

COMMISSION ROYALE SUR
LES PEUPLES AUTOCHTONES

ROYAL COMMISSION ON
ABORIGINAL PEOPLES

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"for the record..."

STENOTRAN

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Ottawa 521-0703

November 6, 1992

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**Royal Commission on
Aboriginal Peoples
Timmins, Ontario**

1 --- Upon commencing at 9:15 a.m., Friday, November 6, 1992.

2

3 **COMMISSIONER BERTHA WILSON:** Good

4 morning and welcome to our special consultation on resource
5 development and Aboriginal land claims. The
6 initial plan, as you probably know, was to have four lead
7 participants, Mr. McKinnon and Mr. Prince representing
8 industry, and Chief Gordon Peters and Mr. Randy Kapashesit
9 representing the concerns of Native people.

10 Unfortunately, Chief Peters is not well and is unable to
11 be here and Chief Kapashesit is tied up, I believe, in
12 meetings in Toronto.

13 As a result we have had to redesign the
14 format. I would like to apologize to Mr. McKinnon and
15 Mr. Prince for our inability to proceed as originally
16 planned.

17 However, what we hope to do is hear from
18 each of them, and we are looking to the audience who are
19 present to represent the Native people and express their
20 concerns about economic development by industry on their
21 lands.

22 Mr. John Farrington has kindly agreed
23 to moderate the proceedings and I will now hand over to

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1 Mr. Farrington.

2 **MR. JOHN FARRINGTON:** Thank you.

3 I think we will start by hearing first
4 from Mr. McKinnon. We have invited Mr. McKinnon to make
5 a five minute presentation and then Mr. Prince to make
6 a five minute presentation, and then after that we will
7 invite questions from the audience.

8 Mr. McKinnon, please.

9 **MR. DON MCKINNON:** Thank you.

10 Madam Chairperson, Commissioners,
11 friends and neighbours. I am not going to take five
12 minutes, I took over my time yesterday, but I do want to
13 say that I am pleased to be here and to try and come to
14 mutual agreements on everything through negotiations and
15 conversations, not by confrontation.

16 I am very concerned in my field, as a
17 prospector and forester for all my entire life, of where
18 I am going and I am very concerned equally, and sympathize
19 and realize what the Aboriginal people are going through.

20

21 So my objective in anything I do is to
22 be able to sit down, talk and come up a mutual feeling
23 and a mutual agreement between us, all because none of

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1 us can survive without each other so we have survive with
2 both of us on a level playing ground.

3 Thank you.

4 **MR. DENNIS PRINCE:** Yes, my name is
5 Dennis Prince. I am a geologist. I got my first job in
6 mining in 1966 working underground in a mine in
7 Newfoundland. I have worked all over Canada, I guess,
8 and other countries as well: Yukon, Newfoundland,
9 Manitoba, B.C., and now Ontario.

10 I have seen a lot of changes in this
11 industry and a lot of adaptation that has gone on in mining,
12 and I have seen a lot of the problems that mining has
13 overcome.

14 But today we are dealing with one that
15 industry is really not sure how to handle. We are talking
16 about the ability to do our job, and we see our job as
17 to provide the basis of civilization.

18 We depend on metals in our world so much
19 that if we cannot do our job to provide those metals to
20 civilization, then a lot of us are not going to be around
21 in the future.

22 As an industry, and as a person
23 representing the industry, I have got to be very careful

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1 that I represent all of the different facets of it. Just
2 like the Native people, we are not a homogeneous group.
3 We are prospectors, large corporations, junior companies,
4 service companies and they all participate, in their own
5 way, in this industry.

6 But I think they all have a common
7 feeling that to operate they need to have the access to
8 land, and I think that is a commonality with a lot of people
9 in Canada. We see a right of title as an important facet,
10 and over the years we have seen governments try and take
11 that right of title away from people. What you are seeing
12 really, I guess, is a power struggle, a control struggle
13 and I think we can sympathize in a lot of ways with many
14 groups that see that power struggle infringing on their
15 rights.

16 I think the mining industry can be
17 adaptable but they need to know the rules of the game.
18 I just got back from Toronto last night and talking to
19 a lot of the people down there, I have never seen the
20 industry in such a blue funk. They are all talking about
21 going to Chile because things are, apparently to them,
22 clearer down there. They are going down there and they
23 are, in fact, finding mines. They are going to build

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1 smelters and refineries and wire plants and those kinds
2 of facilities down there. They are finding ore deposits
3 down there that have 30 to 50 year lives. They are the
4 Kid Creeks of tomorrow.

5 That scares me as a Canadian. It does
6 not scare me personally, I guess, because I am one of the
7 ones that could probably move. There are a lot people
8 in this country that cannot move, or don't want to move,
9 but we are going to see that other countries are going
10 to supply our metals, partly because of the political
11 problems that we are experiencing here.

12 As a geologist I have to think in terms
13 of decades in the future. Not many people do that,
14 especially politicians. They tend to think about
15 tomorrow; I tend to think about 20 years from tomorrow.

16

17 It scares me that our facilities are
18 going to close down, our expertise is going to leave this
19 country and we are going to end up in such a way that there
20 will not be the wealth here to support our people. I think
21 we have all got to understand that and try and resolve
22 that in a way that keeps the confidence in Canada.

23 It is a big challenge, but I think if

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1 we all appreciate that we can probably work our way around
2 it to something that will allow us to contribute even
3 stronger -- in a stronger way than we have in the past.

4 **MR. JOHN FARRINGTON:** Thank you,
5 Dennis.

6 Are there any questions now, or we would
7 invite questions now from the audience. We would ask that
8 you come to the microphone here in the centre of the hall,
9 and please identify yourself. The proceedings are being
10 videotaped and also being translated, so we would
11 appreciate you identifying yourself and telling us a little
12 about yourself at the same time.

13 Would anybody like to break the ice?

14 **MS ROSALIE TIZYA:** I will break the ice.

15 **MR. JOHN FARRINGTON:** Great.

16 Could you come to the centre, please,
17 or either one?

18 **MS ROSALIE TIZYA:** I would rather stay
19 over here.

20 I work with the Royal Commission as a
21 researcher but where I come from out in the west I am known
22 largely as an oral historian. Yesterday I heard the
23 gentlemen from this area, the Ojibwa and the Cree, talk

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1 about the treaty rights and the relationship to the land
2 as a spiritual obligation, that we are placed on this great
3 island to protect it, that no one can really own this land,
4 that it belongs to the Creator and we are charged with
5 a responsibility to look after it for those yet unborn.

6 It seems everywhere we go, and where I
7 come from, that that is the basic conflict between the
8 free enterprise system, if I may call it that. I am not
9 putting it only on that, but in terms of the Canadian
10 society depending so much on the resources for its survival
11 in the economy that it comes into conflict with what it
12 is the Aboriginal people in this country are saying and
13 this is a microcosm of that here in this area.

14 Historically, Indian people have
15 recounted again and again the problems they have had with
16 governments of this country in not recognizing the
17 obligations under the treaty on the part of Canada and
18 on the part of the Crown, in which they cannot see how
19 they could have surrendered title to land when it does
20 not belong to them; it belongs to the Creator.

21 So in the problems of the larger society
22 not being told of the truth of the history of this country,
23 and the kind of feelings of the memories Indian people

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1 have of the pains and the humiliation, and now seeing as
2 a solution self-government. It is defined at many
3 different levels, from a full sovereignty to a municipal-
4 type status.

5 Has it ever been in the minds of
6 corporations that they might do business with an Indian
7 government as opposed to being with the Government of
8 Canada in continually having the struggle with Indian
9 people? That is a question I would like to find out if
10 the corporations themselves -- just as you go to Venezuela
11 and are able to negotiate with the Venezuelan government
12 to mine there -- has there been some talk and discussion
13 in the industries about doing business with Indian
14 governments?

15 **MR. DENNIS PRINCE:** I make certain
16 assumptions, I guess, that you assume that our industry
17 is one unit, and it is not. There are all kinds of
18 perspectives from which to answer that question. I am
19 sure that if I asked a similar question to you, you would
20 get a different answer from someone in the Yukon and someone
21 in Newfoundland.

22 But I think probably generally the
23 answer is yes, there have been discussions amongst

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1 ourselves, but not in an organized fashion. If you went
2 to a certain corporation, or a certain prospector, or a
3 certain junior company, you would get a range of answers
4 there.

5 The corporation that I work for kind of
6 goes out of its way, I guess, to try and appear to be
7 neutral. Others kind of throw up their hands in disgust
8 and walk away and go to a place where they think a government
9 is more appealing to them. Others will answer it from
10 a personal point of view saying that "I was born in Canada
11 and I have as much right as anyone else who was born in
12 Canada to do something in the country."

13 So I do not know if there is a simple
14 answer to that, but I think what we have all got to recognize
15 is that the world has a lot of people in it and it is getting
16 a lot more people in it all the time, and Native populations
17 are no exception to that, and that if we are to feed those
18 people we have to use our resources in a way that is most
19 efficient and most reasonable and that's not going to be
20 as disruptive.

21 But we also have to understand that we
22 do need those resources to be able to do that. I mean,
23 we cannot put political systems in place which prevent

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1 us from gaining those goals.

2 I do not know if that really answers it
3 or not, but I am not sure if there is an answer to that.

4 **MS ROSALIE TIZYA:** But then what I am
5 asking is if you sit down with an Indian government that
6 won't necessarily mean that the Indian government is going
7 to refuse.

8 **MR. DENNIS PRINCE:** No, I am sure that
9 if there is a transfer of title, as we like to call it,
10 that people will look at those rights of title that can
11 be granted by any government and look at it in a way that
12 would be competitive, I guess, with other governments.

13 What you are asking there, I guess, is
14 a question that the Canadian people as a whole have to
15 answer for themselves. I mean, a corporation is kind of
16 stateless, but their main goal is to make money, and the
17 way that they know how to do it is to produce metals and
18 sell them to the world.

19 So yes, I guess the answer to that is
20 yes, but there are two answers and one is from a Canadian
21 perspective and one is from a corporation perspective.

22 So if there is a transfer of title to
23 a Native government, the Native governments have then got

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1 to become competitive with other lands, that other
2 governments own, in a way that is going to preserve our
3 ability to produce metals, and that ranges from mining
4 acts to royalties, to all kinds of economic questions and
5 political questions.

6 **MR. DON MCKINNON:** My corporation is not
7 as big as the corporation Dennis works for.

8 **MR. DENNIS PRINCE:** But you make more
9 money.

10 **MR. DON MCKINNON:** Maybe.

11 My corporation is my family and I think
12 being born in northern Ontario and working in the north
13 for as long as I have, I have a little different outlook
14 on things, speaking as a person, as a Native.

15 My main objective is certainly not to
16 make money. My main objective is to be able to live
17 together, survive together and do things for each other
18 and with each other.

19 I think I have mentioned it this morning,
20 I would have no difficulty whatsoever dealing with any
21 Aboriginal group. I have worked with them and lived with
22 them. As long as I know what the rules are and I am not
23 going to lose any of my God-given right I think is mine.

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1 It is very much like the Aboriginal people, I want to
2 enjoy the lakes, I want to enjoy the rivers and I want
3 us all to enjoy what we get out of the land.

4 So if it came down to where title of the
5 land was eventually turned over to any Aboriginal group,
6 I can work with them as long as I know where I'm going.

7 I think I said it yesterday, I was born here and there
8 is nobody on earth who is going to drive me or push me
9 out of here.

10 I am very happy to be able to speak here
11 because I know after probably -- it is not going to happen
12 overnight but dialogue and education -- that we can survive
13 together and that is my main objective in the rest of the
14 life I have, is to try and see Canada as a country together,
15 not the East against the West, the French against the
16 English, the whites against the Aboriginals.

17 I have never ever dreamt in my life, to
18 this day, that this would ever happen to Canada. In
19 travelling like I have, world-wide, I have worked on 30
20 arctic islands. I worked with Inuit groups, and I have
21 nothing but praise for them. I just hope that after this
22 Royal Commission is finished with the program, that they
23 come up with some recommendations that will allow us to

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1 do what we should be doing.

2 The Great White Fathers are actually the
3 ones who have put us in the position that we are in today.

4 I think, like I said yesterday, if it would have been
5 me 20 years ago starting out, we would never be here today
6 because we would be sitting down. We would have come to
7 the point where we recognize each other's God-given right,
8 regardless of what side we are on, and we would be living
9 in harmony.

10 That is all my objective is. It is
11 certainly not to make money. We have to have money,
12 everybody understands that, but that is not my prime
13 objective.

14 Thank you.

15 **COMMISSIONER MARY SILLETT:** Thank you
16 very much. My question is directed to Mr. McKinnon.

17 I guess in some parts of the country,
18 you know, Aboriginal groups have shown that they have been
19 there first through the land use and occupancy studies.
20 They are the original inhabitants and there is a process
21 that they go through eventually. They file for land claims
22 negotiations.

23 Some have completed those land claims

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1 negotiations, but the one thing I have often heard,
2 especially in our area in Labrador, is from people who
3 have come, who have settled there very early, for example,
4 maybe in the 1700s is "This is my land too and I should
5 have some rights."

6 I always get the sense that there is a
7 feeling that they feel threatened somehow with the kind
8 of progress Native groups are making on land claims
9 negotiations and it just occurred to me that I have never
10 ever heard the other side, like for example who say, "This
11 is my home. I have no other home. I do not want any other
12 home."

13 What they see are their rights being,
14 for example, as a result of that occupancy. What their
15 rights as an Aboriginal people being as a result of being
16 there first, or do they recognize that there are certain
17 rights, for example, that people should have based on
18 original occupancy. So I would like some clarification
19 from you on your interpretation.

20 **MR. DON MCKINNON:** I certainly agree
21 with what you are saying and I have never with my working
22 in the Arctic and then Labrador -- I have worked there
23 for years, stayed in Fort Chimo for years. Through my

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1 experiences I realize that they have rights and I have
2 never infringed on their rights.

3 I have always dealt with the Chief of
4 the area I was in. I never had any problems. It was sort
5 of a mutual agreement among ourselves and we never had
6 problems and we discussed many things, aspects of their
7 background, which I respect. Like I said, if it came that
8 it had to happen, as long as I know where I stand in the
9 field that I am in. I have rights and they certainly have
10 rights and I respect their rights.

11 **COMMISSIONER MARY SILLETT:** I guess
12 what I am trying to find out from you, first of all, Fort
13 Chimo is now Gujawk (PH) it is the Nunavik (PH) in northern
14 Quebec, but that is not in Labrador. It is a long way
15 from Labrador.

16 Anyway, I guess what I am trying to hear
17 from you specifically -- I heard generally what you say,
18 that I am a resident here, this is my land as much as anyone
19 else's and I have rights. But I guess I have not heard
20 very much about what the nature of those rights would be.
21 What are you talking about?

22 **MR. DON MCKINNON:** Well, I am talking
23 about pretty well the same thing the Aboriginal people

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1 are saying that they are under -- they have rights.
2 And I was brought up with the feeling that I had rights
3 and the rights were granted to me by the governments we
4 have. I feel I am entitled to those rights, but I am not
5 a steel wall.

6 If there is something that comes up where
7 the rights have to change, I can accept that, as long as
8 I know what my rights are going to be at that time, if
9 it does change hands, and I can live with it.

10 I have no qualms about dealing with a
11 government. I dealt with the white man's government for
12 so long now and have been betrayed. I certainly would
13 not be worried about dealing with -- that was not personal.

14 **COMMISSIONER ALLAN BLAKENEY:** I was
15 just joking. You were saying that is what you get for
16 voting Liberal.

17 **MR. DON MCKINNON:** I find out what we
18 are getting for voting NDP.

19 Anyway, to be serious, no, I would have
20 no problem with that. I am sure I could operate under
21 Aboriginal government or Inuit government.

22 **COMMISSIONER BERTHA WILSON:** I would
23 like to put the question a little differently. I think

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1 it has certainly come home to the Commissioners very
2 strongly, as we have gone across the country and we have
3 heard what the Native people have to say, that the initial
4 concept when the Europeans came to this country and dealt
5 with the Natives, the original concept essentially was
6 one of sharing. The land was going to be shared between
7 the Native people, the original inhabitants, and the
8 newcomers. Both were to be able to pursue their own way
9 of life, undisturbed by the others, was the concept.

10 Now, if you take this concept of sharing
11 and you apply it to the land, I guess my question is --
12 and I think that it is fair and would be agreed by all,
13 that the land includes what is underneath the land,
14 resources that are subsequently discovered -- and I would
15 like to ask the representatives of the industry how they
16 see this sharing process working with respect to the land,
17 and particularly the resources that are discovered on it.

18

19 If you accept the proposition, and
20 certainly it is the position of the Native people, that
21 the concept was and always has been and still is sharing.

22 How does this sharing get reflected, as
23 far as the Native people are concerned, in the area of

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1 resource development? Would either of the gentlemen like
2 to address that?

3 **MR. DENNIS PRINCE:** I can speak to that
4 but there are many levels, I guess, to your question.
5 When you talk about sharing the resources under the land
6 you are talking about an ore body and that is a discrete
7 thing has boundaries on it. You could share it many ways.
8 You could share the ore body physically. You could put
9 a line through it. You could say that one side owns one
10 part of it; one side owns the other.

11 **COMMISSIONER BERTHA WILSON:** If I could
12 just interrupt. I was not thinking specifically of
13 cutting the ore body in halves.

14 **MR. DENNIS PRINCE:** But that is one
15 level and that does happen in industry.

16 **COMMISSIONER BERTHA WILSON:** Yes, it
17 happens, but I was thinking more generally about how the
18 people --

19 **MR. DENNIS PRINCE:** Are you talking
20 about money?

21 **COMMISSIONER BERTHA WILSON:** How the
22 Native people living in a community where mineral
23 development is going on how can they have a participation?

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1 **MR. DENNIS PRINCE:** Let me answer that
2 because really I was going to get to that. Because it
3 is the basic level actually dividing the pie.

4 Now, you can physically divide the pie.
5 You can divide some of the proceeds from the pie, and
6 the proceeds may be the work that goes on to produce the
7 wealth that comes from that ore body. It can be in terms
8 of the metal that comes out of that ore body. That can
9 be divided. The money, the profits that come out of those
10 ore bodies can be divided, and the tax revenues from those
11 ore bodies can be divided.

12 So there are lots of different ways of
13 doing it. I think what you are asking me as an industry
14 person to do is interfere with the political negotiations
15 that are going on. I do not think industry will favour
16 one side or the other. All they are saying is, "You've
17 got to have some clear, competitive rules under which any
18 participant in resource wealth creation can do their job."

19 **COMMISSIONER BERTHA WILSON:** I agree
20 with that completely. I think it is essential for the
21 industry that there be certainty. I do not think that
22 there can be any argument against that. That is in
23 everybody's interests.

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1 I am not asking for interference in the
2 negotiating process. I am really asking, I suppose, a
3 philosophical question which really is: If you apply this
4 sharing principle, how does a corporation, where the bottom
5 line profit is the primary objective -- and rightly so
6 because they have an obligation to the shareholders and
7 nobody can argue against that -- how do you reconcile?
8 Because I think essentially this is the dilemma. How a
9 corporation -- which is obviously obligated to do the best
10 that it can in terms of financial return on their investment
11 -- how can it reconcile that with its obligation to the
12 community, particularly where it is a predominantly Native
13 community, to have them participate?

14 There is a dilemma there and I was just
15 wondering if you have an answer?

16 **MR. DENNIS PRINCE:** I don't see that
17 there is a dilemma at all because we would do it the same
18 way we do it now.

19 We have many sectors that we are
20 responsible to. We have to deal with the federal
21 government, the provincial government, the municipal
22 governments, the local residents of an area. It just
23 depends on who those residents are, I guess, and which

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1 governments we are dealing with.

2 I do not see that as a problem at all.

3 **COMMISSIONER BERTHA WILSON:** You think
4 that currently the Native people in a community, such as
5 this one, are participating equally with the shareholders
6 of the corporation?

7 **MR. DENNIS PRINCE:** I didn't say that
8 was the situation now in terms of the Native participation.

9 What I am saying is that we would deal
10 with it the same way we deal with it now, if the rules
11 are clear to us and the rules are set. But we are not
12 going to say to you, "This is the way it should be in the
13 future." Because what we are talking about here is
14 industry interfering in a political negotiation and we
15 are not prepared to do that.

16 We may give advice on how to split the
17 pie or distribute the wealth. We can do that. These are
18 mechanisms that may work. But we are not about to
19 recommend to you one way or the other.

20 **COMMISSIONER BERTHA WILSON:** No, I
21 really was not asking you to do that.

22 **MR. DON MCKINNON:** Maybe I should add
23 something to that.

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1 I feel that I do participate and it is
2 not through -- my way is to distribute it. The taxes that
3 I pay, I feel, to the governments are at the point now
4 where a lot of the people in the same business that I am
5 in are leaving the country and I do not choose to leave
6 the country.

7 But I think the important thing is
8 anybody -- I do not know what the Inuit or Aboriginal people
9 get through the tax system. I know what they say they
10 get, 80 percent of it goes to the bureaucrats running up
11 and down in planes telling them what to do. But I feel
12 that I am contributing to the Inuit, to the Aboriginal,
13 through my taxes.

14 Now if there is another way to do it,
15 why don't you tell us how? You seem to be the historian
16 or you are going back to day one. How would you like to
17 manage it and see if maybe then I could agree with you
18 or disagree with you?

19 **COMMISSIONER BERTHA WILSON:** I do not
20 think that that is really the role of the Commission.
21 Our purpose here as a Commission is to draw out the position
22 of people who may be in some degree of conflict and to
23 hear what their solutions are for the resolution of that

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1 conflict.

2 I think when we look at the situation
3 with respect to land, the Native interest in land and
4 non-Native peoples interest in land, it is quite clear
5 that there is the potential for conflict -- if not actual
6 conflict.

7 We have to address that as a Commission
8 and the purpose of having these sessions is to fully explain
9 the positions that are on both sides of the issue, and
10 any suggestions that the persons engaging in a conflict
11 of interest might have to resolve it.

12 This is what we are looking for and this
13 is the purpose of dialogue between Aboriginal people and
14 non-Aboriginal people who may have different interests.
15 To see whether we can get any assistance, as a Commission,
16 in what the solution might be.

17 We are not seeking to interfere in
18 government relations. We are looking for suggestions
19 coming up from those who are most intimately involved in
20 the issues and are most conscious of them and must, I would
21 think, have some ideas as to how they could be resolved.

22 This is what we are after.

23 **MR. DON MCKINNON:** Well, if I may, you

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1 object to telling me of how you feel, but you were telling
2 yesterday, between you and Mr. Blakeney, telling me that
3 I really had no land.

4 **COMMISSIONER BERTHA WILSON:** No --

5 **MR. DON MCKINNON:** Yes you were. You
6 preached on there for 20 minutes, and he told me that we
7 did nothing for the Aboriginal or for the indigenous people
8 in the mines.

9 We do, and we try, and I have tried, and
10 I am willing to, but to come and say that I am not
11 participating in it -- I feel I am. If there is a better
12 way that is why I was asking you the question. I have
13 no objections to you.

14 But I will tell you one thing. We are
15 taxed to the point where, like I said, industry is leaving
16 Canada. They are leaving their land and a lot of the people
17 in my field are leaving to places with tax havens.

18 I never dreamt of doing that. I pay my
19 taxes. I work hard. I have worked hard all my life and
20 I am acceptable to anything and I hope that the Commission
21 comes out with recommendations that will bring us to that
22 point.

23 **MR. JOHN FARRINGTON:** We have a number

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1 of questions from the floor. We will start with Mr. Doody.
2 We have the lady on the third row here, the gentleman
3 at the back and then we will come along to Rosalie, is
4 it?

5 Thank you.

6 **MR. MICHAEL DOODY:** Thank you.

7 Mr. Chairman, Members of the Commission,
8 Mr. McKinnon, Mr. Prince, ladies and gentlemen.

9 If I may introduce myself, my name is
10 Michael Doody. I am, I think, fairly well known in this
11 community for being on radio and television over the last
12 30 years. What many people do not realize is that I was
13 born and raised in Val D'Or, in northwestern Quebec.

14 My father was a prospector. My father
15 came from Antigonish, Nova Scotia. At the age of 14 he
16 was told that economically things were not good enough
17 and he would have to move on and if he could not, then
18 to go on to Cobalt to live with his older brother. He
19 made his way up to Cobalt where he learned how to become
20 a guide.

21 Eventually, as a young man, he made his
22 way to Kirkland Lake and then over to Val D'Or. All through
23 his life he had no education. He just knew how to write

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1 his name, and as I have said many times, he regretted that
2 because the only time he used that was to sign a cheque.

3

4 He did fairly well in raising a family,
5 and may I say, never asked anything of government and did
6 not pay taxes. One year he could make \$25,000, another
7 year he could make nothing and he did not ask anything
8 from anybody.

9 What I would like to suggest is that I
10 came over here to -- in fact, I had to drop out of school
11 at grade 9. I did not finish grade 9, but I always enjoyed
12 reading. I became a radio announcer. I came here some
13 33 years ago and today I am the Chairman of the Economic
14 Development Corporation of the City of Timmins.

15 I think what is happening, Members of
16 the Commission, is you are seeing someone here like Mr.
17 McKinnon, such as my father. I don't think you could ask
18 for any people who loved the land and respected the land
19 any more than these gentlemen.

20 What is happening today in 1992 is
21 probably -- and I am specifically talking about people
22 who live in northern Ontario -- people who came to this
23 community and evolved it into what it is today. And no

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1 different than the Aboriginal people today, we are becoming
2 afraid.

3 We are afraid of losing our standard of
4 living. I have worked all my life, and have never, never
5 had unemployment insurance. The lady I married 28 years
6 ago, works today. All three of our children are in
7 university. I just want the same standard of living that
8 we have worked to accomplish.

9 When you say economic development, take
10 a look at the Native people. They have now seen that they
11 have economic development officers that have been
12 established in northern Ontario. They want to upgrade
13 their standard -- the standard of living in the Native
14 communities, yes. They want to raise their education here
15 in the City of Timmins.

16 Native students come to this community
17 from all parts of northern Ontario to go to school. They
18 go out on work placements. They use the benefits that
19 we have, schooling, universities. In this community the
20 Native community health services are being set up.

21 True economic development on a working
22 basis can upgrade their standard of living. It can also,
23 at the same time, upgrade our standard of living.

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1 Let me give you a hard core example.
2 It was only a month ago that the Chairman of the Native
3 Economic Development Officers came to Timmins to speak
4 to the Economic Development Corporation and the Chamber
5 of Commerce to explain to us how we could take advantage
6 of their tax exemptions. We want to work together.

7 You know, you talk about corporations.

8 I see Mr. McKinnon here and I see some other prospectors
9 here, they do not belong to any corporations.

10 My father used to, hopefully, be able
11 to go out and raise a thousand dollars so he could leave
12 for the summer for four months and go out and explore the
13 land. I know as a young boy of 12 and 13 being taken from
14 Val D'Or, when there was no road to Senneterre right through
15 to Chibougamou, that we had to go all the route to Montreal,
16 Quebec and up to Chicoutimi and up to Lac St. Jean.

17 Now, I can tell you right now that no
18 one had a greater love of the land than my father and
19 respected it. All I am saying to you, to the Members of
20 the Commission, as Mr. Sutherland did yesterday when I
21 was here for the opening ceremonies, is that he had a prayer
22 for us to cleanse ourselves so that we could begin to speak
23 to each other.

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1 I think the concern of Mr. Prince and
2 Mr. McKinnon is that they want to know who they can sit
3 down with and what the parameters are, what the rules are,
4 what the future holds for both -- the Aboriginal peoples
5 and the white peoples. If the standard of living and our
6 hope for the people who live in this community begin to
7 diminish, what is going to happen to all of us in a global
8 sense?

9 My wife and I took our first vacation
10 in years, just a month ago, and went to Las Vegas. At
11 the hotel that I was at in Las Vegas, on the second day
12 that I was there, I happened to take a look at what was
13 happening at the hotel internally and the American Mining
14 Congress was meeting in that hotel, just ironically. So
15 the next morning I made a point of going to one of the
16 sessions.

17 The talk, if you had gone into that
18 meeting, would have been no different than going to the
19 prospectors and developers meeting in Toronto. They were
20 complaining that all the incentive money was going to
21 Chile, to the South American countries and Mexico because
22 of the environment and they were concerned about their
23 mining industry.

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1 All I would like to say to the Members
2 of the Commission and to anybody listening, is that yes,
3 it is time to sit down and talk to each other and sometimes
4 that is the hardest thing to do. I think that is all that
5 we want to know, is when it is going to begin and on what
6 basis.

7 I thank you very much.

8 **MR. JOHN FARRINGTON:** Could we hear from
9 the lady now?

10 **MS GERI BRIDLE:** My name is Geri Bridle.
11 I have worked for major mining companies for 15 years.
12 I currently work for the provincial government with the
13 Ministry of Northern Development of Mines. My husband
14 is president of a junior exploration company and while
15 I do not claim to speak for any those sectors, I probably
16 have a bit of a perspective of where all of them are coming
17 from.

18 I would like to speak to the issue that
19 you raised about how do we share the resources. I think
20 there are some examples out there of how we are doing that.

21 There are some success stories in Saskatchewan where
22 Camico (PH) has negotiated resource agreements with some
23 of the various tribal councils and Native groups.

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1 There are legal examples, resource
2 agreements in Ontario where those kinds of things are
3 happening. And really, I think in a lot of cases dealing
4 with Native people there are lots of examples even in
5 industry. In a lot of cases a Native organization is no
6 different than a junior mining company.

7 Major companies are used to negotiating
8 royalty agreements. They are used to doing all of those
9 kinds of things. I think what it takes is some creativity,
10 some imagination and the biggest thing is bringing people
11 together in the same room to talk and work out these
12 differences.

13 I do not think, from a mining
14 corporation's perspective, dealing with a Native
15 government is any different than any other government.
16 But the biggest issue is defining the rules of the game
17 and whether they are rules of the game defined by a Native
18 government, the Government of Canada, the Government of
19 Ontario -- it makes no difference. But the industry has
20 to have some sense of security over a period of 20 to 30
21 years, or whatever the life of the ore body is.

22 But it really makes no difference who
23 they deal with. I think in many cases they would probably

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1 rather deal with a Native government if the rules of the
2 game are defined.

3 I guess that is all I have to say.

4 **MR. JOHN FARRINGTON:** Thank you, Geri.

5 I wonder if we could now hear from the
6 gentlemen at the back?

7 **MR. JERRY MARTIN:** Bonjour.

8 (Native language - no translation
9 available).

10 I say greetings to you in a traditional
11 sense that my English name is Jerry Martin and I am the
12 great grandson of Piann Wabsheesh who is one of the
13 signatories of Treaty 9 in Mattagmi, just south of here.

14 I currently work for the Wabun Tribal
15 Council as the training coordinator for Pathways and I
16 am the junior nurse on the health team. Many of the people
17 in the room know me. I am no new face to the political
18 arena.

19 Also in my experience have travelled
20 across Canada, many parts of it, especially northern
21 Manitoba and Saskatchewan. I have worked for all three
22 levels of government and I have found that no where in
23 Canada does anybody really have all the answers and can

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1 do it any better than any other place.

2 Having arrived at that conclusion I
3 decided to come home this past spring and now I am working
4 in this area.

5 I am glad to see that some things do not
6 change. I am glad to see that Mike Doody is still around.
7 He is just like when I went away 15 years ago, watching
8 him on TV, and I come back and he is still here. He is
9 still the same.

10 But I think that there are some
11 misconceptions that people have and it lacks maybe the
12 Native perspective to sort of clarify it and give it another
13 flavour, if you will, of the Canadian mosaic of who we
14 are as Canadians. Often that excludes us Natives. We
15 are the last ones to be asked.

16 I just want to clear up Mr. McKinnon's
17 point of view a little bit. I do not disagree with
18 everything he says but he is a good example of those who
19 have come to live in the north and have learned to live
20 and stay in the north. They have adapted.

21 He talked about negotiation, not
22 confrontation. That also was an Aboriginal philosophy
23 when the Europeans first came over here. If we were

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1 confrontationists we would have wiped out every
2 expeditionary force that came here and no Europeans would
3 be here right now.

4 The other thing that you said was that
5 no one of us can survive without each other; I disagree.
6 Not totally but for the most part.

7 You see, we have had archaeologists up
8 here, about 15 or 20 years, they did some digging around
9 east of Timmins here and found a grave site of my ancestors
10 and carbon dating says that it was about 10,000 or maybe
11 7,500 years ago that Aboriginal people were living on the
12 land here. And up until about 200 years ago we were not
13 dependent, and that is a fact.

14 I think that's a myth, that somehow or
15 other we could not have existed here until the Europeans
16 came here and brought us this lovely metal technology
17 stuff.

18 I am here to tell you my ancestors
19 survived in this harsh environment for a long time before
20 you and your kind ever came here. I am still here and
21 intend to be here.

22 Now, you mentioned the mining, Dennis,
23 you said "to do our job". Well, that's nice. That is

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1 your job. Well, our job is to be stewards of the land
2 and that is a little different.

3 We have a philosophical position --
4 as one of our former illustrious leaders was sitting in
5 the back there 15 years ago, I think, 1977 -- we came out
6 with a philosophy called "Nishnawbe-Aski" which means "the
7 people and the land".

8 It is our understanding and our
9 teachings from our elders that the people and the land
10 are one, we do not separate ourselves from the land. The
11 land feeds us, clothes us, looks after us. It is
12 everything to us, the air, the water, the land beneath
13 us, both past, current and present.

14 I know you do not understand our medicine
15 way of philosophy, or Indian philosophy, but that is what
16 it is all part of. It is all one continuum. Our job has
17 always been to live with the land and look after it.

18 If somebody is hurting the land, doing
19 something that is harmful to the land and to our people's
20 way of life, we send a delegation over there, offer him
21 tobacco or have a little chat with him and say, "You know
22 what you are doing is kind of the wrong way to do things."

23 We have not done things like that. We

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1 respect you as a human being and as a life form, and we
2 would like you to respect us also as human beings and a
3 different life form, and we hope that we can get along.

4

5 This was the original philosophy, the
6 way our peoples were. If we were not we would have killed
7 every prospector and every mining company that ever came
8 up here, but the history does not show that.

9 We were not a violent people. We were
10 willing to compromise. We moved back a few steps. We
11 kept moving back. Only now we have got no where to move
12 back, because here in our area, in the Wabun Tribal Council
13 Area, we are inundated by resource development, not only
14 from the mining companies but from forestry, Ontario Hydro,
15 cottage development, land and gravel speculation -- all
16 kinds of things. We have no where to go. I have no where
17 to go. I do not have any ancestry in Europe to return
18 to. My roots are all here.

19 You know, that is an option some of you
20 have with European descent. You can track your family
21 back to Europe and say, "Maybe we have someplace to go
22 over there. Maybe we are related to royalty."

23 I'm not. I'm just a son of an Ojibway

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1 mother, who had an Ojibway father and mother, who trapped
2 and moved up and down the Matagami River from Matagami
3 Post down to Moose River Crossing.

4 This is our turf. That is the way we
5 lived. We still live like that, a lot of our people on
6 a reserve. We have a lot of high unemployment. A lot
7 of them like to work. Some of them are working with Hydro
8 now.

9 We have made some inroads there about
10 getting them to hire our guys instead of bringing people
11 in from Quebec or Newfoundland or from Toronto to do brush
12 clearing and working on their projects that affect our
13 lands. They said "Okay, maybe we can do it." And they
14 are starting to find, "Hey, it does work."

15 Our guys do not get homesick, they are
16 home. You know, they go away in the wintertime, they might
17 not come back. Our guys are here awaiting the springtime.
18 "When is business going to start? I am here to work
19 again."

20 There is a different change in attitude
21 now from the developments that took place in the '20s and
22 '30s, like the hydro development and building dams for
23 the mines. It seems that everything that was developed

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1 in the '20s and '30s was to pacify the needs of the mining
2 interests and the logging people.

3 We did not understand back then. We
4 just stood back. As long as we can use the land, travel
5 up and down, hunt, fish, and trap, we are happy. But then
6 fences started going up. We see the prospector cutting
7 lines. We see signs that say "Keep Out. Trespassers will
8 be prosecuted."

9 We look at it and say ... (Native
10 language, no translation available) ... he says, "What
11 does that mean? Do you understand?" Then we go over and
12 some cop says or somebody comes up and says, "Do you know
13 you are not supposed to be here? This here is Hydro
14 property." Or, "This here belongs to Kid Creek Mining
15 Company." I always thought it was my territory.

16 I don't really want to be, you know,
17 picking on you but you are the only one here from the
18 resource base. Where are the logging people and Hydro?

19 "The dependency of metals and we have
20 no future without it." We got along without metals for
21 thousands of years and there were some Native groups that
22 did have metallurgy, the Copperhead Indians.

23 It was not just Europeans that had it,

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1 Asians had it too, even the Blacks in Africa. It is not
2 innate to European technology.

3 I mean it has come a long way, yes. But
4 it is not necessary at the cost of the environment being
5 polluted and displacing people and changing their way of
6 life.

7 Power struggle -- I agree there is a lot
8 of power struggle, but we are not in that power struggle
9 business. We are not even equated as a factor to be worried
10 about whether the provincial government will agree with
11 you, the federal government will agree with you, and
12 whether you can merge with another company and make your
13 position a little more solid. Get conglomerates --
14 whatever.

15 We are not even at that level. We just
16 stand together as tribal council's independent bands and
17 whatnot and try to make the position of our people known,
18 and the interests and issues of our people, hoping somebody
19 will listen.

20 I have heard this from other resource
21 sectors that, "Well, if you don't let us do things our
22 way and you don't give us more incentives to be profitable
23 and be able to do our thing we are going to move to another

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1 country. We are going to move to Chile where there is
2 a more positive atmosphere." We say, "Bye."

3 Just like when you came over 500 years,
4 "Hi" -- we can say, "Bye."

5 It is not going to really cause a mass
6 unemployment in our communities because we are not
7 dependent on you for employment yet.

8 What the lady said about some of the
9 western issues and western provinces, I have seen it has
10 worked, the Tar Sands, the ones in Saskatchewan. Inco
11 and Thompson -- well, it sure would hurt Thompson. They
12 put in the water system for free. The whole town or city
13 is built on that, and there are a few Natives that are
14 employed by the mines. There are probably more foreigners
15 employed in the mines than there are Natives, and more
16 people from Newfoundland than there are by Natives in the
17 area.

18 I also remember the Limestone Training
19 Agreement as part of the federal government's team that
20 negotiated that thing. It can work between industry and
21 Natives if you want to sit down and negotiate things and
22 play fair with the intent, as she was alluding to, about
23 having the local people included in the benefits of that

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1 initiative.

2 If the benefits of any resource
3 development are only for profit taking, for boardrooms
4 and corporations that are in other countries and other
5 cities -- like New York, London, and Paris, L.A., Toronto
6 -- we are not interested in that thing. We are interested
7 in ourselves and in our people. We have that
8 responsibility.

9 Yes, we do have a value conflict between
10 the Euro-Canadian and Natives. To you money and resources
11 reflect a quality of life that you have come to enjoy,
12 and as Mike Doody talked about and I think Mr. McKinnon
13 probably, everybody who starts off in the north always
14 starts off poor and has a hard life and works up to a
15 standard where they like it.

16 But I have noticed that those who stay
17 in the north, the northerners, they love the north and
18 they stay here and they respect it. If they don't like
19 it they hate it and they are afraid of it and they move
20 off, and we are none the worse for it.

21 We know that money equals power -- power
22 to solve your problems. If you need a new swimming pool
23 and recreation complex you throw some money at it and say,

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1 "Here, let's get some seed money to a committee to organize
2 and raise funding for it."

3 You have the money, you can do it. We
4 do not have that. We are still scratching when we are
5 looking for seed moneys on how to get these things started.
6 We do not have massive infrastructures in our community.

7 To us what is valued is the family, food
8 and shelter, and respect for all communities of life, and
9 that is a very broad spectrum. That includes the little
10 moths, little insects, to the moose, the deer, the beaver,
11 everything that goes in the water, in the air, on the land
12 -- everything. It is all part of us. All of it is
13 interconnected.

14 I really wish the forestry people were
15 here because it annoys me -- I have seen in Manitoba and
16 Saskatchewan, then I see it here in Ontario and it is over
17 in Quebec too, but they do not think that the northern
18 forest has any effect on the environment. It is just as
19 effective in the ecosystem as the rain forest in Brazil.

20 If you take biology -- you understand
21 that. Green things make oxygen as a by-product. If you
22 get rid of the green things we are going to lose oxygen.
23 That is a problem to the whole human race.

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1 You can get rid of them either by cutting
2 them or poisoning them, but people have to become aware
3 of the environmental issues of the northern ecology,
4 particularly the resource developers who have the most
5 effect. That is something we would like to negotiate on.

6 Now, the other thing we have is being
7 one with the land and being one with the Creator and God.
8 That is important. Being in tune with the spirit that
9 created everything in the universe is important to us.
10 That is more important than money.

11 There are some humans who follow that
12 philosophy but there are some who say no -- I love doing
13 this, they do this with kids sometimes when they think
14 -- "What is this," and they say "Well, it is a quarter."
15 Usually I take out a \$20 bill and I say "No, it is a piece
16 of paper." and rip it up. "How can you do that?" "It's
17 just paper."

18 Most Indians who have a very simple
19 outlook on life will say, "If you take that money out in
20 the bush it is worth nothing to you, but what you have
21 in your mind, in experience, with how you know how to live
22 with the land and what it offers you -- that is worth
23 something." Money can't buy that and the only way you

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1 are going to learn that is listen to your elders and the
2 teachings and take the time to learn those lessons -- by
3 being out on the land.

4 That is an issue with us right now
5 because there is so many fences and roads and gates all
6 around the North now: "Private Property, Mallette (PH)
7 Lumber"; "Private Property, Kid Creek"; "Private Property,
8 Ontario Hydro."

9 And for us we used to be free wandering
10 around here saying, "Well, you know, it's kind of hard
11 to get out on the land now." I have to ask the Ministry
12 of Natural Resources, "Can I have a trap line? I am from
13 a family of traditional trappers. Can I have my trap line
14 back now?"

15 I go out there and the trees are all gone.
16 There have been big holes dug for mining exploration.
17 There are new roads in there with cottage development,
18 or hydro doing some preliminary clearing or whatnot, survey
19 work. It is difficult now.

20 He did touch on something that I think
21 that we agree on probably -- and the Commissioner mentioned
22 it -- rights -- rights defined by whom? If you take
23 sociology, you know that government defines rights,

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1 religion defines rights, and culture defines rights.

2 The government decides through law and
3 economics what those rights are and in subtle terms
4 economic rights. If you have the money -- the Golden Rule
5 -- he who has the gold makes the rules.

6 Well we ain't got the gold so we don't
7 make many rules except in our own communities. That is
8 a key there. He alluded to what is the solution and I
9 will get to that at the end, I hope, that we take our power
10 of position on the land, of occupancy and use of the land
11 as a God-given, inherent right that flows from the Creator,
12 and no government in this world, on the face of this planet
13 can take that away from us. That is the point.

14 I'm glad you pointed out that Europeans
15 and Natives tried to share at the beginning, at the onset
16 of the birth of this country. We had that philosophy --
17 we shared. Otherwise Champlain, Cartier and Columbus, and
18 all those Europeans, would have starved and died the first
19 winter they tried to stay here, or the first time most
20 of them came over, there was loss, scurvy, whatever.

21 "Dividing of the pie", that is an
22 interesting concept -- dollars, tax revenues and whatnot.
23 We were told that last year \$150 million in mining taxes

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1 was giving to the Province of Ontario from the mining
2 community. That is pretty well all across the north.
3 That is just mining. I wonder what logging, hydro and
4 the other developers gave?

5 I know that we see probably less than
6 1 percent of that coming back directly in programs to
7 communities. Anybody who lives and works in Native
8 communities knows that probably for every Indian there
9 are eight bureaucrats attached to it that are getting
10 salary dollars and everything else.

11 So if you think you are buying a fair
12 buck, you are not. What she alluded to in western places
13 -- I have heard about this in B.C. -- companies deal
14 directly with the First Nations -- 10 percent.

15 You know what, there is no dependency
16 on DIA dollars over there. They have enough revenues
17 there, generated by this relationship, that they can run
18 their programs, they can deal with their issues, and they
19 are not coming in with their hat in hand saying, "Please
20 can we do this?" They say, "Thank you very much. You
21 do what you are supposed to do and we will do what we are
22 supposed to do, and you abide by the law -- the
23 Environmental Protection Agreement or whatever it is --

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1 that's fine."

2 If we can come to an agreement in that
3 area that's great, but it is redistribution of the wealth
4 that seems to be the big problem. Native self-government,
5 well, we are ready for that. We are very close. We in
6 the Nishnawbe-aski nations have position papers and we
7 are waiting for it. We were hoping that it is still based
8 on that premise of 35.1 in the Constitution thing.

9 Well maybe we didn't get it this time,
10 but we generated enough awareness so that people can
11 understand that you have to deal with Native issues and
12 Native self-government. That is the key. That is what
13 succeeded in other places where Natives have done well
14 is that you have dealt with the Natives on a fair, equitable
15 position, much as Mr. McKinnon has learned how to do.
16 If you didn't we would run you off the land. You would
17 have problems all the way.

18 If you do not learn to live with the
19 locals, you are not going to get much cooperation and you
20 will have problems. But if you learn to live with the
21 land, with the people on the land and become part of it
22 and adjust your attitudes, not dictated by corporate
23 boardrooms and other places but by the norms of the country

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1 and the people, that the benefits should come to you --
2 you will survive long. If not you are going to be going
3 to Chile and other places. I say, "Too bad."

4 You reflect an attitude that is not just
5 yours but is common with Europeans, where you divy up the
6 pie and say, "One for you and ten for me. I brought the
7 equipment."

8 But whose land are you playing on? That
9 is the only resource we have ever had, is the land, and
10 everything in it and above it. You brought the technology.
11 We have the resources. We can work out arrangements.
12 It will have to be equitable. You are going to have to
13 sit down and work with us. If you ignore us we will have
14 the political stuff. We will have moratoriums. We will
15 have demonstrations, all kinds of nasty things.

16 But that is about all I have to say.
17 I just wish the logging people were here.

18 But you were correct in the sense that
19 the solution lies in that I think a lot of people during
20 this referendum process recognized that there are a lot
21 of Native issues that Canadians have to address. You deal
22 with that first and then we will deal with the other things,
23 because Canada's First Peoples are sitting here and saying,

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1 "We are not going to go away. We are not going to be ignored
2 and we are not going to let you continue to rape our land
3 and allow us to live in such adverse poverty, while you
4 guys get richer and wealthier and have a better quality
5 of life than us."

6 We cannot stand by and stay silent any
7 more. We must speak up and we are speaking out. I hope
8 that my few words this morning will make an impact on some
9 of you to listen and maybe broaden your horizons a little
10 bit, to influence you enough to say, "Maybe there is
11 something in that. How can we do it? Is there another
12 way of doing business here with Natives?" Because
13 companies that are successful in areas where there are
14 Natives have often found they've had to change their
15 attitude, their corporate goal. Not just to include what
16 they wanted, but to include what we want.

17 Thank you very much.

18 **MR. JOHN FARRINGTON:** Thank you for your
19 comments.

20 Dennis, did you want to respond?

21 **MR. DENNIS PRINCE:** Yes, if I could, Mr.
22 Chairman.

23 If there is one thing I really hate it

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1 is selective history. I am a geologist and I look at the
2 earth's history, I guess I am a bit of a buff of archaeology
3 as well. What bothers me is the tone of your statement
4 which suggests that our ancestors are not the same. In
5 fact they are. We all came from Africa.

6 Your people arrived here a little sooner
7 than ours, in terms of geological time, and I really resent
8 the implication that one people or another are the world's
9 first environmentalists.

10 If you look at what happened when people
11 first came to North America -- North America was populated
12 by a diverse ecology. The animals here were unique to
13 this continent. There were many, many large animals on
14 this continent, and when the ancestors of your ancestors
15 came here, they came across the Bering Strait and within
16 ten generations they were at the southern tip of South
17 America.

18 If you read the history of that, the
19 archaeological history, you will see that it coincides
20 with the destruction of thousands of species of large
21 animals. There was a huge killing wave that went south
22 from the Bering Strait, that went south once the glaciers
23 left. Some of the large animals survived, but not many

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1 of them. The sabre tooth tiger was an example.

2 We all are learning about how to live
3 on this planet together and together with the environment.

4 Our problem really is the size of our populations. They
5 are such that to be able to feed ourselves we have to rely
6 more and more on our resources, our technology and our
7 minds.

8 What I heard there is a very political
9 speech. I did not hear a reasoned, balanced speech. I
10 think that we have to get off that political plane and
11 start talking about how the situation can progress from
12 here and not about history.

13 Sure there are a lot of things on both
14 sides which we would not do today, but I think we have
15 to look to the future in this stuff. I mean, we are here
16 -- everybody is here. There are a lot of us around and
17 there are getting to be even more.

18 I could go on about the use of metals
19 and what they mean to us, but the truth of it is we do
20 need those metals, and unless we learn how to get those
21 out there are going to be a lot of people starve to death.
22 Which ones in this room are going to be the first ones
23 to volunteer to starve? That is what I would like to ask.

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1 **MS ROSALIE TIZYA:** Thank you.

2 I just wanted to focus in on the issue
3 of the taxes, but perhaps I could just comment on Mr.
4 Prince's response.

5 Part of the barrier that exists between
6 a lot of people in Canadian and American society, or western
7 civilization, and the Aboriginal people is that history
8 has been selective, and in the telling of that history
9 the Aboriginal people have been diminished and
10 dehumanized. This is one of the areas that needs to be
11 corrected.

12 I come from the Arctic. We have no
13 stories of having come across any ice bridge. We were
14 always here. We have words still in our language for
15 snakes and monkeys and lions and tigers from the tropical
16 times 40,000 years ago. We have stories of the Great
17 Flood. The ice and snows of the Arctic are where the waters
18 of that great flood went.

19 We can speak and understand the Navaho
20 because we travelled so far. We have people who are like
21 Genghis Khan, who travelled to many different countries.

22 This is the kind of history that the
23 people in this country do not know, including yourself,

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1 because there has never been a proper and adequate process
2 for us to learn from one another. It is not to denounce,
3 or condemn or say that how you view the value of metals
4 is any less than how I view the value of my relation to
5 my own country. It is simply that we have hit a crossroad
6 where we have to find a way to dialogue as human beings.

7 When Mr. McKinnon asked about the issue
8 of taxes, I think that is really the crux of the answer
9 to what Mary Sillett had asked in the first place. What
10 do you think your rights are? Because I find since I have
11 really come to live in white society -- I live now in
12 Vancouver, I pay taxes, I have always paid taxes. I own
13 a house out there. I am a single mother -- an Indian woman
14 who has raised a son. I have never lived on welfare.
15 I have never accepted unemployment insurance. I have
16 always made my own way. And that is my business.

17 But in the work that I do, what I find
18 is that these taxes that people pay, somehow the rights
19 are attached to that. I'm not sure it is not something
20 that people say intellectually, it is just what I absorb
21 in how they use that term.

22 In British Columbia in the 1860's, 6,000
23 Indian people canoed over to the Royal City, called New

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1 Westminster now. There the Governor asked to purchase
2 land from the people. He wanted land for the people who
3 were coming from Europe and he wanted land in order to
4 get resources -- the people understood that.

5 So one of the elder Chiefs put a blanket
6 on the ground -- you know we traded blankets, we have the
7 button blankets -- and he put some of the earth on to the
8 blanket and he told the Governor, "When we go to your stores
9 to purchase flour and sugar we pay so much a pound. How
10 much a pound are you willing to pay for the land?"

11 The Governor at that time made a solemn
12 promise, an obligation to the people that of all the
13 revenues that accrued from the resources of their lands,
14 one-third would go to the federal government, one-third
15 would go to the provincial government, and one-third would
16 go to the Indian people. Ten percent would go towards
17 medicine because of the diseases from the blankets.

18 The Indian people in British Columbia
19 to this day are waiting for their one-third. When Canadian
20 people pay their taxes to their governments, yes, a small
21 amount of that goes to the Indian people, a very small
22 amount of that. And what we see, if you go to a reserve,
23 is all of that goes back into the non-Indian economy because

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1 every Indian person on a reserve has to go into the town
2 nearby to use that money.

3 So the very fact that the Royal
4 Commission is here on behalf of the Aboriginal peoples
5 who fought very hard for this Royal Commission, the fact
6 that it is being held in this hotel means the people in
7 this town benefit from that money -- not the Indian people,
8 but the people in this town.

9 When a land claim is settled, like in
10 Penticton, the cut-off lands, \$14 million that their
11 Okanagan people got from Penticton, that went into the
12 town of Penticton. The housing dollars go into the
13 construction industries in the nearby towns. People go
14 into towns to buy their televisions or their materials
15 for their housing. Nothing really stays within an Indian
16 economy.

17 So whatever rights are given to the
18 Canadian people because of the taxes they pay, for the
19 Indian people it simply comes in and goes back out to the
20 very same people who are paying the taxes.

21 The solution really is self-government
22 so that that economy can stay and people can become
23 self-sufficient.

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1 In British Columbia we asked Indian
2 Affairs in 1978, September of that year, "You put \$140
3 million into welfare and \$4 million into economic
4 development. Why do you not turn that around? Why do
5 you not put \$140 million into economic development and
6 \$4 million in welfare and we guarantee you we will be
7 self-sufficient in no time." They refused.

8 So that kind of taxation process makes
9 no more sense to us than it does to you as a taxpayer.
10 I pay taxes. So if we really look at it, not from the
11 point of Indian versus white, but what are the obligations
12 of government, I think we will see the equation shift
13 because it is you the taxpayer who is benefiting from that
14 whole process.

15 **MR. JOHN FARRINGTON:** We will now hear
16 from Commissioner Blakeney and then following that the
17 gentleman in red at the rear of the hall.

18 **COMMISSIONER ALLAN BLAKENEY:** The first
19 thing I want to say is a word or two about the process.
20 I, and I know my fellow Commissioners, are not attempting
21 to cast any questions about the activities or cast any
22 aspersions on any particular operation or any corporation.
23 That is not what we are here for.

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1 I want to say that because, obviously,
2 I assume that when I ask a question I am not conveying
3 information and I am not conveying a particular point of
4 view. I am simply trying to elicit an answer from somebody
5 else. If I say "some people say" or "how do you respond
6 to this" it doesn't mean that I share the view that I am
7 putting forward. That is not my job.

8 I make that point because evidently I
9 was misunderstood yesterday as I said this.

10 I invite anyone to look at the record.
11 You will find we are saying virtually nothing, but
12 saying, "What is your response to this? What do you think
13 of this idea?"

14 So I put that point. We are here to seek
15 assistance as a Commission because the issue which we are
16 talking about is a Canada-wide issue everywhere. There
17 is this conflict between non-Aboriginal development and
18 the view held by many Aboriginal people. I don't suppose
19 there is an Aboriginal view any more than a non-Aboriginal
20 view. The people are not monolithic and I do not want
21 to fall into these little errors of language.

22 This is a Canada-wide problem and you
23 can hear it. We want to know what your position is. We

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1 want someone to tell us what the rules are. Someone else
2 said, "We are entitled to get returns from our land."
3 Now there are some different concepts in there as to what
4 people are talking about with our land, and it is the fact
5 that there is not agreement on that point which poses the
6 problems for our Commission and for all Canadians. We
7 are trying to find out, as best we can, whether there is
8 common ground.

9 I am going to talk a little bit about
10 history and I think it would be fair to say that from the
11 dawn of time until about 1700 -- pick your date -- human
12 civilization depended on the energy that came from
13 renewable resources: running water or the wind or from
14 animals or human power, whether it was horses or elephants
15 or camels or whatever it was.

16 Then 300 years ago we began to depend
17 upon coal and later petroleum and later uranium to provide
18 energy. To make that energy, to turn it to account, we
19 needed machinery which involved the use of metals.

20 Following that then the world population
21 doubled and tripled and quadrupled and here we are today.

22 Whether we could exist without a substantial reliance
23 upon non-renewable energy and metals is a real question.

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1 We in the West think it is not a question at all. Ghandi
2 says "There is lots here for human need, but not for human
3 greed." Those are great questions about the future of
4 civilization which are simply not resolved.

5 If we confine it to Canada, in the
6 immediate future we pretty obviously would decide that
7 we couldn't operate without non-renewable resources and
8 probably without metals. They don't have to come from
9 Canada, but we would have great difficulty operating
10 without them. That, I suggest, is the background.

11 Now, as we go across Canada, and as I
12 go across in other respects, I hear people putting ideas
13 about this interaction between Aboriginal rights and
14 concerns and development along a continuum.

15 Now, I will pick three points along the
16 continuum and ask you which one best fits your ideas of
17 how things should be. I will use a generic term
18 "development" which will include mining and heavy duty
19 logging and other types of human activity which
20 substantially affect lands, waters, air, generally the
21 environment.

22 1) View -- no development where it
23 would threaten the livelihood of Aboriginal people, native

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1 to the area, pursuing their traditional way of life. Now
2 that is one point on the continuum.

3 2) Development, and you will obviously
4 find words -- I sometimes call them "weasel" words -- words
5 which are indefinite in meaning. 2) Development: (a)
6 done in a way as consistent as possible with the Aboriginal
7 lifestyle, and (b) carried on in a way that provides
8 substantial employment for Aboriginal people.

9 Now that you can see is one which
10 accommodates development but with some particular
11 restrictions or limitations, which pretty obviously would
12 be applied by government. Environmental protection, ones
13 that attempt to limit the pollution of water, attempts
14 to limit land degradation, attempts to limit air
15 degradation. You know, acid rain and the like, and
16 attempts to require Aboriginal employment through
17 affirmative action, equity employment, whatever one wants
18 to call it. That is the second point on the continuum.

19 The third one: Development done in a
20 way which is most consistent with efficiency and
21 profitability of the developer, meeting reasonable,
22 environmental standards and providing employment
23 opportunity in free and fair competition among all

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1 prospective employees.

2 Now, you can see that that is another
3 one along the continuum by and large saying that even if
4 there weren't Aboriginal people we would probably agree
5 with number three.

6 We might want to go farther, but we would
7 agree that corporations should be profitable.
8 Reasonable, environmental rules should be enforced and
9 there should be fair and free opportunity for employment.
10 So that is one which in a sense is not crafted to meet
11 any particular Aboriginal point of view.

12 Now, number two again, is one which
13 called for development done in a way as consistent as
14 possible with Aboriginal lifestyle. Here is an attempt
15 to accommodate some Aboriginal concerns and with
16 affirmative action attempt to accommodate Aboriginal
17 employment concerns.

18 And number 1, obviously a much greater
19 attempt to accommodate the point of view put forward by
20 some Aboriginal people. No development where it would
21 threaten the livelihood of the traditional way of life.

22 We hear all three of these. As I say
23 it is a continuum. There are many places in the middle,

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1 but if I may put it that way we hear all three, that there
2 really should not be development unless it is consistent
3 with the preservation of hunting, fishing, trapping --
4 the Aboriginal way of life. This is particularly aimed
5 at the forestry companies, as you say. And we hear the
6 one which says, "Look we all have to have development,
7 the Aboriginal people too."

8 Their population is increasing
9 substantially, but surely we ought to be able to do it
10 in a way which harms the traditional ways of operating
11 as little as possible and which as a part of the policy
12 provides jobs and economic opportunity.

13 And the third one which I have said is
14 that we have to remember that companies have to be
15 profitable. We do have to preserve the environment and
16 Aboriginal people should be given every opportunity, along
17 with everybody else, to get a job. As you can see that
18 is a point of view that has no special aspects of
19 accommodating Aboriginal people.

20 I put forward those and wonder whether
21 anybody would want to respond to those as being the one
22 which best fits your view of what Canadians should do.
23 I would be happy if Mr. McKinnon or Mr. Prince would like

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1 to respond or anyone else.

2 **MR. JOHN FARRINGTON:** Before we hear
3 from the gentlemen here maybe we should take a 10 minute
4 break and reconvene at 11:00.

5

6 --- Upon recessing at 10:50 a.m.

7 --- Upon resuming at 11:05 a.m.

8 **MR. JOHN FARRINGTON:** We invite you to
9 take your seats again, ladies and gentlemen.

10 We will start this session by hearing
11 first from Andy Rickart and then from Charles Miller.

12 **MR. ANDY RICKART:** (Native language -
13 no interpretation available)

14 It is an honour again to be able to
15 address the delegation in allowing me to express certain
16 feelings that I have and I am very honoured at using my
17 own language. Maybe someday my non-Native friends will
18 be able to speak my language the way I try to communicate
19 with them by using their language.

20 I would like to share with you a number
21 of points of what is being discussed here at this particular
22 time. I was just welcoming you and expressing my
23 appreciation of our language because that is very important

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1 to me. That is my first language and someday I hope that
2 some of you white people will take the time to learn my
3 language because I have learned yours.

4 I do not say that to be cynical or
5 derogatory in context. I just express to you exactly how
6 I feel, not to offend anybody.

7 The gentleman that spoke awhile ago,
8 Gerry Martin, I think, brought up a lot of good points.
9 He was one of my favourite students -- he still is.
10 However, what I am about to say here in these four walls
11 is not to offend anybody or to give you a lecture on any
12 history.

13 I did not come from Africa. I did come
14 across the Bering Strait but after visiting China for a
15 while. You can laugh at that that is supposed to be humour
16 this morning.

17 I came here to observe what I thought
18 would be a dialogue between the mining community and our
19 own people. I guess, unfortunately, through a variety
20 of circumstances, this did not happen.

21 But we could easily tell what the outcome
22 of discussions would have been because we would have
23 probably been talking about land as being the most

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1 essential aspect of our sole determination. That land
2 is a crucial aspect of our history, our culture,
3 traditions, et cetera, because that is the position of
4 all our leadership across this country. It is very basic,
5 it is fundamental, as all Aboriginal people understand
6 that. There is no magic about that; it is reality.

7 On the other side of the equation, the
8 mining representatives would probably have promoted or
9 explained the rationale of the necessary pursuit of what
10 they call "development" of our resource base industries.
11 And at the end we would probably agree with each other
12 in terms of our differences of priorities and so on.

13 First of all, let me tell you about who
14 I am. My name is Andy Rickart. That may not sound like
15 a nice Cree name but it was somehow adopted by the
16 missionaries who came along with the other explorers.

17 I live in northern Ontario. I love this
18 country, this part of the country. My father and mother
19 loved this country. My grandfather before them loved this
20 country. In fact, my great grandfather and all my
21 ancestors loved this country, long before any of you got
22 here. I don't say that again to make fun of anybody.
23 I am just laying it right out, how I feel.

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1 There are some reflections here that
2 what we are doing is putting forth positions, ideas,
3 aspirations, in terms of how we could get along together:
4 economically, socially, and so on. I believe in that.

5 You see, I spent a lot of time trying
6 to be part of mainstream society while retaining who I
7 am as an Aboriginal person. I have never gone out of my
8 way trying to convert people to people in the ideological
9 aspect of my culture, my traditions and so on, even though
10 sometimes it is very difficult. I get angry about a lot
11 of things that happen, but my anger is very positive.
12 I like to be humorous at the same time in all these things
13 that we try to exchange with each other, in this often
14 complex and competitive society we live in.

15 I was in the Dominican Republic last
16 summer, not to have a vacation or anything because I don't
17 need a tan, as you can obviously see. I don't have to
18 colour my skin -- that is supposed to be another humorous
19 reflection, by the way. You can laugh any time. Don't
20 feel offended. We are all friends here.

21 So I talked to a lot of people there.
22 It was strictly business, to try to promote some of our
23 interests in the business areas of some of my people.

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1 I came across a statue of Christopher Columbus. I kind
2 of got angry. I had this overwhelming feeling -- as a
3 male dog would have watching a telephone pole -- at that
4 particular time. I'd better not say what I did.

5 But those are some of the reflections
6 of anger that I come across once in awhile in my global
7 travel which is very, very limited.

8 Having said that, the Andy Rickart who
9 is talking to you here has no anger, has no bad feelings,
10 kind of irritated at times but pretty well cool, if you
11 will, in terms of my relationship with governments and
12 so on.

13 I don't know any of you here, in terms
14 of the mining industry or other institutions of Timmins.

15 I live around the Matheson area. I bought some land out
16 there because while waiting for land claims and all that
17 to transpire I figured if we started buying our land back,
18 about 155 acres to start off with -- we have millions and
19 millions of acres to go so I hope my other brothers and
20 sisters will follow suit.

21 I pay taxes like anybody else. Last
22 year -- two years ago or the last two years -- the
23 household that I live in spent about \$60,000 to \$100,000

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1 in the economy of the area where I live. We also spent
2 maybe another \$100,000 throughout the province, in our
3 travel, paying taxes and so on. We pay for land taxes,
4 education taxes and so on.

5 We are proud to be taxpayers, and in this
6 particular town and surrounding area I understand that
7 many, many of our people also pay taxes. Without having
8 any specific figures they say we spent any where from \$6
9 million to \$10 million on various aspects of the economy.

10 I believe that because you see a lot of
11 business transactions take place. That's a lot of
12 activity. We support the economy of this province. This
13 is what I am saying.

14 Now, we all live here and in my last
15 preplanning and my work plans for the next few years I
16 have never indicated in there that I was leaving this part
17 of the country or leaving Canada, because I have no place
18 to go. I am rooted in here like many of our people have
19 told this Commission and everybody else.

20 But in this part of the province we are
21 taken for granted. Our people are taken for granted.
22 Sometimes we face a lot of racism. In this city, in this
23 hotel, and all these different institutions that are here.

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1 Some people say, "Well that's not true." It is true.
2 It is just that maybe we don't know any better as to what
3 our overtones are or how we react to things.

4 Now I am not necessarily a reactionary
5 person. I am looking at a presentation here made by this
6 gentleman here. I have nothing against Don McKinnon.
7 I think he is one of the finest human beings perhaps God
8 has created in this province, as well as the rest of you
9 white people.

10 When I say white people do not take that
11 as a racist overtone. I kind of see you guys -- you know,
12 you're probably looking at the Commissioner, and these
13 other people are part of the process, but I wanted to zero
14 in on these guys here.

15 So anyway, I liked the survey you did
16 here, Don. It covered a number of aspects of how
17 northerners feel about different things. But one thing
18 that really stuck out in my mind when I was looking at
19 your presentation was the appendix, the methodology, the
20 different aspects of the questionnaire of your survey.
21 It stares right out at me and it says -- one of the questions
22 was groups were asked, "What else bothers you?"

23 Now, I know he didn't mean any harm in

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1 doing this, but it really hit me between the eyes. Your
2 tenth question was: Natives seeking our land. You are
3 going to have a fight there when you talk like that, a
4 fight in the sense of a dialogue. Not in terms of trying
5 to put you down. Not in terms of saying you are wrong.
6 You were right in your way of thinking as you reflect
7 your industry. There is no quarrelling about that.

8 So that sort of bothered me to the extent
9 that I want to talk to you more about that later. But
10 you are my friend. I want to be your friend. We will
11 probably be working for the same party that is going to
12 be in government next year, by the way.

13 So just with that, Don, I thought I would
14 remind you about that aspect of your presentation.

15 The other aspect that I also want to
16 share is that I work for a community in northwestern Ontario
17 who have been savaged and somehow almost decimated by the
18 mining industry, the forestry industry, as well as the
19 road access promoted by government and all that. And that
20 bothers me too.

21 It does not bother me to the extent where
22 I am going to cry about how terrible our situation is,
23 but to put everything on the table, to analyze exactly

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1 what you say transpired and how are they going to be dealt
2 with now. That is my premise.

3 Look at northern Ontario. We live in
4 this part of the country. A lot of us have to live and
5 exist together in this part of the country. Our people
6 are forging ahead. They have to use the kind of language
7 you hear once in awhile because we have not been paid
8 attention to very much.

9 I don't know if any of you have seen the
10 Kapuskasing area, just north of Kapuskasing. That is my
11 traditional hunting ground. My ancestors were there long
12 before Kapuskasing was ever established.

13 Two years ago I took a couple of my boys
14 down there, and the youngest one was nine years old. I
15 showed him. I said, "Do you see this land? It has all
16 been clear-cut." I said, "The animals can't live here
17 any more." "We used to be able to hunt here", I said.
18 "We used to fish here and all these things that sustained
19 us historically to the present time."

20 My boy asked "What happened?" I said,
21 "They wiped us out." "Why?" "So they can feed that mill
22 in Kapuskasing." "Why?" "So they can produce newsprint
23 and other products, by-products of our timber." "What

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1 happens now?" "I don't know. I guess we have to wait
2 another hundred years for the regeneration of these trees."

3 So he said to me, "Dad, it's time to kick
4 ass." He said, "It looks like we're going to have another
5 Oka here."

6 Now from a nine year old kid to say that
7 is almost shocking in a sense, but it reflects some of
8 the things that might be impending if we don't start dealing
9 with these things together. I mean that is the implication
10 there.

11 So as I said earlier, I'm not going to
12 give you a lecture or any instructional kind of messages,
13 because we have to exist together. And as Don concluded
14 -- again I don't want to pick on you, Don -- he pledges
15 that there be a place for his family and children in the
16 north and that no elected or appointed body has a moral
17 authority to give away his heritage. "No politician or
18 bureaucrat with a wave of a pen will make me disappear",
19 he said.

20 He is prepared to share with others all
21 these things that we talk about in respect to land
22 resources, the exact sentiments we have. The only thing
23 is the stroke of a pen. Somehow whatever the pen was took

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1 away our resources, Aboriginal title to our land.

2 So those are some of the things. We
3 believe the same things you believe, Don, and the rest
4 of the industry. I know I say a lot of us -- we do not
5 say this very much -- but a lot of us believe in the
6 sustainability of the economy. We know that we are living
7 in a resource-based area of Ontario.

8 The only question sometimes that
9 conflicts with those realities is that you call them
10 development, we call them exploitation. We are not, as
11 I said -- in all aspects of my negotiations or working
12 around people -- we were never against development. We
13 are against uncontrolled development that will destroy
14 our land and resources. That is the bottom line position.

15 But we have been able to sit down
16 together to articulate exactly what that translated into.
17 I think that is what we have to do.

18 I have this phenomenal and fantastic
19 mind that will resolve all these issues, but I don't think
20 this part of the country is ready for them right now.
21 It is coming.

22 But I think what we have here is that
23 we are sort of doing our laundry here. We are saying that

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1 this is where I look at things from the economic context
2 of my particular area of livelihood, the mining industry.

3

4 On the other side of the equation of this
5 concern our people are saying "Hey, just a minute. Look
6 what you did. Look what you did to Kapuskasing. Look
7 what you did to the Osnaburgh First Nation. The facts
8 are there. How can we trust you any more?" This is the
9 sentiment of our people.

10 But there is hope though that we can work
11 together. There is definitely hope. And I think that
12 is what is going to happen. A lot of people sometimes
13 perceive these sessions as "bitching" sessions -- if you
14 will pardon the expression. A lot of people use these
15 as forums to promote their own aspirations. You know I
16 am not running for office or anything, at the moment, but
17 I am trying to share with you the realities of these
18 conflicts -- competing interests and so forth.

19 You see, I have learned to develop two
20 personalities. One to retain and entrench my own cultural
21 heritage as a human being totally with my own people.
22 I also developed a second personality and that is to get
23 along with any society or any person on any subject --

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1 not to agree with every subject -- but any subject, on
2 any matter without losing my sanity. Or should I say,
3 I would have to be totally insane to adopt some of those
4 values.

5 That is what we have to do. We are
6 living in two different worlds. When I come here and talk
7 to you, I am talking to you as a white man. When I turn
8 around and leave here and sit down with my fellow Aboriginal
9 people, I am an Aboriginal person. I don't know if you
10 understand what I'm saying, but that is how a lot of our
11 people are adapting these days.

12 So we look across this country and we
13 come across many, many different things in our move ahead.

14 A lot of us across this country voted "No" to the
15 referendum because that is what our analysis told us.
16 You heard our leaders -- and let us not put down our National
17 Chief, Mr. Mercredi, or this other chap saying he is
18 representing us, Ron George. You know he said Canada had
19 voted against the Aboriginal people. That is not true.

20 We voted against it too because we didn't
21 believe in it. I don't have time to explain that to you.

22 It would take me a year of university courses to show
23 you the rationale of why a lot of us have taken that

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1 position, but that's the way it is. But in time we will
2 be able to articulate that and we will show you exactly
3 what we mean by that.

4 So we have all these things that we are
5 talking about here and what really bugs me sometimes --
6 I don't know where that chap is that was speaking here,
7 what do you call him? Doody? He should have been here
8 listening to all these discussions today because you can't
9 just march in here and march out thinking that you have
10 delivered a glorified speech on the podium here, thinking
11 "This is it. This is my world. That is it. See you
12 guys."

13 In fact, you should have a mayor sitting
14 here because we are taxpayers too. We contribute a hell
15 of a lot to this economy. That is a major point. And
16 that again is not to put anybody down.

17 I try to at the same time -- I don't know
18 if the press is here or not -- I don't like talking to
19 the press. They want you to sensationalize everything.
20 They want me to call this guy a "bigot", the rest of you
21 "racists" and so on.

22 One time I was in a meeting of the
23 Constitutional Legislative Committee of Ontario in Toronto

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1 at the University of Toronto, I got so mad I said, "You
2 know, you are nothing but a bunch of bigots, racists and
3 chauvinistic pigs." Everybody looked. I got good
4 coverage nationally.

5 But I wanted to deliver a message that
6 you have to change your attitudes here. We have 130
7 different interest groups. They all came around from
8 various areas: the labour groups, the women's groups,
9 the Aboriginal groups, and individual groups. I was sort
10 of from the individual for northern Ontario. Needless
11 to say they never invited me back when they were assessing
12 the conclusions of the final report. But I don't mind.

13 So that is what I mean in that we have
14 to dialogue with each other, self-government and all these
15 things, we will talk to you. We haven't time to teach
16 you about inherent rights and Aboriginal self-government
17 in the short space of time we have here. We haven't time
18 to teach you our aspirations about controlling our own
19 education, about our community-based strategies on
20 economic and business development.

21 You see a lot of our leaders have the
22 basic education as to how to assess the economic challenges
23 facing us. We know that the economy of this country is

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1 pivoting around the budget -- or I should say the deficit
2 -- and so on.

3 We know about the monstrous operations
4 of government agencies. We know about the various
5 regional disparities that exist in this particular area
6 of Ontario, for example.

7 And you know that one of the things that
8 is also missing is that in northern Ontario we are seeing
9 a sort of -- like a nice little area of people who have
10 no one capable of the mastery of leadership. That is sad
11 because I believe we have a lot of intelligent people in
12 this part of the province.

13 Let me reflect that. There was some
14 policy sessions on what should be done in respect to all
15 these issues, in some of the political planning of some
16 parties as you gear up for the next mandate of Canada.

17 We have pushed our Native issues right
18 to the front, specific issues that cover almost every
19 aspect of the spectrum of our concerns. And you know
20 something, we didn't even have any representation in
21 northern Ontario in terms of substance discussions, in
22 terms of lobbying to say you have to look after their
23 economic objectives and strategies and priorities. There

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1 wasn't even one.

2 Now, that is what I mean, we have to work
3 together and we will work together. But do not condemn
4 us by saying, "Look, you guys are asking for too much.
5 You are blocking development. You are hindering
6 progress." Those kinds of things. Don't say that because
7 we are not. We are just merely telling you, "Look, you've
8 got to wake up", and if we have to use certain phrases
9 and certain words to wake you up and give you a wake up
10 call, then we will continue to do that.

11 Now we are going to move into the
12 substance of our strategies and tell you that this is what
13 we want to do in our community. This is what we are now
14 doing in terms of working together.

15 And no offence to the mining industry.
16 The people I work with in Osnaburgh asked me to articulate
17 this. They were told, "Oh, we will train you guys. You
18 will become miners. We will give you a wage economy here."

19 The Chief got up and said "Hey, you guys. My people have
20 never been miners. They will never be miners. What we
21 want to do is we want to control that mine. We will hire
22 a whole bunch of white people to work underground."

23 Now that is not insulting white people

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1 by the way, it is just the mentality and the sincerity
2 and the strong feeling of the leader who wants to do
3 something about taking over and being part of the
4 development process.

5 So that is the message I would like to
6 leave with you. I will be talking to you in days to come,
7 one to one. I will even ask this guy to finance some of
8 our business projects that we are thinking about. It is
9 particularly based on the economic return of his
10 investment, as well as other people. We will work
11 together.

12 I'm sorry if I put you to sleep here.
13 You are almost falling asleep but that is it. That is
14 what I wanted to say to you guys and I thank you for the
15 opportunity of listening to me.

16 I said I would like to talk to you
17 further, so that we can exchange ideas as to what our
18 situation is and more importantly where we are going in
19 the future.

20 Thanks very much.

21 **MR. DON MCKINNON:** I would just like to
22 thank Andy and explain to Andy that this study I did, took
23 upon myself to do with no government grants, was to try

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1 and find out what the feelings were of the people in
2 northern Ontario. I agree with almost everything Andy
3 says, probably everything.

4 The paper was conducted about two years
5 ago. The questions were not all my questions, Andy. We
6 had a committee. I didn't like the way some of them were
7 asked, but I was the instigator, not the boss. The answers
8 are not all what I feel and I hope in the last two days
9 I didn't say anything that would indicate that I was against
10 Aboriginal, indigenous or land claims or self-government.

11

12 I voted "No" in the referendum, but I
13 didn't vote "No" to Quebec. I voted "No" because I didn't
14 know what I was voting for.

15 Andy, at any time at all I will sit and
16 talk with you. Thanks.

17 **MR. JOHN FARRINGTON:** Thank you, Mr.
18 McKinnon.

19 We would now like to hear from Charles
20 Miller.

21 **MR. CHARLES MILLER:** My name is Charles
22 Miller and I am a college student here in Porcupine. And
23 I work in the mine -- talk about mining -- I worked in

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1 the mine for seven years. I started as a labourer and
2 I worked my way up -- all the way up to the drift crew.
3 Not everybody makes a drift crew in his life. I worked
4 very hard.

5 I got hurt outside the mine. The
6 benefit from it -- I didn't get too much -- like two years
7 and a half of a little compensation. So I went back to
8 the mine, after seven years I thought they would have a
9 little bit of respect for the service I gave there. They
10 say, "We have no money to train you to work on surface."

11 And some of the job descriptions are just: Take a rock
12 boat plate, put it in a 45 gallon. Just do that eight
13 hour. No money to train you.

14 Anyway, it is when you are not any more
15 a productive worker you are nothing. And I fell into the
16 system, making \$50 grand and falling off to basically
17 \$14,000. I was paying tax.

18 Anyway, I just came here to talk a little
19 bit about the college. I heard Mr. Doody talk about how
20 we benefit from the college. We benefit, but that is the
21 white way. It is not our way. We are going to counsel
22 our people the white way. No, I am not for that. You
23 have to be yourself and know who you are, and when somebody

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1 makes a comment like, "Who is going to be the first one
2 to starve?" I will not be the first one to starve because
3 I'm going to stop you before you cut the last tree to make
4 the last roll of toilet paper.

5 Because you are going to use all the
6 resources in the earth and then you are going to have only
7 copper to eat. It will be hard on your stomach. That
8 is the only comment I have to say.

9 Meeqwetch.

10 **MR. JOHN FARRINGTON:** Thank you, Mr.
11 Miller.

12 **MR. ROGER MAWDSLEY:** Good morning, I
13 came here this morning thinking I was going to be sit back
14 passively and observe, but a lot of the people who know
15 me know I have a propensity to shoot my mouth off.

16 I am a white guy from England. I came
17 here when I was a pup. I have travelled around the world.
18 I have worked in seven different countries and most of
19 them are mining countries. I would like to speak as a
20 Canadian -- a totally unhyphenated Canadian -- about mining
21 in general and the economies scale in mining.

22 Now, we have been hearing this hue and
23 cry from the mining companies for a number of years. If

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1 we don't give them a whole bunch of mining concessions
2 they are going to pick up their mining and go. Where are
3 they going to go?

4 They are going to Menigerize (PH) in
5 Brazil. They are going to go north of Santiago in Chile.
6 And they are going to produce, as mining companies have
7 to do, at the least cost. Nowhere in their accounting
8 formula, at any point in time, is there any concern beyond
9 what is legislated for our metal protection.

10 Therefore, the cost of cleaning up the
11 environment falls on the entire population of the country
12 and does not affect, one way or the other, the income
13 statement of the corporation. Canadians cannot afford
14 to do this any more.

15 We are now paying the price to clean up
16 the rivers and lakes because there was no environmental
17 protection put in place initially for the pulp and paper
18 industry. We have dioxins in our water. Many of the
19 rivers are sewers and the companies have never had to pay
20 for that.

21 Until such time as there is an accounting
22 measure internally within an organization to provide for
23 the environmental protection, the true cost of production

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1 is never known.

2 Now, if that boils down to the point
3 where the company has to move, because of the economics
4 of the situation, to a country where it can be the least
5 cost operator then let it go.

6 We are all migrants with the exception
7 of the people of the First Nations who have been here for
8 thousands of years. I can go back probably a thousand
9 years through Britain and figure out where my ancestors
10 came from, but we are scattered all over the world now.
11 We go where there is work because we are driven by work,
12 not because we are tied to a land base.

13 That is my two cents worth on that.

14 Now I will give you a little bit of my
15 background. I have been a management and economic
16 development consultant for 20 years. I have worked in
17 Brazil. I have worked in Chile and Peru and Alaska and
18 in Europe. I got tired of making money for the Bectels
19 (PH) of the world and the Westinghouses and said the hell
20 with it.

21 I have been living in Timmins now for
22 six years, after doing some work in Hurst for a couple
23 of years, and this is my home. I work with a lot of people

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1 around here and I work with some Aboriginal groups.

2 I am privileged to work with a group in
3 Peawanuk, the promised land up on Hudson Bay, in some of
4 their economic development initiatives. We have a
5 strategy that has been in place for five years now to have
6 zero unemployment by 1995 and we're getting there.

7 There are two families in the entire
8 community that are dependent on social assistance and
9 everybody else works. They might not work twelve months
10 a year, they might only work three or four, but everyone
11 earns a living doing something.

12 We have a tourism strategy being put
13 together that I think is going to be first- rate in the
14 final analysis and we hope to be on our feet by '95.

15 Now, it goes back to the roots of
16 economic development. Probably the reason why I'm
17 expounding this morning is that we have heard from a number
18 of authorities, a lot of political types, about the
19 movement towards self-government.

20 Now, Andy and Gilbert and a number of
21 these folks have been working hard on it for most of their
22 lives and it is because of their dedication and hard work
23 that it has now got to national prominence.

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1 But economic development cannot take
2 place in the Aboriginal community in northern Ontario
3 without a dedicated land base. It does not mean that they
4 have to have ownership of the land but they have to have
5 some kind of tenure -- if it is nothing other than a damn
6 good understanding of what their rights are as far as
7 co-management of the land goes.

8 I think at that point when that is
9 clearly defined and we eliminate a couple of levels of
10 government, and at least 11 layers of bureaucracy, the
11 Don McKinnons of the world can sit down with the First
12 Nations and say, "Hey, we want to work with you because
13 I want to make a buck and there is something in it for
14 you."

15 At that point there will be an agreement
16 based on the economics put into the context of what the
17 people would like to have happen on their land to preserve
18 their cultural values, while at the same time giving
19 meaning to life to the individuals that are resident there
20 -- not simply the carpetbaggers that come in because they
21 can make \$60 grand a year in a very short period of time
22 and spend their winters in Florida.

23 That time has got to come, but until

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1 there is a clear understanding on the land issue there
2 will be no long-term economic development. There will
3 be no self-government and there is no way that the people
4 will be able to do what they want, and to a large extent
5 that's as any of us, and that is to self-actualize.

6 I think they want to live their life the
7 way that they want to live it, not because some external
8 society says you must do things this way.

9 And that is my two cents worth. Thank
10 you.

11 **MR. JOHN FARRINGTON:** Thank you.

12 Are there any other questions from the
13 audience?

14 **MR. GILBERT CHEECHOU:** Good morning.

15 My name is Gilbert Cheechou and I work
16 for the Nishnawbe-aski Development Fund in Timmins. We
17 provide small business loan financing.

18 With the issues that are being discussed
19 here, I have been working with the Fund for four years
20 here in Timmins and we talked a lot about different kinds
21 of industry that we could finance. Overall the
22 Nishnawbe-aski Development Fund works in the Treaty 9 area.
23 In the last four years we have lent out \$9.9 million in

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1 loans. The area that I covered is James Bay and the Timmins
2 Area reserves.

3 One of the things that a lot of people
4 do not understand is when we talk about culture. Everybody
5 thinks that the Aboriginal people -- I guess when we talk
6 about Aboriginal people, our people, it is something
7 abstract.

8 A lot of non-Native people that talk
9 about our people never seen us, have never been to
10 reservations, have ever been to what we have experienced
11 in our lives. So they call us Aboriginals and other names.

12

13 But we are people, we are human beings.
14 People that have a way of life, a culture. People who
15 have never relinquished their right to maintain their
16 culture. A people who have never relinquished their right
17 to destroy their own nation. We never gave up the right
18 to extinguish our lands. Only that nation has a right
19 to do that -- to exterminate themselves. We have never
20 done that.

21 Our grandfathers signed a treaty in 1905
22 and one of the things guaranteed in that treaty -- our
23 grandfathers guaranteed us -- is that we would never be

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1 removed from our homeland. Once we are removed from our
2 homeland we will lose who we are. We will lose our
3 connection to our language and our culture.

4 And our grandfathers that signed that
5 treaty protected that so that we don't have to leave James
6 Bay. It was five or six non-Native people that got in
7 those canoes to come up north to sign a treaty. Our people
8 never travelled to Ottawa to sign a treaty.

9 Our people were here. They were
10 employed. They were trained. They had political and
11 spiritual and cultural independence and they were not
12 dependent on anything. That is why we didn't have to go
13 to Ottawa to sign the treaty. Someone else went after
14 what we had in our territory and that was the resources
15 that were in there.

16 Three hundred years prior to that, or
17 so many hundred years, these immigrants -- immigrant
18 peoples -- came over here for that independence: economic
19 independence, spiritual independence, political
20 independence, employment training.

21 When our people did not leave their
22 reservations and their communities, their trap lines to
23 go work in the bush or wherever the non-Native people work,

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1 they were called "lazy". They were put down, stereotyped.
2 They were already working.

3 I did not see too many non-Native people
4 come around in the wintertime. They usually travel in
5 the summertime. And when they come to our communities
6 in the summertime our people are having a holiday. That
7 is their break. They live in their communities. In the
8 wintertime they went into the bush to go live off the land.

9 So when our people were seen taking a
10 break they were "lazy". There are a lot of these
11 stereotypes and I guess it confused a lot of people.

12 I value my culture. I wear a suit and
13 tie to go to work and we joke around and say, "An Indian
14 wearing a suit and tie is going to court." But I do that
15 to go to work.

16 I value my culture. People do not have
17 to wear their culture. Our culture comes from inside us,
18 not what we wear. That is not our culture. If you have
19 your culture inside your heart that is the culture we are
20 talking about.

21 So a lot of people get mixed up, you know,
22 when we talk about resource development, the Indians want
23 to keep their culture, the Indians want to trap on that

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1 land when they are sitting on a million dollars worth of
2 gold. That is not the only thing we are talking about.

3

4 There are debates going on in our
5 reserves right now, our communities, about resource
6 development. But a lot of non-Native people don't know
7 that because they don't take the initiative to find out
8 if our people are talking about these things. They assume
9 that everybody is against them saying, "They want to take
10 our land. They want to take our rights to explore and
11 to take resource development out."

12 Our people are human beings. They don't
13 just live on reservations, sit there in a house and syphon
14 money from the government. Our people think. Our people
15 have different kinds of professions: teachers, nurses,
16 doctors, lawyers. Our people are human beings. They
17 discuss these issues.

18 Resource development is a big issue that
19 they talk about in our communities. What are we going
20 to do? Some people say, "Well, we should go and negotiate
21 and try to get a deal." Some people say "No."

22 We are nervous. What if we don't know
23 what we're doing. We're going to lose. Some people say,

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1 "Well, let's just go do it."

2 There is a lot of turmoil in our
3 communities that nobody takes the time to try and
4 understand. Our people, you have got to understand, in
5 time of crisis they will stick together. They will not
6 sell each other out. That is how our culture is going
7 to survive. That is how Natives will survive as a nation.

8 When the Toronto Blue Jays won the World
9 Series Americans said, "Well, too bad, but those are
10 Americans playing on that team." A people that call
11 themselves and consider themselves a nation always stick
12 together, right to the end. Our people are going to do
13 the same thing.

14 But it doesn't mean that we all think
15 the same. We are human beings. We debate these issues.
16 But the one thing we will always stick behind is the
17 protection of who we are. That I cannot sell out. I
18 cannot teach my children to sell that out -- who they are.

19 This is not a going thing here, lose your
20 culture. That is a Canadian thing to do -- equal
21 opportunity racism. Everybody has the right to hate
22 somebody else.

23 If you know your culture how can you hate

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1 someone else? How can you put someone else down? That
2 is why there are so many psychiatric hospitals in this
3 society. People are so proud of hospitals, but they only
4 measure the weakness of society. They are so proud of
5 treatment centres. They only measure the weakness of your
6 society. Jails -- the best prison system. That only
7 measures the weakness of your society, because you have
8 lost your value system.

9 Our people did not have those things and
10 they were not a lawless people. My mother told me that
11 when she was young we didn't have to lock anything. There
12 was no vandalism. There was nobody stealing anything.
13 I remember when I was a kid we left our gas tanks down
14 at the riverbank. Nobody stole it. Nobody took off with
15 it and that was not long ago.

16 So a lot of people look down on our
17 culture. They think it is buffalos and teepees and all
18 that stuff. No, our culture is what keeps us together
19 in our hearts. It is what those elders have told us.
20 It is the advice they have given us: How to communicate
21 with each other. How to talk with one another. That is
22 what our culture teaches us.

23 That is why there is a balance in this

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1 country. That is why there is a balance in this country
2 because our elders, they hold us back. The teachings of
3 our elders hold us back. They say, "Humble yourself.
4 Respect what you are doing."

5 That is the thing I look at in terms of
6 culture, but that culture is also tied to the land. That
7 is why Native people, Aboriginal people, and the different
8 names that we call ourselves, that is why it has taken
9 us so long to make a decision.

10 We are not like the Europeans. We are
11 not like the European way of thinking in this country,
12 the colonialization of this country. The way the
13 governments were set up: one Prime Minister, one Premier,
14 one representative. We have band councils under the
15 Indian way.

16 But we have cultural systems on the
17 reserves. I remember one community I went to in James
18 Bay to talk about business and the individual I talked
19 to wanted to start up a business, a service in the
20 community. I told him I had just met someone today who
21 wanted to start up the same kind of business. He said,
22 "Yes, I know that individual." He said, "His family is
23 going to buy from him, my family is going to buy from me."

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1 That is the extended family. And that was last year.

2 We take a look at the world differently.

3 Ovide Mercredi admitted that he had somewhat misjudged
4 everything. He said, "I should have listened to some of
5 our people, rather than depending on this Euro-Canadian
6 process, colonialization that was going on. I should have
7 listened to my people."

8 When we talk about our culture, it is
9 our culture and it is because of a culture, the way we
10 think and the way that we are taught. That is why it takes
11 so long to make a decision for us. Our Chief cannot make
12 that decision. The people make that decision.

13 That is why, I guess to some degree, it
14 was advantageous for us that the Constitution did not go
15 through because then we would have been overrun by a lot
16 of things, a lot of legal things, a lot of lawyers and
17 consultants.

18 So these are some of the things, you
19 know, when we talk about resource development, when we
20 talk about culture, when we talk about our way of life
21 that is what we are talking about. Not only living off
22 the land but what is in our hearts.

23 It affects the way we make decisions and

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1 that we can never sell out, no matter what. But we are
2 here to do business. A lot of people will deny that and
3 there is a lot of things that happened in the past that
4 we have to stand by.

5 One guy told me one time when I was
6 talking to him about a famous reporter, he said about
7 history, he said, "Well, you know that is past. That is
8 gone. What about the future?" I said, "Well, you have
9 to look at the past because of our past. You don't have
10 to worry, you are a non-Native." I said, "In the past,
11 what happened to us, you got the best of the past." I
12 said, "We got the worst end of the past."

13 It is easy for you to forget the past
14 because you and your society walked away with our past.
15 You walked away with our life. You walked away with
16 something that belonged to us in our hearts. Without even
17 asking you walked away with it and then you are asking
18 me to forget about your life. You got my life. You took
19 my dignity. You took my pride. Now you are asking me
20 to forget what you did to me. I said, "That is history.
21 That is what we cannot forget." We cannot forget what
22 is taken from us.

23 Not just the land, not these certain

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1 things. But this is the thing: as those trappers out there
2 come to their trapping territory we have heard stories
3 that suddenly there are no trees to trap with. But they
4 were never told about anything. They were never told about
5 those things that were going to happen to their territory
6 while they are taking a summer break. And they come back
7 to their life -- the life that belongs to them as who they
8 are. I said, "Now, you tell that trapper to forget about
9 the past." You can't do that.

10 So these are some of the statements I
11 wanted to make when some people kind of wonder why
12 Aboriginal people take such a long time to make a decision.
13 Why people are saying that Indian people are confused,
14 they can't even get their act together.

15 A lot of people forget about the
16 language, that talk, because they know for the sake of
17 their future and their land and their culture and who they
18 are, they have to take the time to make a decision. There
19 is a real balance there that you have to deal with and
20 that I am dealing with. I am trying to learn to deal with
21 that.

22 So that is all I'm going to say

23 Thank you very much.

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1 **MR. JOHN FARRINGTON:** Thank you.

2 I will invite Commissioner Wilson for
3 some closing remarks.

4 **COMMISSIONER BERTHA WILSON:** Thank you.

5 I would like to say first of all, on
6 behalf of all three Commissioners, that we are very deeply
7 indebted to all who have participated in this special
8 consultation on resource development, and especially to
9 Mr. McKinnon and Mr. Prince -- instead of facing two Native
10 people across the room, they had to face a roomful of
11 participants.

12 We have had, I think, an excellent
13 dialogue and it is tremendously helpful to the Commission.
14 Our responsibility as a Commission is, of course, to
15 address the issues set out in our Terms of Reference.
16 To listen to what the Native people have to say about them.
17 To listen to what the non-Native people have to say about
18 them. To identify the conflicts, if any, that there may
19 be, in the interests of each group, and to try and get
20 the views of both groups as to how these conflicts might
21 be resolved in a fair and equitable way.

22 Our overall mandate is to see whether
23 a new and better kind of relationship can be developed

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1 between Native and non-Native people who share this land
2 together.

3 If this is going to happen there has to
4 be goodwill on both sides and a spirit of respectful
5 cooperation. I think we have seen this at work today.

6 Thank you all very much for your
7 participation, those who spoke and those who listened.
8 Especially, I would like to thank Mr. Farrington for acting
9 as our moderator on this session.

10 We have enjoyed our visit to Timmins very
11 much and we have learned a great deal from it.

12 Thank you.

13 I will ask my two colleagues whether they
14 wish to say anything before we leave.

15 **COMMISSIONER MARY SILLETT:** I would
16 like to say Meeqwetch to the Nishnawbe-aski of Timmins
17 and to the general public. I would like to extend
18 particular thanks to our Ontario Regional Coordinator,
19 Pat Chilton; to our local community coordinator, Ed
20 Sackeney; to our Commissioner of the Day, Angela Sheeshish.

21

22 I would also like to extend particular
23 thanks to the people who have worked very, very hard to

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1 organize this event: Becky Printup, Michael Lazore, Don
2 Kelly, Gail Bradshaw, Linda Gauthier, the people from ISTS,
3 the people from the media and the
4 translators/interpreters.

5 Thank you all very much.

6 **COMMISSIONER ALLAN BLAKENEY:** I would
7 just add my thanks to those whom Mary Sillett has mentioned
8 and whom Bertha Wilson has mentioned, and just to say that
9 it has been a pleasant visit to Timmins, as I am sure every
10 visit to Timmins would be, and a useful visit for us.

11 We thank you for assisting us in our work
12 which we hope will be to the benefit of Aboriginal and
13 non-Aboriginal Canadians.

14

15 --- Whereupon the Hearing adjourned at 12:00 p.m.