistance);

- flexible 38 hour working week;
- salary sacrificing arrangements;
- comprehensive health, welfare and career support services.

ADDITIONAL INFORMATION

- This position involves driving of police vehicles. The occupant of this position is required to hold a Queensland "C" class driver's licence, or have the ability to acquire a driver's licence.
- To perform this position effectively you must agree to wear the Police Liaison Officer Uniform appropriately and work to a set roster.
- The position may involve weekend work and shift work to attend local festivals, and forums and to meet the policing needs of the local area. Shift penalties and overtime may apply.
- The interview process may involve a written exercise.
- Successful applicants will be required to successfully complete the first available Police Liaison Officer Initial Employment Training program. This training program is run at the Queensland Police Service Academy, Oxley. Meals, accommodation and travel will be paid for by the Service, but participants must be available to leave their local area for 2 weeks to complete the training.
- Applicants are advised the Queensland Police Service may initiate a criminal history and/or integrity check on the preferred applicant. Details of the criminal history checking process are provided in the *Queensland Police Service Application Guide (Public Service Vacancies)*.
- Appointment to this position will be made pursuant to the provisions of the Public Service Act 2008. Terms and conditions of employment will be in accordance with State and the State Government Departments Certified Agreement 2006 and Queensland Police Service enterprise Bargaining Agreement 5, 2007.
- The Queensland Police Service Study and Research Assistance Scheme offers some financial assistance (excluding HECS) and leave assistance to employees undertaking approved courses of tertiary study or research projects.
- A non-smoking policy is effective in Queensland Government buildings, offices and motor vehicles.
- The Queensland Police Service (QPS) is collecting information for the purpose of processing your application for an advertised internal QPS vacancy. The collection of this information is authorised by the *Police Service Administration Act 1990*. Pursuant to Chapter 16 of the QPS Human Resource Management Manual, if you are the successful applicant, your application may be provided upon request to unsuccessful internal applicants as part of the feedback process. Your personal details (including private address, telephone numbers etc) will not be disclosed to a third party without your consent unless the disclosure is authorised or required by law.

YOUR APPLICATION

1. Read the *Application Guide (Public Service Vacancies)* available on the Smart Jobs and Careers website at www.jobs.qld.gov.au.
2. Complete an *Advertised Position Application* form (only if applying offline) and include it with your application.

You MUST attach to the application:

3. No more than two (2) pages of written examples that show how you meet the points outlined in "Are You the Right Person for the Job?". Your writing must also relate to the key tasks and activities outlined.
4. A resume, including your history of employment, any qualifications you may have and the names and contact details of two referees, from the last two years, who have a thorough knowledge of your work performance and conduct. Please ensure that one of the referees is your current or immediate past supervisor.
5. Applicants submitting a hard copy application must submit an original plus two copies of their complete application (no plastic binding).

SUBMITTING YOUR APPLICATION

LODGING YOUR APPLICATION: Complete applications (*Advertised Position Application* form, resume and responses to Key Accountabilities) may be lodged using ONE of the following methods:-

APPLY ONLINE AT: Smart Jobs and Careers
(preferred method) www.jobs.qld.gov.au

Or POST TO: XXX

Late applications must be posted to the above address, or emailed to XXX.

For further information regarding the Queensland Police Service and applying for job vacancies, please refer to the 'Application Guide' on the Smart Jobs and Careers website, or visit the Queensland Police Service website at www.police.qld.gov.au.

Position description — QATSIP Officer



VACANCY REFERENCE NO:
CLOSING DATE:



QUEENSLAND POLICE SERVICE

POSITION DESCRIPTION

POSITION IDENTIFICATION

VRN:	XXX	CLOSING DATE:	XXX
DESIGNATION:	Queensland Aboriginal and Torres Strait Islander Police (QATSIP) (Temporary position for a specific period until XXX with the possibility of extension and conditional upon the successful completion of a formal qualifying course)	CLASS/LEVEL:	OO4
STATION/SECTION:	XXX	SALARY:	\$ p.a.
DISTRICT/BRANCH:	XXX	LOCATION:	XXX
REGION/DIVISION:		DATE OF REVIEW:	December 1999

POSITION OBJECTIVE

To maintain public safety, preserve law and order, and prevent crime on the Aboriginal and Torres Strait Islander Community within prescribed limits, under the direction of Queensland Police Service police officers.

REPORTING RELATIONSHIPS

The occupant of this position will report to the Officer-in-Charge, XXX Police Station.

SUPERVISING RESPONSIBILITIES

Nil.

ADDITIONAL INFORMATION

1. This is a temporary position until XXX, conditional upon the successful completion of a formal qualifying course. If selected, public service officers from other agencies will be seconded, subject to agreement and release by the home agency.
2. The successful applicant will be required to undergo a medical examination with a Government Medical Officer. Appointment will be subject to this medical examination.
3. The appointee will be required to wear a uniform supplied by the Queensland Police Service.
4. The appointee will be required to participate equitably in a full 24 hour, 7-day roster. Shift and weekend penalty payments will apply.
5. Applicants are advised that the Queensland Police Service may initiate a criminal history and/or integrity check on the preferred applicant.
6. Appointment to this position will be made pursuant to the provisions of the Public Service Act 1996. Terms and conditions of employment will be in accordance with the Employees of Queensland Government Departments (Other than Public Servants) Award and the Queensland Police Service Certified Agreement 5, 2007.

7. The Queensland Police Service Study and Research Assistance Scheme offers some financial assistance (excluding HECS) and leave assistance to employees undertaking approved courses of tertiary study or research projects.
8. Applicants submitting a hard copy application must submit an original plus two copies of their complete application (no plastic binding).
9. Responses to each selection criterion should be succinct and not exceed 500 words. Any words in excess of this limit will not be considered by the selection panel.
10. The Queensland Police Service (QPS) is collecting information for the purpose of processing your application for an advertised internal QPS vacancy. The collection of this information is authorised by the *Police Service Administration Act 1990*. Pursuant to Chapter 16 of the QPS Human Resource Management Manual, if you are the successful applicant, your application may be provided upon request to unsuccessful internal applicants as part of the feedback process. Your personal details (including private address, telephone numbers etc) will not be disclosed to a third party without your consent unless the disclosure is authorised or required by law.

PRINCIPAL RESPONSIBILITIES

Provide an effective policing presence within the Community.

Conduct regular patrols and undertake additional policing functions (including administrative duties) as directed by Queensland Police Service police officers.

Enforce local Community By-laws/local laws and undertake any additional policing functions in accordance with the powers and prescribed limits conferred by a Commissioner's Instrument of Appointment of "Special Constable", under the provisions of Section 5.16(1) of the Police Service Administration Act 1990.

Identify, evaluate and resolve incidents occurring within the Community and advise police officers as appropriate.

Maintain a high degree of personal integrity and set a good example within the Community.

Facilitate the support, co-operation and involvement of the Community in community based crime prevention programs.

Establish and maintain effective communication with the Community Council, other organisations and community members.

SELECTION CRITERIA

Based on the requirements of the position, the undermentioned Key Selection Criteria have been set. Applicants should indicate, with examples, the extent to which they fulfil each of the criteria. Equal importance is given to each of the Key Selection Criteria.

Shortlisting for an interview will be determined by how well applicants satisfy the selection criteria.

ESSENTIAL SELECTION CRITERIA

- ESC1 Demonstrated ability to effectively and sensitively communicate with Aboriginal and Torres Strait Islander people in the Community.
- ESC2 Be a respected member of the Community and have a standard of personal integrity as required by the Commissioner of the Queensland Police Service.

KEY SELECTION CRITERIA

- KSC1 Sound knowledge of, or the ability to rapidly acquire a sound knowledge of, Council By-laws/local laws, other legislation, policies and procedures relevant to policing in the Community, together with the ability to apply these fairly and impartially.
- KSC2 Ability to work effectively as a member of a team and establish good working relationships with police officers, other Queensland Aboriginal and Torres Strait Islander police, community organisations and the Community Council.
- KSC3 Ability to interpret situations, implement appropriate action, prioritise tasks and provide quality advice.

KSC4 Ability to use Queensland Police Service operational equipment in a safe and effective manner and hold a current driver's licence or be eligible to obtain a provisional driver's licence.

KSC5 Demonstrated skills in oral and written communication.

FURTHER ENQUIRIES:

LODGING YOUR APPLICATION: Complete applications (*Advertised Position Application* form, resume and responses to Selection Criteria) may be lodged using ONE of the following methods:-

APPLY ONLINE AT: Smart Jobs and Careers
(preferred method) www.jobs.qld.gov.au

Or POST TO: XXX

Late applications must be posted to the above address, or emailed to qps.applications.fnr@partnerone.qld.gov.au.

For further information regarding the Queensland Police Service and applying for job vacancies, please refer to the 'Application Guide' on the Smart Jobs and Careers website, or visit the Queensland Police Service website at www.police.qld.gov.au.

APPLICANT INFORMATION

QUEENSLAND ABORIGINAL AND TORRES STRAIT ISLANDER POLICE

The selection and appointment procedures of the Queensland Police Service will apply and are guided by the *Public Service Act 1996* and the Office of the Public Service Directive 04/06: 'Recruitment and Selection'.

The aim of this information sheet is to assist you in understanding the requirements of the position and to realistically assess your suitability prior to making application.

POSITION DESCRIPTION

The Position Description for the position of Queensland Aboriginal and Torres Strait Islander Police (QATSIP) describes the work to be performed (Principal Responsibilities) and the minimum requirements needed to perform the work (Key Selection Criteria) of the position.

Position Descriptions are prepared in accordance with Directive 04/06 as referred to above. Key Selection Criteria are based on the Principal Responsibilities of the position. All Key Selection Criteria are of equal importance to the position.

YOUR APPLICATION

ADDRESSING THE KEY SELECTION CRITERIA

Shortlisting for the position will be determined by how well you satisfy the Key Selection Criteria. It is important, therefore, that you respond to the Key Selection Criteria by concisely describing and, where possible, providing examples which demonstrate how you meet each of the Key Selection Criteria. Responses to each Key Selection Criteria should be succinct and not exceed around 500 words. Each Key Selection Criterion should be addressed separately.

If you do not understand what to do you can contact the Officer-in-Charge of the police station who has responsibility for the Community where the position is vacant. You can also contact the Cultural Advisory Unit at Police Headquarters on (07) 3364 6894.

In addition to responding to the Key Selection Criteria, you should provide a Resume which includes:

- comprehensive employment history, including duties performed and dates of employment
- achievements or awards
- educational qualifications
- licences etc
- references.

REFEREES

The names of at least two referees should be provided, one of the referees being your current or most recent previous supervisor or manager. Permission will be sought from shortlisted applicants if contact is to be made with referees so that current employment is not jeopardised.

SENDING IN THE APPLICATION

Your application which will consist of the 'Queensland Police Service Application Form for Advertised Position', responses to the Key Selection Criteria and a resume should be lodged using ONE of the methods as per the Position Description.

An original plus two copies of the complete application are to be submitted.

RECEIPT OF APPLICATIONS

All applications must be received no later than 5pm on the closing date. Once an application is received an acknowledgement slip will be returned by post. Applicants are advised that shortlisting can occur at any stage from the time applications close.

Late applications may be accepted for consideration at the discretion of the selection panel. Applications cleared from the post box the morning after date of closure for applications will be date stamped as having been received on the previous day.

ADDITIONAL ISSUES

To meet one of the selection criteria, you must hold a driver's licence. A current Provisional or Open Driver's Licence to drive a motor vehicle is required. However, if you only hold a learner's permit you may not be shortlisted for the position, unless you can show that you are eligible to obtain a Provisional Licence.

SELECTION PROCESS**SHORTLISTING APPLICATIONS**

After the closing date, all applications received for the position are sent to the convenor of the selection panel. The convenor and other members of the selection panel will meet to read and discuss the applications, and select applicants to be interviewed.

SELECTION PANEL MEMBERS

There will be three or four members on the selection panel. The convenor of the panel will be a Queensland Police Service police officer who has extensive experience working on Aboriginal or Torres Strait Islander communities or who has an in-depth understanding of policing on Aboriginal or Torres Strait Islander communities and culture. The second member will be the Officer-in-Charge of police with direct responsibility for the community. The remaining members of the panel will be representatives from the Community Council and the Community.

INTERVIEW

If you are shortlisted for an interview, you will have the opportunity to explain or clarify information provided in your application. Each applicant will be asked the same series of questions which will look more closely at how each applicant satisfies the Key Selection Criteria. Members of the interview panel may also ask further questions to explore issues raised by your various responses.

The interview will usually take between 45 to 60 minutes. It is suggested that at the interview you should:

- be straight forward and honest
- listen carefully and make sure you understand the question
- ask the panel to explain what they mean by the question if you do not understand
- make sure what you are saying is relevant to the question
- be positive and speak clearly
- present information/documentation to support your case
- provide some examples which demonstrate your ability to satisfy each of the Key Selection Criteria
- keep to the point, and avoid the temptation to talk too much.

MEDICAL EXAMINATION

As part of the selection process, applicants will be required to undergo a medical examination. This examination will be conducted by the local Government Medical Officer. The purpose of the medical examination is to determine whether an applicant has a mental or physical condition which would prevent them from performing a task or tasks required of Queensland Aboriginal and Torres Strait Islander Police. The Government Medical Officer will report on an applicant's mental and physical ability to perform the task/s which will then be considered by the selection panel.

MERIT

Merit is the sole basis of selection and is gauged by how well you satisfy the Key Selection Criteria listed in the Position Description. Selection for appointment on merit is provided for under the *Public Service Act 1996* and may be described as the relationship between the qualities required to carry out the duties of the position and the extent to which each applicant has abilities, aptitude, skills, qualifications, knowledge, experience and personal qualities relevant to carrying out the duties of the position. In other words, merit is about selecting the best person to do the job of a Queensland Aboriginal and Torres Strait Islander Police officer.

CONDITIONS OF EMPLOYMENT

Applicants are advised that the Queensland Police Service may initiate security checks which involve the checking of an applicant's criminal record, traffic history and any other information which may have been reported to police. This is done to ensure that each person who becomes a Queensland Aboriginal and Torres Strait Islander Police officer has a high standard of personal integrity (i.e. honest, reliable and trustworthy) to carry out this very important role in the communities.

Criminal, other serious offences or an excessive number of traffic offences will reflect on an applicant's personal integrity and may result in their application being unsuccessful.

Appointment is for a specific period and is conditional upon the successful completion of a formal qualifying course.

If successful, an applicant who is a current Queensland Police Service staff member will not have to resign from their position to take up the appointment. Appointment will be made in accordance with the procedures outlined in Section 4.2.1 of the Human Resource Management Manual. Successful applicants from other government departments may need to negotiate the terms of the initial appointment with their current department.

CONDITIONS OF SERVICE

Queensland Aboriginal and Torres Strait Islander Police will be required to comply with the Queensland Police Service Code of Conduct, Code of Dress and Appearance, and will be subject to Service disciplinary procedures.

Successful applicants will be appointed as Queensland Aboriginal and Torres Strait Islander Police and assigned to perform duties at the Community where the position exists. Duties will be performed over a full 24-hour, 7-day roster.

Queensland Aboriginal and Torres Strait Islander Police will be required to wear a uniform supplied by the Service.

Currently, terms and conditions of employment will be in accordance with the Employees of Queensland Government Departments (Other than Public Servants) Award and the Queensland Police Service Certified Agreement 5, 2007. The Certified Agreement provides for a 15% shift allowance for afternoon or night shifts and weekend penalty rates of time and a half for Saturday and double time for Sunday, combined with five weeks annual leave.

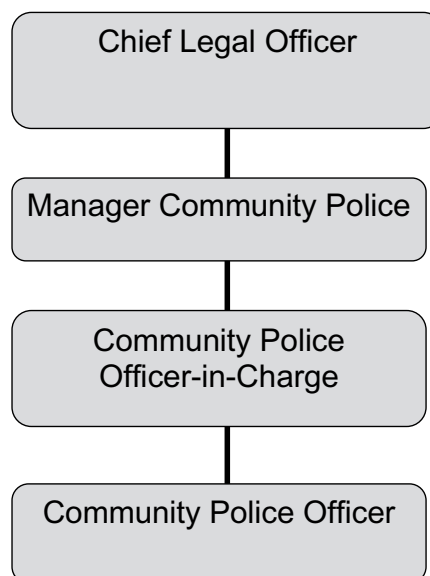
Position description — Community Police Officer (Torres Strait Island Regional Council)



TORRES STRAIT ISLAND REGIONAL COUNCIL

POSITION DESCRIPTION

Title: Community Police Officer
Stream: Legal
Level:
Department: Legal Services
Reports to: Community Police Officer-in-Charge and Manager
Community Police



This Position Description will be subject to annual review through the performance appraisal process.

1. POSITION OBJECTIVES

1.1 Within Organisation

- Responsible for the efficient and effective community police presence in the Torres Strait island Division for the local government area.
- Liaison with Manager Community Police and divisional Community Police Officer-in-Charge.

1.2 Within Department

- To engage in compliant practices in the implementation and pursuit of law and order in the division.

2. REQUIREMENTS OF THE POSITION

2.1 Skills

- High level communication skills (both written and oral).
- Strong organisational skills.
- Excellent interpersonal and team leadership skills.
- Time management skills.
- Conflict resolution and negotiation skills.
- Interviewing skills.
- Computer literacy.
- Law enforcement skills.

2.2 Knowledge

- Knowledge of relevant legislation and law applicable to the local government area.
- Knowledge of police practices and procedures.
- Knowledge of Local Government procedures and processes relevant to this role.

2.3 Experience and/or Qualifications

- Demonstrated knowledge and experience of working as a Community Police Officer, or similar level, within an Indigenous community.
- A sound understanding of cultural and social issues within the Torres Strait Island local government area and/or Indigenous inhabited areas.
- An understanding or the ability to gain an understanding of pertinent legislation and legislative requirements.
- Demonstrated experience in conflict resolution at a law enforcement or similar establishment.
- A current Queensland driver's licence.

3. KEY RESPONSIBILITIES

A. GENERAL DEPARTMENTAL KEY RESPONSIBILITIES

- 1 Provision of proactive, accurate, lawful, ethical, effective, responsible, strategic and timely advice, reporting, representation, investigation, assessment, management, and service delivery in accordance with the Local Government Principles set out in the *Local Government Act 2009 (Qld)*.
- 2 Effective monitoring and reporting of reportable developments affecting Council and community pertaining to and measurable against areas and scope of responsibility.
- 3 Development and maintenance of a performance, respect, culturally and circumstantially-sensitive, supportive and professional culture.
- 4 Effective operation within budgetary constraints.
- 5 Development, implementation and maintenance of effective and proactive staff recruitment, training, management and retention strategies.

B. POSITION- SPECIFIC KEY RESPONSIBILITIES

- Undertake the duties of a divisional Community Police Officer for the local government area.
- Attend to incidents that require police attention in the community.
- Advise Council and Manager of problems and incidents occurring in the community that require police attention.
- Maintain a high level of personal integrity.

- Contribute and participate in local initiatives aimed at crime prevention.
- Ensure that community local laws are being adhered to.
- Participate in Community Police Officer training, as required.
- Provide written report each month for Council.
- Perform mobile and foot patrols.
- Assist State Police and Council with school lectures and talks with community groups on crime prevention.
- Assist staff at the local Health Centre when required.
- Work collaboratively with local Council staff and provide police assistance with community events and activities.
- Assist local school personnel regarding truancy.

4. ORGANISATIONAL RELATIONSHIPS

4.1 This position reports to:

- Community Police Officer-in-Charge and Manager Community Police

4.2 This position is directly responsible for the supervision of:

Not Applicable.

4.3 Internal Liaisons

- Chief Legal Officer
- Manager Community Police
- Divisional Manager
- Councillor
- All other Council staff.

4.4 External Liaisons

- Queensland Police Service
- Public
- Statutory Authorities
- Other enforcement personnel and bodies

5. ACCOUNTABILITY

- This position reports to the Manager Community Police via the Divisional Manager.

6. SELECTION CRITERIA**6.1 Essential**

- SC1 Demonstrated knowledge and experience of working as a Community Police Officer, or similar level, within an Indigenous community
- SC2 A sound understanding of cultural and social issues within the Torres Strait Island and/or Indigenous inhabited areas
- SC3 A high standard of personal integrity
- SC4 An understanding or the ability to gain an understanding of pertinent legislation and legislative requirements
- SC5 Demonstrated experience in conflict resolution at a law enforcement or similar establishment
- SC6 Ability to demonstrate a high level of communication skills (both written and oral)
- SC7 Ability to interpret situations and implement appropriate action
- SC8 Ability to maintain effective performance under adverse conditions
- SC9 Be able to have discretion, tact, constructive reasoning and adherence to authority
- SC10 The ability to establish good working relationships with Council, local Island services, government personnel and community members
- SC11 Hold a positive notice blue card from the Commission for Children and Young People and Child Guardian or eligibility to apply and obtain a positive notice blue card from the Commission.

6.2 Desirable

Not Applicable.

Administration

Prepared By:	Chief Executive Officer Executive Manager Human Resources	Date Issued:	
Current Incumbent		Date Commenced:	
Current Incumbent Sign:			
Manager:			
Reviewed By:		Date:	

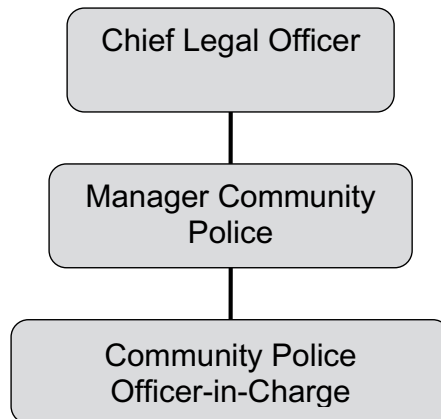
Position description — Community Police Officer in-Charge (Torres Strait Island Regional Council)



TORRES STRAIT ISLAND REGIONAL COUNCIL

POSITION DESCRIPTION

Title: Community Police (Officer-in-Charge)
Stream: Legal
Level:
Department: Legal Services
Reports to: Manager Community Police



This Position Description will be subject to annual review through the performance appraisal process.

1. POSITION OBJECTIVES

1.1 Within Organisation

- Organise & supervise Divisional Community Police Officer(s).
- Responsible for the efficient and effective community police presence in the Torres Strait Island Division for the local government area.
- Liaison with the local government's Manager Community Police in the performance of duties.

1.2 Within Department

- Provide timely & informative reports in relation to law and order within the local government area Division to the Manager Community Police.
- To engage in compliant community police practices in the implementation and pursuit of law and order in the Division for the local government area.

2. REQUIREMENTS OF THE POSITION

2.1 Skills

- Well developed Supervisory skills
- High level communication skills (both written and oral)
- Strong organisational skills.
- Excellent interpersonal and team leadership skills.
- Time management skills.
- Conflict resolution and negotiation skills.
- Interviewing skills.
- Computer literacy.
- Law enforcement skills.

2.2 Knowledge

- Knowledge of relevant legislation and law applicable to the local government, particularly in relation to community policing and acting as an Authorised Person under Local Government Acts.
- Knowledge of police practices and procedures.
- Knowledge of Local Government procedures and processes relevant to this role.
- Knowledge of Local Government Local Laws and enforcement.

2.3 Experience and/or Qualifications

- Demonstrated knowledge and experience of working as a Community Police Officer, or similar level, within an Indigenous community.
- A sound understanding of cultural and social issues within the Torres Strait local government area and/or Indigenous inhabited areas.
- An understanding or the ability to gain an understanding of pertinent legislation and legislative requirements.
- Demonstrated experience in conflict resolution at a law enforcement or similar establishment.
- A current Queensland driver's licence.

3. KEY RESPONSIBILITIES**A. GENERAL DEPARTMENTAL KEY RESPONSIBILITIES**

- 1 Provision of proactive, accurate, lawful, ethical, effective, responsible, strategic and timely advice, reporting, representation, investigation, assessment, management, and service delivery in accordance with the Local Government Principles set out in the *Local Government Act 2009 (Qld)*.
- 2 Effective monitoring and reporting of reportable developments affecting Council and community pertaining to and measurable against areas and scope of responsibility.
- 3 Development and maintenance of a performance, respect, culturally and circumstantially-sensitive, supportive and professional culture.
- 4 Effective operation within budgetary constraints.
- 5 Development, implementation and maintenance of effective and proactive staff recruitment, training, management and retention strategies.

B. POSITION- SPECIFIC KEY RESPONSIBILITIES

- Undertake the duties of Officer-in-Charge of Divisional Community Police Officers for the local government area.
- Undertake the duties of an Authorised Person under Local Government Acts for the division for the local government area.
- Attend to incidents that require police attention in the community.
- Provide incident reports to the Queensland Police Service and where applicable, to the Manager Community Police.
- Advise Council and Manager of Community Police of problems and incidents occurring in the community that require police attention.
- Maintain confidentiality where appropriate.
- Maintain a high level of personal integrity.
- Provide assistance to the Queensland Police Service as requested.
- Contribute and participate in local initiatives aimed at crime prevention.
- Compile & implement rosters for divisional Community Police Officers.
- Ensure that community Local Laws are being adhered to.
- Participate in Community Police Officer training, with State Police, as required.
- Provide written reports as directed to Manager Community Police.
- Perform mobile and foot patrols.
- Assist State Police and Council with school lectures and talks with community groups on crime prevention.
- Assist staff at the local Health Centre when required.
- Work collaboratively with local Council staff and provide police assistance with community events and activities.
- Assist local school personnel regarding truancy.

4. ORGANISATIONAL RELATIONSHIPS**4.1 This position reports to:**

- Manager Community Police

4.2 This position is directly responsible for the supervision of:

- Divisional Community Police Officers

4.3 Internal Liaisons

- Manager Community Police
- Divisional Manager
- Chief Legal Officer
- Councillor
- All other Council staff.

4.4 External Liaisons

- Queensland Police Service
- Public
- Statutory Authorities
- Other enforcement personnel and bodies

5. ACCOUNTABILITY

- This position reports to the Manager Community Police

6. SELECTION CRITERIA

6.1 Essential

- SC1 Demonstrated supervisory & organisational abilities
- SC2 Demonstrated knowledge and experience of working as a Community Police Officer, or similar level, within an Indigenous community
- SC3 A sound understanding of cultural and social issues within the Torres Strait Island and/or Indigenous inhabited areas
- SC4 A high standard of personal integrity
- SC5 An understanding or the ability to gain an understanding of pertinent legislation and legislative requirements
- SC6 Demonstrated experience in conflict resolution at a law enforcement or similar establishment
- SC7 Ability to demonstrate a high level of communication skills (both written and oral)
- SC8 Ability to interpret situations and implement appropriate action
- SC9 Ability to maintain effective performance under adverse conditions
- SC10 Be able to have discretion, tact, constructive reasoning and adherence to authority
- SC11 The ability to establish good working relationships with Council, local Island services, government personnel and community members
- SC12 Four years satisfactory experience as a Community Police Officer
- SC13 Hold a positive notice blue card from the Commission for Children and Young People and Child Guardian or eligibility to apply and obtain a positive notice blue card from the Commission.

6.2 Desirable

- DSC1 Previous Law enforcement experience
- DSC2 Previous managerial or supervisory experience

Administration

Prepared By:	Chief Executive Officer Executive Manager Human Resources	Date Issued:	
Current Incumbent		Date Commenced:	
Current Incumbent Sign:			
Manager:			
Reviewed By:		Date:	

APPENDIX 7: Operational activities of Indigenous people in policing roles

Stakeholders told us that Indigenous people in policing roles are undertaking the following ‘operational’ activities in communities with and without a permanent sworn police presence.

Communities <u>with</u> a permanent sworn police presence	Communities <u>without</u> a permanent sworn police presence
Patrols	
<ul style="list-style-type: none"> • Observing and reporting incidents to police as necessary. • Completing Activity Reports. • Responding to incidents as they occur in some cases, e.g. moving people on, dealing with disturbances. 	<ul style="list-style-type: none"> • Proactive patrolling with rostering based on times of peak need (e.g. night patrols on welfare payment days). • Enforcing curfews and ensuring children get to school. • Completing Activity Reports (QATSIP). • Responding to incidents as necessary.
Investigative support	
<ul style="list-style-type: none"> • Identifying and locating witnesses and suspects. • Transporting people to and from the police station. • Assisting sworn police to execute search warrants. In some cases, Indigenous people in policing roles secure permission for police to enter people’s homes. • Providing language interpretative services. • Assisting sworn police with enquiries. 	<ul style="list-style-type: none"> • Interviewing complainants and witnesses. • Taking statements. • Assisting sworn police during their visits to the community, e.g. identifying and locating witnesses and suspects; transporting people to/from the police station. • Assisting sworn police to execute search warrants. In some cases, Indigenous people in policing roles secure permission for police to enter people’s homes. • Providing language interpretative services. • Assisting sworn police with enquiries.
Law enforcement	
<ul style="list-style-type: none"> • Not observed or reported. 	<ul style="list-style-type: none"> • Issuing notices to appear for certain offences (often public order offences). • Issuing infringement notices for vehicle and licence offences. • Conducting breath tests.
Law enforcement support	
<ul style="list-style-type: none"> • Conducting warrant enquiries and checks. • Conducting identity checks. 	<ul style="list-style-type: none"> • Conducting warrant enquiries and checks. • Conducting identity checks. • Serving documents (e.g. summons).

Continued over page >

Communities with a permanent sworn police presence	Communities without a permanent sworn police presence
Crime reports	
<ul style="list-style-type: none"> • Not observed or reported. 	<ul style="list-style-type: none"> • Taking complaints. • Completing crime and incident reports. • Assessing and reporting incidents to sworn police for further action.
First response	
<ul style="list-style-type: none"> • Assisting sworn police officers in first response situations when required. 	<ul style="list-style-type: none"> • Providing a first response capacity for incidents in the community, e.g. disturbances, other policing incidents, ambulance and marine rescue.
Assistance and support for complainants, witnesses and suspects, particularly during interviews	
<ul style="list-style-type: none"> • Providing explanations and interpretative services, as well as general support. 	<ul style="list-style-type: none"> • Providing explanations and interpretative services, as well as general support.
Domestic violence	
<ul style="list-style-type: none"> • Assisting sworn police to deal with incidents, e.g. by calming people at the scene. Follow-up liaison with the aggrieved and respondent. • Providing referrals to community support services. 	<ul style="list-style-type: none"> • Responding to incidents as they occur (first response). • Completing applications. • Providing follow-up services, including referrals to community support services.
Intelligence	
<ul style="list-style-type: none"> • Gathering incident-specific intelligence — including the history of an incident or disagreement and suspect or family history. • Gathering more general intelligence about events and activities in the community. 	<ul style="list-style-type: none"> • Gathering incident-specific intelligence — including the history of an incident or disagreement and suspect or family history. • Gathering more general intelligence about events and activities in the community • Completing QPRIME intelligence reports (QATSIP).
Community safety	
<ul style="list-style-type: none"> • Conducting vehicle and boat registration and safety checks. 	<ul style="list-style-type: none"> • Conducting vehicle and boat registration and safety checks.
Search and rescue	
<ul style="list-style-type: none"> • Assisting with search and rescue. • Liaising with affected families. 	<ul style="list-style-type: none"> • Coordinating search and rescue efforts until sworn police are able to take over. • Assisting with search and rescue. • Liaising with affected families.
Prisoner transport	
<ul style="list-style-type: none"> • Transporting prisoners on some occasions when sworn police are not available, although reportedly this is not common. 	<ul style="list-style-type: none"> • Not observed or reported.

APPENDIX 8: Initial employment training for PLOs and QATSIP

The Staff Management Training Development Unit (SMTDU) is responsible for developing and administering nationally accredited training qualifications and other professional development training for staff members, including sworn officers, civilian staff members and PLOs and QATSIPs. The SMTDU manages the Police Liaison Officer Initial Employment Training (PLOIET) program.

All newly appointed PLOs and QATSIP officers are required to complete a compulsory one-off initial employment training called the Police Liaison Officer Initial Employment Training (PLOIET).⁵⁰ The PLOIET is delivered twice yearly over a two-week period at the Oxley Academy in Brisbane. OICs and supervisors are sent regular reminders about upcoming PLOIET and are encouraged to recruit PLOs and QATSIPs around these times (personal communication, QPS, 30 January 2012).

A variety of different training methods are used to deliver the course materials and assess competency — including demonstrations, field trips, site visits, formal presentations, observations, role plays and on-the-job training. Following completion of the course, PLOs and QATSIP are assessed through classroom exercises, real life environments and on-the-job training.

Table A8.1. PLO Initial Employment Training Course Outline

Course	Learning outcomes	Topics covered
Corporate Induction	This training aims to help PLOs settle in and commence their initial employment training	<ul style="list-style-type: none"> • History of the QPS • Mission of the QPS • Code of Conduct • Human resources • Ethical standards • Information and management and security • Organisational safety and wellbeing • Equity and diversity
Role and responsibilities	This training aims to provide PLOs with a basic understanding about their roles and responsibilities	<ul style="list-style-type: none"> • Operational Procedures Manual • Responsibilities of police officers • Powers of a police officer • Roles of a police officer • Assisting an officer • Working in a team • Working effectively in a public safety organisation • Mentoring

⁵⁰ Prior to 2005, QATSIPs were required to complete a separate induction course that also covered by-law powers. This course has since been amalgamated into the PLOIET course (personal communication, QPS, 20 January 2012).

Course	Learning outcomes	Topics covered
Workplace health and safety	This session aims to provide PLOs with a basic understanding of the legislative requirements and organisational policy and procedures relating to occupational health and safety	<ul style="list-style-type: none"> • Introduction to <i>Workplace Health and Safety Act 1995</i> • Risk management • Implement and monitor enterprise procedures for identifying hazards and risk. • Maintain appropriate OHS records • Basic fire theory • Communicable disease • Injury/illness recording and notification • Manual handling materials • QPS workplace rehabilitation policy
Understanding meeting protocols	This session aims to provide PLOs with a basic understanding to participate and conduct meetings	<ul style="list-style-type: none"> • Making meetings work • Why have meetings • Planning to meet • Procedure for meetings • Developing community networks
Community initiatives	This session aims to educate PLOs about the importance of forming strong networks with the community and provide them with a basic understanding about presenting and talking to members of the public and preparing for these events	<ul style="list-style-type: none"> • Develop program parameters • Design programs with the community • Implement programs • Evaluate programs • Working with community groups • Problem Oriented and Partnership Policing (POPP) • Community presentations
Communication strategies within the QPS	This training aims to provide PLOs with a basic level of knowledge of the radio and telephone procedures used by the QPS and the skills needed to operate and communicate via these networks	<ul style="list-style-type: none"> • Radio communication skills • Telephone communication skills • Notebooks • Activity logs/occurrence sheets
Criminal justice system	The purpose of this training is to provide PLOs with a basic level of knowledge about the criminal justice system and relevant legislation, including <i>Criminal Code Act 1899</i> and the <i>Police Powers and Responsibilities Act 2000</i> .	<ul style="list-style-type: none"> • Criminal justice in the State of Queensland • Knowledge of police powers • Public order • Warrants and summons • Community members powers at law • Custody awareness • Street Check QP611

Course	Learning outcomes	Topics covered
Communication counselling and conflict resolution	This training aims to introduce PLOs to communication basics, including issues that affect communication	<ul style="list-style-type: none"> • How to be successful in your communication • Rapport • How you say it • Effective listening • Questioning techniques • Dealing with conflict • Counselling process
Introduction to suicide awareness	The purpose of this training is provide PLOs with a basic awareness about suicidal behaviour, including factors affecting communication with suicidal individuals, understanding communication skills relevant to supporting and communicating with individuals in crisis and referral strategies for these individuals	<ul style="list-style-type: none"> • Identify and estimate the level of immediacy of current self-harm suicide risk • Undertake the necessary action required to promote safety. • Facilitate and strengthen the individual's links to further care • Provide on-going support once it is assessed that there is no imminent risk
Introduction to domestic violence awareness	This training aims to provide PLOs with an understanding of domestic violence legislation, theories on cycles of violence and awareness of specific factors relating to domestic violence situations	<ul style="list-style-type: none"> • Identify information, resource and service requirements • Support community participation • Promote domestic violence awareness • The cycle of domestic and family violence
Driver training	This training aims to reintroduce PLOs to the basics of vehicle control, including braking, skidding and correction techniques, reversing and slow speed manoeuvres and circuit driving	<ul style="list-style-type: none"> • Road laws and code • Vehicle logs • Checking QPS vehicles • Driving position • Seating position • Mirrors • Driving • Post driving activities

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