

COMMISSION ROYALE SUR  
LES PEUPLES AUTOCHTONES

ROYAL COMMISSION ON  
ABORIGINAL PEOPLES

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                          MANITOBA

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"for the record..."  
**STENOTRAN**  
1376 Kilborn Ave.  
Ottawa 521-0703

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1 **Brandon, Manitoba**

2 --- Whereupon the Hearing commenced on Thursday,  
3 December 10, 1992 at 9:10 a.m.

4 **MODERATOR JOHN LAVALLEE:** Good morning,  
5 ladies and gentlemen. Welcome to the Royal Commission  
6 on Aboriginal Peoples.

7 My name is John Lavallee and I am the  
8 Vice-President of the Southwest Region of the Manitoba  
9 Métis Federation. I will be your moderator for today.

10 Before we go into introductions, I will  
11 ask our Elder Wilfred Wasteste to give us an opening prayer.

12

13 **(Opening Prayer)**

14

15 **MODERATOR JOHN LAVALLEE:** At this time,  
16 I would like to introduce the members of the Royal  
17 Commission. We have the former President of the Native  
18 Council of Canada, Commissioner Viola Robinson, who is  
19 sitting to my immediate right.

20 Next to Viola is the Head of the  
21 Department of Native Studies at the University of Manitoba,  
22 Commissioner Paul Chartrand.

23 Next to Paul is the former

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1 Premier of Saskatchewan, the Honourable Allan Blakeney.

2 Also at the front table is the

3 Commissioner of the day, Board of Director for the Manitoba

4 Métis Federation, Southwest Region, Celia Klassen.

5 Before we start with the presentations,

6 I would like to introduce other people who are here today.

7 We have with us the Mayor of Brandon, Rick Berosic, who

8 will say a few opening remarks. Also, we have the

9 Executive Director of Regional Courts, Mr. Brian

10 Henderson, and representing Lee Clark's office, Brad

11 Kirbyson.

12 The Royal Commission has some opening

13 remarks. Mr. Chartrand.

14 **COMMISSIONER PAUL CHARTRAND:** Thank you

15 very much, John. I would like to take a few moments to

16 tell you about the Royal Commission on Aboriginal Peoples,

17 what our mandate is, and what we are doing here.

18 I would like to begin with a disclaimer

19 that I was at one time the head of a department at the

20 University of Manitoba. Unfortunately, I don't do that

21 any more. People mean well when they say that so-and-so

22 is the head of a department. In fact, I think everyone

23 who knows about these positions will know there is very

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1 little glory in that. It is sort of a boy scout job that  
2 people are pushed into after a while, a paper-shuffling  
3 thing.

4                   The Royal Commission on Aboriginal  
5 Peoples was established in August 1991 pursuant to a  
6 promise that had been made by the Prime Minister. Royal  
7 Commissions such as this, of course, have a long history.  
8 They are usually established when the government feels  
9 a need to obtain particular sorts of advice from particular  
10 sources, respecting the policy that it should adopt.  
11 There are many reasons for this which I won't go into today.

12                   They have a very long history, also in  
13 the field of Aboriginal relations. From my reading, I  
14 understand that there have been Royal Commissions on  
15 Aboriginal affairs in colonial days, going back to the  
16 first half of the eighteenth century. We are not  
17 particularly proud of that long history. People have said  
18 to us, and we have agreed, that we hope this is the last  
19 Commission. We hope that the matters will be acted upon.

20                   The term "royal" has an interesting  
21 history, too. It is born, of course, from the royal  
22 prerogative of English monarchs to appoint commissions  
23 of inquiry, as they have done. But that royal prerogative

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1 has been superseded, as a prerogative has been in many  
2 areas, by law, by legislation. So, we were appointed by  
3 the federal Inquiries Act, Part II. That sounds a lot  
4 less lofty.

5                   Who is on this Commission? There are  
6 two Co-Chairs. One is René Dussault, a Judge of the Quebec  
7 Court of Appeal. The other is Georges Erasmus, a Dene  
8 from the Northwest Territories, the former Chief of the  
9 Assembly of First Nations.

10                   A third Commissioner is Mary Sillett,  
11 who was at the time of her appointment President of the  
12 Inuit Women's Association of Canada, Pauktuutit, and a  
13 Vice-President of the Inuit Tapirisat of Canada. There  
14 is Bertha Wilson, who is recently retired from the Supreme  
15 Court of Canada, she being the first woman appointed to  
16 that Court, and a justice who was involved in a number  
17 of significant decisions dealing with Aboriginal issues.

18                   Then there are the three people who are  
19 here and who have already been introduced to you. They  
20 will be making some remarks following me.

21                   My name is Paul Chartrand. I am from  
22 Manitoba. I grew up in the Inner Lake area, not far from  
23 where John Lavallee grew up. I am pleased to be here.

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1                   What about the mandate of the Royal  
2 Commission? It is absolutely comprehensive, I think.  
3 It is very broad. It includes everything. That is a good  
4 thing. For one thing, it makes it difficult for anyone  
5 to challenge our mandate to inquire into any particular  
6 issues, should one be inclined to litigate the matter.  
7 But perhaps more important, it permits us, in our  
8 examination and in the crafting of our recommendations,  
9 to see the relationships between all the various issues,  
10 and that is something different from any commission or  
11 task force or committee ever asked to inquire and report  
12 upon Aboriginal issues in the past.

13                   Our mandate includes, for example, the  
14 matter of self-government, what it means, what are the  
15 principles upon which it ought to be built, and how it  
16 ought to be implemented or can be implemented. It includes  
17 the matter of the treaties, what is their historic and  
18 what is their contemporary significance, and what is their  
19 relationship to self-government. Those are only  
20 examples.

21                   We are mandated also to look at the  
22 constitutional and the harder legal status of the  
23 Aboriginal peoples in Canada. I won't bore you with the



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1 details of that. But I can say that there is much  
2 uncertainty about these legal and constitutional matters.

3 So, it is a daunting task. We have to look at particular  
4 issues, such as the circumstances of the Métis people of  
5 Canada, issues that are particular to the Métis.

6 We are mandated also to look at social,  
7 economic, cultural issues, including such as aspects as  
8 the justice system, education. And we are asked to inquire  
9 into particular perspectives: what are the circumstances  
10 of elders, the circumstances of young people.

11 We have organized ourselves to conduct  
12 our inquiries to try to be able to do that. So, in our  
13 research functions and in our public participation  
14 functions, we have appointed individuals responsible for  
15 looking after the concerns of women. Her name is Deborah  
16 Hanley.

17 We have appointed an individual to look  
18 after the historical perspective, because that is  
19 important. An important part of our mandate is to look  
20 at the history of the relations between Aboriginal peoples  
21 and the rest of Canada.

22 We also have an individual appointed to  
23 look after the urban perspectives, what are the particular

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1 urban aspects of all the issues in our mandate.

2 And our young people. We have someone  
3 appointed especially to look after the perspective of young  
4 people on all matters pertaining to our mandate.

5 We have organized ourselves to do  
6 research, so we have a large significant research  
7 enterprise, assisted by an intervenor participation  
8 program, which provides funding for organizations, both  
9 Aboriginal and non-Aboriginal, to conduct research with  
10 which to assist us in making recommendations.

11 We have a public participation function,  
12 and this is a part of it. We visit communities across  
13 the country. Last year in December we visited all the  
14 provincial and territorial governments of Canada and told  
15 them about us and asked for their co-operation. We are  
16 grateful to have been offered that co-operation.

17 This is our second round of Hearings.

18 We opened the first one in a blinding spring Manitoba  
19 blizzard in Winnipeg on April 21st of this spring. We  
20 went across Canada until the end of June travelling in  
21 all sorts of circumstances: in big planes, little planes,  
22 by car, by truck, and various other ways. We met in all  
23 sorts of places, friendship centres in cities,

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1 smoke-filled halls in various communities. We travelled  
2 on boats in river deltas, all sorts of ways. We talk to  
3 people wherever they are, including people in prisons,  
4 in schools, in high schools and little schools.

5 We also have round-tables. We had a  
6 round-table on urban issues in Edmonton in June.  
7 Recently, in Ottawa we had a round-table on justice issues.

8 A round-table is simply a gathering of people.

9 Someone has coined the phrase  
10 "round-table"; I am not sure why.

11 We also create certain publications.  
12 We have published a commentary on the matter of defining  
13 inherent right of self-government last February. More  
14 recently, we published some discussion papers which  
15 reflect not the view of the Commission, but which reflect  
16 what we heard in the first round of Hearings. Those are  
17 the documents that you see around here. Those are not  
18 reports of the Commission. It doesn't tell you what we  
19 think on anything; it tells what people have told us, and  
20 it raises some issues. That is not to say that these are  
21 the essential questions that will form the basis of our  
22 report, but to promote dialogue. We want to hear from  
23 all people, Aboriginal peoples, non-Aboriginal peoples.

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1                   We hope to make our report in 1994. Our  
2 internal goal is to report to the federal government in  
3 the fall of 1994. We have no official terms set in the  
4 Order in Council that appointed us.

5                   We hope that our recommendations will  
6 lead to a significant shift in Canadian policy respecting  
7 Aboriginal peoples. But we cannot know what will happen,  
8 so we do not come anywhere promising anything. Our job  
9 is to make policy recommendations. We are, and we must,  
10 do our best to try to make the kind of recommendations  
11 that will be accepted. In order to do that, it is important  
12 to bring the public along with us. So we have an important  
13 public education function, it seems, if we can use that  
14 expression; that is, to tell the people about the  
15 circumstances of Aboriginal peoples and vice versa, to  
16 tell Aboriginal peoples about the circumstances of  
17 non-Aboriginal peoples so that perhaps a new relationship  
18 can be established.

19                  We approach all of these issues with an  
20 open mind. We are committed to the notion that things  
21 must change. How they must change, we approach with an  
22 open mind. But we must not finish with an open mind.  
23 We must take the benefit of your advice and make some sound

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1 recommendations.

2                   Let me have a quick last word about the  
3 process. We ask questions. We will be asking questions  
4 of the people making presentations to us here today. There  
5 are various reasons for doing that. One is to inquire  
6 for more detail about the presentations. But another one,  
7 sometimes, is for the purpose of putting matters on the  
8 record.

9                   I could ask an individual, for example,  
10 "What is a Métis in your case?" Of course, the reply might  
11 shoot back, "You are a Métis. Why do you ask me?" The  
12 point is that things have to be put on the record. We  
13 hear very different views across the country, totally  
14 opposite views sometimes. So we need to put all views  
15 on the record.

16                   I thank you for making these facilities  
17 available to us. I look forward very much to today's  
18 presentations. I will pass it on to my fellow  
19 Commissioners for their remarks.

20                   **COMMISSIONER VIOLA ROBINSON:** Thank  
21 you. I think that Commissioner Chartrand has given a good  
22 overview. I want to say that I am very happy to be here  
23 and I look forward to hearing the presentations.

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1                   The Commission has a very difficult  
2 challenge and task ahead of it as we try to come to grips  
3 with the situation in this country. How we formulate our  
4 recommendations and our report is going to depend on people  
5 like yourselves, what you tell us.

6                   I happen to believe that Aboriginal  
7 peoples in this country, whether they are Métis, whether  
8 they are Cree, or whether they are Inuit, they know what  
9 their problems are, they know what their issues are, and  
10 they want to find solutions. I really think they know  
11 what their solutions are. It is just a matter of setting  
12 up a process on how to deal with them. That is what we  
13 have to hear, and that is what will formulate our  
14 recommendations.

15                  I don't think that we as a Commission  
16 can just take recommendations out of the air. People have  
17 to tell us. We have to know exactly what kind of changes  
18 you need and how you want government and what government  
19 to be dealing with you, what kinds of authority and  
20 jurisdiction that you are looking for.

21                  It is like the poster that says it is  
22 time to talk and time to listen. Like was said the other  
23 day when we were in another community, it is also a time

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1 to act. That is something we are going to have to tell  
2 the government. We listened and we heard, and it is time  
3 to act. What and how that action will be will be highly  
4 dependent on what we hear from the people.

5 With that, I will stop now. I want to  
6 thank people for being here. Certainly I am happy to be  
7 here and look forward to hearing from you.

8 Thank you.

9 **COMMISSIONER ALLAN BLAKENEY:** Thank  
10 you, Viola.

11 I won't add greatly to what my two fellow  
12 Commissioners have said. I will talk a little bit about  
13 mechanics.

14 I don't know what the acoustics are in  
15 this hall. They are always fairly tricky because they  
16 change, depending on how many people are in the room.  
17 There are headsets. You can get a headset over at the  
18 corner. It serves to amplify what goes into the mikes  
19 and you can hear clearly, even if the ceilings or walls  
20 are interfering with the acoustics.

21 I want to repeat what Mr. Chartrand said.  
22 During the course of the presentations, we are likely  
23 to ask some questions. This is not to challenge your views

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1 but to clarify them, to make sure we understand and to  
2 try to fit them in with what we have heard somewhere else  
3 which was different. We will try to find out just where  
4 the differences lay.

5                   As they have said, we are aiming at  
6 solutions. I think you will know that if we go around  
7 the country listening to everybody and do a lot of research  
8 and then come up with some recommendations that we think  
9 are fine, that is not going to work. The recommendations  
10 effectively have to come from the people we have heard.  
11 They have to buy in to what we say, otherwise it isn't  
12 going to work.

13                   Governments don't usually act on  
14 recommendations of royal commissions unless they think  
15 the public will either welcome them or at least accept  
16 them, however grudgingly. If this is so, then the  
17 recommendations have to have some people out there who  
18 will support them. With respect to the recommendations  
19 of this Royal Commission, some of the people are going  
20 to have to be Aboriginal people and community leaders,  
21 otherwise it is not going to fly. And the best way for  
22 that to happen is for the recommendations to come from  
23 that group already. They will recognize their own face



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1 in the recommendations.

2                   So, we are asking not only for people  
3 to tell us what their problems are and what their concerns  
4 are, but what they think the solutions are, who should  
5 do what next.

6                   You will have noted from what my  
7 colleagues have said that the real job of the Commission  
8 is to look at the relations between Aboriginal people and  
9 non-Aboriginal society, how the two have interacted, where  
10 it has worked and where it hasn't worked. We find it is  
11 fairly easy to get the non-Aboriginal point of view because  
12 it comes to us every day from the newspapers and the media  
13 and the world we live in. The white society, the  
14 non-Aboriginal society, is the dominant society and it  
15 tells its story every day. And it shapes the relationship  
16 not only with Aboriginal people, but with every other  
17 minority group in society.

18                   What we are trying to do is to hear that  
19 side, of course, but that is easy, but to hear the  
20 Aboriginal side as well, and that is not so easy because  
21 they don't have available to them the media, the  
22 television, the people who purvey views in our society.  
23 So that is what we are here for.

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1                   We are going around. We have had  
2   Hearings in perhaps 40 communities now. We have had 800  
3   or 900 submissions. It was 800 some time ago, and they  
4   come in at a good rate every day. As you know, there are  
5   seven of us and there are only three of us here today.  
6   That means two more are somewhere else in Canada, and two  
7   more are somewhere else in Canada. And on any given day,  
8   we are usually running three simultaneous Hearings.

9                   You may be interested to know that this  
10   concern about how Aboriginal people fit into mainstream  
11   societies, if I may use that term, is not confined to  
12   Canada, but is something which is now being recognized  
13   as a concern all over the world.

14                  Today, as it happens, marks the launch  
15   of the International Year of the World's Indigenous  
16   Peoples. Aboriginals from around the world will be  
17   speaking at the official opening ceremonies being held  
18   at the United Nations in New York City today. Ovide  
19   Mercredi will be down there, and Mary Simon will be down  
20   there. Mary Simon is an Inuk woman who was the Chair,  
21   I believe, of the Inuit Circumpolar Conference. Ovide  
22   Mercredi, as you will recognize, is the Grand Chief of  
23   the Assembly of First Nations. And there may well be

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1 others.

2                   The Royal Commission on Aboriginal  
3 Peoples welcomes this year of international focus on the  
4 situation of Aboriginal peoples abroad as well as in  
5 Canada. It is an excellent opportunity for Aboriginal  
6 and non-Aboriginal people to pay more attention to problems  
7 which currently plague our relationship and to promote  
8 reconciliation and to improve the lives of Aboriginal  
9 people. In essence, that is what this Commission is all  
10 about, and our mandate.

11                  Now that the Charlottetown Accord  
12 process has come to an end, the Commission's consultation  
13 process is one of the few forums which is available to  
14 talk about these things. Had the Charlottetown Accord  
15 been passed, then there would have been a number of other  
16 organizations set up to put some flesh on what the  
17 Charlottetown Accord said about the inherent right to  
18 self-government. That is no longer to be and is unlikely  
19 to be for -- your guess is as good as mine, but let's say  
20 a couple of years anyway, and maybe a great deal longer.

21                  We are, in a sense, one of the only games  
22 in town, and we would like to hear you say what you think  
23 about Aboriginal self-government, inherent rights, or any

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1 of those issues. We encourage all Canadians to use this  
2 Commission as a vehicle for constructive dialogue aimed  
3 at finding durable solutions.

4 We welcome this opportunity to hear from  
5 you. For my part, I am happy to be in Brandon again.  
6 It is always a pleasant place to be. Your weather is  
7 usually worse than Saskatchewan's. The mayor is going  
8 to speak next. He's got equal time. We are happy to be  
9 here.

10 Thank you very much.

11 **MODERATOR JOHN LAVALLEE:** Thank you  
12 very much, Commissioners, for the opening remarks.

13 We will now move to hear the Mayor of  
14 Brandon, Rick Berotic.

15 **MAYOR RICK BEROTIC, THE CITY OF BRANDON:**

16 Thank you, Mr. Lavallee. To the Commissioners, welcome  
17 to the beautiful City of Brandon.

18 I must take some umbrage in the remark  
19 of Mr. Blakeney with respect to the weather. Had you had  
20 your first meeting in Brandon as opposed to Winnipeg, the  
21 hospitality would have been different and certainly the  
22 weather would have been different. We wouldn't have had  
23 you in the middle of a spring snow storm. We would have

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1 had you certainly in spring weather with flowers blooming,  
2 Mr. Blakeney. So perhaps the next time you have to make  
3 those decisions, Brandon could be the first on your list  
4 in Manitoba as opposed to Winnipeg. I always have to take  
5 those little shots at Winnipeg.

6 Welcome to the beautiful City of  
7 Brandon. When I had an opportunity to speak to Mr.  
8 Blakeney before the meeting, he mentioned it was the home  
9 of the Brandon Wheat Kings. Five years ago, even, for  
10 that matter, last year, I wouldn't have admitted to it.

11 However, we are second, possibly even first, overall in  
12 the WHL right now. So, I do take those comments very well.

13 We are the home of the Brandon Wheat Kings and they are  
14 doing extremely well, and beating most, if I might add,  
15 the Saskatchewan teams.

16 I will be very brief. Again, when I  
17 talked to Mr. Blakeney when I came in, he mentioned that  
18 we have to be out of here by 6:00 because priorities do  
19 dictate that there is a bingo going on here at 6:00. So,  
20 I won't take up your time.

21 I also notice we are a little behind in  
22 our schedule, so it will be very brief greetings. However,  
23 I would like to mention a couple of things.

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1                   In the City of Brandon we do pride  
2   ourselves on having what I consider to be an excellent  
3   relationship between Aboriginal peoples and the Aboriginal  
4   community in the City of Brandon. I have a couple of  
5   examples: One is an organization that we have, the Friends  
6   of the DOTC Tribal Days. We have a very, very large tribal  
7   day in Brandon which is very important to us and our  
8   economy. We do work very well with that particular  
9   organization.

10                  As well, we are in the beginning  
11   stages -- and Mr. Lavallee is a part of this process -- with  
12   respect to a destination tourism point which is called  
13   Many Voices, which is hinging upon the Aboriginal culture  
14   and heritage that we find in this particular area. We  
15   are very pleased about that association.

16                  Also, an association with our police  
17   department and some cross-training that we have with the  
18   DOTC police departments throughout our area, which has  
19   been working extremely well, certainly bodes very well  
20   for our own opportunity of working together with the  
21   Aboriginal communities.

22                  In saying that, I would suggest also to  
23   the Commissioners that in a very short while -- I believe

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1 in May of this coming year -- you will have representation  
2 made by an organization called the FCM, which is the  
3 Federation of Canadian Municipalities of which I sit on  
4 the board of directors, and also sit on a special standing  
5 committee of Aboriginal concerns.

6 I am very pleased to have heard, Mr.  
7 Chartrand, that you do have a component in your mandate  
8 as this Royal Commission that deals with the urban aspects  
9 of the Aboriginal community with the urban municipalities.  
10 I would ask that you listen carefully to the FCM when  
11 they make their presentation.

12 There are some concerns, certainly, that  
13 we all share, those of education, those of justice, those  
14 of social services, and those of funding all of these  
15 particular social concerns.

16 We live in challenging times. There is  
17 no question about that. I do congratulate you and I  
18 congratulate your Royal Commission on a task well done  
19 thus far, and certainly a challenging task in the very  
20 near future. So, I also not only congratulate you but  
21 wish you the best of luck in trying to put together what  
22 is a very difficult situation, difficult issue, at the  
23 present time. And we know it is going to be a very serious

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1 issue, certainly, in the years to come.

2 To the Commissioners, welcome to  
3 Brandon. I know that this also will be held in high esteem,  
4 the Brandon visit particularly, because I know you are  
5 taking your Christmas break after this Hearing and I know  
6 that you are going to enjoy yourselves over the Christmas  
7 season. On behalf of the citizens in the City of Brandon,  
8 again I welcome you. Please come back. You have a  
9 standing invitation.

10 Secondly, enjoy your meetings today.  
11 Please listen and hear what we have to say in this  
12 community. I know you will and I know it will be part  
13 of your report. Again, on behalf of the citizens, we wish  
14 you the very best of luck in putting together a very  
15 difficult report.

16 Thank you very much for being here.

17 **MODERATOR JOHN LAVALLEE:** Thank you,  
18 Mayor.

19 Next we will have Brian Henderson,  
20 Executive Director of Regional Courts, come up.

21 **BRIAN HENDERSON, REGIONAL DIRECTOR,**  
22 **DEPARTMENT OF JUSTICE:** Good morning, ladies and  
23 gentlemen, Commissioners, Elders, and community people.



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1     My name is Brian Henderson. I am the Regional Director  
2     for the Department of Justice, Courts. I was born and  
3     raised in Little Black River. I am a member of Little  
4     Black River.

5                     It is a pleasure to attend your meeting  
6     this morning and to bring greetings on behalf of the  
7     Honourable James McCrae, Minister of Justice.

8                     Mr. McCrae has asked me to extend his  
9     regrets for being unable to attend. He wishes you all  
10    the best as you begin this meeting of the Royal Commission  
11    on Aboriginal Peoples here in Brandon.

12                    The Royal Commission is to be commended  
13    for its continuing efforts to bring Canada's Aboriginal  
14    peoples together to discuss issues and create strategies  
15    to achieve mutual goals. This is not an easy task, but  
16    you have done an excellent job of meeting your objectives.

17                    The Royal Commission is playing an  
18    important role in uniting Aboriginal peoples and  
19    encouraging partnerships. These partnerships between  
20    Aboriginal people and local, provincial and federal  
21    governments are integral to the success of any new  
22    initiatives developed for Aboriginal peoples.

23                    Here in Manitoba, the consultation

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1 process and partnerships are the primary building blocks  
2 for developing strategies and programs for the future.  
3 The Aboriginal Justice Inquiry used these building blocks  
4 to put together an in-depth report and make recommendations  
5 regarding Aboriginal issues in Manitoba.

6                   The report made recommendations on all  
7 aspects of the justice system as well as a wide range of  
8 social, economic and political issues. Of the 293  
9 recommendations made, only 107, or 36 per cent, are solely  
10 within provincial jurisdiction. The majority of the  
11 others are in federal jurisdiction and require  
12 consultation and co-operation between provincial and  
13 federal officials.

14                   The Manitoba government is committed to  
15 working in partnership with Aboriginal people to implement  
16 the accepted recommendations. This consultation process  
17 will ensure that Aboriginal people have a greater voice  
18 in the institutions that serve them and greater  
19 administrative control over specific programs.

20                   As we are all aware, the "no" vote in  
21 the referendum on the Charlottetown Accord put an end to  
22 many of the initiatives we hoped to introduce in response  
23 to the AJI. The challenge facing the Department of Justice

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1 and Aboriginal people today is to determine how the courts  
2 will function within the existing system. We must explore  
3 our options to allow for greater participation by  
4 Aboriginal people in the court system.

5 I know the provincial court has taken  
6 the initiative in this area already. They are making  
7 significant progress in developing improved justice  
8 services in Aboriginal communities through a proposed  
9 Aboriginal court model. This model, amongst other things,  
10 would allow for the input of Elders in the resolution of  
11 disputes and would also advise the court on sentencing.

12 I understand the department is looking  
13 to implement a pilot project using this model in the not  
14 too distant future.

15 I see this as a very positive step  
16 forward for our judicial system. Our past success, and  
17 certainly our future success, is due in large part to the  
18 active participation of Aboriginal people.

19 I encourage all of you to share your  
20 concerns and your insight regarding issues affecting  
21 Aboriginal Canadians. You are best able to identify areas  
22 that need to be improved for the benefit of all Aboriginal  
23 people in Manitoba.

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1                   In fact, as we draw nearer to the  
2   beginning of a new year, people around the world will be  
3   focusing on indigenous peoples. Today the United Nations  
4   in New York is officially launching 1993 as the  
5   International Year of the World's Indigenous Peoples.  
6   The theme for the year is "Indigenous Peoples: A new  
7   partnership". Its chief objective is to strengthen  
8   international co-operation to solve problems faced by  
9   indigenous communities around the world on issues such  
10  as self-government, human rights, the environment,  
11  development, education and health care.

12                   These are all familiar issues to  
13  Manitobans, as is the promotion of partnerships. We will  
14  continue to pursue our goals through partnerships, and  
15  I am confident that the coming year will bring new  
16  achievements for Aboriginal peoples and all Canadians.

17                   Once again, on behalf of the Honourable  
18  James McCrae, it has been a pleasure to meet with you,  
19  and I wish you all the best for an informative and  
20  productive meeting.

21                   Thank you.

22                   **MODERATOR JOHN LAVALLEE:** Thank you  
23  very much, Mr. Henderson.

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1                   Next we will have the representative  
2   from Lee Clark's office, Brad Kirbyson.

3                   **BRAD KIRBYSON, OFFICE OF LEE CLARK,**  
4   **MEMBER OF PARLIAMENT FOR BRANDON-SOURIS:** Mr. Moderator,  
5   Commissioners, Elders, ladies and gentlemen. On behalf  
6   of Lee Clark, Member of Parliament for Brandon-Souris,  
7   I would like to express Mr. Clark's regrets that he is  
8   unable to be with us here today. Unfortunately, his  
9   parliamentary responsibilities have taken him to Kenya  
10  this week on environment department business.

11                  I am pleased to have been asked to  
12  welcome you to Mr. Clark's riding of Brandon-Souris and  
13  also to say a few words on his behalf this morning.

14                  This Commission has been charged with  
15  a very important and timely task, the establishment of  
16  an open dialogue between Canadians of Aboriginal and  
17  non-Aboriginal descent. Only through such a process of  
18  discussion and consultation can the foundations be laid  
19  for a broad public consensus that will create the  
20  environment where all people will live in harmony and  
21  respect for one another.

22                  We as Canadians must all hope that  
23  through the combination of the labours of these respected

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1 and distinguished Commissioners and the thoughtful and  
2 insightful proposals brought forward by so many citizens,  
3 Aboriginal and non-Aboriginal, young and old, high-profile  
4 individuals, and those not so well known, will bring about  
5 the type of consensual approach that will begin the healing  
6 process and create a better country for all of us. In  
7 this respect, we hope that this Commission may succeed  
8 where others have failed.

9                   Once again, Mr. Clark regrets that he  
10 is unable to be here in person to see for himself the value  
11 of the work this Commission is doing. And once again,  
12 to all those who will be participating in the Hearings  
13 today, welcome to Brandon and to the riding of  
14 Brandon-Souris.

15                   Thank you.

16                   **MODERATOR JOHN LAVALLEE:** Thank you  
17 very much.

18                   Do we have the representative from Len  
19 Evan's office here? I guess we don't.

20                   We will proceed with the presentations.

21 Agendas are available at the front table for those people  
22 who don't have them.

23                   There are many presenters today on that

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1 list. I also understand that there are people here who  
2 have not been included on the list of presenters. That  
3 is because we could not accommodate all people who  
4 requested to be on the presenters' list.

5                   However, if we do have some time for  
6 those people throughout the day, then we will certainly  
7 hear from them as well. If we can't, then you are certainly  
8 welcome to turn in your presentations to the Commissioners  
9 at the end of the day.

10                   With that, I would like to call up our  
11 first presenter, Alex Venne, who is with the Manitoba Métis  
12 Federation, Southwest Region. Alex will be doing a  
13 presentation on housing.

14                   I would also like to remind presenters  
15 that they have a half an hour for each presentation. We  
16 would like to try to stick to that schedule, as we have  
17 a fairly tight schedule to follow today. There will be  
18 time for questions. We will give them 15 minutes for their  
19 presentation and 15 minutes for questions.

20                   **ALEX VENNE, MANITOBA MÉTIS FEDERATION,**  
21 **SOUTHWEST REGION:** Thank you, Mr. Moderator. Greetings  
22 to the Commission panel, Elders, and ladies and gentlemen.

23                   I am a member of the Manitoba Métis

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1 Federation. I have been involved with the Manitoba Métis  
2 Federation and their housing programs since the early  
3 1970s. In those early years, we went through a very  
4 frustrating and long process of negotiations with  
5 governments and many long proposals made to different  
6 levels of government to implement and put in place a program  
7 that would meet the needs of our people.

8 In approximately 1974, the federal and  
9 provincial governments finally came to an agreement to  
10 implement the Rural Native Housing Program which we have  
11 today.

12 Within that program it appeared, at the  
13 time -- and I think I can fairly say that our people did  
14 have some choices in respect of locations they wanted to  
15 live in. Those who were living outside of their home  
16 communities at the time had the choice of going back to  
17 those communities and adequate housing was provided for  
18 them under that program.

19 At the time, family make-up, such as the  
20 necessity to have dependent children in the families,  
21 wasn't a great concern. We in fact did build some units  
22 right in the southwest region for elderly people who didn't  
23 have dependent children. It was not a requirement at the



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1 time.

2                   Since then, of course, changes have been  
3 made in that respect. Through the years there has been  
4 that requirement that people or families had to have  
5 dependent children to qualify for housing.

6                   In recent years, in the past two or three  
7 years, there has been a change there again. Now housing  
8 is being made available through the program for single  
9 people, elderly people. So, as you can see, we have gone  
10 full circle from the initial proposals and implementations  
11 of those programs.

12                  Also in those very early years, there  
13 was a lot of talk and discussion between government  
14 departments, between Aboriginal people and different  
15 levels of government, of training in our communities to  
16 enable the people to take part in non-profit, in some cases,  
17 some cases profit, contract companies, to be able to build  
18 houses that were needed in their communities.

19                  As a result of departments never being  
20 able to get together and agreeing on the kind of training  
21 that should be provided, the kind of funding that was  
22 necessary, what government departments would have control  
23 over what aspects of those programs, they were never, ever

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1 put in place.

2 In recent years, since about the early  
3 1980s -- and what I will say about this issue may not  
4 necessarily reflect the view of the Manitoba Métis  
5 Federation, but it is something that I feel within me is  
6 not right for the people in our communities. I feel that  
7 the programs have been stripped of the access to our people,  
8 such that the Home Ownership Program has now been changed  
9 to what they are calling a self-built program. They have  
10 made changes to areas that would qualify. They have  
11 declared some areas market areas where people would not  
12 qualify for that type of a program. As I see it today,  
13 the only communities that may benefit are very remote  
14 communities in the North. There is no longer a  
15 lease-to-purchase option under that program which was  
16 available before to our people.

17 I feel that these changes that have taken  
18 place -- when the needs of housing for the poor, the  
19 elderly, and single families have not yet been met to this  
20 day; it is far from having been met -- is one of the worst  
21 injustices to those people.

22 The recent so-called enhancements of the  
23 Rural Native Housing Program will not benefit people, as

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1 I say, particularly in the southern areas of the province.

2 We have volumes, stacks of volumes, of paper that have  
3 been presented to governments to initiate changes and put  
4 in place a program that would adequately meet the housing  
5 needs of people in our communities. To this date, we have  
6 not been able to reach an agreement that would do that.

7 We have advocated in the past, as I said  
8 earlier, the government-funded training programs for our  
9 people for those in very low income or no-income  
10 communities that want to set up construction groups, for  
11 example, whether they be profit, non-profit, to be able  
12 to look after the needs of housing in their communities.

13 This has not been done to date.

14 Many people are expressing concern today  
15 that the government is bringing in -- and I am talking  
16 about Canada Mortgage and Housing, that agency -- outside  
17 contractors to communities, where there is a very, very  
18 high number of unemployed people, to do work on housing  
19 that should be given to people in that community that have  
20 no work and, in many cases, no means whatsoever of income.

21 In every instance of discussion with  
22 government, with Canada Mortgage and Housing, the federal  
23 agency for housing in this country, they always seem to

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1 question the expertise, the experience of our people to  
2 be able to deliver programs. There always seems to be  
3 many strings attached into what they are giving us control  
4 over.

5                   We are told, for example, that in order  
6 to be able to do inspections under the housing program  
7 the field workers would require extensive technical  
8 training. We are told that can be done through funding  
9 within the program criteria. But every proposal we have  
10 made to have that training take place has never been funded  
11 because we are always given the excuse that the funding  
12 has run out for the year, other aspects of the program  
13 take priority over that training, and therefore it has  
14 never been received.

15                   As I said previously, we are given a lot  
16 of lip service. We have stacks and stacks of volumes of  
17 paper of proposals we have made. In my opinion, no real  
18 action has ever been taken to implement the programs that  
19 would fulfil the needs of people in our communities.

20                   I thank you.

21                   **MODERATOR JOHN LAVALLEE:** Thank you  
22 very much. Do the Commissioners have any questions for  
23 Mr. Alex Venne?

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1                   **COMMISSIONER ALLAN BLAKENEY:** I have  
2 just a couple of questions.

3                   You mentioned at the end training. What  
4 other changes would you wish to have made in the Rural  
5 Native Housing Program as it now operates?

6                   **ALEX VENNE:** With respect to training,  
7 I feel, for example, that we are duplicating services in  
8 the communities by CMHC doing inspections, doing surveys,  
9 doing the specifications of repairs that have to be done  
10 on units.

11                  I know that within our organization,  
12 within our own delivery agency, we have people who can  
13 do that type of work. I feel that Canada Mortgage and  
14 Housing should be turning some of those responsibilities  
15 over to the Manitoba Métis Federation's housing delivery  
16 agent.

17                  This is where the training question  
18 always comes up. They seem to always question the training  
19 and the experience of those people. I say that if funds  
20 are available within the program to be able to train those  
21 people, then, for God's sake, give them the training and  
22 give them the opportunity to be able to improve themselves.

23                  **COMMISSIONER ALLAN BLAKENEY:** Is that

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1 the main change you would like to make in the program as  
2 it now operates?

3                   **ALEX VENNE:** No. With respect to the  
4 Home Ownership Program, that has been more or less pretty  
5 well done away with, as far as we are concerned in this  
6 area. As I said previously, it may possibly benefit some  
7 people in the far north, remote communities. I feel that  
8 the lease-to-purchase option should still be there.

9                   Also, from what I understand, the  
10 implementations of the revamped program with the proposed  
11 agenda that Canada Mortgage and Housing has set for  
12 themselves to put in place may not even be implemented  
13 for up to three or four years.

14                   **COMMISSIONER ALLAN BLAKENEY:** Thank  
15 you.

16                   **COMMISSIONER PAUL CHARTRAND:** Thank you  
17 for your presentation, Mr. Venne.

18                   Would you like to describe any  
19 activities that the Métis Federation might be involved  
20 in in conjunction with housing authorities? Are there  
21 now existing arrangements between --

22                   **ALEX VENNE:** I understand under the  
23 Property Management Agreement, as far as I know -- I am

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1 not too familiar with that agreement, so I don't know for  
2 sure how it will work. But I understand that through that  
3 agreement there will be some community authority groups  
4 set up to deal with, for example, applications within their  
5 community, recommendations to delivery agencies as to who  
6 should be getting priority in housing in their communities.  
7 That type of thing.

8 COMMISSIONER PAUL CHARTRAND: What  
9 about this issue of training? You have said that  
10 government authorities, if I understand you, question the  
11 existence of qualified people to carry out housing  
12 activities. I suppose that means building houses and  
13 repairing houses, and I suppose -- and I say it because  
14 I want you to tell me if I am wrong in supposing this.  
15 And I suppose that means qualified carpenters, perhaps,  
16 among other things.

17 I suppose that the devil's advocate  
18 would say, "It is a real concern to make sure that houses  
19 are built soundly." If we go back to the days of the laws  
20 of Babylon we find there something about "if a man builds  
21 a house and it falls down upon the resident, he shall be  
22 killed."

23 Have you any statistics, has your

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1 organization gathered any statistics about people who are  
2 indeed qualified? Have you entered into any such  
3 endeavours? That is one point. Is it at Red River  
4 College? Where would they get the training that you have  
5 in mind? And has there been any effort to draft lists  
6 of available qualified candidates?

7                   And perhaps a subsidiary question might  
8 be on the training that you have in mind. In response  
9 to Commissioner Blakeney's question, you said "give them  
10 the training". Do you have in mind some program to promote  
11 the entry of Métis people into Red River Community College  
12 in carpentry courses, or something else?

13                   I wonder if you might like to elaborate  
14 on those points.

15                   **ALEX VENNE:** As I said before, early in  
16 the program, government departments could not agree on  
17 how that training should be provided. We had different  
18 departments there at the time. We had Canada Mortgage  
19 and Housing. We had the provincial people there, people  
20 from the federal government. We had people from Manitoba  
21 Housing. We had people from DREE at the time, Unemployment  
22 Insurance, social services. There were a number of  
23 departments there to discuss the issue of training and



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1    how it should be provided to people. And it was never,  
2    ever agreed upon as to how that training program should  
3    be delivered either to those construction groups, or to  
4    counsellors for the programs, or to our own delivery agent  
5    and its field staff as to how they would go about inspection  
6    services, for example, estimating, providing  
7    specifications for work that had to be done on the units,  
8    as I said earlier.

9                    I don't know even today whether the route  
10   to go is to try to enter them in Red River Community College  
11   or Assiniboine Community College, or whatever. I know  
12   that we have in the past, the Manitoba Métis Federation,  
13   prepared lists of people who were willing to take training  
14   that had had some experience in carpentry, some experience  
15   in plumbing, electrical and that type of thing, who would  
16   have been willing to take that training if funding had  
17   been available for them.

18                   **COMMISSIONER PAUL CHARTRAND:** I take it  
19   that the question of who should train whom with respect  
20   to what and how is still an open question.

21                   **ALEX VENNE:** I would say so, yes.

22                   **COMMISSIONER PAUL CHARTRAND:** And if  
23   your federation has any proposals to answer those

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1 questions, we would be grateful to receive them. Thank  
2 you.

3 **COMMISSIONER VIOLA ROBINSON:** Thank  
4 you. I have a couple of questions.

5 When you talk about training and a  
6 duplication of services that CMHC provides, maybe you had  
7 too many people involved in the first place trying to plan  
8 for your training. It happens in other provinces where  
9 they have just had provincial, federal and the community  
10 working together, and training was provided. Of course,  
11 when you are training to be an inspector, the provincial  
12 role is to ensure that they know the provincial building  
13 codes and all this type of stuff, and pass their tests.

14 One of the things that you are lacking  
15 here is certification. I guess your people could probably  
16 do the work. It's just a lack of certification that meets  
17 provincial regulations.

18 **ALEX VENNE:** Exactly, yes.

19 **COMMISSIONER VIOLA ROBINSON:** And that  
20 shouldn't be a very huge obstacles. Certainly there are  
21 precedents all over the country where other groups have  
22 been successful in doing this.

23 Is this situation the same, do you know,

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1 throughout the Manitoba Métis Federation throughout the  
2 province? Are they similar to this area here in other  
3 areas?

4 **ALEX VENNE:** There are other areas that  
5 I know about that are similar. I am not familiar with  
6 all regions of the Manitoba Métis Federation, as to how  
7 they deliver --

8 **COMMISSIONER VIOLA ROBINSON:** I am just  
9 wondering if they run into the same kind of barriers that  
10 this region has.

11 **ALEX VENNE:** I would think probably yes.

12 **COMMISSIONER VIOLA ROBINSON:** It is  
13 quite consistent.

14 You have a housing delivery group here.

15 **ALEX VENNE:** Yes.

16 **COMMISSIONER VIOLA ROBINSON:** How many  
17 employees are under that group?

18 **ALEX VENNE:** In the Southwest Region  
19 there are five employees.

20 **COMMISSIONER VIOLA ROBINSON:** Are you  
21 into a fee-for-service program?

22 **ALEX VENNE:** Yes.

23 **COMMISSIONER VIOLA ROBINSON:** And if

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1 you can't inspect and if you can't do surveys and if you  
2 can't prepare specifications, what kind of service do you  
3 provide that gets paid for?

4                   **ALEX VENNE:** At the moment, we are  
5 providing services such as completing applications. We  
6 do the initial inspections on some programs and provide  
7 specifications for those programs, such as the Residential  
8 Rehabilitation Assistance Program, which we are doing  
9 throughout Manitoba. We prepare the packaged submissions  
10 on applications for submission to CMHC.

11                   **COMMISSIONER VIOLA ROBINSON:** The new  
12 program that has just been announced -- not the new program,  
13 the revamped program. Is that helpful to you, or is it  
14 worse off for you?

15                   **ALEX VENNE:** To me personally it is  
16 really not helpful in the sense that we cannot deliver  
17 the needs in our communities, such as home ownership,  
18 lease-to-purchase options, to people who need it. That  
19 is not helpful, to me.

20                   Under that program, as well, they are  
21 still talking about training that could be available to  
22 our staff, to people in the communities. They are talking  
23 about giving some authority to community groups. That

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1 may or may not take place some time in the future.

2 But as I say, it would appear that we  
3 are looking at at least two to three years in implementing  
4 the changes that they have talked about recently.

5 **COMMISSIONER VIOLA ROBINSON:** Thank  
6 you.

7 **MODERATOR JOHN LAVALLEE:** Thank you  
8 very much, Alex.

9 Next we have, from the Brandon Indian  
10 and Métis Friendship Centre, Brenda Genaille and Noreen  
11 Otash to make a presentation.

12 I would like to remind the presenters  
13 that when you are making your presentations to please  
14 emphasize the need to provide solutions to some of the  
15 problems that you bring forward.

16 **BRENDA GENAILLE, BRANDON INDIAN AND**  
17 **MÉTIS FRIENDSHIP CENTRE:** Good morning. Noreen couldn't  
18 be here this morning because we are doing the catering,  
19 so she had to go back for that.

20 Good morning distinguished Elders,  
21 Commissioners, and honoured guests.

22 We would like to thank you for providing  
23 us with the opportunity to speak on behalf of the Brandon

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1 Friendship Centre and to express concerns within our  
2 movement.

3                               In light of the cutbacks to the  
4 Aboriginal Friendship Centre Program which was announced  
5 on December 2, 1992, our presentation might at first appear  
6 to be a fantasy. The reality is that the 1993-94 projected  
7 10 per cent cut to our special program funding and the  
8 significant cut to the core funding of all friendship  
9 centres will create serious hardships for the urban  
10 Aboriginal friendship centres across Canada.

11                              We would like to start our presentation  
12 with some background on the friendship centre movement.

13                              The concept of friendship centres  
14 originated in the mid-1950s. This was in response to the  
15 large numbers of urban Aboriginal people that were moving  
16 into the urban areas of Canada. This migration was due  
17 primarily to the need that our people felt to seek an  
18 improved quality of life.

19                              An increasing number of concerned people  
20 began to push for specialized establishments to deal with  
21 the needs and issues that our people faced upon urbanizing.

22                              From the period of 1958 to 1968,  
23 friendship centres were dependent, to a large degree, on

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1 individual volunteers and their ability to raise operating  
2 funds through various fund-raising activities, private  
3 donations, and grants from foundations and all levels of  
4 government. At the same time, friendship centres began  
5 to evolve from a referral role to the main deliverer of  
6 services.

7                   In a news release received on Tuesday,  
8 December 8, 1992 at our office, we read that "in the federal  
9 government plan we would suffer a further cutback in  
10 1994-95 that would force us to work a budget comparable  
11 in real dollars to the one we had in 1978". At present,  
12 friendship centres are funding anywhere from 30 to 50 per  
13 cent of their programming dollars. Cuts to our budget  
14 will result in the refocusing of our resources to meet  
15 basic needs. Fundraising will overshadow program and  
16 service delivery.

17                   To take this point even further, the  
18 Brandon Friendship Centre alone will lose almost \$34,000  
19 in funding by 1994. That is almost one-third of its  
20 program budget.

21                   In 1968, the Government of Canada  
22 recognized the importance of friendship centres and  
23 implemented the Migrating Native Peoples Programme. This

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1 was implemented as a four-year mandate to provide 40  
2 existing centres and the national voice, which is NAFC,  
3 with core operating funds. In 1976, the program was  
4 extended one additional year to evaluate the effectiveness  
5 of the program. Through the evaluation, the government  
6 realized the importance of friendship centres and the vital  
7 role they play in offering community support to  
8 ever-growing clientele.

9 By 1983, there were 80 core funded  
10 centres operating. Before this five-year plan was  
11 finished, NAFC and the Department of the Secretary of State  
12 had negotiated a new and enriched National Friendship  
13 Centre Program. This agreement provided 99 centres from  
14 coast to coast with specific funding. In addition, this  
15 five-year mandate made an important distinction:  
16 Friendship centres were recognized as legitimate urban  
17 institutions that responded to the needs of Native people,  
18 regardless of their legal status.

19 In 1988, NAFC managed to negotiate the  
20 Aboriginal friendship centre Program, which secured the  
21 status of permanent funding from the Secretary of State  
22 for core and specific component funding that would address  
23 areas of needs identified by its members. This makes the



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1 December 2nd cutbacks difficult to comprehend.

2 Migration continues as more and more  
3 Aboriginal people come to communities such as Brandon  
4 seeking employment, access to high schools, colleges and  
5 universities, to be close to family members enmeshed in  
6 the justice system, and to deal with personal issues such  
7 as domestic violence and other forms of abuse.

8 Similar to most friendship centres, the  
9 mandate of the Brandon Friendship Centre is:

10 (1) To carry on without pecuniary gain,  
11 objects of a national, charitable, scientific, social or  
12 professional character and the like;

13 (2) To assist Native people in their  
14 adjustment to urban life;

15 (3) To provide a medium for the  
16 development of Native leadership in the community;

17 (4) To create mutual understanding  
18 between people of Native descent and others;

19 (5) To inform the community about the  
20 problems of Native people;

21 (6) To conduct such business as may be  
22 beneficial to the Native people and to the centre; and

23 (7) To achieve self-sufficiency.

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1 Under the Aboriginal Friendship Centre  
2 Program, the current funding areas of the Native friendship  
3 centres are as follows: (1) organizational support; (2)  
4 training; (3) capital acquisition; (4) community or  
5 cultural interaction; (5) self-sufficiency; (6) disabled  
6 participation and access to friendship centres; (7) data  
7 collection; and (8) bilingual services.

8 In the 27 years of operation of the  
9 Brandon Friendship Centre, the need for ongoing  
10 educational programs, support services, employment  
11 equity, advocacy, recreation and transition programming  
12 has emerged.

13 Education: At present, BFC runs an  
14 Adult Basic Literacy Program which can accommodate up to  
15 15 students at any given time. A long waiting list exists  
16 which does not address the numbers of young men coming  
17 out of Brandon Correctional Institute, dropouts from local  
18 high schools, and those from reserves who move into Brandon  
19 after dropping out of school.

20 We currently fundraise wages for a  
21 teacher assistant. Increased funding from the Manitoba  
22 Literacy Office and/or Education Manitoba, would allow  
23 us to adequately staff and double the number of students

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1 in the program. Fundraising could be done to augment our  
2 current resource library, computerized support programs,  
3 and program materials.

4 Basic Adult Literacy does not address  
5 the needs of those who drop out of college and university  
6 after having moved to Brandon from northern reserves.  
7 Many of these students do not have the academic basis from  
8 which to draw and succeed at college or university.

9 For many, the impediment to further  
10 education and training are the lack of appropriate urban  
11 survival life skills. These deficiencies range from not  
12 knowing how the system works in an urban setting, or who  
13 the key players are within that system all the way to lack  
14 of communication skills, drug and alcohol abuse, and  
15 overwhelming unresolved emotional problems.

16 The Canada Employment Centre funds a  
17 pre-employment training program that runs from year to  
18 year on a project basis that is attempting to address these  
19 personal development and upgrading needs. The program  
20 combines life skills, Native cultural awareness, and drug  
21 and alcohol awareness components with a wide range of  
22 upgrading options. This type of program is expensive and  
23 can only handle 15 participants per session. While an

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1 improvement over what we have had in the past, a 36-week  
2 program is nowhere near adequate to meet the needs of the  
3 clientele.

4                   Extensive drug and alcohol awareness  
5 programs, information on fetal alcohol syndrome, substance  
6 abuse syndrome, early detection and treatment, and adult  
7 children of alcoholics material written with the Native  
8 client in mind are not readily available and, in some  
9 instances, not at all. We need additional funding to  
10 research and prepare these materials and to co-ordinate  
11 programming to meet the educational needs of Aboriginal  
12 victims of this abuse cycle. We also need increased  
13 funding to train our own people to deliver these programs.

14                   Many of our people have little or no  
15 knowledge of their rights within the justice system and  
16 have no understanding about legal aid and the role a lawyer  
17 plays in handling criminal charges. The number of  
18 Aboriginal court workers and court communicators in places  
19 where they do exist are too few to serve the needs of many  
20 Native people moving through the system. friendship  
21 centres should be sources of information and have trained  
22 workers on staff to assist these clients.

23                   On one occasion, the Brandon Friendship

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1 Centre ran a human justice court worker program. More  
2 of this training is needed and we believe that, as an agency  
3 delivering services at the grassroots level, we are in  
4 the position to offer ongoing training for our own people.

5 Advocacy workers, even if volunteers,  
6 need to be trained in listening skills, the workings of  
7 the justice system, and the limited network of resources  
8 available. Aboriginal parole and probation supervisors  
9 would provide an important cultural link for offenders  
10 trying to make their way after being sentenced and/or  
11 released from prison. Again, programming dollars are not  
12 available for this type of training.

13 Currently, two pilot projects are under  
14 discussion which would provide Aboriginal circuit court  
15 models. This type of program could be both preventative  
16 and remedial. More information on this program is  
17 available from Mr. David Chartrand, Aboriginal Court  
18 Worker Program, Department of Justice, Second Floor,  
19 Woodsworth Building, Winnipeg, Manitoba. He can be  
20 reached at 945-3909.

21 Delivering cultural awareness programs  
22 to the service deliverers in non-Native agencies and  
23 educational institutions is a growing part of our

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1 educational work. Among others, we have worked with the  
2 Brandon City Police, judges, lawyers and court workers,  
3 school teachers, students and administrators in an effort  
4 to sensitize them to cultural differences. We see the  
5 increased awareness and understanding filtering through  
6 to our clients. While this is a start, we need the staff  
7 to do more than we are currently able to provide.

8                   Personal development: Personal  
9 development is essential in the areas of communication  
10 skills, parenting and child care, in order to reduce the  
11 incidence of child abuse and child neglect. This often  
12 results when urban Aboriginals move from an extended family  
13 on the reserve to a nuclear family in the city. Social  
14 service agencies and the schools are often not sensitive  
15 to the needs of migrant family members, and therefore are  
16 not able to provide adequate support to the individuals  
17 who are unable to cope with the major changes they are  
18 undergoing.

19                   To be effective, alcohol and drug  
20 awareness and counselling programs require resources from  
21 the Native perspective. This includes the need for Native  
22 counsellors, written Native reference material, and a  
23 network of Native professionals in a non-Native

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1   bureaucracy. Natives delivering Native programming to  
2   Native people, especially in areas as intensely personal  
3   as drug and alcohol abuse, is essential.

4                   Social services: Transition houses,  
5   hostels and halfway houses are needed in urban communities  
6   for Aboriginals in varying stages of transition, be it  
7   from reserve to urban community, prison or alcohol  
8   treatment centres, or abuse shelters. Over and over we  
9   see individuals and families forced to live in unhealthy  
10   or overcrowded situations because there are no  
11   alternatives.

12                   The diversity of our clientele is great.  
13   We are dealing with second and third generation of urban  
14   Natives, many of whom have fallen into the welfare system  
15   and will stay there without tailor-made intervention  
16   programs. We are also dealing with newcomers who have  
17   come to urban settings such as Brandon seeking employment  
18   and a better standard of life. Many succeed using our  
19   services and programs to adapt, adjust, and maintain their  
20   social links with the urban Native community.

21                   Those who have been unsuccessful and  
22   have fallen into the welfare system are often those who  
23   have not been able to adjust to the social, psychological

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1 and cultural changes. These are the people who are the  
2 most in need of support services. Our drop-in centre  
3 provides a meeting place, but our single Native Alcohol  
4 Council worker cannot begin to meet the demand for  
5 assistance. Our two program co-ordinators cannot meet  
6 the wide-ranging demand for programming that exists. Too  
7 much staff time is taken up in fundraising through  
8 activities such as bingo.

9                   Self-government: As deliverers of  
10 grassroots services, status-blind, non-political  
11 friendship centres are waiting for some clear  
12 jurisdictional definitions. In order to design and  
13 develop culturally based programs to deal with the  
14 economic, educational, housing and welfare needs of our  
15 clientele, we need to know how our services will be funded,  
16 who and how the various groups will be held accountable  
17 to the needs of the people.

18                   Across Canada, our clientele comes from  
19 75 per cent of Aboriginal people -- Statistics Canada says  
20 608,800 -- who live off reserves. Their needs are  
21 immediate, cultural rather than status related, and exist  
22 no matter what the political resolution of this issue might  
23 be. Our focus has been, and will continue to be, to assist



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1 all urban Aboriginals, to attend to their basic human needs  
2 in a culturally appropriate manner, respecting the values,  
3 beliefs, lifestyles, and languages of the various peoples.

4 Friendship centres are survivors, in  
5 many instances staffed and supported by those who have  
6 successfully made the transition from reserve to urban  
7 settings. The boards of the friendship centres are  
8 volunteers. It is the decision of the board and staff  
9 members that make the friendship centres successful. This  
10 shows us that there are qualified Native people who have  
11 succeeded in the urban settings. It is to be hoped that  
12 in the move towards self-government there will be  
13 recognition of the importance of the status-blind delivery  
14 of services which cuts across political boundaries and  
15 deals directly with many identified groups.

16 Urban Aboriginals whose basic needs are  
17 not being met need service. Finding the appropriate label  
18 under which the service can be delivered will only create  
19 hardship, the very thing that the friendship centre  
20 movement was created to alleviate.

21 We must look towards our future. It is  
22 indicated by statistics that the migration of Aboriginal  
23 people to urban settings will continue. We need to look

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1 at future programming and services to continue to meet  
2 the needs of our clientele.

3 Again, we thank you for allowing us this  
4 time to make our presentation.

5 Mr. Richard Chaske, President of the  
6 Manitoba Association of Friendship Centres is here with  
7 us to answer questions that I might not be able to answer  
8 related to this presentation.

9 Megwetch.

10 **MODERATOR JOHN LAVALLEE:** Thank you,  
11 Brenda.

12 Are there any questions from  
13 Commissioners at this time?

14 **COMMISSIONER PAUL CHARTRAND:** Thank you  
15 for your presentation. I would like to ask a couple of  
16 questions, if I may.

17 Let me start by saying that the brief  
18 raises a significant number of questions that I think are  
19 important questions, but in this particular forum I will  
20 only ask a couple of you.

21 I am interested in the list of objects  
22 that you have listed on the second page. The first one,  
23 of course, reflects the English law's development of what

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1 constitutes a charitable organization.

2 Let me focus, for a moment, on the  
3 seventh one, "to achieve self-sufficiency". My question  
4 is: What are your long-term plans to reach this goal?

5 **BRENDA GENAILLE:** Offhand, I am not too  
6 sure.

7 **RICHARD CHASKE, PRESIDENT, MANITOBA  
8 ASSOCIATION OF FRIENDSHIP CENTRES:** I wasn't listening,  
9 I am sorry. Would you mind rephrasing your question,  
10 please.

11 **COMMISSIONER PAUL CHARTRAND:** My  
12 question was related to the seventh object listed on the  
13 second page. It is to achieve self-sufficiency. The  
14 question is: What long-term plans, if any, do you have  
15 to reach that goal?

16 **RICHARD CHASKE:** When we talk about  
17 achieving self-sufficiency, we are looking at possibly  
18 some time in the future -- we are not looking presently -- of  
19 getting into some kind of economic development within the  
20 friendship centre movement. A prime example of that would  
21 be the Thompson Friendship Centre in Manitoba which is  
22 in the hotel industry business right now. They are sort  
23 of in the area of self-sufficiency and are proceeding quite

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1 well in achieving self-sufficiency.

2 But smaller centres such as Portage,  
3 maybe Selkirk, Riverton, those places, there is not too  
4 much in the area of economic development to become  
5 self-sufficient. So when I say in the future, we are  
6 talking about maybe in 10 or 15 years down the road we  
7 might be able to access some type of economic development  
8 in order to pursue the concept of self-sufficiency.

9 COMMISSIONER PAUL CHARTRAND: Thank  
10 you. I have one or two quick questions before I pass it  
11 on to the others.

12 You raised the important issue of how  
13 services are to be delivered and who is going to be  
14 responsible for the delivery of public services to  
15 Aboriginal peoples who live in the cities. That is a very  
16 important question for this Commission.

17 One of your goals is to provide a medium  
18 for the development of native leadership in the community.

19 My inquiry has to do with the relationship between  
20 friendship centres generally -- I am asking a general  
21 question -- and political organizations. Do you perceive  
22 that the friendship centres are in fact a significant  
23 institution in the development of leadership; that is,

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1 do you get a lot of individuals who work with the friendship  
2 centres and subsequently become leaders in the Aboriginal  
3 community?

4 **BRENDA GENAILLE:** Yes. As I was  
5 informed, Ovide Mercredi and Ron George both started out  
6 at friendship centres and gained experience through  
7 friendship centres.

8 **COMMISSIONER PAUL CHARTRAND:** One of  
9 the difficulties has to do with this theoretical tension  
10 that would exist between centres that promote leadership  
11 and then the stated goals, the stated characterization  
12 that you have on page 6 as a non-political friendship  
13 centre. I am trying to grasp the situation of an  
14 organization that would develop leaders, but then develop  
15 in a non-political context. It seems to be a tricky  
16 situation, one in which it might be hard to separate the  
17 boundary between the two functions.

18 In that context, I am interested in the  
19 statement on page 2 wherein it is stated that in the 1983  
20 agreement with the federal government what you  
21 characterize as an important distinction was made:  
22 Friendship centres were recognized as legitimate  
23 institutions, and so on.

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1                   Would you mind expanding on the meaning  
2 of that statement? It is not clear to me what is intended  
3 by the expression "legitimate" institution. Legitimate  
4 in what sense? Legitimate in whose eyes, and for what  
5 purpose?

6                   **RICHARD CHASKE:** Basically, when we  
7 talk about the legitimacy of the organization, I guess  
8 in the eyes of the federal and provincial governments in  
9 terms of the funding that we receive that we are recognized  
10 institutions for providing delivery services to the urban  
11 Aboriginal peoples.

12                  **COMMISSIONER PAUL CHARTRAND:** Thank you  
13 very much.

14                  **COMMISSIONER ALLAN BLAKENEY:** I would  
15 like to ask a different kind of question.

16                   If you had, say, 30 per cent more money  
17 than you have now, what would you spend it on? The question  
18 really is: What do you see as the most important and urgent  
19 non-met need?

20                  **BRENDA GENAILLE:** I would say housing  
21 is a very important issue here. We have a housing  
22 authority. We have well over 75 families on our list,  
23 and we have 42 units that are currently full. So, I think

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1 housing would be one thing.

2 Youth programs. We currently have some  
3 in place, but they nowhere meet the needs of our members.

4 **COMMISSIONER ALLAN BLAKENEY:** With  
5 respect to youth programs, is your problem that you don't  
6 have facilities or you don't have people to work with young  
7 people.

8 **BRENDA GENAILLE:** We have two program  
9 co-ordinators who work quite well. The number of youth  
10 that attend our programs is high. On any given night you  
11 can have as many as sometimes 50 to 75 showing up for a  
12 program.

13 Due to the budget that we work with, we  
14 can't provide as much programming for our youth as we would  
15 like to.

16 **COMMISSIONER ALLAN BLAKENEY:** When you  
17 say "programming", I am not quite sure what that covers.  
18 What sort of things would you like to do that you can't  
19 now do?

20 **BRENDA GENAILLE:** Currently we have  
21 little or no funds for our youth to attend meetings or  
22 conferences or just different things like that.

23 **COMMISSIONER ALLAN BLAKENEY:** What I am

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1   trying to get at is, do you run sports programs --

2                   **BRENDA GENAILLE:**   Yes, we do.

3                   **COMMISSIONER ALLAN BLAKENEY:**   -- that  
4   you don't have enough money for, or you don't have enough  
5   money to buy equipment?

6                   You mentioned travel, money for youth  
7   to go to meetings. Are there any other pressing needs?

8                   **BRENDA GENAILLE:**   We have regular  
9   activities that are scheduled annually according to the  
10   season. All of our facilities are rented. All of our  
11   equipment is rented. If we had more adequate funding that  
12   would adequately supply us with our own equipment, possibly  
13   better facilities, more program staff so that we could  
14   handle the number of members that show up for the programs.

15                   **COMMISSIONER ALLAN BLAKENEY:**   Thank  
16   you.

17                   **COMMISSIONER VIOLA ROBINSON:**   I want to  
18   thank you for your presentation and tell you that we have  
19   heard -- friendship centres are pretty consistent on our  
20   agenda as we go across to every urban centres. I think  
21   we recognize now the importance of the work that the  
22   friendship centres are doing and have been doing to assist  
23   urban Aboriginal people. Certainly, urban Aboriginal



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1 people are quite high on our priority because there is  
2 nothing for them other than friendship centres.

3 I want to say that you are doing quite  
4 well with what limited resources that you do have. Some  
5 friendship centres do manage to own their own facilities.

6 I don't know how they do it. I guess they take a gamble  
7 or something somewhere along the line and buy, get into  
8 a mortgage.

9 You talked a bit about education. What  
10 does the Province of Manitoba contribute to the operations  
11 of your centre in terms of education or training? For  
12 instance, in some areas I know that people who have been  
13 incarcerated that come back, can't go directly to the  
14 communities, oftentimes rely on friendship centres for  
15 a transitional -- as soon as they come out of a correctional  
16 institution. Are they giving you much support?

17 **BRENDA GENAILLE:** Yes. We get funding  
18 for our literacy teacher. She works from September to  
19 May, Monday to Thursday, 9:00 to 3:30. Do you want a  
20 figure?

21 **COMMISSIONER VIOLA ROBINSON:** No. Is  
22 that all they give you?

23 **BRENDA GENAILLE:** Yes. They give us

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1 funding for her. Our teacher's assistant is paid  
2 basically from fundraising that we do.

3 **COMMISSIONER VIOLA ROBINSON:** And you  
4 get some support from CEIC, I take it, for training.

5 **BRENDA GENAILLE:** Yes. That is a  
6 different program.

7 **COMMISSIONER VIOLA ROBINSON:** With  
8 respect to justice, you must come into contact with some  
9 people who might be in conflict with the law. You talk  
10 here about court workers and court communicators. You  
11 seem to have a concern about all of these areas of justice.  
12 You do have the Manitoba Justice Inquiry. That is  
13 supposed to be their solution to all of these problems.

14

15 It says here that on one occasion you  
16 did run a human justice court worker program and you would  
17 like to have more training. What was that court worker  
18 program? Was it just a training program?

19 **BRENDA GENAILLE:** Yes, it was.

20 **COMMISSIONER VIOLA ROBINSON:** So you  
21 didn't actually do the court worker stuff.

22 **BRENDA GENAILLE:** No. It ran for nine  
23 months.

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1                   **COMMISSIONER VIOLA ROBINSON:** So when  
2 they were trained, what happened to them? Did they get  
3 positions somewhere?

4                   **BRENDA GENAILLE:** Some of them did.

5                   **COMMISSIONER VIOLA ROBINSON:** Around in  
6 this general area?

7                   **BRENDA GENAILLE:** Up North most;  
8 northern communities.

9                   **COMMISSIONER VIOLA ROBINSON:** But you  
10 see a need for one in this area.

11                   **BRENDA GENAILLE:** Yes, definitely.

12                   **COMMISSIONER VIOLA ROBINSON:** Is there  
13 any dialogue between yourself and the provincial  
14 government on the Inquiry Report? Do you have a role in  
15 that at all?

16                   **BRENDA GENAILLE:** I am not sure.

17                   **RICHARD CHASKE:** Let me answer that  
18 question.

19                   Because of the nature of the friendship  
20 centres, the whole issue of the Aboriginal Justice Inquiry  
21 is left up to the political groups that are dealing with  
22 the provincial government at this time.

23                   **COMMISSIONER VIOLA ROBINSON:** But the

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1 political groups do support the activities of the  
2 friendship centre.

3 **RICHARD CHASKE:** Yes, they do.

4 **COMMISSIONER VIOLA ROBINSON:** There is  
5 one question, and you bring it up here, with respect to  
6 self-government. I keep asking this, but we are not  
7 getting very clear answers. Here you state:

8 "As deliverers of grassroots services, status-blind,  
9 non-political friendship centres  
10 are waiting for some clear  
11 jurisdictional definitions."

12 What do you mean by that?

13 **RICHARD CHASKE:** What we are trying to  
14 say is that at times we have become a political football  
15 between both levels of government, the federal and  
16 provincial governments. As soon as you move off the  
17 reserve you are no longer under the jurisdiction of the  
18 federal people. When you try to access services, you go  
19 back to the province; you are the responsibility of the  
20 province. That whole issue needs to be defined in terms  
21 of whose jurisdiction do we fall under as soon as we move  
22 off the reserve. That is the question that we have. And  
23 in the concept of self-government, we would like to see

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1 that defined by both levels of government and also the  
2 Native politicians: If you speak for us, do you provide  
3 us services?

4 **COMMISSIONER VIOLA ROBINSON:** So, in  
5 effect, you see the friendship centres as being an official  
6 recognized delivery group for urban, off-reserve, or  
7 whatever.

8 **RICHARD CHASKE:** Oh, definitely. That  
9 is how we like to see ourselves, and hopefully that is  
10 the way the community and the public see us, and be  
11 supported as such through both levels of government and  
12 also the politicians at hand.

13 **COMMISSIONER VIOLA ROBINSON:** Thank  
14 you.

15 **MODERATOR JOHN LAVALLEE:** Thank you  
16 very much for your presentation.

17 At this time we will break for coffee.

18 However, because we are running behind schedule, maybe  
19 we can restrict our coffee break to a few minutes and  
20 reconvene in five minutes or so. Thank you.

21 --- Short recess at 10:45 a.m.

22 --- Upon resuming at 11:00 a.m.

23 **MODERATOR JOHN LAVALLEE:** At this time

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1 I would like to call up the representatives from the Dakota  
2 Ojibway Tribal Council, Frank McKay, Mary Roulette, Morris  
3 Merick, and Clarence Daniels.

4 **FRANK MCKAY, CHIEF OF POLICE, DAKOTA**  
5 **OJIBWAY TRIBAL COUNCIL POLICE DEPARTMENT:** Good morning.

6 My name is Frank McKay. I am the Chief of Police for  
7 the Dakota Ojibway Tribal Police which services eight  
8 reserves in southern Manitoba. I am going to speak on  
9 our police department.

10 First of all, I will give you a little  
11 bit of history about the development of the police  
12 department.

13 In 1974, the chiefs of DOTC developed  
14 this program because they weren't satisfied with the RCMP  
15 services. This police force was developed by the Indian  
16 people, through their leadership, for the First Nations  
17 communities of the Dakota Ojibway Tribal Council. Its  
18 local control and accountability is to the people of the  
19 eight reserves.

20 The main objectives of the police  
21 program are to have First Nations people police the  
22 residents of the DOTC First Nations communities; to reduce  
23 crime in the First Nations communities; to reduce the

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1 number and the cost to the taxpayers of prison terms by  
2 First Nations people of DOTC; improve the police services  
3 received by First Nations community members; attract and  
4 retain suitable persons as police officers; and  
5 concentrate a lot of time on crime prevention rather than  
6 just enforcement, proactive policing as opposed to  
7 reactive policing.

8                   Although one of the original objectives  
9 was to do crime prevention as well as enforcement,  
10 enforcement has become a major part of the members'  
11 workload, not because of the department's initiative, but  
12 those First Nations people seeking court resolutions where  
13 they have been a victim of a crime relating to their person  
14 or property.

15                   The members of this department are  
16 encouraged to get involved in the communities that they  
17 are stationed in. Some of the activities include  
18 participating in local committees, sporting activities,  
19 activities with children, and visitations to public  
20 offices or private homes.

21                   Presently we have 25 constables on the  
22 eight reserves, plus three people in the office, plus  
23 secretaries. The reserves that we police are Birdtail

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1 Sioux, Dakota Plains and Long Plain, Oak Lake Sioux, Roseau  
2 River, Sandy Bay, Sioux Valley, and Swan Lake.

3 Each member is stationed to the  
4 detachment for a period not exceeding three years. It  
5 is the department policy that a member not be posted to  
6 his or her reserve for obvious reasons.

7 Each detachment is supervised by a  
8 senior constable or corporal. This member has complete  
9 control of all operations of the detachment. He or she  
10 must meet with the local chief and council and all other  
11 committees on a regular basis to ensure that the services  
12 being provided meet the needs of the community.

13 Not only do we employ constables from  
14 within our Tribal Council, but we have hired individuals  
15 from other provinces such as Ontario, Saskatchewan and  
16 Alberta.

17 In recent years, we have employed summer  
18 students from our First Nations communities as constables  
19 or clerk typists at each detachment. These summer  
20 students are funded through the Careerstart or Challenge  
21 initiatives with Canada Manpower.

22 The DOTC Police Department is directed  
23 by the DOTC Police Commission which consists of a



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1 representative from each First Nation within DOTC, as well  
2 as a representative from the Solicitor General, Attorney  
3 General and RCMP, who meet on a quarterly basis.

4                   Presently, there is a move to designate  
5 local band members at large as police commission members,  
6 as opposed to elected officials who were serving terms  
7 of two years or more, depending on each First Nation's  
8 election process. By appointing band members at large,  
9 the police commission will ensure police services are  
10 independent of First Nations governing bodies and yet  
11 accountable to the First Nations communities, thus  
12 eliminating the perceived misconception of political  
13 interference in the day-to-day operations of the police  
14 department.

15                   The staff roles, as listed in the  
16 original proposal, have changed over the years and the  
17 positions of Tribal Council Administrator, RCMP adviser,  
18 and Community Relations Officer were not implemented.  
19 The Chief of Police now has authority for the operational  
20 and administrative matters regarding hirings,  
21 suspensions, terminations, promotions, et cetera.

22                   The highest body which has final say in  
23 all matters pertaining to all DOTC programs is the Council

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1 of Chiefs which consists of all elected chiefs of the eight  
2 member First Nations within the Dakota Ojibway Tribunal  
3 Council. The Council of Chiefs, through the Chief of  
4 Police, also maintains liaison with all government and  
5 police agencies that network within our police service.

6 The appointments issued to members of  
7 this department are issued by the Province of Manitoba  
8 and read as follows, "In and For the Province of Manitoba".

9 Although our appointments are province-wide, the  
10 unwritten agreement is that our department's jurisdiction  
11 lies on the eight First Nations within this Tribal Council.

12 Since the inception of the department,  
13 we have had an agreement with the Province of Manitoba  
14 and the RCMP regarding delineation of duties. The  
15 original Delineation of Duties agreed to by all parties  
16 will be reviewed every year with the major enforcement  
17 categories remaining the same. We are working towards  
18 taking over all duties, thus eliminating the RCMP services  
19 on the reserves, with the exception of requesting their  
20 expertise in certain areas.

21 In the Delineation of Duties, the  
22 categories of enforcement are as follows: RCMP  
23 Responsibility, By Agreement and DOTC Responsibility.

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1 Members of this department enforce a high percentage of  
2 the offences in the By Agreement Section of the Delineation  
3 of Duties. As well, some detachments are enforcing  
4 offences in the RCMP Responsibility category.

5 As well, there are 17 by-laws which were  
6 adopted by the Dakota Ojibway Tribal Council in 1977.  
7 These by-laws are enforced by members of this department  
8 upon the request of the chiefs and councils.

9 We also have an established Code of  
10 Ethics which rules the conduct of the members of this  
11 department. As well, we have a process for investigating  
12 complaints of alleged misconduct against department  
13 personnel. Any complaints of criminal misconduct by  
14 members are referred to the Department of Justice for  
15 determination purposes if charges are warranted. The  
16 complainant is advised of the outcome of the investigation.  
17 The process also includes an appeal mechanism to ensure  
18 that the complainant is satisfied with the outcome of his  
19 or her complaint.

20 This department has received its  
21 training from the RCMP Training Academy in Regina,  
22 Saskatchewan. The training course was 14 weeks in  
23 duration, but has recently been expanded to six months.

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1 When we are unable to obtain training positions at the  
2 RCMP Academy, we have had members attend Recruit Training  
3 with the Brandon City Police. Ongoing training has been  
4 provided by the RCMP D Division, Winnipeg City Police,  
5 and Brandon City Police, as well as the Canadian Police  
6 College in Ottawa.

7 In conclusion, the future plans for  
8 training include having our own Indian police training  
9 academy situated either in Manitoba or centrally located  
10 where other First Nations police departments can have  
11 access.

12 Funding: Initially, we were considered  
13 a pilot project. Funding was from Indian Affairs,  
14 Solicitor General, and Attorney General. Three years  
15 later, the Solicitor General discontinued the funding,  
16 as they only funded because it was a pilot project. Indian  
17 Affairs took over the Solicitor General's portion. Since  
18 then, Indian Affairs provides approximately 90 per cent  
19 of the funding, and the province 10 per cent.

20 We have always experienced funding  
21 problems. It was always on a year-to-year basis. As a  
22 result, there is no long-term funding in place. Further,  
23 we could not make plans for anything because our funding

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1 was only on a yearly basis. There could be no long-term  
2 operations and programs because of the year-to-year  
3 funding. The attrition rate is very high because there  
4 is no long-term funding. Usually the constables that are  
5 very good in their work seek other employment with other  
6 police departments. The salaries are very low and there  
7 is no payment for overtime. There is no ongoing training  
8 for senior constables. There is no proper detachment  
9 offices or housing.

10 In June of 1991, there was an  
11 announcement from the Solicitor General and Indian Affairs  
12 for an Aboriginal policing policy. They announced \$160  
13 million for Aboriginal policing over five years. The  
14 division of funding responsibility would be 52 per cent  
15 federal and 48 per cent provincial.

16 Along with this policy, there has to be  
17 a tripartite agreement with the province and ourselves  
18 as First Nations and the Solicitor General. However, when  
19 you divide this \$160 million into 10 provinces over five  
20 years, there is only approximately \$2.5 million per  
21 province. What can you do for this amount, considering  
22 there are approximately 500 reserves in Canada.

23 To date, we have not signed a tripartite

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1 agreement due to the province not being prepared to attend  
2 any meetings to discuss our budget. This new funding  
3 arrangement was supposed to start April 1, 1992. Other  
4 Aboriginal police departments across Canada have already  
5 signed their tripartite agreements. The Dakota Ojibway  
6 Tribal Police Department is the first of its kind, and  
7 yet we have not signed any agreement.

8 I think it is a shame that the Dakota  
9 Ojibway Tribal Police have to encounter these difficulties  
10 with the province when we were the first ones in Canada  
11 to be approved in November of 1977.

12 Thank you very much.

13 **CLARENCE DANIELS, HEALTH DIRECTOR,**

14 **DAKOTA OJIBWAY HEALTH SERVICES:** My name is Clarence  
15 Daniels. I am the Dakota Ojibway Health Director.

16 The concept that I am about to present  
17 here has not been endorsed by the Assembly of Manitoba  
18 Chiefs and is only endorsed by the DOTC. So, it is made  
19 from the DOTC only.

20 As First Nations, we are striving for  
21 bilateral arrangements with the federal government that  
22 would recognize health as a treaty and Aboriginal right.  
23 These arrangements should eventually eliminate

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1 provincial responsibility in Indian health.

2 Non-insured health benefits include  
3 optical, dental, drugs, medical transportation, and  
4 medical equipment. These services are funded directly  
5 by the federal government for Indian people.

6 Under the Canada Health Act, the  
7 Province of Manitoba receives fiscal transfer payments  
8 from the federal government to offset insured health  
9 services or medicare costs for all Manitoba residents,  
10 including Indians.

11 In 1991, the Manitoba Health Services  
12 Commission reported that it cost \$1,800 per capita for  
13 medicare for the average Manitoban. However, Manitoba  
14 claims that it costs two and a half to four times the \$1,800  
15 for health services that they provide to Indian people.

16 If these arguments are true, it would be a cost saving  
17 for the province to de-insure all of the insured health  
18 services for Indian people. Consequently, 100 per cent  
19 of the health costs for Indian people would be placed where  
20 it rightfully belongs, with the federal government.

21 In this transition, there would be no  
22 loss of service to our Indian people. It would be a matter  
23 of who pays the Indian medicare, the federal government

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1    instead of the province. This transition would not be  
2    discriminatory and probably would not violate the Canada  
3    Health Act because the military and the RCMP members are  
4    already under this de-insured arrangement in that 100 per  
5    cent of their health care services are non-insured and  
6    totally funded by the federal government.

7                    If Medical Services Branch wants to  
8    unilaterally impose the current non-insured procedures,  
9    which they have unilaterally done already in September,  
10   they gradually erode our treaty and Aboriginal right to  
11   health, then we should ask the province to de-insure all  
12   the health services to Indians. This would force Medical  
13   Services to deal with 100 per cent of the Indian health  
14   rather than just the current non-insured components;  
15   potentially \$1,800 times four times 60,000 Indians would  
16   mean \$432 million that would shift from the provincial  
17   responsibility over to the federal responsibility.

18                   More importantly, Indian people would  
19   achieve a bilateral arrangement whereby the federal  
20   government would be held responsible for its fiduciary,  
21   treaty and Aboriginal obligations for Indians people.  
22   After all, we didn't sign any treaties with the province,  
23   so why are they involved in Indian health.



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1                   I had a lot of trouble winning the  
2   support for this concept even within the DOTC area. I  
3   have having double the problem outside of the DOTC area  
4   because people are wondering if they are going to lose  
5   their access to the health institutions, physicians, and  
6   so forth. Simply put, all DOTC is proposing is that we  
7   put the bill-paying responsibility where it rightfully  
8   belongs, with the federal government.

9                   This type of concept doesn't have to be  
10  promoted in this -- what I am trying to present is the  
11  spirit or the intent of the concept here. I call it the  
12  visionary type of concept. Other people think I am off  
13  the wall when I propose something this radical or drastic.  
14  I don't think it is drastic at all. As Indian people  
15  we sometimes scare ourselves when we talk about  
16  self-government. This is, I think, an avenue where we  
17  can pursue self-government, and it scares some people.

18                   Thank you.

19                   **MORRIS MERICK, DIRECTOR, DAKOTA OJIBWAY**

20 **CHILD AND FAMILY SERVICES:** Good morning. My name is  
21 Edonacout (PH). That is my Indian name. I am the Director  
22 of the Dakota Ojibway Child and Family Services. I am  
23 identified in Ottawa on the treaty list as going by the

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1 name of Morris Merick.

2 My presentation this morning is entitled

3 "A Lost Generation of Children" of which you have a copy.

4 I guess it could be said that it could be more appropriate

5 if we had entitled this document "An Era of Cultural

6 Genocide". I will explain as I go along, and I am sure

7 that you will understand when I am done.

8 The past practices of the Canadian

9 government and, in particular, the Manitoba provincial

10 government in relation to child welfare services for First

11 Nations people in Manitoba can best be described as tragic.

12 The initial unwillingness of both governments to provide

13 any child welfare services, except in life or death

14 situations, and then to later provide a service that denied

15 cultural or community interest was a gross violation of

16 the human rights of Indian people. The wholesale

17 exportation during this period of First Nations children

18 for adoption outside of their cultural group, as well as

19 outside of Manitoba, has been justifiably termed by First

20 Nations leaders as an era of cultural genocide.

21 In 1982, Manitoba Indian leaders were

22 successful in stopping this barbaric practice and having

23 a moratorium established that prohibited the placement

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1 of Indian children outside the Province of Manitoba.  
2 Since that time, First Nations communities and families  
3 have been committed to locating these children that were  
4 lost to them through an inhumane child welfare system.  
5 Despite the fact that neither the Government of Canada  
6 nor the Government of Manitoba have acknowledged their  
7 roles and responsibilities for this tragedy, First Nations  
8 people have not wavered from their goal of finding their  
9 lost generation of children.

10 Prior to 1996, both the federal and  
11 provincial governments disclaimed responsibility for  
12 child welfare services on reserve. The provincial  
13 government only intervened in life and death situations.  
14 Having no mandate or resources to provide supportive or  
15 rehabilitative services to the families of the children  
16 at risk resulted in repeated apprehensions and the  
17 subsequent permanent placement of Indian children. Those  
18 children apprehended were placed off-reserve in non-Native  
19 homes.

20 In 1966, a bilateral agreement between  
21 the federal and provincial governments enabled the  
22 provision of a full range of services to 14 Native  
23 communities in southern Manitoba. Services were provided

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1 by non-resident, non-Native staff who had a clear lack  
2 of concern and appreciation for the cultural values,  
3 traditions, and child-rearing practices of First Nations  
4 peoples. With few exceptions, Indian people had no role  
5 in the development or delivery of services to their people.

6                   Primarily, services reflected  
7 approaches that stressed the assimilation of First Nations  
8 people. Little, if any, effort was made to work within  
9 the family or to maintain the child within the community  
10 by developing foster and adoptive homes on reserves. The  
11 Native traditional value of placing children with the  
12 extended family, such as grandparents, was unacceptable  
13 to social service agencies.

14                   Service providers made judgements based  
15 on the dominant society's standards of adequate child care  
16 with no appreciation of the specific community's social  
17 and economic problems or their values and customs. Social  
18 service workers largely focused on rescuing the child from  
19 an environment they did not understand. Consequently,  
20 apprehensions increased and large numbers of children were  
21 lost from their families, community, and culture.

22                   It is estimated that more than 1,000  
23 First Nations children were placed for adoption between

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1 1966 and 1981. The majority of these children were placed  
2 in non-Native homes outside of Manitoba. Over half of  
3 them were placed in the United States. It should be noted  
4 that Manitoba was the only province in Canada that had  
5 a practice of placing outside of their jurisdiction.

6 First Nations leaders did not remain  
7 passive observers to this inhumane process and, throughout  
8 this period, attempted to effect changes to the system.

9 Increasingly alarmed by the permanent loss of their  
10 children, the lack of quality child welfare services and  
11 the absence of Indian involvement, they successfully  
12 lobbied for and established community-based child welfare  
13 programs. It was not, however, until 1983 that child  
14 welfare services delivered by Native agencies existed for  
15 all Indian bands in Manitoba.

16 Following the moratorium proclamation  
17 in 1982, the provincial Minister of Community Services  
18 appointed a committee to review the Indian and Métis  
19 adoptive and foster placements. In 1985, the committee  
20 chaired by Associate Chief Justice E.C. Kimmelman  
21 supported the claims of Native leaders that the placement  
22 of Indian children outside of their cultural group had  
23 resulted in nothing less than cultural genocide. Judge

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1 Kimmelman further recommended that additional resources  
2 be made available to expedite the repatriation of Native  
3 children. To date, this has not occurred.

4                   Since 1982, First Nations leaders have  
5 continuously requested that the federal and provincial  
6 governments demonstrate their support for resolving the  
7 historical injustices against Indian children, families  
8 and communities by assisting in the search for adoptees  
9 and by facilitating the repatriation of those who wish  
10 to return to their families and communities.

11                   The Government of Manitoba provides  
12 repatriation assistance only on a case-by-case basis and  
13 only to those adoptees under the age of 18. Due to long  
14 years of government inaction, many of these children are  
15 now over the age of majority, 18, and are once again victims  
16 of a system that previously failed them.

17                   The Manitoba Child and Family Services  
18 Department will attempt to reunify families only when both  
19 parties have registered with the post-adoption registry,  
20 a system that is relatively new and largely unknown to  
21 Native people who have lost their children. The Canadian  
22 government has failed to accept any responsibility and  
23 has refused to release documents critical to the search

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1 for adoptees.

2 In early 1990, the Assembly of Manitoba  
3 Chiefs approached the Canadian Human Rights Commission  
4 and requested that the Commission assist First Nations  
5 agencies in correcting the continued violation of human  
6 rights of First Nations people. To date, there has been  
7 no response.

8 Over the past decade, a number of  
9 adoptees have found their way home. All of the returning  
10 adoptees are searching for a cultural identity and many  
11 of them incorrectly perceive that they have been rejected  
12 by their own people. Although some of these adoptees have  
13 been happy in their adoptive homes, a much larger number  
14 were victims of emotional, physical, and sexual abuse.

15 A case in point is Cameron Kerley who  
16 was placed for adoption with a single male parent in Kansas.

17 At the age of 19, after years of sexual abuse and no  
18 intervention, Cameron beat his adoptive father to death  
19 with a baseball bat. Cameron was sentenced to 15 years  
20 to life, which he served in Manitoba, and has now been  
21 released.

22 Unfortunately, in this tragic history  
23 of Native adoptees, Cameron is not the exception.

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1                   In the face of insurmountable odds and  
2   limited resources, the First Nations child and family  
3   service agencies are doing their best to search for  
4   adoptees and assist those who are returning home. They  
5   have been left with the responsibility of picking up the  
6   pieces caused by the inhumane child welfare policies of  
7   the provincial and federal governments. Many of the  
8   adoptees who are now returning to Canada must wait a minimum  
9   of six months before they can access essential supportive  
10   services.

11                  No government has recognized  
12   responsibility and, consequently, the monumental care and  
13   treatment that is required for these adoptees is not  
14   available.

15                  The provisions of the United Nations  
16   Charter imposes legally binding obligations on member  
17   states, of which Canada is one, to promote and encourage  
18   respect for human rights. Despite the fact that,  
19   internationally, Canada is perceived as a strong advocate  
20   of human rights, this is in sharp contrast domestically  
21   with their relationship with First Nations peoples.

22                  The United Nations have always  
23   encouraged the right of indigenous peoples to preserve



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1 their identity and to pass it on to future generations.

2 In 1948, the United Nations adopted the Convention on  
3 the Prevention and Punishment of the Crime of Genocide.

4 Under international law, genocide is a crime and is  
5 defined in part as inflicting on a group conditions of  
6 life calculated to bring about its destruction, in whole  
7 or in part, and forcibly transferring children of the group  
8 to another group.

9 With respect to First Nations people in  
10 Manitoba, Canada knowingly allowed both to occur.  
11 Throughout this tragic era, Canada has failed to meet its  
12 obligations as a member of the United Nations to defend  
13 the human rights of all of its citizens.

14 Unfortunately, the clock cannot be  
15 turned back for those Native children who were torn from  
16 their families and communities. The Canadian and Manitoba  
17 governments, however, must be made to accept  
18 responsibility for their actions. Redress must include,  
19 but should not be limited to:

20 (1) Immediate release of any documents  
21 that would assist in the search for adoptees;

22 (2) Financial assistance for those  
23 adoptees who wish to return home;

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1 (3) immediate access to essential  
2 support services for those adoptees returning to Canada;

3 (4) Appropriate funding for First  
4 Nations to allow for the development of a central registry  
5 office that would search, track and refer Native adoptees  
6 to appropriate agencies;

7 (5) Appropriate funding for First  
8 Nations agencies to allow for the establishment of a  
9 repatriation home that would provide a temporary shelter  
10 for returning adoptees, in addition to services related  
11 to developing cultural awareness and identity, preparing  
12 for life on the reserve, integrating with the community,  
13 counselling for alcohol, drug, sexual, physical, and  
14 emotional abuse, coping and life skills;

15 (6) A public apology to the First Nations  
16 people of Manitoba and, in particular, Native adoptees  
17 and their families; and

18 (7) Monetary compensation to Native  
19 adoptees and families for the pain and suffering they have  
20 endured.

21 Thank you.

22 MARY ROULETTE, DIRECTOR, DAKOTA OJIBWAY

23 PROBATION SERVICE: Good morning. My name is Mary

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1     Roulette. I am the Director of the Dakota Ojibway  
2     Probation Services.

3                     It gives me great pleasure to be able  
4     to present my perspectives to the Commissioners. I have  
5     devoted about 10 years of my life in trying to understand  
6     the complex Canadian justice system and how it relates  
7     to the Aboriginal people of Canada.

8                     In all the years that I have been  
9     involved in serving various parts of the justice system,  
10    I have never received anything less than respect for what  
11    I do and the way that I serve and deliver services, even  
12    though the direction is still administered from the  
13    mandates and standards of the mainstream system.

14                    The Canadian Aboriginal people are a  
15    part of the Canadian society and, as such, there is a sound  
16    constitutional base for the development of a parallel  
17    system for Aboriginal justice to deal with the Aboriginal  
18    peoples of Canada.

19                    It is not unrealistic to believe that  
20    the Aboriginal justice system can be worked into the  
21    Canadian context to alleviate the problems of the  
22    Aboriginal people of the Canadian justice system. The  
23    Aboriginal groups could be mandated to provide a wide range

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1 of services through self-governing groups stemming from  
2 self-government. The focus of services would rest with  
3 such groups as Indian bands, Tribal Councils, Inuit, and  
4 Métis communities and would be in keeping with the  
5 Aboriginal self-determination and self-government.

6 But in doing so, the scope of such  
7 programming must reflect on the laws of the law and the  
8 Aboriginal traditional methods. The Aboriginal justice  
9 system should work in harmony with both the provincial  
10 and federal systems.

11 An Aboriginal justice system would  
12 provide justice equitably to all Aboriginal people in  
13 Canada in terms that are authentic, efficient, productive  
14 and, most importantly, less costly if measured in success  
15 in a broad social and economic sense than the existing  
16 system.

17 The global financing for the integrated  
18 Aboriginal justice system would be more cost efficient  
19 than the total cost of the federal and provincial services  
20 presently provided.

21 The DOTC organization has learned this  
22 from experience in delivering services. It is the  
23 almighty power, control and economic social factors that

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1 are stigmatizing the Aboriginal programming as deficient  
2 and unsuccessful.

3                   For example, the Dakota Ojibway  
4 Probation Services was developed in 1985 and it is the  
5 only Aboriginal controlled unit in Manitoba. The province  
6 does have some Aboriginal peoples delivering services.  
7 But as one of these workers who had consulted me said,  
8 "It is not as effective as DOPS because their services  
9 are still directed by people who are not aware of the  
10 Aboriginal way of life."

11                   Since the Dakota Ojibway Probation  
12 Services establishment in 1985, there have been numerous  
13 studies done on the program, and there has been a steady  
14 increase in the success rate, according to the latest  
15 evaluation done by the University of Manitoba completed  
16 in May 1991. The success rate of DOPS shows that we are  
17 5 per cent more successful in dealing with adults and 10  
18 per cent more successful in dealing with youth compared  
19 to the Manitoba Probation Services.

20                   **MODERATOR JOHN LAVALLEE:** Thank you  
21 very much for those presentations. Commissioners?

22                   **COMMISSIONER PAUL CHARTRAND:** I will  
23 start in reverse order, if you don't mind.

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1                   With respect to the probation services  
2 first, what rates are we comparing your success rate to?

3                   **MARY ROULETTE:** To the Manitoba  
4 statistics.

5                   **COMMISSIONER PAUL CHARTRAND:** Yes, but  
6 how do you express those rates to get an idea of --

7                   **MARY ROULETTE:** All of Manitoba. We do  
8 stats every month and they go into the province. Those  
9 are the stats that they use for the comparisons.

10                  **COMMISSIONER PAUL CHARTRAND:** I was  
11 just asking for those statistics. I take the point. It  
12 is a point that is very important. You have highlighted  
13 the significance of your organization. It is unique in  
14 Canada. It is something that should be followed up. But  
15 for me to understand the significance of this, I would  
16 have to see the statistics that the province reaches in  
17 detail and then compare it to --

18                  **MARY ROULETTE:** I can provide the  
19 Commissioners with the evaluation later on in the day so  
20 that they can go through it.

21                  **COMMISSIONER PAUL CHARTRAND:** I would  
22 be very grateful if you could do that. It could even be  
23 conveyed later on to the Commission in whatever way you

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1 prefer.

2 I thank you for that, and particularly  
3 for your statement with respect to one system that you  
4 say would be cheaper than all the little many systems all  
5 over the place now. I think it is very important to look  
6 at that. As you know, there is much concern in the country  
7 about the costs of Aboriginal government. I think  
8 initiatives that would be cheaper to administer would be  
9 attractive to anyone, particularly the kind that would  
10 meet the goals in a more efficient way as you have  
11 described.

12 Again, I thank you for your  
13 presentation.

14 Let me quickly go on to the brief with  
15 respect to Family Services. You have made some  
16 recommendations. They are on the record. It is very  
17 important.

18 I have two points. With respect to the  
19 communications you have had with the Canadian Human Rights  
20 Commission, have you made a formal application to the  
21 Canadian Human Rights Commission in respect of this matter?

22 **MORRIS MERICK:** The latest application  
23 was made, I believe, in May of 1982 by the Assembly of

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1 Manitoba Chiefs, or representatives thereof. We have had  
2 no communication from them since.

3 **COMMISSIONER PAUL CHARTRAND:** You have  
4 received no communication from them.

5 **MORRIS MERICK:** Since the application.

6 **COMMISSIONER PAUL CHARTRAND:** Right.  
7 I wanted to emphasize this point because I think it is  
8 a significant point. Aboriginal people are testing the  
9 significance of Canadian institutions, if I may call them  
10 that, to see how effective they may be in responding to  
11 the concerns of Aboriginal peoples. This is an important  
12 case. It is an important issue, and I raise it to highlight  
13 it and its significance. I anticipate that our people  
14 will follow up on it.

15 **MORRIS MERICK:** In addition to that,  
16 representatives from our agency, the Dakota Ojibway, made  
17 a presentation to the Human Rights United Nations in New  
18 York City in November of 1992. There again there has been  
19 no communication back from them as to their presentation.

20 **COMMISSIONER PAUL CHARTRAND:** Was this  
21 to the United Nations Human Rights Committee?

22 **MORRIS MERICK:** Yes.

23 **COMMISSIONER PAUL CHARTRAND:** Did you



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1 make a formal application to them?

2 **MORRIS MERICK:** We presented them with  
3 a presentation.

4 **COMMISSIONER PAUL CHARTRAND:** But no  
5 formal application.

6 **MORRIS MERICK:** No.

7 **COMMISSIONER PAUL CHARTRAND:** It would  
8 be of interest if you would provide us with copies of that.  
9 At least, I would be very interested.

10 **MORRIS MERICK:** The presentation that  
11 was made to them is almost exactly the same as this  
12 presentation.

13 **COMMISSIONER PAUL CHARTRAND:** All  
14 right. Thank you for bringing these matters before us.  
15 The treatment of Aboriginal children is an important  
16 matter that I am sure concerns all reasonable minded  
17 Canadians. You have put some important points before us.  
18 I would hope that further to this, if not today then at  
19 some future time, we would hear also from the Métis  
20 organizations respecting their initiatives in the same  
21 field. I thank you again.

22 With respect to the submission from the  
23 Director of Health and your proposal for funding from the

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1 federal government, I am anticipating a particular  
2 response, and I wonder if I could have your view on this  
3 response. The response that I apprehend would come from  
4 Canadians generally, and it has to do with the proposal  
5 that the federal government fund 100 per cent of the medical  
6 expenses.

7                               What about the fact that the province  
8 as a province has benefited from the lands of the Aboriginal  
9 peoples? The courts decided back in the nineteenth  
10 century that although Aboriginal peoples surrendered --  
11 which is the term used -- their lands to the federal  
12 government, it is the province that benefits from the  
13 subsequent ownership of the lands. Is this not a way that  
14 they could contribute for the use of that land?

15                              Do you anticipate a system where the  
16 federal government is itself responsible for getting some  
17 of the money from the province and then the federal  
18 government is solely responsible for funnelling this  
19 funding into the First Nations' organizations for health  
20 care?

21                              **CLARENCE DANIELS:** I suspect that a lot  
22 of the land issue would be dealt through treaty land  
23 entitlements and claims. But in terms of some of the other

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1 dollars in the health field that are currently transferred  
2 from the federal government to the provincial government  
3 through the fiscal transfer payments of CAP and EPF, we  
4 don't see any of those benefits on the reserve. They  
5 rationalize it by saying that they service the off-reserve  
6 Indian population and that eats up the costs that they  
7 get through these transfer payments.

8                   They don't deny the fact that in  
9 acquiring these dollars from Ottawa they use Indian numbers  
10 on and off-reserve, but yet when it comes to providing  
11 the service, it stops at the boundary of the reserve.

12                   Does that answer your questions?

13                   **COMMISSIONER PAUL CHARTRAND:** Yes.

14 Thank you very much.

15                   Finally, with respect to the  
16 presentation regarding policing. Let me begin by thanking  
17 you for the important points that you have made and which  
18 are part of the record.

19                   I am interested particularly in the  
20 proposal regarding a national Aboriginal police training  
21 academy. I note also your description as a part of the  
22 role of the DOTC police to enforce band by-laws. I think  
23 that is a point that is worth emphasizing. And I emphasize

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1 it because we heard elsewhere, for example, from First  
2 Nations that one of their concerns was that the provincial  
3 police would not enforce band by-laws. This is the  
4 difficulty that has been highlighted before us elsewhere,  
5 so I point that out.

6 It seems to me, if I may say so, that  
7 some of the difficulties that you list on the last page  
8 of your presentation are a very, very serious concern,  
9 and they certainly require to be addressed if reasonable  
10 policing services are to be provided by your organization.

11

12 May I ask one brief question: What is  
13 happening with respect to the proposal for a national  
14 police training academy, if that is what it is?

15 **FRANK MCKAY:** We haven't officially  
16 presented any kind of presentation to any of the two  
17 governments. However, as recently as this past May we  
18 have formed the First Nations Chiefs of Police Association  
19 across Canada. There again we talked about it in-house,  
20 more or less, but we haven't made any presentation.

21 However, we want to do that in the near  
22 future because all of the 13 police departments that belong  
23 to the First Nations Chiefs of Police Association are

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1 experiencing the same problems I am experiencing; that  
2 is, I cannot get any kind of recruit training or ongoing  
3 training when we want to get the training. We always seem  
4 to get it at their time and agenda. So we are facing the  
5 same thing across Canada.

6 **COMMISSIONER PAUL CHARTRAND:** Does your  
7 association have any dealings with the American Indian  
8 Chiefs of Police in the United States?

9 **FRANK MCKAY:** Not yet, but some of us  
10 belong to the International Chiefs of Police Association.  
11 We meet at conventions once a year. I know they have  
12 a similar one in the States, and probably we will be talking  
13 to them in the near future.

14 **COMMISSIONER PAUL CHARTRAND:** Again, I  
15 thank all of you for your presentations before I pass it  
16 on to others.

17 **FRANK MCKAY:** I just want to make a  
18 further comment on my presentation. The province is  
19 reluctant to come to the negotiating table for whatever  
20 reasons. We don't know yet officially. However, if the  
21 RCMP were patrolling our eight reserves, the province would  
22 have to pay 70 per cent of the cost. We are only asking  
23 for 48 per cent towards our police department. It would

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1 be less expensive for them to fund our department versus  
2 the RCMP.

3 I also wanted to make reference to the  
4 Aboriginal Justice Inquiry, if I may at this time, on page  
5 616 where it states that there is dissatisfaction from  
6 the community members of DOTC services. It is a fair  
7 statement.

8 However, if you are not funded properly,  
9 you are going to experience problems. I take the stand,  
10 the same as the RCMP or the city police would take the  
11 same stand, and that is, if the RCMP don't get proper  
12 funding the Canadian people at large will also complain  
13 that they don't get the service. But if they don't have  
14 the money, then they cannot provide the service. I just  
15 wanted to make that point.

16 **COMMISSIONER PAUL CHARTRAND:** And  
17 again, thank you. I pass it on to my colleagues.

18 **COMMISSIONER ALLAN BLAKENEY:** I want to  
19 thank you all for comprehensive briefs. That is very  
20 helpful. I want to direct some questions and I will try  
21 to do it in the sequence in which you made your  
22 presentations.

23 With respect to the police forces, I am

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1 inquiring as to the interaction between your police forces  
2 and the RCMP. I will use an example. We were down in  
3 Roseau River on Tuesday. They indicated that they are  
4 having quite a bit of activity with respect to  
5 apprehensions under the Child Welfare Act. Do your police  
6 police that reserve?

7 **FRANK McKAY:** Yes.

8 **COMMISSIONER ALLAN BLAKENEY:** And they  
9 expressed some criticism of the RCMP as acting -- to use  
10 the precise words used -- in an unprofessional manner.  
11 I had thought in my mind that your police were policing  
12 the reserve and I wondered what the RCMP were doing on  
13 the reserve. I will ask you that. How do you relate to  
14 the RCMP on a reserve like -- I will use Roseau River,  
15 but use any one you like; I don't mean to target any  
16 reserve -- and under what circumstances would they be on  
17 the reserve with respect to something like child welfare?

18 **FRANK McKAY:** First of all, I don't  
19 think it is their responsibility, any police department.  
20 Child welfare is not their responsibility.

21 **COMMISSIONER ALLAN BLAKENEY:** They may  
22 have been there for something else.

23 **FRANK McKAY:** Also, I want to make a

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1 point about this delineation of duties we have in place  
2 currently, and have had in place since day one. Major  
3 crimes such as murder, rape, arson, and big frauds, is  
4 their responsibility. But hopefully, with training and  
5 with an increase in funding, we will assume all of those  
6 responsibilities.

7 I am somewhat disappointed that we have  
8 not accepted those responsibilities yet. It is, again,  
9 because of lack of proper funding and training. We are  
10 not going to take those on and make mistakes and be  
11 criticized by the Justice Department or our own people  
12 if we don't do a good job. So, we are just waiting to  
13 take over those responsibilities once the funding issue  
14 is resolved.

15 If you see the RCMP on-reserve, they are  
16 there for those specific areas of responsibility.  
17 However, sometimes they bring down warrants or subpoenas  
18 or anything that will be pertaining to the band members  
19 of those reserves for us to execute or serve.

20 **MORRIS MERICK:** Further to that, the  
21 mandate of the Dakota Ojibway Child and Family  
22 Services -- one of the mandates is that we must investigate  
23 all cases of child abuse. During the course of these



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1 investigations by our people, it is required that we  
2 involve the RCMP in the cases that could go to the criminal  
3 system, the cases of child abuse.

4 **COMMISSIONER ALLAN BLAKENEY:** For this  
5 dividing line, that is considered a major crime. At least,  
6 it is on the RCMP list. Without giving it a name, it is  
7 on the RCMP list.

8 **MORRIS MERICK:** Yes. They investigate  
9 all our child abuse cases.

10 **COMMISSIONER ALLAN BLAKENEY:** I can see  
11 that. But it is an interesting dividing line because child  
12 abuse ones traditionally involve what they now call  
13 dysfunctional families, families with problems. That  
14 really is in the social worker range. Well, if it goes  
15 far enough, it will obviously be a major crime. But it  
16 seems to me that to unravel those things, you need to be  
17 the people who are responsible for support for the family,  
18 and that is hardly the RCMP role. I am puzzled by that  
19 line.

20 **MORRIS MERICK:** To unravel some of these  
21 cases, one investigation may be the result of a particular  
22 incident that happened six months ago. But as the  
23 investigation continues, incidents come out that some

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1 occurred 10 years ago. We take all these cases very  
2 seriously and they must all be investigated thoroughly.

3 **MODERATOR JOHN LAVALLEE:** Could I  
4 intervene at this time. We have a group of students from  
5 the Crocus Plains Regional School and they have to be back  
6 in class by 12:30, I believe. They have a presentation  
7 to make. I wonder if we could accommodate them.

8 **COMMISSIONER ALLAN BLAKENEY:** Could we  
9 interrupt your questioning? We do want to hear the  
10 students.

11 **MODERATOR JOHN LAVALLEE:** I apologize  
12 for that. You can continue right after lunch, if you wish.  
13 Thank you.

14 Could we have the Native Studies  
15 students from the Crocus Plains Regional Secondary School  
16 here, please.

17 For those people who are here today,  
18 lunch will be served after this presentation is made.  
19 Anyone who wishes to stay is welcome to certainly have  
20 lunch with us.

21 **CINDY HANSON, NATIVE STUDIES TEACHER,**  
22 **CROCUS PLAINS REGIONAL SECONDARY SCHOOL:** I want to thank  
23 everyone who has made possible this chance for the youth

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1 to speak.

2 My name is Cindy Hanson. I am a Native  
3 Studies teacher at Crocus Plains Regional Secondary School  
4 here in Brandon. Our school has a fairly large percentage  
5 of Native students in it. Many of these students have  
6 been forced to move here to Brandon for the school year  
7 because of lack of high schools in their home communities.

8 Today, eight of these students are here  
9 to share with you some of their experiences as Aboriginal  
10 youth. These students represent a diversity of language,  
11 cultural, and geographic backgrounds. They come from  
12 Birdtail Sioux Reserve; Shoal River First Nations; St.  
13 Theresa Point, Island Lake; Hollow Water First Nations;  
14 Long Plains; and Sandy Bay Reserve. They are Ojibway,  
15 Cree, Sioux, and Oji-Cree, which is Island Lake dialect.  
16 Some speak their languages as a first language, others  
17 have lost their language.

18 Some of the issues which affect these  
19 Aboriginal youth include: education, culture, loss of  
20 language, abuse, suicide, racism, and unemployment.

21 Each of these students will share with  
22 you some of their experiences and concerns. They are open  
23 to questions following the presentation.

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1                   The reason I am introducing them is that  
2 they said that I was part of their group and that I should  
3 say something. So, I told them I would introduce them.

4                   They will introduce themselves and give  
5 their names.

6                   **DENNIS PETERS, CROCUS PLAINS REGIONAL**  
7 **SECONDARY SCHOOL:** Hello. My name is Dennis Peters. I  
8 am from Long Plains First Nation. I am a grade 11 student  
9 from Crocus Plains.

10                  I lived on-reserve for 18 years. Life  
11 on the reserve isn't what you think it is. If you think  
12 that it is great to get handouts from the government, well,  
13 it's not. It's not, if you're a teenager and have kids.  
14 It's not, if you don't have an education on how to budget  
15 your money. It's not, if you don't have anything to do  
16 but sit around the house doing nothing. That is why  
17 Natives commit suicide, do drugs, become alcoholics, and  
18 waste their lives doing nothing. This is what I see not  
19 only on my reserve, but on other reserves, too.

20                  Parents think "Oh, I can't do anything  
21 about it, so why should I." That is the wrong attitude.  
22 They should provide their children with examples on doing  
23 the right things. Teach your kids how to live, not to

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1 die. Be teachers, not just parents.

2 I lost many friends to drinking and  
3 driving. I have seen friends become so addicted to drugs,  
4 they need a daily high. Why? Because we don't have places  
5 to go and people to speak to. So, why don't you give us  
6 that place.

7 **SANDY BUNN, CROCUS PLAINS REGIONAL**

8 **SECONDARY SCHOOL:** I'm from Birdtail Sioux Reserve. But,  
9 you see, I never grew up on a reserve like some of us that  
10 are speaking today. All my life I grew up in cities or  
11 towns. Once I spent six months on a reserve. My family  
12 didn't stay in one place for more than one year, so we  
13 were always moving around. Instead of trying to adapt  
14 to the outside world, I now have to try to adapt to my  
15 own Native culture.

16 I admire the people who grew up on  
17 reserves, because they have something I will never have:  
18 the feeling of growing up with their people, being with  
19 relatives, family and friends. They have the language,  
20 memories, and teachings of their culture.

21 Until about a year ago, I never knew  
22 about my culture. But now that I have learned a little  
23 bit, I am very thankful that there is always going to be

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1 a place for me in my Sioux culture. I can now be proud  
2 I am Sioux and know that our ancestors were honourable,  
3 religious people who had great respect for all living  
4 things. We need to use this respect for all life to live  
5 alongside peoples of all nations. We are proud and  
6 respectful people. Let us remember this in all of our  
7 dealings with peoples of other nations.

8 **RUSSELL BEAULIEU, CROCUS PLAINS**

9 **REGIONAL SECONDARY SCHOOL:** Good afternoon. My name is  
10 Russell Beaulieu. I am from Sandy Bay. I am a  
11 full-blooded Indian, although I don't have my own Indian  
12 name.

13 I grew up on the reserve. Growing up  
14 on the reserve had its good and bad points. For instance,  
15 I had Saulteaux-speaking friends in Sandy Bay, whereas  
16 right here some of my Native friends don't even speak their  
17 language or know their culture. I went to school in Sandy  
18 Bay until grade 8.

19 I will admit that I liked going to school  
20 in Sandy Bay. But if I was offered a chance to have a  
21 permanent establishment on the reserve, I would turn down  
22 this offer due to the fact that I know that the skills  
23 and tools in education that I need to succeed in the

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1 so-called "white man's world" are right here in Brandon.

2 I have had Native friends on both the  
3 reserves and in the cities, and the difference I see is  
4 that reserve Natives know more about their culture and  
5 language, whereas city Natives don't even speak their  
6 language.

7 The disadvantages reserve Aboriginal  
8 people have is that they have limited contact with the  
9 dominant race, therefore they have slimmer chances of  
10 succeeding financially.

11 **VERNA McDOUGALL, CROCUS PLAINS REGIONAL**  
12 **SECONDARY SCHOOL:** Hello. My name is Verna McDougall.  
13 I am from St. Theresa Point, Island Lake.

14 I left home in September 1990 to further  
15 my education. I didn't know what to expect when I went  
16 out to school. All I knew was that I was to stay in a  
17 residence. It was the first time I ever went away from  
18 my reserve for such a long time. It was my first time  
19 away from my family.

20 I had no choice but to leave from home  
21 if I wanted to go on to high school. Our school only goes  
22 up to grade 10. So, every year about half of the youth  
23 in our reserve leave to go to places where they haven't

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1    been before. We have to get used to the new environment  
2    and all the things that are available to us now that don't  
3    even exist on our reserve.

4                    It's usually hard for us to get through  
5    the courses because English is only our second language,  
6    and English as a second language training and courses are  
7    not available to us. At home we are taught to speak in  
8    our language which is Cree-Ojibway. We only spoke that  
9    language as we were growing up. When we started school,  
10   we had to speak English for the teachers and the other  
11   students to understand us. For this, some of the students  
12   have lost their language.

13                   **SAM GOTT, CROCUS PLAINS REGIONAL**

14   **SECONDARY SCHOOL:** Good morning. My name is Sam Gott and  
15   I am representing a northern community called Shoal River  
16   First Nation.

17                   For many years, I have seen many faces  
18   that come and go from across Manitoba and across Canada.

19   I have met a lot of good friends in life, only to learn  
20   later that he or she were killed in a car accident, or  
21   they killed themselves because they felt alone. We have  
22   a lot to say when we lose friends, but we can't stop this  
23   violence. The suicide rate for Aboriginal youth is over



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1 70 per cent higher than that of the national rate for  
2 Canadians.

3                   The justice system for Aboriginal people  
4 has not been fair, especially in northern communities.  
5 We have been singled out.

6                   I went through a lot of different schools  
7 in the past seven to eight years, and in these schools  
8 I was singled out because I was Native. It's a disgrace  
9 to society when another race singles you out and asks you  
10 where you are from and why you are here, and when you tell  
11 them which reserve you are from, they just walk away without  
12 asking your name.

13                   These are some of the problems that I  
14 have encountered in my years of schooling.

15                   Thank you.

16                   **TRENA RAVEN, CROCUS PLAINS REGIONAL**

17 **SECONDARY SCHOOL:** Hi. My name is Trena Raven. I am from  
18 Hollow Water First Nations.

19                   Unlike myself, the majority of  
20 Aboriginal students go to school in cities because most  
21 reserves don't have high school. I made my own decision  
22 to leave my reserve. Like so many others, I wanted to  
23 leave.

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1                   In order for many students to finish  
2   their high school education and further their studies,  
3   they must leave the reserve and go elsewhere. I myself  
4   am glad to be attending school outside my reserve.  
5   Although my reserve is fortunate enough to have a high  
6   school, there are still many students who would rather  
7   leave the reserve and go elsewhere for an education. The  
8   reason is simple. The quality of education on the reserves  
9   is inadequate. We lack resources and there are not many  
10   courses to select from.

11                  So, in a way, we are lucky. But what  
12   about the other students who have and probably will not  
13   be sponsored? Where I am from, the population of students  
14   is well over 300 and very few, maybe 3 per cent, of these  
15   students get sponsored due to lack of funding. In order  
16   to succeed, we need to have access to quality education.  
17   But why should anyone be deprived of their right to get  
18   a good education because of where they live?

19                  Our ancestors signed treaties as  
20   self-governing nations. In these treaties we were  
21   guaranteed an education. Denying us this right is clearly  
22   a violation against all our treaty rights.

23                  Thank you.

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1                           **MARCELLINE MASON, CROCUS PLAINS**

2   **REGIONAL SECONDARY SCHOOL:** My name is Marcelline Mason  
3   from St. Theresa Point, Island Lake.

4                           I left my reserve in August 1988. I came  
5   to Brandon not knowing much about the city. I enrolled  
6   in grade 8 at River Heights School. I didn't know anyone  
7   and had trouble communicating effectively because English  
8   is my second language.

9                           The work that was given to me was hard  
10   for me to do because I was never taught to do that kind  
11   of work in St. Theresa Point. I have been here for almost  
12   five years now. I feel that I am lucky to have my parents  
13   here to support me. Most students have to leave their  
14   families and that only puts more pressure on them. They  
15   are also adapting to the environment and the community.  
16   The result, in most cases, is that the student will drop  
17   out and go home because they are homesick.

18                          At Crocus Plains High School I was taking  
19   00 level courses which are university entrance courses.  
20   I was usually the only Native student in the class. Most  
21   Native students are put in 01 classes whether they want  
22   to or not.

23                          I don't know much about my Native

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1 culture. I know how to speak my language and that I am  
2 Cree-Ojibway. The people on my reserve are Catholic and  
3 that is what they believe in. I would like to know more  
4 about the past and what my ancestors did before the  
5 missionaries came and before the treaties were signed.

6 **LORNE BUNN, CROCUS PLAINS REGIONAL**  
7 **SECONDARY SCHOOL:** Hi. I am Lorne Bunn and I am from  
8 Birdtail Sioux Reserve.

9 Today we have more say about our  
10 education. Today we have local control of education on  
11 reserves, but in most cases we still have to leave our  
12 reserve to get a high school education. Often our schools  
13 on reserves are unequipped, lack resources, and most  
14 reserves do not have high schools. Through the years I  
15 have gone through reserve schools, I have seen Native  
16 students throw away their lives to turn to drugs and  
17 alcohol.

18 The youth need to learn that they need  
19 an education to get anywhere in the so-called "white man's  
20 world". Many Native students don't have the chance to  
21 express their ability and get through high school. They  
22 just drop out or turn to drugs and alcohol. I used to  
23 be one of those people, but I had a real good friend that

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1 turned my life around. He taught me that the Red Path  
2 was a better road to travel. My education was poor before  
3 I chose the path of my ancestors. But now my education  
4 has rapidly improved.

5 I listen to many Elders. They taught  
6 me to be who you really are, not someone you are not, and  
7 to be proud of your culture and race, and don't let the  
8 people who practice racism, or anyone else, try to break  
9 your spirit.

10 Without drugs or alcohol, I pictured a  
11 better race of people. We should start praying for your  
12 next generation, pray that they will bring back our past  
13 and make it our future.

14 Our communities need to heal from these  
15 past injustices, such as those that occurred at residential  
16 schools. Because of them, many of our Elders today believe  
17 that our culture is inferior and this is the message they  
18 give to our children. They continue to carry around the  
19 pain they suffered there, and in turn, they pass it on  
20 to the youth like us. Governments who supported these  
21 schools in the past should feel responsible for providing  
22 for healing and counselling today.

23 So what if our skin colour is not the

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1 same colour as other peoples'. We are still human.  
2 People who practice racism don't take the time to learn  
3 about our culture. We must learn to respect all people,  
4 not hate them because they are a different culture. The  
5 Great Spirit put us on this earth to love all groups of  
6 people. People who practice racism need to learn more  
7 about the culture of other people and be more accepting.

8 We are not Natives, Indians, Aboriginals or Native  
9 Canadians. We are nations of people who want an equal  
10 opportunity to live alongside people of all nations.

11 **TRENA RAVEN:** From the stories and  
12 experiences you have just heard, we hope you will agree  
13 and support the following recommendations: One, improved  
14 education, resources and funding to reserves so that our  
15 education is at least equal in standards to those found  
16 in urban centres;

17 Two, more culture and language programs  
18 in cities to provide Aboriginal youth with a strong sense  
19 of identity;

20 **SANDY BUNN:** Three, funding for English  
21 as a second language when necessary;

22 Four, employment opportunities for  
23 Aboriginal youth;

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1                   Five, more accessible and culturally  
2 relevant counselling on the reserves to assist youth with  
3 problems such as abuse, suicide, et cetera.

4                   **MARCELLINE MASON:** Six, a national  
5 conference for Aboriginal youth across Canada.

6                   Thank you for giving us the opportunity  
7 to let our voices be heard.

8                   Megwetch.

9                   Are there any questions?

10                  **MODERATOR JOHN LAVALLEE:** Thank you  
11 very much for those presentations. Commissioners?

12                  **COMMISSIONER PAUL CHARTRAND:** I want to  
13 begin by thanking you very much for your presentations  
14 and your recommendations.

15                  I would like to say that we have heard  
16 from young Aboriginal people across the country in many  
17 different circumstances in cities such as this, and also  
18 from older high school students in some communities far  
19 from cities, and also from little ones in kindergartens  
20 and elementary schools. And it is particularly important  
21 that we do so. If we are to do anything to change policy  
22 in the future, then it must be the kind of policies that  
23 propose a better way for young Aboriginal people in this

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1 country.

2                   You have brought before us some very,  
3 very important issues that we must deal with. How can  
4 Canada continue to have a significant number of Aboriginal  
5 people who live in places where there is nothing to do,  
6 with the disastrous consequences that that brings that  
7 you have talked about today?

8                   With respect to the matter of suicides,  
9 for example, of young Aboriginal people. As you know,  
10 those rates are far in excess of any provincial rate, in  
11 excess of the national rate. There is no honour in that  
12 for Canada. There is only shame in Canada for doing that.

13 I will be, and I know other Commissioners will be urging  
14 our Commission to do something as soon as possible to urge  
15 action on this most important problem. We do take the  
16 view, as I said, that your issues and your participation  
17 are extremely important.

18                   The Dakota Ojibway Tribal Council has  
19 agreed with that position. They have agreed here to change  
20 the schedule of their participation in our Hearings in  
21 order to permit you to speak. We, too, have readily agreed  
22 to shift our schedule in order to hear you. I am deeply  
23 disappointed that the school is not able to provide the



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1 opportunity for the children to stay longer and that you  
2 have to rush back. I hope you will convey that message  
3 to the authorities.

4 I want to give some time to the other  
5 Commissioners to ask questions. I only want to wish you  
6 well in your future because Canada generally has not been  
7 good to you.

8 Thank you.

9 **COMMISSIONER VIOLA ROBINSON:** I too  
10 support the words of Commissioner Chartrand and to assure  
11 you that the Commission is putting a lot of emphasis on  
12 youth issues, as well as education. Education is a  
13 priority for the Commission. It is a priority for the  
14 Aboriginal people. I think it is a priority all over.  
15 Certainly it is one that we are going to try to deal with  
16 as quickly as possible. There are probably a number of  
17 things that can happen.

18 These recommendations and your  
19 presentations are really -- I commend you for your  
20 presentations. They are important to us. Your  
21 recommendations are very helpful to us.

22 In particular, the one I would like to  
23 make a brief comment on is funding for English as a second

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1 language. You don't hear that often coming from  
2 Aboriginal people, but I have heard it once before. There  
3 was an issue raised where they couldn't get funding for  
4 English as a second language for an Aboriginal community  
5 up in northern Alberta where government does make funding  
6 available for, say, new Canadians coming over here to take  
7 English as a second language. So that is something that  
8 we are very concerned about.

9 All the things that you mention here have  
10 been brought up over and over again and will be considered.

11 Youth is also high on our agenda. We do have as part  
12 of our research someone who is looking at youth issues.

13 We will make sure that all of this information goes  
14 directly to that part of our Commission. Those  
15 recommendations will be looked at.

16 I want to thank you for your  
17 presentations. Thank you very much.

18 **COMMISSIONER ALLAN BLAKENEY:** I want to  
19 join with the other Commissioners in thanking you for your  
20 submission. If you think of other things, do send them  
21 along to the Commission. Put them down in writing and  
22 send them along. Or, if you would like to telephone,  
23 because sometimes things don't get written -- if you are

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1 like me they don't -- there is a 1-800 number. It doesn't  
2 cost you any extra money to phone us. We pay the phone  
3 bill. The number is in the pamphlets which are at the  
4 back of the hall.

5 I want to talk to you a little bit about  
6 schools and tell you what we have heard. I suspect you  
7 will agree with the first things I say. Then I am going  
8 to touch on things where people have been saying different  
9 things, different signals, as they say, on the reserves  
10 and in the communities.

11 If I say something that you don't agree  
12 with, make a little note and tell me at the end.

13 First, it is a good idea to have schools  
14 in the community. It's a good idea to have them operated  
15 by the First Nations or the community as opposed to Indian  
16 Affairs. It is generally better that the schools should  
17 offer a strong academic program and also a cultural  
18 program. Where it makes sense, the Aboriginal language  
19 should be used as the language of instruction in the early  
20 years, and then both languages, Aboriginal and usually  
21 English in this part of the world, should be used later  
22 on. There should be more recreational facilities on the  
23 reserves and in the communities.

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1                   For that almost everyone says yes, yes,  
2 yes. From here on in it gets a little different.

3                   The schools should go to at least grade  
4 10. That is sort of what we get. Some people say it should  
5 go to grade 11 and it should go to grade 12 so that people  
6 can stay in their communities as long as possible. Some  
7 others are saying to put the extra money into having the  
8 grade 11s and grade 12s. Others suggest that perhaps for  
9 grade 11 and grade 12 it is better if the students went  
10 off the reserve and that you set up programs, let's say,  
11 in Brandon where there would be counsellors and some  
12 cultural programs so that students could get themselves  
13 equipped to get jobs in the mainstream society and  
14 starting, say, at grade 11. And you have so much money;  
15 either put the money into the reserve schools, 11 and 12,  
16 or put the money into programs in Brandon so that there  
17 is support and culturally sensitive programs in the high  
18 schools, such as Crocus Plains Regional.

19                  If you were going to advise me which of  
20 those courses we should recommend that the government put  
21 its money in, which do you think? Is it better to have  
22 the schools go up to grade 12 and then you leave your  
23 community? Or is it better to leave earlier and have

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1 programs that give you support and start this process of  
2 equipping you to get jobs and employment off the reserve,  
3 if that is the way you want to go?

4 Can I get a response? It's not a  
5 question of whether anybody will respond, but who is going  
6 to respond.

7 **SAM GOTT:** Why should people leave their  
8 reserves and further their education? The most important  
9 is that they are leaving their family also. Why can't  
10 they learn their education at their own reserves, and learn  
11 their own culture there instead of outside in other cities?

12 **COMMISSIONER ALLAN BLAKENEY:** You are  
13 opting for having the schools go up to grade 12 on the  
14 reserves. You would go to grade 12 and then you would  
15 come off the reserve if you wanted to go to community  
16 college or Brandon University. Is that the general view?  
17 Does anyone want to offer another comment?

18 **MARCELLINE MASON:** I think it would be  
19 better if we come to school here for high school because  
20 you might want to further your education, go on to  
21 post-secondary, and you probably would have more trouble  
22 coming here from the reserve.

23 **COMMISSIONER ALLAN BLAKENEY:** Fair

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1 enough. I don't think there has to be any one answer to  
2 this. It is useful for us to know generally what your  
3 feeling is.

4                   The old rule tended to be: Let's see  
5 if we can get the people to come off the reserve in grade  
6 9 or 10. That led to a lot of failures. So we are looking  
7 for ideas here. Education is, as you know, a key part  
8 of this mandate.

9                   I see Ms Hanson is going to offer a  
10 comment here.

11                   **CINDY HANSON:** I am not sure it is a  
12 question of whether you leave the reserve or not. I think  
13 it is a question of what kind of services are on the reserve  
14 and what kind of services are available when you leave  
15 the reserve.

16                   I think it was John A. Macdonald, the  
17 first Prime Minister, who said something about setting  
18 up reserves so that Indians could cease being Indians.  
19 The idea was that after a period of time the culture would  
20 be so destroyed that people would assimilate into  
21 mainstream society. That policy has failed. We know  
22 that.

23                   I think it's a question of what kind of

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1 services are available when people leave the reserves.  
2 Is there something here to maintain cultural identity,  
3 to maintain language, et cetera, and what kind of services  
4 exist on the reserve to give them quality education at  
5 all levels.

6 **COMMISSIONER ALLAN BLAKENEY:** Thank  
7 you.

8 **COMMISSIONER PAUL CHARTRAND:** This  
9 issue was debated by another panel recently. One point  
10 that was made was that because of the costs of building  
11 high schools anywhere, it would not be a feasible economic  
12 proposition to build a high school on every reserve. And  
13 if that were so, then you have to go somewhere else. The  
14 students were making the point that there are many  
15 difficulties associated with the adjustments that are  
16 required. A suggestion was: To meet that, could regional  
17 high schools not be established in Aboriginal communities  
18 instead of in cities.

19 Do you want to say anything about that?  
20 Does that sound like a crazy idea, a half decent idea?  
21 Maybe you will be sending us an answer  
22 some time.

23 **MODERATOR JOHN LAVALLEE:** Are there any

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1 more comments? If there aren't, then thank you very much  
2 for your presentations.

3 We will now break for lunch. Lunch will  
4 be served in the back over here by the canteen for anyone  
5 who wishes to stay for lunch.

6 We will reconvene at 1:30 sharp, please.

7 --- Luncheon adjournment at 12:30 p.m.

8 --- Upon resuming at 1:30 p.m.

9 **MODERATOR JOHN LAVALLEE:** We will  
10 resume our meeting with the DOTC people who were up here  
11 before. Mr. Blakeney and Viola have questions to ask of  
12 them. If they would kindly return to the table, please,  
13 we will resume with that.

14 **COMMISSIONER ALLAN BLAKENEY:** I will  
15 pick up where I left off. There are many questions one  
16 would like to ask, but I will move on to the health services  
17 and ask about whether it really makes all that much sense  
18 to have the federal government pay for all of those services  
19 in a separate way. It sort of depends. We once  
20 had -- Indian Affairs operated health services. You  
21 doubtless had them in Manitoba. Certainly there was an  
22 Indian Hospital at Fort Qu'Appelle in Saskatchewan and  
23 an Indian Hospital at North Battleford. Generally,



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1 everyone was glad to see them go and glad to see the service  
2 integrated.

3 I know that you are not saying there  
4 should be separate facilities, they just should pay the  
5 separate money. But I ask: Do you feel that you can get  
6 the federal government, if they have to pay 100 cents on  
7 the dollar that way, to simply agree to pay the bills as  
8 opposed to saying that they could provide the services  
9 cheaper themselves? What would persuade you that the  
10 federal government wouldn't want to go the route of  
11 separate facilities if they are paying 100 cents on the  
12 dollar?

13 **CLARENCE DANIELS:** Undoubtedly they  
14 would resist probably 150 per cent. But the theory behind  
15 this option is to eventually have the control in the hands  
16 of the First Nations. What I am saying is, get the control  
17 out of the hands of the provincial people, because we are  
18 unsatisfied with a lot of the quality and quantity of  
19 service from the provincial services when they are paying  
20 the bill. We would shift that over to the federal  
21 government or directly to the First Nations, if the First  
22 Nations are ready and prepared to take on that  
23 responsibility, because it is just common sense that when

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1 you pay the bill you demand quantity and quality of service.

2 That is all we are saying, the power of  
3 the purse concept where the First Nations would scrutinize  
4 the service, and if we are unsatisfied with getting the  
5 services from the current facilities, the hospitals, the  
6 physicians, and other institutions, then we buy that  
7 service from wherever. I know it is a long road to  
8 development, but we have to start somewhere and start with  
9 the self-government ideas and pursuing them rather than  
10 right now always being transferred to public health which  
11 is a very small piece of the overall health pie.

12 All I am saying is: Why nickel and dime  
13 us to death? Let us take the bull by the horns and take  
14 the whole health field by the horns and deal with it and  
15 let us control the power of the purse.

16 This concept is poorly understood. The  
17 Premier of Manitoba, Mr. Filmon -- I had two occasions  
18 to apprise him of this and he is very receptive to the  
19 idea. But Indian people and other people that I presented  
20 it to are very skeptical of it because they don't understand  
21 it, and therefore they fear it.

22 All it is saying is, shift the  
23 responsibility of who should pay the bill first; establish

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1 that. Then when it comes to transferring to the First  
2 Nations, which we are in that mode now of transferring  
3 health services to First Nations, then we will know exactly  
4 what we are talking about in terms of dollar value and  
5 be able to buy that service from the best possible place  
6 for our people. We won't be denying our people any  
7 service.

8 **COMMISSIONER ALLAN BLAKENEY:** I direct  
9 my attention now to band members of First Nations. I use  
10 "band members". You know what I am talking about. Some  
11 people object to the term "band" in the belief that that  
12 will be gone when the Indian Act goes. I concede that  
13 out of hand, but you know what I am talking about.

14 If they are in Winnipeg and have lived  
15 in Winnipeg for a generation, how would the system work,  
16 as you see it, for them?

17 **CLARENCE DANIELS:** Right now, taking  
18 Winnipeg as the example, we have a service agency there  
19 through the Winnipeg Tribal Council that is currently being  
20 developed. There are institutions on and off-reserve that  
21 would be able to facilitate this transfer of service.

22 **COMMISSIONER ALLAN BLAKENEY:** You are  
23 speaking of the full range of service, hospital as

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1 sub-hospital, if I may put it that way.

2 **CLARENCE DANIELS:** Yes, the whole ball  
3 of wax.

4 **COMMISSIONER ALLAN BLAKENEY:** My  
5 question now has to do with child welfare. There was one  
6 tiny point there that puzzled me a bit. You were saying  
7 that a number of the parents whose children had been taken  
8 into care and offered for adoption outside of Manitoba  
9 didn't know of this system of matching up parents with  
10 children to see whether they could make contact. You said  
11 there were perhaps 1,000 children. There might be 800  
12 sets of parents. That doesn't strike me as a very tough  
13 job, to find 800 people and let them know.

14 Are there parents who have lost their  
15 children through this process but still wouldn't be known  
16 to the Assembly of Manitoba Chiefs or generally to band  
17 councils?

18 **MORRIS MERICK:** It is a relatively new  
19 process. However, the problem with it is that in order  
20 to make a match the parent and the adoptee have to fill  
21 out separate documents. The problem is, for example, if  
22 an adoptee resides in the state of Georgia, how is he or  
23 she to know that there is such a document in Manitoba?

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1                   We have no problem in advising our people  
2   that there is a process such as this. In fact, we have  
3   filled out hundreds of them for our people. But it is  
4   the adoptee who lives in the state of California or  
5   wherever; how is he or she to know that they have to fill  
6   out this document from Manitoba?

7                   **COMMISSIONER ALLAN BLAKENEY:** Fair  
8   enough. The problem is with the children and not the  
9   parents, getting in touch with them.

10                  **MORRIS MERICK:** Mostly, yes.

11                  **COMMISSIONER ALLAN BLAKENEY:** The next  
12   question is along the same lines. I know you are fully  
13   aware of the problems in this regard. Undertakings are  
14   being given to adopting parents, that their names won't  
15   be revealed without their consent and all that sort of  
16   thing. Therefore, I direct my attention to your first  
17   recommendation: Immediate release of any documents that  
18   would assist in the search for adult adoptees. That is  
19   on page 4 of your brief.

20                  To whom would you say that information  
21   should be released? These are the names of the people  
22   who have adopted in, let's say, the state of Georgia.

23                  **MORRIS MERICK:** To the agency with

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1 jurisdiction.

2 **COMMISSIONER ALLAN BLAKENEY:** Which, in  
3 your opinion, is what?

4 **MORRIS MERICK:** Our jurisdiction is the  
5 eight reserves, the membership of the eight reserves that  
6 we provide service to. This information should be  
7 released to our agency -- not to the individual, but to  
8 our agency -- for us to assist them in locating their  
9 children. That is, if we request that information on a  
10 particular individual, that information should be released  
11 to us.

12 **COMMISSIONER ALLAN BLAKENEY:** Okay. I  
13 have one last question, and this is with respect to the  
14 justice system.

15 If you were going to make a suggestion  
16 as to changes, what would be the first one or two changes  
17 that you would make with respect to the existing justice  
18 system?

19 I will preface that question with a  
20 little bit more comment. Is your problem with the justice  
21 system primarily with policing -- which I take it probably  
22 isn't -- with prosecuting, who lays the charges and decides  
23 that all this would go through, or with the courts and

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1 the way they work, or with the correctional system, the  
2 correctional institutions, or with the law that they seek  
3 to enforce?

4 That is a big question and I don't expect  
5 a precise answer, but can you give me some thinking on  
6 that?

7 **MARY ROULETTE:** What I said in my  
8 presentation was that if we do have an Aboriginal justice  
9 system, it would have to be in conjunction with the existing  
10 system so that we may work together. The kind of  
11 relationship that DOPS has with the province -- we exchange  
12 information. We have a lot of communication. There is  
13 a relationship there.

14 I would like to see the Aboriginal  
15 justice system set up the same way.

16 But the number one change, as you would  
17 call it, that I would like to see happening is having Elders  
18 participate in the court room, in court sessions, so that  
19 information can be exchanged, awareness about the people,  
20 so that the judges will come up with appropriate  
21 dispositions.

22 **COMMISSIONER ALLAN BLAKENEY:** Thank  
23 you.

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1                   **COMMISSIONER VIOLA ROBINSON:** I too  
2 would like to thank you for your well-documented  
3 presentations this morning. A lot of the things that I  
4 had wanted to ask about have been pretty much covered by  
5 the other two Commissioners.

6                   About the health, this 100 per cent of  
7 Indian health that you want to take over, for instance,  
8 when the reserves were first -- at least where I come from.  
9 They used to have Indian agents who pretty much took care  
10 of all the educational needs of our band members. They  
11 provided all the resourcing and everything for education.  
12 They looked after all the funding, at one time.

13                   Is that the way you would like to  
14 see -- like he said, it was something similar to health,  
15 too, at one point.

16                   **CLARENCE DANIELS:** Over lunch break, I  
17 was discussing with Commissioner Chartrand -- when the  
18 students were up here they were talking about the control  
19 that First Nations have in terms of education. But we  
20 have to ask ourselves: Do they really have control?  
21 There are so many strings attached to the funding, yet  
22 the Department still has control of those services in terms  
23 of education.



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1                   This is what I want to prevent in this  
2 theory here in terms of health. We want to manage the  
3 money, not administer the misery that is currently there.  
4 We want the ability to manage in its true definition.  
5 That is why I say, give us the dollars and let us prioritize  
6 our own needs at the community and design our own procedures  
7 and controls that should be designed.

8                   As long as government has a say in the  
9 funding, there is going to be restrictions. By those  
10 restrictions, they are gradually eroding our treaty right  
11 to health. Take optical, for example. The new procedures  
12 that are now implemented restrict individuals under the  
13 age of 18 to one replacement per year, regardless of whether  
14 it is a legitimate accident. They still have to go blind  
15 for a full year if they lose it in the first month. And  
16 adults once every two years. To me, you are jeopardizing  
17 an individual's health by doing that.

18                  I know there has to be controls, but let  
19 us develop those procedures and controls and just resource  
20 the health services.

21                  **COMMISSIONER VIOLA ROBINSON:** As Indian  
22 Affairs goes into devolution, as they devolve powers or  
23 programs to the bands -- I say the bands or to tribal

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1 councils. And now they are doing it with education. I  
2 know they are doing it where I come from. They get their  
3 funding and they have pretty much control who they fund  
4 and how they fund, and they can make a policy on who -- but  
5 the problem they have is not that so much, it's a lack  
6 of funding. It's the lack of funding to make sure that  
7 they can approve all the needs as they come in.

8                   With health, if they were to devolve a  
9 health program to First Nations -- and I guess you want  
10 to be able to control the delivery of that health to your  
11 people. Would you go so far -- because in some places  
12 we have heard that people want their own hospitals. They  
13 want their own doctors. They want their own care  
14 facilities. They want to be able to look after their own,  
15 not just take them and send them to outside facilities.  
16 Would you go that far too?

17                   **CLARENCE DANIELS:** If that is the  
18 priority of the respective First Nation, yes.

19                   But in terms of capping of these funding,  
20 I think that is where the negotiating skills would come  
21 into play. You would have to ensure that there are  
22 open-ended clauses in these agreements,  
23 funding/resourcing agreements, so that we are not bound

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1 like Indian health services is in the U.S. They are now  
2 capped. Even with the AIDS epidemic in the world now,  
3 Indian health services -- they are just reshuffling their  
4 dollars and there is no open-ended clause to take on any  
5 new initiatives.

6                   These are the nuts and bolts of down the  
7 road when we start negotiating. We have to hedge ourselves  
8 against those types of situations.

9                   **COMMISSIONER VIOLA ROBINSON:** Maybe you  
10 have answered this, but just for my own information here,  
11 you said -- and not too many say this because when we talk  
12 about justice with other groups they are not really quite  
13 sure what kind of a system they are looking at. We are  
14 trying to struggle amongst ourselves what the people want.  
15 Is it a parallel justice system? Is it a separate justice  
16 system? Or is it an integrated form of justice system?  
17 Or is it part of each one?

18                   You said here "as a sound constitutional  
19 base for the development of a parallel system for  
20 Aboriginal justice". You said parallel justice system.  
21 Could you go into that a little further and tell me what  
22 you mean by parallel justice system.

23                   **MARY ROULETTE:** What I would like to see

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1 happening in the justice system is a whole new justice  
2 system developed for Aboriginal people, administered by  
3 the Aboriginal people, but the same kind of services that  
4 they have out there in the existing system.

5 What I am saying is, not reinventing the  
6 wheel, but developing the same kind of system for Native  
7 people, and also having a relationship with the existing  
8 system because we all have to work under the same laws.

9 COMMISSIONER VIOLA ROBINSON: So you  
10 are not looking at a reformed system.

11 MARY ROULETTE: Not really. Not at  
12 this point in time. The way to start it is to develop  
13 a system that is already out there for Aboriginal people  
14 that is culturally appropriate.

15 COMMISSIONER VIOLA ROBINSON: Thank  
16 you.

17 The Tribal Council Police Department,  
18 you say you started out as a pilot project. You were  
19 recognized as a pilot project. Has it moved from a pilot  
20 project? What is it now?

21 FRANK MCKAY: That is the question that  
22 we always ask ourselves. Not too long ago, within the  
23 last year, we asked this question of the Indian Affairs

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1 people in Ottawa. They said, "Did you receive a letter  
2 saying that you are still a pilot project?" And we said,  
3 "No." "Well, I guess you are not."

4 But we haven't received any letter  
5 saying that we are not.

6 COMMISSIONER VIOLA ROBINSON: Usually  
7 pilot projects always end up with some kind of a report.

8 FRANK McKAY: Yes. They have done  
9 that.

10 COMMISSIONER VIOLA ROBINSON: You did  
11 that. I guess it just hasn't been accepted.

12 FRANK McKAY: It appears, from the way  
13 they talk, that it is a permanent program now. But it's  
14 just that we haven't received any letter officially.

15 COMMISSIONER VIOLA ROBINSON: It has  
16 been a good program, I take it.

17 FRANK McKAY: Oh, yes. It is a good  
18 program, considering the amount of pressure we have to  
19 work under regarding the insufficient funding.

20 COMMISSIONER VIOLA ROBINSON: You made  
21 some indications here that you are looking at some changes  
22 as far as control of the program, et cetera. Now it is  
23 controlled by the commission.

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1                   **FRANK McKAY:** The police commission.  
2 I guess you have to start some place. Initially, in the  
3 beginning, the non-Indian politicians, the Indian Affairs  
4 people, and the Attorney General have always worked with  
5 our elected leadership. That is how it started. For a  
6 period of time that is the way it was. Our leaders wanted  
7 to change it around. We wanted to have band leaders on  
8 the police commission.

9                   **COMMISSIONER VIOLA ROBINSON:** There is  
10 no consistency.

11                  **FRANK McKAY:** Yes, right.

12                  **COMMISSIONER VIOLA ROBINSON:** As you  
13 say, every two years you have new people. And there is  
14 a move to just have people who might be interested in the  
15 work that would be governing, at least --

16                  **FRANK McKAY:** Also, we can provide  
17 training for the police commission members. If they are  
18 going to stay for five or six years, there can be investment  
19 made on their behalf to provide some kind of training for  
20 them.

21                  **COMMISSIONER VIOLA ROBINSON:** Thank  
22 you.

23                  **MODERATOR JOHN LAVALLEE:** Thank you

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1 very much for coming back to answer some questions.

2 **MORRIS MERICK:** I would like to thank  
3 the members of the Commission for allowing us time to  
4 present our briefs. The other time I sat here I heard  
5 the words "the devolution of Indian Affairs" a number of  
6 times.

7 I just wish to pass along to the  
8 Commission: We now have a situation that exists here in  
9 Manitoba to do with child welfare in the area of  
10 counselling.

11 As in all social agencies, we have many  
12 people that we work with, and many of those people need  
13 specialized counselling and treatment, in particular,  
14 victims of abuse. Recently, Indian Affairs has decided,  
15 within the last month, that they will no longer pay for  
16 costs associated with counselling. Rather, they have said  
17 that these costs are the responsibility of medical  
18 services. Medical services has also said, in writing,  
19 that they are not responsible.

20 We have paid for these counselling  
21 costs. We purchase that service from outside counsellors.  
22 We have paid. And now we are being bounced around between  
23 two government departments neither of which is willing

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1 to pay for these costs.

2 In January when we are due to be  
3 reimbursed for our costs, our agency -- that is only DOCFS,  
4 that is not counting the other agencies -- we are going  
5 to be out approximately \$60,000 to \$70,000. How, then,  
6 are we supposed to continue offering services to our people  
7 when we have two departments, one of which is clearly  
8 responsible for paying for these costs under our agreement  
9 and they are unwilling to so. Rather, they keep creating  
10 these hoops that we have to jump through in order to have  
11 these costs covered.

12 It is another attempt by Indian Affairs  
13 and outside people in general to say -- when we are no  
14 longer able to provide services because of lack of funding,  
15 outside people will say, "There you go; Indian people can't  
16 do it. They can't look after their own."

17 Yesterday, I had to phone one of our  
18 counselling services and tell them that we no longer can  
19 pay for the counselling they do for our victims of abuse.

20 We can no longer pay, so we have to cut it off. Naturally,  
21 they were surprised. And naturally, one of the questions  
22 was, "Can Indian Affairs do this?" My answer to that was,  
23 "Yes, Indian Affairs can do anything they want, anything



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1 they please at any time. They can change the rules of  
2 the game at any time." Even if we were to sign an agreement  
3 with the Queen today, Indian Affairs would find some way  
4 to get out of that agreement tomorrow.

5 We have victims of abuse dating back to  
6 the residential school days, people who have not dealt  
7 with their issues that they suffered during that time.  
8 Indian Affairs today is saying, "No, we can no longer pay.  
9 It must be medical services." And medical services is  
10 saying, "No, we can't pay. It has to be Indian Affairs."

11 I keep hearing the words that Indian  
12 Affairs is no longer going to be around. And I have a  
13 problem believing that. I think Indian Affairs is going  
14 to be around for the next 300 or 400 years because they  
15 have a job. They have their raises. They have their ivory  
16 towers. They have their staff cars. They have all their  
17 staff benefits they have to protect.

18 Thank you.

19 **MODERATOR JOHN LAVALLEE:** Thank you.

20 Next on the agenda we have Shirley Gamble  
21 from the Crocus Plains Regional Secondary School.

22 **SHIRLEY GAMBLE:** I would like to make  
23 a correction about my presentation. It is not regarding

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1 education, because there is a lady going to be making a  
2 presentation on Native education. My topic is basically  
3 as an Aboriginal women in an urban society.

4 Good afternoon, Commissioners. My name  
5 is Shirley Gamble from the Willow Cree bands of  
6 Saskatchewan. I am a woman and an Indian. I am treaty.

7 I am Cree and born of Cree parents. Both they, myself,  
8 my children and their children are all registered treaty  
9 Indians. I am residing off-reserve and welcome that fact.

10 I am a single parent and raising a grandchild.

11 I am employed and pay into the two taxing  
12 systems organized in the country. I am, by choice, not  
13 to pay taxes in this country Canada. I am not to pay into  
14 the taxing systems, as I am protected by treaty. I am  
15 tax-exempt. That is not the case. I and thousands of  
16 other Aboriginal members continue to pay into the taxing  
17 systems in this country. Honour our treaties. Honour  
18 the treaties. My father before me honoured the treaties.

19 His father before him did, and so did many other fathers  
20 honour the treaties.

21 When we are of registered treaty status  
22 and we leave the reserves to seek better living  
23 accommodations, secure employment positions, seek higher

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1 levels of education, plus more, we are regarded by our  
2 bands as self-employable and no longer needing housing,  
3 schooling, education, or other basic necessities. I speak  
4 as a citizen of this country, an Aboriginal member  
5 registered under Treaty No. 6.

6 My topic is to invoke positive changes  
7 to the status of Indian women resident off-reserve and  
8 to invoke a better living plan formulating around the  
9 financial benefits we are being deprived of. Indian  
10 country is not a man's world. Women will continue to be  
11 resident as long as man will exist and inhabit these same  
12 territories, and so will our children and their children  
13 always.

14 Status women resident off-reserve are  
15 too often a forgotten minority. Many become urbanized  
16 due to family abuses, separations and deaths, others, for  
17 personal reasons. These women and their children are the  
18 abused, personally and mentally.

19 I would like to remind every on-reserve  
20 Indian that we did not choose to live off-reserve. Just  
21 because we reside in urban centres: we did not give up  
22 as an Indian; we did not give up our status; we did not  
23 give up our treaties; we did not give up our band

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1 membership; we did not give up our tribal affiliations;  
2 we did not give up our linguistic affiliations; and we  
3 never gave up our right to live.

4                   We have never given up maintaining our  
5 rights as members of our bands. We are not non-Native.  
6 We continue to live Indian. We have existed off-reserve.

7                   As a recourse, I personally would like  
8 to see urban Indian women given the same status and  
9 treatment as our Bill C-31 sisters and their families on  
10 reserves, only I want to stay off-reserve. I want my own  
11 home paid for by my band so that I too can live successfully  
12 on or off-reserve. As band members anywhere in Canada,  
13 I think the time is right for reversing certain policies  
14 drawn up by non-Natives for Natives.

15                   Speaking as a Native, what was done for  
16 the Bill C's should be most efficient for off-reserve  
17 treaty Status Indian women. Give us what is rightfully  
18 ours by our own inherent status.

19                   The government must be told again that  
20 there is no economic base on reserves for all band members,  
21 not all at once; that there is no housing available; that  
22 they should give urban treaty Status women all that is  
23 due them: years of allocated dollars of which most women

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1 will not have the opportunity to see or to use.

2 If bands are receiving entitlements to  
3 lands under due process, the government must be made aware  
4 that many of the 1976 band formulas used reside  
5 off-reserve. Where is my share?

6 I thank the Royal Commission for  
7 listening and absorbing what they have just heard. Thank  
8 you.

9 **MODERATOR JOHN LAVALLEE:** Thank you,  
10 Shirley. Do Commissioners have any questions?

11 **COMMISSIONER VIOLA ROBINSON:** I don't  
12 have that much of a question. We can understand.

13 **SHIRLEY GAMBLE:** Thank you.

14 **COMMISSIONER VIOLA ROBINSON:** This is  
15 something that we keep hearing. There is just one thing.  
16 You said here about wanting the same as Bill C-31s.

17 **SHIRLEY GAMBLE:** That is right.

18 **COMMISSIONER VIOLA ROBINSON:** The same  
19 treatment? What kind of treatment?

20 **SHIRLEY GAMBLE:** I have several sisters  
21 that married off-reserve and were reinstated back into  
22 the band after marrying non-Natives. They receive  
23 housing. This housing is available to them. They in turn

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1 maintain their status as treaty, and so do their children.  
2 They have the same benefits as those of us who are  
3 off-reserve, like education, health care, and all those  
4 benefits. They receive all these things.

5 We are living off-reserve and trying  
6 every way to make our own living. It is very difficult  
7 to pay \$500 a month for a house that you would like to  
8 own. Plus you pay property taxes, plus other taxes as  
9 well as those. I would like to see my share from the band  
10 as well, not only those that are reinstated back into the  
11 reserve.

12 I never got off the reserve. I never  
13 signed off the reserve. I am still Status. I still want  
14 my share of the money.

15 **COMMISSIONER VIOLA ROBINSON:** For them  
16 to get that, they did have to go back to the reserve.

17 **SHIRLEY GAMBLE:** They had to go back to  
18 the reserve.

19 **COMMISSIONER VIOLA ROBINSON:** So, if  
20 you went back to the reserve, wouldn't you be eligible,  
21 too?

22 **SHIRLEY GAMBLE:** Oh, I would be  
23 eligible, but where am I going to get a house? I have

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1 to stay on the waiting list. There is a waiting list a  
2 mile and a half long.

3                               Once we were about 500, 600 band members.

4     We now have 1,600. And these are people who were  
5 reinstated back into the band. So my chances for getting  
6 housing is pretty slim.

7                               **COMMISSIONER VIOLA ROBINSON:** I am not  
8 sure how it is here, if it is all the way across Canada.

9     But I know that in most cases when they go back on they  
10 have to get on a list, too. Sometimes they get houses,  
11 sometimes they don't. They are not treated all that well.  
12     Some of them aren't even accepted.

13                              As housing goes, it is a matter of  
14 getting a grant when you move on-reserve. You just get  
15 part of a house and the rest you still have to get a mortgage  
16 even if you are on the reserve. So you still end up having  
17 to pay for it.

18                              **SHIRLEY GAMBLE:** I don't think so.

19                              **COMMISSIONER VIOLA ROBINSON:** There is  
20 no more housing totally free on reserves, just up to a  
21 certain amount.

22                              **SHIRLEY GAMBLE:** I have worked on  
23 several reserves where even the off-reserve housing is

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1 still -- the bands are paying for it. The individuals  
2 don't even pay for them.

3 COMMISSIONER VIOLA ROBINSON:

4 Off-reserve too?

5 SHIRLEY GAMBLE: Yes.

6 COMMISSIONER VIOLA ROBINSON: That is  
7 good if it is happening.

8 SHIRLEY GAMBLE: I want one.

9 COMMISSIONER VIOLA ROBINSON: Thank  
10 you.

11 COMMISSIONER PAUL CHARTRAND: Thank you  
12 for your presentation and adding to some concerns that  
13 we have heard from people to the effect that conditions  
14 are such on reserves that people have to move, if they  
15 want better conditions. People are generally worried  
16 about that. They say there is not enough space, as you  
17 have said. They say there is no employment.

18 SHIRLEY GAMBLE: That is right.

19 COMMISSIONER PAUL CHARTRAND: So we are  
20 forced to move away.

21 With respect to the Indian Act  
22 definition of Indians, the ones that have come about in  
23 1985, we are informed that, given a particular out-marriage



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1 rate, there will be no more Status Indians early in the  
2 next decade or so. These are important matters to be  
3 brought to public attention.

4 **SHIRLEY GAMBLE:** That is right.

5 **COMMISSIONER PAUL CHARTRAND:** Just to  
6 make sure I understand the point you are making and which  
7 Commissioner Robinson referred to, the individuals  
8 reinstated under the 1985 amendment, so-called Bill C-31,  
9 are in exactly the same position as you are.

10 **SHIRLEY GAMBLE:** That is right.

11 **COMMISSIONER PAUL CHARTRAND:** Okay.  
12 Thank you again.

13 **COMMISSIONER ALLAN BLAKENEY:** I have a  
14 couple of short questions just to find out what your  
15 position is.

16 You refer to the 1976 band formulas.  
17 I take it that refers to a formula to deal with outstanding  
18 treaty Indian land entitlements?

19 **SHIRLEY GAMBLE:** That is right.

20 **COMMISSIONER ALLAN BLAKENEY:** Is that  
21 still being the --

22 **SHIRLEY GAMBLE:** That is the process  
23 that the government is using to provide land entitlements

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1 to those bands that are entitled to lands.

2 COMMISSIONER ALLAN BLAKENEY: And they  
3 are still using the 1976 formula?

4 SHIRLEY GAMBLE: They sure are.

5 COMMISSIONER ALLAN BLAKENEY: You are  
6 probably aware that an umbrella agreement was signed in  
7 Saskatchewan a few weeks ago.

8 SHIRLEY GAMBLE: Yes. My band is part  
9 of that.

10 COMMISSIONER ALLAN BLAKENEY: May I ask  
11 you what band you are part of?

12 SHIRLEY GAMBLE: Beardy's Okimasis  
13 (PH) .

14 COMMISSIONER ALLAN BLAKENEY: Oh, yes,  
15 you told me that. It is a 1976 formula. That is the bottom  
16 and they can go up from there with this so-called equity  
17 formula.

18 SHIRLEY GAMBLE: That is right. But  
19 the equity -- that is what they are using.

20 COMMISSIONER ALLAN BLAKENEY: It may  
21 not turn out to anything for Beardy's.

22 SHIRLEY GAMBLE: That is right.

23 COMMISSIONER ALLAN BLAKENEY: The other

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1 question is this: Is it your position that Treaty 6  
2 provides that you should not pay taxes on or off-reserve?

3 **SHIRLEY GAMBLE:** From what I  
4 understand, as a treaty Indian we are tax-exempt. Anybody  
5 who is a treaty-registered Indian in Ottawa is tax-exempt.  
6 But when you reside off-reserve you still have to pay  
7 these taxes, only if you are a property owner, from what  
8 I understand.

9 **COMMISSIONER ALLAN BLAKENEY:** Fair  
10 enough. I hear what you say. The federal government  
11 takes the position that you are tax-exempt with respect  
12 to income earned on the reserve.

13 **SHIRLEY GAMBLE:** That is right.

14 **COMMISSIONER ALLAN BLAKENEY:** Thank you  
15 very much.

16 **MODERATOR JOHN LAVALLEE:** Thank you  
17 very much for your presentation.

18 Our next presenter is with the Native  
19 Education Advisory Program, Lorraine McKay.

20 **LORRAINE MCKAY, ACTING CHAIRPERSON,**

21 **NATIVE EDUCATION ADVISORY COMMITTEE:** Good afternoon.

22 My name is Lorraine McKay. I am a Dakota person. I have  
23 lived in Brandon for the last 30 years.

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1 I am currently involved in several  
2 organizations, the first organization being the Brandon  
3 Native Council, which was formed back in 1988. Also, I  
4 am acting chairperson of the Native Education Advisory  
5 Committee in Brandon. I just recently finished a term,  
6 four years, with the Brandon School Division as a school  
7 trustee.

8 I fully believe that urban Indians, or  
9 Native people in general, should start becoming involved  
10 in the areas of city council and so on. If we are not  
11 there on an elected basis, I think that we should still  
12 pursue trying to get on certain boards that the city has  
13 at present, the Economic Development Board. I am told  
14 that there is a Social Planning Council. We should also  
15 be represented at those levels, because there are more  
16 and more of us who are moving in to the City of Brandon  
17 for various reasons, for training, for employment, and  
18 so on.

19 The Native Education Advisory Committee  
20 was formed a couple of years ago. We felt that we needed  
21 to be involved in decision-making in the whole area of  
22 Native education in the Brandon area. The most important  
23 one at that time was the Brandon School Division. We

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1 didn't see any Native teachers in the school division,  
2 we didn't see any other Native personnel in the other areas,  
3 custodians, secretaries, and so on.

4                   We also saw the need for certain  
5 important positions in the school division. That actually  
6 did become a reality within the last couple of years, one  
7 of the positions being a Native counsellor and the other  
8 one being a Native education consultant.

9                   Although those positions have been  
10 secured, there are a lot of areas that need to be addressed,  
11 the area of Native language, for instance. People are  
12 saying that they want their children to learn their Native  
13 languages, Dakota, Cree, Ojibway, and so on.

14                   We also see the need for other areas to  
15 be improved. I believe there are a couple of Native  
16 teachers now, but we certainly need a lot of our Native  
17 teachers there so that they could be role models to our  
18 children in the division.

19                   I work as a counsellor at Brandon  
20 University, and I work with Native students.

21                   I see we have a representation here from  
22 the student population.

23                   I personally believe that we need a

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1 Native students complex right on campus. That has been  
2 discussed before. I think we need to get real serious  
3 and start getting that accomplished.

4 I am also involved with Community  
5 Employment Services, which is a centre in Brandon. It  
6 has been operating for the last year. We saw that need  
7 over the years so that we could better assist our people  
8 when they are out looking for jobs. They feel more  
9 comfortable in coming to an employment centre such as that.

10 I have noticed over the 30 years that  
11 I have lived in Brandon that it is very hard to get a job  
12 in Brandon. Some of our people have literally given up.

13 As a result of the opening of such a service in Brandon,  
14 they feel more comfortable in approaching such a service  
15 here.

16 Although we have only been in operation  
17 for the past year, we certainly have seen some successes  
18 already. It took a while to get to where we are. It took  
19 many, many meetings, evening meetings, weekend meetings.

20 So, I am very proud of the way my co-workers supported  
21 me whenever I called a meeting. It is now a reality.

22 Beverly Bunn, our co-ordinator, will go  
23 into what is currently happening there now. But that was

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1 certainly a need that has been identified over many years.

2 Another area that I believe that we  
3 should be looking at now is off-reserve benefits. I am  
4 a Status Indian. I belong to a reserve somewhere. I have  
5 fought for the last 30 years to get similar benefits that  
6 my Native counterparts are having right now. I have had  
7 to fight the Medical Services Branch. I have had to fight  
8 for health care for me and my family.

9 I was told that because I moved off the  
10 reservation I was not eligible for those services. But  
11 I fought. And if I hadn't done that, I am sure that my  
12 children and others would not have had the benefits that  
13 they got. It seemed like we were continually pushed from  
14 one department to the other and not getting satisfactory  
15 answers anywhere.

16 An area that I am pursuing right now is  
17 off-reserve housing. Being a member of a reservation and  
18 because I cannot live where I belong on that certain  
19 reservation, I feel that whatever I would have been  
20 eligible for on that reservation I should maybe be  
21 considered in Brandon here.

22 I have asked my reservation to consider  
23 me for a house in the City of Brandon. Rather than having

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1 it built on the reservation, I have asked it to be built  
2 in the urban setting. The program that is currently in  
3 place on my reserve is administered by the Central Mortgage  
4 and Housing Corporation, I understand. It depends on your  
5 income. I am the person that has to pay for that house,  
6 I guess, if I live there. So, does it matter where it  
7 is going to be built?

8 I am going to pursue this all the way  
9 to the Minister's office. I am going to use this as a  
10 test case and see where it is going to get me. Hopefully,  
11 it is going to help others along the way. That is my goal,  
12 to help those off-reserve Indians who should be eligible  
13 for these same services.

14 I don't know what else to add here. I  
15 feel that there is going to be more and more of us moving  
16 to the city for many reasons. We need to get into those  
17 areas that affect our lives and be fully involved in the  
18 decisions that are going to affect our lives.

19 Thank you.

20 **MODERATOR JOHN LAVALLEE:** Thank you,  
21 Mrs. McKay. Mrs. McKay, I believe the Commissioners will  
22 have some questions to ask you.

23 **COMMISSIONER VIOLA ROBINSON:** I would



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1 like to thank you for your presentation.

2                   You said you were speaking here on behalf  
3 of the Native Education Advisory Program. Is that what  
4 it is called?

5                   **LORRAINE MCKAY:** Committee.

6                   **COMMISSIONER VIOLA ROBINSON:** Oh, a  
7 committee.

8                   That committee is composed of who? Who  
9 else sits on it besides off-reserve like yourself? Do  
10 you have any officials from any other municipality or  
11 school board or provincial? Who else would be sitting  
12 on that committee?

13                   **LORRAINE MCKAY:** We are trying to get  
14 representation from parents of those children who are  
15 currently in our schools. We have representatives from  
16 the Native organizations on that committee. We are  
17 including people of all Native ancestry, whether they be  
18 Status Indians or Métis. We all feel that we have to work  
19 together to identify our needs and help each other get  
20 those needs addressed.

21                   **COMMISSIONER VIOLA ROBINSON:** You also  
22 mentioned, since this committee has been meeting, I take  
23 it, that you have now established positions for a Native

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1 counsellor. Right? You have a Native counsellor now?

2 **LORRAINE MCKAY:** Yes, we do.

3 **COMMISSIONER VIOLA ROBINSON:** And an  
4 education consultant?

5 **LORRAINE MCKAY:** Yes, we do.

6 **COMMISSIONER VIOLA ROBINSON:** Who  
7 provides the resourcing for those two positions?

8 **LORRAINE MCKAY:** They are funded by the  
9 Brandon School Division.

10 **COMMISSIONER VIOLA ROBINSON:** And that  
11 was through the work of this committee.

12 **LORRAINE MCKAY:** It was through the  
13 efforts of this committee, yes.

14 **COMMISSIONER VIOLA ROBINSON:** I see.  
15 Community Employment Services Centre, do you have a  
16 counselling position in the employment centre?

17 **LORRAINE MCKAY:** We have a  
18 co-ordinator. We also have an assistant co-ordinator.

19 **COMMISSIONER VIOLA ROBINSON:** And those  
20 are through CEIC.

21 **LORRAINE MCKAY:** It's a program that is  
22 funded through the Canada Employment and Immigration  
23 Commission, yes.

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1                   **COMMISSIONER VIOLA ROBINSON:** And they  
2 work directly right out of the CEIC office?

3                   **LORRAINE MCKAY:** No. We have an office  
4 in the downtown area, which is easier access to the people  
5 that we want to assist.

6                   **COMMISSIONER VIOLA ROBINSON:** Do you  
7 know if this is going to be an ongoing position?

8                   **LORRAINE MCKAY:** We certainly hope so.  
9 In order to get where we are, we have to do a needs  
10 assessment survey, which we completed. From there on we  
11 got our first so many months of funding to get it started.  
12 Then when the funding ran out, we had to -- we put in  
13 a proposal prior to that. Then we began the next phase  
14 in September.

15                   **COMMISSIONER VIOLA ROBINSON:** Do they  
16 have anything here called outreach programs through  
17 employment centres? Do they fund outreach programs or  
18 anything like that?

19                   **LORRAINE MCKAY:** I am not too aware of  
20 those, so I had better not comment.

21                   **MODERATOR JOHN LAVALLEE:** Let me make  
22 a comment here. We have a presentation on Community  
23 Employment Services coming up.

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1                   **COMMISSIONER VIOLA ROBINSON:** All  
2 right.

3                   When you say you have difficulty in  
4 accessing benefits through medical services, is that for  
5 drugs? It seems to me that those are available for  
6 prescription drugs. What kind of services are they  
7 denying you? Let me put it that way.

8                   **LORRAINE MCKAY:** Those were things that  
9 I was denied when I first moved into Brandon 30 years ago.  
10 I had to fight to get them.

11                  **COMMISSIONER VIOLA ROBINSON:** Is it  
12 better now?

13                  **LORRAINE MCKAY:** It is better now, yes.  
14 But it is still a problem for some people, though.

15                  **COMMISSIONER VIOLA ROBINSON:** Housing  
16 is a concern everywhere, the one that you are raising now  
17 about the off-reserve housing. They used to have  
18 off-reserve housing years ago, but when C-31 came into  
19 being it was terminated. So there is no more off-reserve  
20 housing.

21                  **LORRAINE MCKAY:** There should be  
22 another program to take its place.

23                  **COMMISSIONER VIOLA ROBINSON:** I agree

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1 with you.

2 **LORRAINE MCKAY:** I think that if our  
3 people were homeowners within the City of Brandon they  
4 would feel more part of the community.

5 **COMMISSIONER VIOLA ROBINSON:** I agree  
6 with you. They have housing programs, but they are not  
7 in urban centres so you have to go out into the country  
8 to be able to access them. So really, there is nothing  
9 much for the urban situation.

10 I don't have any other questions for you.

11 Thank you.

12 **COMMISSIONER PAUL CHARTRAND:** I want to  
13 start by thanking you for your presentation. I am glad  
14 that our able moderator called you back.

15 When I was listening to you speak, I  
16 thought in my mind that I could hear many Aboriginal people  
17 cheering you on. You are speaking and obviously doing  
18 so very, very capably and have been doing that obviously  
19 for a long time. As you say, things are better now, but  
20 they are better because you speak out and you do not take  
21 less than you demand. I am very glad that you have provided  
22 us with the benefit of your views.

23 I would like to make a few very brief

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1 comments about some of the points you have raised and then  
2 ask questions.

3 First, the suggestion of a complex on  
4 campus is a most interesting one. Do you have in mind  
5 a complex that would include a residence for Aboriginal  
6 students? Do you have something more than that in mind?  
7 Can you assist us by giving us more details?

8 **LORRAINE MCKAY:** It could be a  
9 combination of several things, resources, within such a  
10 complex.

11 Walter Madonick, our Aboriginal  
12 Commissioner, would also have some ideas regarding that.  
13 Certainly we have discussed the type of building it should  
14 be. But as far as what really should be in there, I think  
15 he might want to go into it, too.

16 **WALTER MADONICK:** Let me introduce  
17 myself. I am Walter Madonick. I am the Aboriginal  
18 Commissioner for Brandon University Native Organization.  
19 I believe I appeared in front of you in The Pas.

20 **COMMISSIONER PAUL CHARTRAND:** We  
21 remember you.

22 **WALTER MADONICK:** Thank you very much.  
23 As far as a Native complex at Brandon

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1 University is concerned, it comes as a surprise to many  
2 Aboriginal people attending university that there isn't  
3 one already existing, considering that the proportional  
4 population at Brandon University is rather high. That  
5 has even been pointed out by the Chief of the Assembly  
6 of First Nations to myself. It is one of the highest  
7 populations of Aboriginal students across the country and  
8 there is not any complex for Native students.

9                   It is a complex not only for residential  
10 needs, but also for services for counselling of the  
11 students that are there, a place where they could act out  
12 their cultural needs, a place for gathering, a place for  
13 our Elders to come in to counsel us, just a place where  
14 we could all be together, and also for people like Lorraine  
15 to have offices there, people like DOTC which is providing  
16 our services such as bringing our cheques in from different  
17 places in Manitoba, different reserves, that are  
18 represented at Brandon University. Our counsellors would  
19 come in and utilize this building also.

20                   That is about all I have to say.

21                   **COMMISSIONER PAUL CHARTRAND:** Thank you  
22 for that. I may say that there are many others who take  
23 a similar view that such complexes are required in

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1 universities across the country and there have been some  
2 endeavours that have put some institutions into place  
3 already. So you have a lot of company.

4                   If I may do so, I encourage you to work  
5 vigorously toward that goal without waiting for us. But  
6 I can assure you that it appears to me to be a very, very  
7 worthwhile initiative. If you look around on campuses,  
8 we see churches have their colleges and other organizations  
9 have their own colleges at universities. I think it is  
10 rather shameful and an indication of the circumstances  
11 of the Aboriginal peoples in this country that those kinds  
12 of initiatives have not been put into place a long time  
13 ago.

14                   Do you think that such complexes might  
15 be of assistance in assisting high school students who  
16 come into the city from reserve communities and other  
17 Aboriginal communities that are far from the cities and  
18 need to adjust to life in the cities? Do you apprehend  
19 that something of a similar nature might be helpful here?

20                   **LORRAINE MCKAY:** Yes. We did discuss  
21 that actually with the Native Education Advisory  
22 Committee. We saw a need for a building in Brandon that  
23 would address all those special concerns of Native



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1 students, whether they were in the high school setting  
2 or the community college setting or the university level.

3 COMMISSIONER PAUL CHARTRAND: I have  
4 one more question, if I may. It is a big question. I  
5 think it is an important issue, and it has to do with  
6 curriculum.

7 I understand you are on a committee that  
8 is concerned with all aspects of changes that are needed  
9 in the educational system. One change that is required  
10 that we hear across the country is changes in the  
11 curriculum. It appears that most initiatives that exist  
12 now are very much local initiatives. But I think local  
13 initiatives face all sorts of obstacles and difficulties.  
14 One of them has to do with who is going to create the  
15 curriculum, the teaching materials that are needed.

16 I wonder if you would like to tell us  
17 your views. Is there a need for a change in the curriculum?

18 Is there a need for particular teaching materials to  
19 enhance the curriculum in whatever direction? And who  
20 is best suited to do that? Where should that come from?

21 Who should prepare those materials and how should they  
22 get into the classrooms?

23 I am just wondering out loud if you have

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1 any thoughts on those aspects of the system.

2 **LORRAINE MCKAY:** Again, that was one of  
3 the goals of the Native Education Advisory Committee.  
4 Certainly we saw a need for curriculum changes in  
5 accordance with our needs, the Native peoples' needs.

6 Currently what is happening now is that  
7 there is a committee set up in the Brandon School Division  
8 to look at the Native Studies curriculum. There are  
9 representatives from certain areas who are on that  
10 committee: ACC Native advisor is an example; the Métis  
11 Federation. John was there at one of the meetings, and  
12 so on. So there are some things happening there.

13 We have certainly recommended looking  
14 at our needs in terms of, for example, the learning styles  
15 of Native students. There are those things to consider.

16 Maybe Wally might want to add.

17 **WALTER MADONICK:** My personal thoughts  
18 about the curriculum is that there is a definite need for  
19 improvement of an overall equal delivery between  
20 on-reserve, off-reserve, and urban.

21 My children have been in an on-reserve  
22 school. They have been in Thompson. They have been down  
23 here. Every time they move to a different school, it seems

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1 like a different level of education is being taught. Not  
2 only is it a different level of education, but the further  
3 south we travel, it seems the more -- I don't like to use  
4 the word, but the more racism or prejudice they are exposed  
5 to. That is something that I think the school boards in  
6 the South could do something about by having more Native  
7 awareness for children that are in the regular school  
8 system.

9                   As far as myself, and an awful lot of  
10 other Aboriginal parents, they don't like to see their  
11 children coming home in tears because they are wearing  
12 braids or they are just Native. I don't think that is  
13 right. Braids or ponytails or long hair, that is something  
14 that is a Native tradition, a Native custom.

15                   More Native awareness not only for the  
16 benefit of non-Aboriginal children but for the benefit  
17 of Aboriginal children also. A lot of them have grown  
18 up away from reserves and a lot of reserves are losing  
19 their customs and there is a need for Aboriginal traditions  
20 and customs to be taught.

21                   **COMMISSIONER PAUL CHARTRAND:** Thank you  
22 for that. There is another point that you might be able  
23 to help with, and that is the Native Studies curriculum

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1 that you referred to. Is that in the high schools? Where  
2 is it? Where does it come from? Who decides its content?

3 **LORRAINE MCKAY:** To my knowledge, it  
4 started in the schools. There was outreach into the  
5 community. Certain individuals had input into the Native  
6 Studies curriculum.

7 I see great things happening now with  
8 the curriculum that is currently in place. It is  
9 representative of the Native population of Brandon.

10 **COMMISSIONER PAUL CHARTRAND:** This is  
11 a local initiative. The provincial curriculum makes no  
12 accommodation for a Native Studies curriculum?

13 **LORRAINE MCKAY:** Oh, they have had  
14 input. The Native Education Department has had input into  
15 that curriculum. It is the Social Studies curriculum and  
16 they added the Native Studies into it.

17 **COMMISSIONER PAUL CHARTRAND:** But it is  
18 not something that is part of the provincewide curriculum;  
19 that is, any child going to school in grade -- take your  
20 pick -- will not meet this particular curriculum content  
21 that you are describing. Is that right?

22 **LORRAINE MCKAY:** Some of the schools do  
23 have the Native Studies, but not all of them.

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1                   **COMMISSIONER PAUL CHARTRAND:** What  
2 makes the difference? Why is there one in one school and  
3 not in another?

4                   **LORRAINE MCKAY:** I have no idea, but we  
5 should be finding out.

6                   **COMMISSIONER PAUL CHARTRAND:** Yes. I  
7 would like to find out, too. If we are to understand a  
8 system, at least if I am to understand a system, we have  
9 to understand why these differences occur. It appears  
10 that there is no provincewide curriculum in this area and  
11 it would be interesting to know why. It seems that there  
12 are huge difficulties associated with local initiatives  
13 trying to get to individuals whoever might happen to be  
14 around in a community to assist with developing a  
15 curriculum content.

16                   I think it is a very different kind of  
17 proposition from a provincewide, or at least a wider  
18 initiative that involves a systematic approach to  
19 determine the content in a systematic way, to have the  
20 teaching materials prepared in a systematic way, and  
21 introduced into the classrooms, generally, in a systematic  
22 way. So, if I understand you correctly, this is not  
23 happening. But where there are Native Studies curricula,

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1 they are a product of local initiatives.

2 I think that describes a situation which  
3 requires close examination if we are to assist in moving  
4 very important change in the schools.

5 Time is moving. It is a most important  
6 area. We have a long way to go before we understand it.  
7 Our work is not done, and I invite you, as well, to assist  
8 us in communicating further with us. I want to thank you  
9 very much for your assistance today.

10 **COMMISSIONER ALLAN BLAKENEY:** I have a  
11 couple of brief comments. I just want to thank you for  
12 your presentation, congratulate you for the work you have  
13 been doing with respect to school boards, unemployment  
14 and employment, and generally with respect to making  
15 educational institutions more accessible to Aboriginal  
16 people.

17 I share Commissioner Chartrand's point  
18 that you continue to press your causes with vigour. It  
19 is my guess that there are a fair number of government  
20 departments and agencies that have a Lorraine McKay file  
21 somewhere and there are going to be a lot more.

22 Thank you very much.

23 **LORRAINE MCKAY:** I could say that it is

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1 the help that I have received. There are a lot of  
2 volunteers out there in the community. With their  
3 support, it really gives you the encouragement to speak  
4 out. The people are out there that are supportive.

5 **COMMISSIONER ALLAN BLAKENEY:** Thank  
6 you.

7 **MODERATOR JOHN LAVALLEE:** Thank you.  
8 We have switched the agenda around a bit.

9 We will now hear from the New Careers Program, Bobby Pacco  
10 and Loreen Cote, and also from the Human Resources Program,  
11 Merv Pedlow.

12 **BOBBY PACCO, TRAINER/CO-ORDINATOR, NEW**  
13 **CAREERS PROGRAM:** My name is Bobby Pacco. I am a  
14 trainer/co-ordinator for New Careers.

15 The reason we are here today is to talk  
16 about an education issue and how New Careers may be an  
17 answer to some of the issues that arise regarding  
18 education.

19 New Careers is an education training  
20 program under the province's Department of Education and  
21 Training. It has been existence for over 20 years. It  
22 has been offering training to people who are structurally  
23 barriered into finding good career opportunities.

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1                   We recently opened an office in Brandon.  
2    We are running two training programs out of Brandon.  
3    I am a trainer/co-ordinator for the Child and Family  
4    Service Program that we are running.

5                   New Careers, over the 20 years that it  
6    has been offering training, has offered training in a lot  
7    of areas. We have done a lot of human service training,  
8    management administration training, and training in some  
9    technical areas.

10                  The philosophy and methodology of New  
11    Careers is a little bit different in that it is not the  
12    same as colleges and universities.

13                  I went to university for five years.  
14    I worked at the college in Brandon for three years. I  
15    worked in the public school system for a while. And I  
16    had an opportunity to work for New Careers. When I heard  
17    what kind of a program it was, I thought it was an ideal  
18    move. It was something that I really wanted to do.

19                  Their philosophy of training is unique  
20    in that New Careers doesn't just educate people. It trains  
21    people for particular jobs. It is a specific job training  
22    program. And it doesn't only deal with training people  
23    to do a job. It also looks at personal development of



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1 the participants we have in training.

2 We also don't train what people would  
3 consider an average student going to university and  
4 college. On an average, the students who come through  
5 New Careers are on average about 30 years old with an  
6 average education of grade 9.5.

7 The philosophy of New Careers is also  
8 that just because you don't graduate from high school and  
9 you don't fit the criteria to go to college or university  
10 doesn't mean that you can't hold down a good job and that  
11 you can't be trained for a good job.

12 We have in our Child and Family Services  
13 Program right now 12 mature adult students from four  
14 different tribal councils in Manitoba. A lot of them don't  
15 have the academic requirements to go to university right  
16 now. But they do really well at their jobs.

17 The training that we do is also unique  
18 in how we set up our training. The training that we set  
19 up is decided on by the communities that we are doing the  
20 training for. There is an equal partnership. If we are  
21 doing child and family services, the directors and  
22 supervisors who supervise people in the field let us know  
23 what it is they want their workers to know. We develop

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1 a curriculum based on what they think and what we think  
2 should be in the program. So the program is specifically  
3 job-related. When they graduate from our program, they  
4 are able to do the job that they were initially hired for.

5 Our program is also set up in a different  
6 way in that we run two-year programs. Our students are  
7 in training for two weeks and are on the job in the workplace  
8 for six. The supervisors at the workplace have as much  
9 responsibility in training those people as we do as  
10 trainers. So, it is a fairly equal partnership in that  
11 we evaluate them based on classroom performance. The  
12 supervisors evaluate them based on their work performance.

13 The training is designed specifically  
14 for the communities that we are training for and  
15 specifically for the jobs that the community is looking  
16 for training in.

17 When we set up our modules for training,  
18 we set them up with input from the supervisors that work  
19 with our participants. We try to use as many traditional  
20 practices as possible. We do a lot of sharing, a lot of  
21 talking. A lot of the modules that we set up for training  
22 that are geared specifically to the job are really good  
23 in developing the people who come in to training

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1 personally. They become really aware of who they are.  
2 They develop a great deal personally. They come out of  
3 our programs with a lot more self-confidence and  
4 self-esteem than they had when they came into the program.

5                   The success rate for New Careers  
6 participants is really high. I think about 85 to 95 per  
7 cent of the participants that we get into training graduate  
8 from training. About 85 per cent of the participants  
9 remain in the workforce at that particular job for another  
10 two years after training.

11                   We try to take a holistic approach to  
12 education. We look at people as individuals, what they  
13 have to offer other people within the training program,  
14 as well. We sort of encourage them in that, even though  
15 they don't have a lot of formal education, they have a  
16 lot of experience. We learn from them as well as other  
17 participants learn from each other.

18                   Experience is probably one of our best  
19 teachers, and the people who come in for training have  
20 a lot of experience in a lot of areas. We just try to  
21 put that experience into perspective so that they can use  
22 it effectively in their jobs.

23                   Part of the methodology of New Careers

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1 also is that you really learn how to do a job by doing  
2 a job, which is why we do two weeks of training and six  
3 weeks on the job. It is different that way from colleges  
4 and universities.

5 I graduated from Brandon University as  
6 a guidance counsellor, went to work as a guidance  
7 counsellor and didn't know the job. Universities give  
8 you lots of really good information, but they don't train  
9 you specifically for a job, which makes a program like  
10 New Careers an alternate, a unique way of training people  
11 to do a particular job.

12 There is a lot of people in the  
13 Aboriginal communities who have a lot of potential. They  
14 may not have graduated from high school. They may not  
15 have gotten a lot of upgrading. But they have a lot of  
16 ability and a lot of potential. There are a lot of barriers  
17 in place right now that inhibits or prohibits people from  
18 going to universities and colleges.

19 Programs like New Careers offer an  
20 education and training program for people who may not be  
21 able to get it any other way. There are a lot of people  
22 in reserve communities who don't have the opportunity to  
23 get into an educational institute like a college or a

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1 university, and this is an ideal kind of program for that.

2 I spent a lot of years in university and  
3 worked in a college. When I compare the systems, like  
4 the university system and college system, with the New  
5 Careers system, New Careers offers a great deal to older  
6 students who may have difficulty going back to school.  
7 Colleges and universities do really good things with what  
8 they do, but colleges and universities also aren't for  
9 everybody.

10 A lot of the dropouts that happen with  
11 students going to colleges and universities have a lot  
12 to do with a person's self-awareness, their confidence  
13 level, their ability to think that they can be successful  
14 in something. That is one of the things that New Careers  
15 promotes. It is really good to see our participants from  
16 the time they come in to the time that they are going to  
17 graduate and see the gradual change in them over that  
18 two-year period. It is an incredible change. It makes  
19 me as a trainer feel really good knowing that we are  
20 producing those kinds of people who are going to go back  
21 into the communities and work.

22 I don't have anything else to add to  
23 this. If you have any questions, I will answer them later.

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1 Loreen Cote is also with me. She is a participant in  
2 one of the training programs that New Careers is offering  
3 out of Brandon right now. She is in the training for  
4 professional trainers program. She will give you the side  
5 of the story of being a trainee in one of our programs.

6 **LOREEN COTE, NEW CAREERS PROGRAM:** Good  
7 afternoon. My name is Loreen Cote. I am from the Cody  
8 (PH) band in Saskatchewan.

9 I have lived in Brandon for  
10 approximately 10 years. I quit school at grade 9. I went  
11 to ACC. I completed a 10-month course that gave me a lot  
12 of knowledge. But what was I going to do with that  
13 knowledge? It didn't support me in that way.

14 I went to Brandon University and I was  
15 doing well there. I went for two years on a three-year  
16 arts degree course. I didn't complete it because I didn't  
17 have the support. The support is what New Careers has  
18 given me since I started March 11, 1991.

19 I am in the training for trainers  
20 program. Since March, I have noticed a tremendous amount  
21 of growth since being a part of New Careers. I have grown  
22 from being the quietest and shyest person in the class  
23 to being voted the valedictorian of our graduating class,

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1    which is in March 1993, and being the most outspoken person  
2    in the class also.

3                   I have grown intellectually,  
4    emotionally and spiritually. I have become very aware  
5    of myself and ways in which I can change myself, my negative  
6    aspects, and make them into positives.

7                   New Careers trainer/co-ordinators are  
8    very supportive. They are with you. They teach you.  
9    They also support you in what you are doing. It is a  
10   holistic learning. I believe that that is an important  
11   aspect for Aboriginal people who have gone through so many  
12   struggles, hardships and years of oppression.

13                  I believe New Careers is the way for  
14   people to become more confident and effective in whatever  
15   chosen profession they are in. They need to become more  
16   aware of themselves and why they act the way they do.  
17   New Careers does this.

18                  I have had a lot of struggles during my  
19   two years at New Careers, but I have also had a lot of  
20   support in learning new ways of dealing with this. A lot  
21   of Native people don't have that. They get into a crisis  
22   and they don't know how to deal with it. I have learned  
23   by being in New Careers that there is a way to get yourself

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1 out of these and goal-set.

2 Another important part of New Careers  
3 is setting goals. A lot of people have problems reaching  
4 goals when they set them too high. It sets them up for  
5 failure. So, at New Careers we learn to set small goals  
6 and achieve those goals, and that gives you a lot of  
7 self-confidence and self-esteem.

8 In closing, I would like to say that New  
9 Careers is very beneficial for any Aboriginal person who  
10 is going out into the work force.

11 Thank you.

12 **COMMISSIONER VIOLA ROBINSON:** First of  
13 all, I want to thank you for your presentation. It  
14 certainly sounds like an excellent program that is being  
15 offered. What we would probably like is some  
16 documentation on that program. It might be something that  
17 could be adapted in some other area of the country.

18 First of all, the program is sponsored  
19 by the Department of Education.

20 **BOBBY PACCO:** Yes. We are a program  
21 under the Department of Education and Training in Manitoba.

22 **COMMISSIONER VIOLA ROBINSON:** It is  
23 for, I take it, anyone. You don't have to be Aboriginal.



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1 Or is it just for Aboriginals?

2 **BOBBY PACCO:** No, it is not just for  
3 Aboriginals. It is for anyone who is structurally  
4 barriered from getting into the work force. But a large  
5 majority of those people who are structurally barriered  
6 from getting into the work force are Aboriginals.

7 **COMMISSIONER VIOLA ROBINSON:** Would  
8 these people already be working and having problems, or  
9 are they ones that are looking for work?

10 **BOBBY PACCO:** No. The people that we  
11 train are people that agencies have hired already. They  
12 have hired them with the basic training that they have  
13 already with the understanding that they are going to come  
14 into New Careers for two years, train with us, and work  
15 with them for the two-year period. At the end of the  
16 two-year period, the agency or organization that has taken  
17 them on hires them. There is a condition of employment  
18 that goes with our training.

19 **COMMISSIONER VIOLA ROBINSON:** So you  
20 work in conjunction with different agencies.

21 **BOBBY PACCO:** The program that I am  
22 training right now -- we are working with four or five  
23 tribal councils in southwestern Manitoba. The program

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1 that Loreen is in, their trainees are in different places  
2 in southwestern Manitoba. Loreen happens to be placed  
3 with New Careers, so when she is finished her  
4 training -- she trains with my partner and me. When she  
5 is finished, New Careers will hire her as a trainer.

6 **COMMISSIONER VIOLA ROBINSON:** You talk  
7 about modules. That indicates to me that maybe it could  
8 be taken out.

9 **BOBBY PACCO:** It could be. Our program  
10 is a 24-month, two-year, program with 12 modules. Each  
11 module is two weeks long. Sometimes one module for the  
12 two weeks will be on one topic. Sometimes it is one topic  
13 for one week and another topic for the other. So, yes,  
14 our program can be taken out. If the trainers were willing  
15 to travel to another place to do the training, the training  
16 can be done anywhere.

17 **COMMISSIONER VIOLA ROBINSON:** The last  
18 question is: You seem to be saying you have a good program.  
19 I didn't hear any complaints. What are your problems?  
20 Or is there room for improvement?

21 **BOBBY PACCO:** I think there is room for  
22 improvement in the education system. There aren't very  
23 many programs like New Careers. I don't think that there

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1 is any in any other province except for Manitoba. With  
2 more programs like New Careers, there would be a lot more  
3 education and training for Aboriginal people who don't  
4 fit the criteria of going to colleges or universities,  
5 or who may want a certain career but a college or a  
6 university is not the place for them to get that education.

7 Again, colleges and universities do  
8 great jobs, but they are just not for everybody.

9 I would also like to add that with New  
10 Careers right now, presently 65 per cent of our training  
11 is Aboriginal training and it has been as high as 90 per  
12 cent. So, we do a lot of Aboriginal training within New  
13 Careers.

14 **COMMISSIONER VIOLA ROBINSON:** Thank  
15 you.

16 **COMMISSIONER PAUL CHARTRAND:** Thank you  
17 for your presentations. I like your point that  
18 universities don't teach people how to do a job. Someone  
19 pointed out recently that most teachers whose job it is  
20 to work with the minds and souls of our children get less  
21 on-the-job training than those who work with wood, glass  
22 and tin, for example.

23 **BOBBY PACCO:** Sometimes that is true.

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1                   **COMMISSIONER PAUL CHARTRAND:** I have a  
2 question I would like to ask Loreen Cote, if I may, as  
3 to try to understand the nature of the program. You said,  
4 if I understood correctly, that you went to Brandon  
5 University and you didn't complete the program there  
6 because you didn't have the support. Then you said that  
7 you did get the support here.

8                   Would you give us a bit of detail? What  
9 does that mean? That doesn't tell me much.

10                  **LOREEN COTE:** A lot of students at  
11 Brandon University and colleges encounter personal  
12 problems. That is what I was talking about. A lot of  
13 people quit university, quit colleges, because of personal  
14 problems that they can't face and that they can't solve.  
15 That is the kind of support that I was talking about.

16                  **COMMISSIONER PAUL CHARTRAND:** Thank  
17 you. The problems could have been anything. It could  
18 be money, or anything. I appreciate that.

19                  Do you think that kind of support could  
20 have been provided on the campus? We heard people earlier  
21 on talk about a proposal to establish a complex on campus  
22 that would, among other things, do this sort of thing.  
23 Do you agree with that proposition?

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1                   **LOREEN COTE:** To a certain degree I do  
2 agree. But being in the classroom with the students and  
3 being with them all the time, you have a better idea of  
4 what kind of problems that they go through and they are  
5 a lot more open to discussing their personal problems with  
6 you.

7                   **COMMISSIONER PAUL CHARTRAND:** And why  
8 would that not be possible on a campus?

9                   **LOREEN COTE:** I don't know. I had a  
10 hard time just going to someone and talking about my  
11 personal problems.

12                   **COMMISSIONER PAUL CHARTRAND:** I am not  
13 doing a good job asking the question. My question is:  
14 Why would that not be possible to do, theoretically, on  
15 a campus, given the addition of a complex in accordance  
16 with the kind of proposal we heard earlier where you would  
17 have not only residences but people who provide counselling  
18 services and the kind of support services that you are  
19 talking about?

20                   I note that in colleges across the  
21 country, and in particular religious colleges, for  
22 example, they teach their own classes. They have their  
23 own people, for example, Catholic schools and Catholic

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1 people, teaching classes and they are all the people who  
2 want to be in that class. It seems to me there is no  
3 impediment to doing this sort of thing on a campus.

4 **LOREEN COTE:** On campus it is pretty  
5 hard because -- it is much harder to relate to a person  
6 who is teaching a course when you have over 100 students  
7 in the classroom and you really can't --

8 **COMMISSIONER PAUL CHARTRAND:** But you  
9 are saying you have to have 100 students in the classroom.

10 **LOREEN COTE:** No, we don't have 100  
11 students in the classroom. Our classrooms are  
12 approximately 15 and less.

13 **COMMISSIONER PAUL CHARTRAND:** My point  
14 is that what you are proposing you could do equally on  
15 a campus and I still, after hearing argument -- change  
16 my mind.

17 **BOBBY PACCO:** Can I answer that?

18 **COMMISSIONER PAUL CHARTRAND:** Please  
19 have a shot at it, yes.

20 **BOBBY PACCO:** I think the idea of having  
21 a residence and those kinds of things on a campus would  
22 make the success rate of Aboriginal students going through  
23 university more successful.

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1                   One of the problems that exist at  
2 university right now, and which is a problem that I went  
3 through when I was going, is that you are placed in a class  
4 with people that you don't know very well. Each time you  
5 change classes, you change to another class with people  
6 that you don't know very well. With a program like New  
7 Careers -- we have 12 participants in our program right  
8 now. They are together all of the time. We work really  
9 hard in setting up group cohesiveness and the ability to  
10 share problems with each other. If somebody has a problem,  
11 they do share with other participants. They help each  
12 other to solve those kinds of problems.

13                   A lot of the modules, the courses that  
14 we teach -- in fact, we just finished one last week on  
15 chemically dependent families, which is an area that child  
16 and family service workers have to do lots of work in.  
17 Some of the issues that arise are issues that people still  
18 have themselves. They grew up in chemically dependent  
19 families. They have co-dependent ACOA behaviours that  
20 they have never, ever dealt with before.

21                   When we are going through the material  
22 in our manuals, we process a lot of that information at  
23 their level and what they are going through right now.

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1 They can't help somebody else if they haven't worked  
2 through their problems themselves. With all of the  
3 self-awareness and self-development and group stuff that  
4 we do, it allows them to got through that process. And  
5 those kinds of programs are not offered at a university.

6 The university programs, college  
7 programs, are all fairly academic intellectual programs.

8 There is not a lot of processing of information that goes  
9 on, of course, depending on the kind of class it is. Some  
10 university classes are that way. But we process a great  
11 deal of the information. And they deal with and work  
12 through a lot of the problems that they have had while  
13 they were growing up. The effects of that continue on  
14 them today. When they work through those as we are going  
15 through the course material, they become much better at  
16 the job because now they understand themselves a whole  
17 lot better.

18 **COMMISSIONER PAUL CHARTRAND:** I  
19 understand, then, that you do not see any reasons why,  
20 in theory, the kind of things you are doing with your  
21 program could not be done for university innerspeculates  
22 programs.

23 **BOBBY PACCO:** I think that it could be.



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1     When I started university a long time ago, I started with  
2     a program called Impact. It was a special program, very  
3     much like Access programs and those kinds of programs that  
4     were set up with a lot of supports built into the first  
5     and second year of university. That kind of a program  
6     really helped me. If it wasn't that kind of a program,  
7     I don't know that I would have been able to make it through  
8     the first couple of years of university without that kind  
9     of support. And a lot of those programs don't exist any  
10    more. Or if they do, not to the same level that they did  
11    when they first started out.

12                   **COMMISSIONER PAUL CHARTRAND:** What  
13    happened to them?

14                   **BOBBY PACCO:** I don't know. Impact is  
15    just no longer around. It was gone a couple of years after  
16    I started.

17                   **COMMISSIONER PAUL CHARTRAND:** It  
18    disappeared. We can probably try to find out. I thank  
19    you for all of that.

20                   I do have two other questions which, it  
21    seems to me, may be most appropriately put to Mr. Pedlow,  
22    but I am not sure. I am only saying that because of the  
23    title that I see by your name on my schedule which is Human

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1 Resources Program. I take it you have something to do  
2 with the organization of training programs.

3 Let me ask the two questions anyway and  
4 see where it might fall with what result. The first one  
5 is this. I think it is a general issue regarding the broad  
6 field of the provision of services, in this case,  
7 educational training services to Aboriginal peoples in  
8 cities.

9 We hear from your group about a  
10 particular job training program. Earlier on this morning  
11 we heard from people regarding some proposals for another  
12 job training program, yours provided by education  
13 authorities, theirs provided by housing authorities.  
14 There are also other programs -- employment and immigration  
15 authorities, adult basic education programs, friendship  
16 centres -- that make proposals with respect to training.  
17 There are any number of such proposals. The interested  
18 outsider looking at the number of programs that exist might  
19 be inclined to throw up his or her hands in despair.

20 The question that I want to ask is this:

21 How many programs do you know of that exist in the city,  
22 say in Manitoba, for the provision of education and  
23 job-related training for Aboriginal people? That is the

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1 first part of the question. The second part is: In your  
2 professional opinion, is there a need for co-ordinating  
3 these various initiatives? And then you know what the  
4 third one would be: How do we do it, and that sort of  
5 thing, which I am not going to put to you.

6 That is the first question. If I may  
7 ask for your indulgence, I will put the second question  
8 as well and then I will leave it to you to respond as you  
9 prefer.

10 It has to do with the way in which these  
11 training programs grow up and live. Who generally is  
12 involved in the provision of these kinds of job training  
13 programs? I ask because I don't know.

14 There is a Department of Education. I  
15 assume that there are experts in all aspects of the delivery  
16 of education, the delivery of training, who work for  
17 departments of education everywhere in Canada. That is  
18 an assumption I make. I also assume that these experts  
19 are necessary. If they weren't necessary, then they  
20 shouldn't be there. The point is, how are these new  
21 initiatives developed? Do they make use of the same  
22 experts as are deemed to be necessary elsewhere, or do  
23 they employ the services of another group of people?

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1                   That is something that I don't know  
2   anything about and I am asking you about. It may be that  
3   no one has any answers or wishes to reply. But I think  
4   they are important questions, it seems to me, to understand  
5   the system further. I am asking you from this group  
6   because I think you may be people who might be able to  
7   provide some answers.

8                   **BOBBY PACCO:** Well, I don't know. I  
9   don't know how many training programs there are around.  
10   I know that there probably are a lot.

11                   New Careers falls under the province  
12   under the Department of Education and Training. We fall  
13   under the Department of Special Programming, which New  
14   Careers falls under, Access programs fall under, Core  
15   Initiative Program Winnipeg falls under, Work Force 2000.  
16   Those programs fall under the Department of Education  
17   and Training.

18                   I know that through Merv's department  
19   they do lots of training as well, but it is different.  
20   It is not through the same department. New Careers is  
21   an accredited post-secondary organization. We train and  
22   our programs are accredited like the community colleges.  
23   We are just another department under the Department of

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1 Education and Training.

2 I agree that there are a lot of training  
3 programs around and that some co-ordination could be done.

4 **COMMISSIONER PAUL CHARTRAND:** It is  
5 needed.

6 **BOBBY PACCO:** Yes. Having Native  
7 training centres set up where training could be done out  
8 of the Native training centre, more colleges like  
9 Yellowcoal (PH) College, more of those kinds of  
10 institutions set up to deal with Native training that we  
11 could maybe then be able to co-ordinate some of the  
12 training. But a lot of the training happens from a lot  
13 of different departments. We do training in Brandon.  
14 There is a lot of other people who do training in Brandon.

15 I am not quite sure which departments they do it out of,  
16 or where the money comes from, or funding, or anything  
17 for those other programs.

18 **COMMISSIONER PAUL CHARTRAND:** Do you  
19 think the taxpayer is entitled to be concerned about  
20 inefficiency in the use of scarce resources because of  
21 the existence of so many programs?

22 **BOBBY PACCO:** I think that I would be  
23 concerned as a taxpayer, yes.

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1                   **MERV PEDLOW:** Perhaps I could comment  
2 on some of this.

3                   You ask how many training programs there  
4 are. Let's just talk the Brandon area. I am not even  
5 sure I can count that high. That is how many different  
6 kinds of programs there may be that are dealing in training,  
7 pre-employment, employment assistance, employment  
8 placement. There is just a tremendous, tremendous number.

9                   Here in Brandon we have an inter-agency  
10 committee, which meets every two months or thereabouts,  
11 of the major funders and the major deliverers of such  
12 programming. The Assiniboine Community College is  
13 involved, Canada Employment Centre, New Careers, my  
14 department, the Department of Family Services and our  
15 programs, the Native Employment Centre, the Brandon  
16 Friendship Centre. We can go on. There is a large number  
17 of us that meet. The whole theme is to share information  
18 on programming initiatives, to take a look at programming  
19 overlaps and, in some instances, what we are terming the  
20 revolving-door client; in other words, people moving from  
21 one program to another.

22                   Here in this community, at least, we are  
23 making some attempt to be aware of each other's programs,

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1 share information on that, identify gaps in those programs,  
2 identify overlaps in those programs, and try to address  
3 some of that. So, yes, there is very, very much a need  
4 for co-ordination.

5 I know I will get into a brief overview  
6 of our programming. But one of the main points that I  
7 wanted to make here today is the great need for networking  
8 in all of the existing programs. I am going to talk a  
9 little later about programs that may be in existence  
10 emanating off of Native communities, rural communities  
11 elsewhere in the province, and for people coming to  
12 Brandon, how, in my opinion, there is a great need to be  
13 somewhat aware of the programs that are here and the  
14 supports to the trainees and people seeking employment  
15 that come to town.

16 So I fully agree. The taxpayer has ever  
17 right to raise that question. It looks like there is a  
18 tremendous amount of duplication. I don't question there  
19 is some overlap. But here in Brandon at least, we are  
20 attempting to deal with some of that potential duplication.  
21 People like Lorraine, and so on, we are very, very involved  
22 with them.

23 You asked a second question and that was

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1   how do programs evolve. I will give you a personal  
2   opinion. My opinion is that programs evolve in a response  
3   to a particular need that a particular advocacy group or  
4   special interest group may identify. That is one way that  
5   programs evolve. And that will evolve as, for example,  
6   the Brandon Native Employment Centre evolved.

7                   We are going to have another  
8   presentation a little later by Bev Bunn. I don't want  
9   to take away from her thunder, so I will simply say, as  
10  Lorraine intimated, there was a need for support services  
11  to Native persons in the field of employment and training.  
12  That resource evolved. That resource networks very, very  
13  closely with Canada Employment Centre, with ourselves,  
14  and the numerous other training and education programs  
15  here in the city. The interest groups is one way of  
16  evolution.

17                   Another is through government  
18  departments, political initiatives, as I will term them,  
19  having worked for government for the past 30 years. We  
20  are all aware that various political philosophies and  
21  political issues of the day -- programs evolve from that  
22  for political purposes and for service purposes. So  
23  government departments initiate programs or initiate



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1 funding to support local community groups in particular  
2 areas. But they may stimulate some of that initiative.

3 That is my personal opinion on how  
4 programs evolve. But we are all aware that today there  
5 is more and more and more programs partly because of the  
6 interests and needs of interest groups in the community,  
7 or perceived needs. To me, as these continue to evolve,  
8 there is greater and greater need for co-ordination of  
9 them or networking of them.

10 I will cut it off there and get to that  
11 point a little bit more later.

12 **BOBBY PACCO:** Another point that could  
13 be made is that New Careers has been around since 1970.  
14 It was a provincial strategy against poverty. It was  
15 a provincial move. It was basically created to supply  
16 or to be able to train and educate people who just couldn't  
17 get it somewhere else, for whatever barriers were in the  
18 way.

19 **COMMISSIONER PAUL CHARTRAND:** And how  
20 are the standards of these services determined? Mr.  
21 Pedlow suggested these programs develop in various ways,  
22 some of them in response to the request of special interest  
23 groups.

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1                   So, if a training program develops, who  
2   is responsible for determining the standard of service  
3   that is to be developed and for assessing that standard,  
4   and that would include, of course, assessing the standards  
5   of the providers of the service; in this case, trainers?  
6   What are the qualifications of the trainers and are they  
7   appropriate for the purpose, and so on? How does that  
8   work?

9                   **BOBBY PACCO:** We fall under the  
10   Department of Education and Training. The Minister of  
11   Education signs all of our certificates and stuff when  
12   we are done.

13                  I am a teacher. I have a five-year  
14   Bachelor of Education degree. My partner who also does  
15   training is a social worker who has worked as a child and  
16   family service worker for a few years. Together we offer  
17   training for our particular program.

18                  The curriculum, the course outline, is  
19   designed jointly between New Careers and the agency that  
20   we are doing training for. We have a very detailed task  
21   list of everything that that person has to do on the job.

22   In our on-the-job evaluations we go through it point by  
23   point by point. So, the supervisor on a job and us as

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1   trainer/co-ordinators, between us, are responsible to see  
2   whether that person is actually doing their job. It is  
3   very detailed. Every possible thing that they would have  
4   to do on a job is included on that task list, very specific.

5                   If they are not doing it, then they have  
6   to do it before they graduate from the program.

7                   **COMMISSIONER PAUL CHARTRAND:** Thank you  
8   very much. I am going to pass it on to my colleagues.

9                   **COMMISSIONER ALLAN BLAKENEY:** I just  
10   have one small area of questions. It struck me as I was  
11   listening that a good deal of the success of your program  
12   depended upon participating agencies, people who would  
13   hire people who were not, in their opinion, qualified to  
14   do their job but who they believe would be qualified to  
15   do their job once they had received this training.

16                   You have said that some of your agencies  
17   are tribal councils. What is the potential for expanding  
18   the number of agencies who would use your services, and  
19   where are you seeing the possibility of getting new  
20   agencies, private sector employers, commercial sector,  
21   whatever?

22                   **BOBBY PACCO:** From what I can  
23   understand -- I have only been with New Careers for about

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1 a year and a half. But our training program is a  
2 partnership training. The employers are the people who  
3 approach New Careers to do the training. We don't offer  
4 programs that people can enrol in. We develop the training  
5 based on what the employer asks of us, "We need training  
6 in this area." So, between us and the employing agencies,  
7 we will put together a course outline, a curriculum, the  
8 task lists that are based on job descriptions, and base  
9 our training on that.

10 **COMMISSIONER ALLAN BLAKENEY:** I hear  
11 what you are saying. But I am not naive enough to believe  
12 that New Careers doesn't look out there and --

13 **BOBBY PACCO:** Oh, we are always looking  
14 for training.

15 **COMMISSIONER ALLAN BLAKENEY:** -- and  
16 see where their next clients will come from and do a little  
17 promoting as well.

18 With whom are you promoting, or do you  
19 intend to promote? Tribal councils are straight going.  
20 What other target groups are you thinking of?

21 **BOBBY PACCO:** New Careers is moving more  
22 into a private sector type of training right now, looking  
23 for training for businesses in Brandon. Our manager, who

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1 does a lot of the project development/public relations  
2 kinds of work, goes out promoting New Careers to do  
3 training.

4 **COMMISSIONER ALLAN BLAKENEY:** Can you  
5 tell me -- it has been around for 18 years -- what type  
6 of employers have used the service?

7 **BOBBY PACCO:** We have had all kinds of  
8 training that has been done. We have done all kinds of  
9 management training, retail management, all kinds of  
10 counselling training, human service training. The  
11 Winnipeg office just finished doing a program on training  
12 deaf human service workers. We have an aircraft centre,  
13 a truck driving centre. There is all kinds of training.

14 The trainers who are hired to do the  
15 training are people who are experts in the field. So when  
16 a new project arises and somebody approaches New Careers  
17 to do the training, then new trainer/co-ordinators may  
18 be hired to fill those positions to do that type of  
19 training.

20 **MERV PEDLOW:** Perhaps I can add to that  
21 because I have worked very closely with New Careers for  
22 most of the years that she mentions.

23 New Careers basically -- and I mean this

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1 in a very positive way. They have an excellent model for  
2 program delivery, but it is a bit of a have-gun-will-travel  
3 kind of approach, meaning that if an employer or a group  
4 of employers wants training in a particular area, of course  
5 it is going to cost them some. I am not suggesting the  
6 full cost because New Careers definitely does have a  
7 training budget and an internal administrative budget.  
8 But there is a fee for the service. If the employers want  
9 the service, they will pay a particular fee and New Careers  
10 will develop programming to respond to that particular  
11 training need. As has been suggested, it has been very,  
12 very diverse.

13 So that model has been in existence in  
14 their programming for a number of years.

15 I might suggest to you that the community  
16 colleges, at least here in Manitoba, are taking a very  
17 similar approach now by way of responding to community  
18 needs and charging the potential employers or associations  
19 or interest groups in that regard. I am not wanting to  
20 suggest that the community colleges are necessarily  
21 duplicating the training model that New Careers has very  
22 successfully delivered for a number of years. But that  
23 is how they will respond and they have very much a marketing

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1 approach. If anyone came to them with a training interest  
2 and a few dollars to support that training, I think they  
3 can respond.

4 **COMMISSIONER ALLAN BLAKENEY:** Thank  
5 you.

6 **BOBBY PACCO:** Thank you very much for  
7 listening to our presentation. I would also like to thank  
8 Bev for trading places with us. We appreciate that.

9 There are a couple of information  
10 packages here that we can leave with you on New Careers,  
11 if you like.

12 **COMMISSIONER ALLAN BLAKENEY:** Yes.  
13 That will have some bare statistics on how many graduates  
14 and that.

15 **BOBBY PACCO:** Yes. There is lots of  
16 information in there.

17 **COMMISSIONER ALLAN BLAKENEY:** I assumed  
18 that that was in print somewhere if you have been around  
19 for 18 years and you are a government agency.

20 **BOBBY PACCO:** Twenty-one.

21 **COMMISSIONER ALLAN BLAKENEY:** All  
22 right.

23 **MODERATOR JOHN LAVALLEE:** Thank you,

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1 Bobby and Loreen for your presentations.

2 **MERV PEDLOW, HUMAN RESOURCES**

3 **OPPORTUNITY PROGRAM:** I work for the Human Resources  
4 Opportunity Program which is part of the provincial  
5 Department of Family Services. Our program, known under  
6 other names, originally began in 1965 and was known as  
7 Vocational Opportunity Services at that time.

8 In those early years, our response was  
9 to primarily Native communities, reserves and Métis  
10 communities. In those early years, our purpose was to  
11 attempt to respond to the high level of unemployment and  
12 high level of social assistance requirement in those  
13 communities.

14 Our approach is very much an  
15 individualized client-centred approach. We are involved  
16 with all of the various training programs, pre-employment,  
17 human development types of programs. We work very, very  
18 closely with Canada Employment Centres and their outreach  
19 kinds of programs into those communities, with the  
20 community colleges, universities, and training programs  
21 such as New Careers, and the various other community-based  
22 programs.

23 Since those years, at that time we had



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1 a contract with Indian Affairs whereby we could serve  
2 status persons on reserves and bill back some of the costs  
3 to Indian Affairs.

4 In the early 1970s Indian Affairs  
5 terminated that contractual arrangement and  
6 unfortunately, from my point of view, to a good degree,  
7 we could no longer serve on-reserve residents, status or  
8 non-status. Since those days, we have continued to serve  
9 the Métis communities and very much developed or  
10 programming into all communities, especially the urban  
11 communities and smaller outlying communities.

12 Today we have a range of programming that  
13 we internally avail to the socially unemployed, the  
14 recipients of social assistance, be it municipal or  
15 provincial, or the underemployed.

16 I am trying to be very brief here. I  
17 don't want to go into the detail of that because there  
18 are a couple of themes that I wanted to pass on to the  
19 Commission and I think I can do that without going into  
20 the detail of those particular programs.

21 As I said, though, originally we are very  
22 client-centred, so our approach is vocational assessment,  
23 planning and placement. What that means is sitting down

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1 with the individual, reviewing their interest, their  
2 aptitudes, and then pursuing with them the resources, be  
3 it training at a training institution such as the community  
4 college, university, or the various internal training  
5 programs like New Careers, or the special interest programs  
6 that we related to earlier.

7                   Within our programming, we have funding  
8 to support that kind of thing. A lot of our programming,  
9 as I said, we developed internally in a response to a  
10 particular need that wasn't being met by some other  
11 programs, vis-à-vis your comment "how do programs evolve".

12 Over the years, we internally have developed a number  
13 of programs. And as someone else began to respond to those  
14 particular needs, we just moved away from that area. We  
15 have no burning need to deliver internal training programs.

16 We only do that when there is a void; i.e. what is now  
17 known as Human Resources Opportunity Centres used to be  
18 known as Work Activity Projects.

19                   The situation was that we learned that  
20 through just the straight counselling process there is  
21 only so much that you can do to really assess a person's  
22 aptitude, their work habits, their commitment to work or  
23 to training and their follow-through in how they function

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1 on a day-to-day basis in a work-like setting.

2 To respond to a more in-depth hands-on  
3 kind of response to those kinds of needs, we established  
4 centres whereby we have work crews. They may be in  
5 carpentry, upholstery. They may be office procedures.  
6 We have had a range of these kinds of crews in seven, eight  
7 locations throughout the province.

8 In addition to these work crews, the  
9 individual, on a five-day-a-week basis, 37.5 hours a week,  
10 attends the particular centre and gets that kind of  
11 hands-on work experience on that type of work crew. In  
12 addition to that, they also gets exposure to a counsellor  
13 who is there to support and assist them.

14 We heard earlier the kinds of supports  
15 that individuals may need when they are in training  
16 programs, when they have relocated to urban centres, when  
17 they have all of those adjustment issues that relate to  
18 family, child care, financial, you name it. In our centres  
19 we have counsellors available to work with that person.

20 In addition to those issues, of course,  
21 the counsellor is focusing on vocational interests,  
22 aptitudes, and what next, as well as life skill type of  
23 issues. Many of the centres conduct group life skill kind

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1 of programs.

2                   The centres, in addition to delivering  
3 on-site programming, place a number of people, or at least  
4 are able to fund a number of people in community-based  
5 work experience, training on the job. We do a lot of that  
6 kind of placement with community-based employers and  
7 develop a training plan with that employer for that  
8 individual to learn certain skills on the job. Others,  
9 it may not be so much training on the job, but work  
10 acculturation, assessment of aptitudes for that particular  
11 job, classification or job type, and generally just getting  
12 an exposure to the real world of work.

13                   In addition to centres, about six or  
14 seven years ago we developed a major program focusing on  
15 single parents known as Single Parent Job Access. In that  
16 programming we have three different streams. Basically,  
17 we deliver 12-week pre-employment what is known as cope  
18 groups. We are talking single parents in receipt of social  
19 assistance, obviously who are attempting to acculturate  
20 themselves to the work world or into further training.

21                   The focus is on things like  
22 self-confidence building, self-esteem building,  
23 decision-making, but as well, the multiple roles of being

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1 a parent, being a worker, a trainee, and all of the issues  
2 that are involved with that. Also focusing on career  
3 opportunities and allowing that person to get an exposure  
4 to what all the opportunities are out there by way of  
5 training, by way of funding for that training, by way of  
6 training on the job, just sharing that kind of information  
7 with them and assisting them in making a decision by the  
8 end of that program on what they want to do next.

9                   That may be being a homemaker for a  
10 period of time. It may be going into training at the  
11 community college, the university, on the job, you name  
12 it, full exposure to all of the opportunities. Our  
13 counsellor would continue to work with that person on an  
14 extended basis to arrange for that training, to assist  
15 them in gaining the funding to enter into that training,  
16 and while they are in that training, the kind of support  
17 that was mentioned earlier that people need when they are  
18 in those kinds of settings.

19                   I could go on at some length about  
20 various other programs that we have attempted to develop  
21 in response to a particular need.

22                   The point was also made that there are  
23 numerous other programs out there that are developed by

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1 way of response to interest groups, by various governments,  
2 you name it. In my opinion, with the local self-government  
3 and so on that is happening in Native communities, we are  
4 going to see more and more programs evolve and more sources  
5 of potential funding and support for people to go into  
6 various training programs and more assistance, perhaps,  
7 for people relocating into urban or other communities than  
8 their original home community.

9                   The thing is the importance of  
10 networking. In my experience, unfortunately what tends  
11 to happen -- and this is not just focused on Aboriginal  
12 communities and with the tribal councils or with the local  
13 bands that are supporting people, not in any way. It is  
14 various other organizations and programs that evolve.  
15 But if these sources work autonomously on their own and  
16 don't network very closely with the various other  
17 resources, in my opinion, those persons that they are  
18 supporting, that they are trying to arrange for  
19 development, end up falling through the cracks and often  
20 don't have the support in the receiving communities.  
21 Mention was made of that here earlier today.

22                   What I wanted to share with the  
23 Commission was in whatever way that we can make the various

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1 agencies aware of all of the resources that are out there  
2 and encourage them to network with those resources to the  
3 support and betterment of their clients and their trainees,  
4 so much the better.

5                   Our experience is that a lot of folks  
6 move to Brandon from various sources, go into training,  
7 be it at the community college, at the university. Yes,  
8 there are student associations there to support them.  
9 Yes, there are counselling and support services for them.  
10 Unfortunately, for various reasons, not all of the  
11 trainees avail those services and those services may or  
12 may not be able to respond to all of the needs of those  
13 trainees. Unfortunately, our experience is that many  
14 folks drop out of that programming, end up on social  
15 assistance, and end up being referred or becoming involved  
16 with us after the fact. And had we known about them before  
17 the fact, while they were in the training or when they  
18 first entered the training, we could have attempted to  
19 avail one of our counsellors to them to assist them in  
20 that support.

21                   Don't get me wrong. I am not suggesting  
22 that we are a cure-all, or that we have all of the answers,  
23 or we are going to be able to problem-solve all of those

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1 issues. But our experience is that we are able to be of  
2 great assistance for some of those folks and we have been  
3 able to avert a lot of those issues being detrimental to  
4 their training and to their development and to their  
5 relocation here in the community.

6 I should stop and back up very briefly.

7 I wanted to mention that our program is what is termed  
8 status-blind. In other words, it is to all peoples of  
9 Native ancestry or otherwise. Unfortunately, we have no  
10 ability any longer to bill back any of our costs to Indian  
11 Affairs or anyone else. But anyone who is no longer  
12 resident on a reserve is eligible to receive any and all  
13 of the services that we provide. We in fact are so  
14 status-blind that we don't even keep track of percentages  
15 or numbers that we serve.

16 My best guess -- and I am sure this is  
17 something the Commission would be interested in. My best  
18 guess is that 40 to maybe 45 per cent of the people that  
19 we work with in our program are of Aboriginal ancestry.

20 My guess is that more than half of those would be status  
21 and the others would be non-status. But as I say, come  
22 one come all. Our service is open to them.

23 Not only do our primary sources of



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1 referral of clientele come from the municipal social  
2 assistance or provincial social assistance roles or the  
3 various other social agencies in the community that work  
4 with disadvantaged people, but we do accept self-referrals  
5 or self-inquiries. We get very many of those mainly  
6 through friends and relatives of people that we have  
7 already worked with or are currently working with.

8                   One other thing I wanted to share -- and  
9 this is becoming more and more of a problem and I know  
10 it was identified and shared in the initial round, but  
11 I just want to reiterate it. We are experiencing a number  
12 of Native persons, some of whom may be currently living  
13 on reserves but most who are no longer on the reserves  
14 who are living in communities such as Brandon, who want  
15 to go, for example, to courses at the community college  
16 and are having great difficulty procuring funding.

17                   I guess it is a recent decision  
18 federally, and perhaps to some degree at the band and tribal  
19 council level, that for education at a community college  
20 or university there seems to be a criteria that says it  
21 has to be post-secondary. Post-secondary in that  
22 interpretation means post-grade 12. Many, many of the  
23 courses at the community college level don't require a

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1 grade 12 prerequisite, which I am being told both by bands,  
2 tribal councils and various other sources, individuals  
3 cannot be funded by the bands for those kinds of programs.

4 I can understand the frustration of many  
5 of the individuals who are attempting to procure their  
6 funding, because it is very, very frustrating for me and  
7 some of my staff to do this because we get bounced around  
8 from one agency to another, as they have, in trying to  
9 procure that funding. But for somebody who wants to be  
10 an automotive mechanic, for example, or a licensed  
11 practical nurse, or all of those kinds of things, the  
12 resources today to support them in doing that have greatly  
13 diminished.

14 I know you have heard that before. I  
15 just wanted to reiterate it. I think it is an issue that  
16 needs to be addressed. I don't want to sit here and name  
17 tribal councils or that type of thing. But most recently  
18 we incurred the situation of inquiring about that kind  
19 of funding and being passed on to another organization  
20 in Winnipeg who purportedly had the funds allocated to  
21 them by Indian Affairs or the central funding body. They  
22 in turn tell us, "No, it's the tribal council", and the  
23 tribal council is saying the reverse. We are bouncing

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1 back and forth and I know that many of the trainees are.

2 Another thing in that regard that is  
3 very, very frustrating for many Native persons is -- as  
4 I said, we work very, very closely with provincial economic  
5 security, the provincial welfare system. Within their  
6 system they have various funding supports for students.

7 But unfortunately, they treat status persons a little  
8 different from non-status persons.

9 For example, if you are a single parent  
10 on provincial social assistance and you want to go back  
11 to university or go to community college, any single parent  
12 who has been on social assistance for six months or more  
13 who is recommended to the training by our program can  
14 continue to receive their basic social assistance and have  
15 their educational costs covered through a program that  
16 is known as SOSAR. That is Manitoba and Canada student  
17 loans and bursaries. If the person attends the course  
18 and completes the course successfully, then the Department  
19 of Family Services, Manitoba pays off the loan portion.  
20 In other words, they complete the course without incurring  
21 the loan.

22 Status persons are not eligible under  
23 the Department of Education for the bursary portion. They

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1 are only eligible for the loan portion. So, if a status  
2 person does not complete the training, the entire cost  
3 is recoverable, whereas the non-status person, a portion  
4 of that is bursary and it is not refundable even if they  
5 don't complete.

6 I could go on at some length about the  
7 ramification of some of that. But that is, again, a  
8 federal-provincial issue. There is a lot of background  
9 to it, I am sure. But at the very practical and applied  
10 level and for the individuals -- and again, we are an  
11 individual-centred program -- it is very, very frustrating  
12 and it provides for the potential of increased debt to  
13 a person who is least likely to be able to refund that  
14 money.

15 I will cut off at that point and leave  
16 it open for any questions, being conscious of time.

17 **MODERATOR JOHN LAVALLEE:** Thank you  
18 very much. Commissioners?

19 **COMMISSIONER PAUL CHARTRAND:** Did I  
20 understand you correctly that persons on welfare for six  
21 months automatically can get access to money that will  
22 pay their way through university?

23 **MERV PEDLOW:** Yes. I am now referring

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1 specifically to single parents or provincial social  
2 assistance recipients. But there is a criteria that after  
3 they have been on assistance for six months they are  
4 eligible for this loan and bursary SOSAR-refunded training  
5 funds to assist them to go to university or community  
6 college.

7 **COMMISSIONER PAUL CHARTRAND:** So, if a  
8 person is working and he would like to get a better  
9 education, he can stop working. How can he get on welfare?  
10 Does he have to do anything to qualify for that?

11 **MERV PEDLOW:** When I was referring to  
12 the SOSAR, I am referring to provincial social assistance.  
13 You are probably aware that in Manitoba there is a two-tier  
14 welfare system. For employables, the municipalities  
15 provide social assistance. For the single parents and  
16 unemployables, the province provides assistance.

17 If a person is a single parent -- and  
18 let's use your scenario -- they are working,  
19 self-supporting, and they decide they want to go back to  
20 school, most of them apply for a loan and bursary or go  
21 to Canada Employment, depending upon what the training  
22 is, and hopefully most of them are able to gain funding.  
23 I am not naive enough to believe that they all do.

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1 I will answer your question this way.

2 Others may become aware of SOSAR and the loans and  
3 bursaries that I am talking about, but the provincial  
4 Economic Security Department has this criteria that you  
5 have to be on assistance for six months. If I was  
6 counselling an individual -- and I hate to ever suggest  
7 this to anybody -- technically, they would be better off  
8 financially -- and I know there are a lot of social  
9 ramification and self-esteem issues in here. But  
10 technically, they would be better to quit their job, go  
11 on social assistance -- and if they are a single parent  
12 and they are in need financially, they can just go down  
13 and apply -- go on social assistance for six months and  
14 then, with our assistance, get into the training we are  
15 referring to, successfully complete it, and under this  
16 SOSAR arrangement all of their loan would be written off.

17 **COMMISSIONER PAUL CHARTRAND:** That is  
18 quite a comment on the way our society is organized.

19 **MERV PEDLOW:** I am not here to defend  
20 it. I agree with you wholeheartedly. I know you know  
21 there is another side to that. The intent of this kind  
22 of programming, you see, was not to attract people to social  
23 assistance for training purposes. Rather, it was to

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1 assist people on social assistance to get training and  
2 not have them incur major debts.

3 But we are not all born equal or treated  
4 equally, and I certainly don't defend that.

5 **MODERATOR JOHN LAVALLEE:** Could I  
6 intervene here for a minute? I can only allow a couple  
7 more minutes for discussion.

8 **COMMISSIONER ALLAN BLAKENEY:** I just  
9 want to make one comment.

10 As we listen to this range of programs  
11 offered, clearly there are complex issues of jurisdiction  
12 and who does what. They seem to be part of the Canadian  
13 reality. But there is another thread going through there,  
14 and that is that there are quite a few programs of general  
15 application which are offered which don't quite meet the  
16 needs of Aboriginal people because the accompanying  
17 support systems, advice, encouragement at the appropriate  
18 time, and that sort of thing, don't seem to be in place,  
19 with the result that a number of Aboriginal people drop  
20 out, or other programs are offered in parallel when, on  
21 the face of it, the best way to tackle it, the cheapest  
22 way, and perhaps with the best outcome, would be to see  
23 if these support systems could be put into place so that

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1 the programs of general application at Assiniboine or  
2 Brandon college, or wherever, would be available with a  
3 relatively modest -- or more modest, at  
4 least -- expenditure of support systems and the like, and  
5 perhaps producing a much better all-round result.

6 Do you care to make a comment on that?

7 **MERV PEDLOW:** Yes, I think I would. I  
8 fully agree with you.

9 Again, let's just even talk about our  
10 programs. I have made very brief mention of the fact that  
11 we attempt to provide extensive support services to persons  
12 in all of the training and programming that I mention.  
13 Our counsellors do follow up trainees long after they are  
14 placed into the program, while they are in that training  
15 and, hopefully, after they become employed. We always  
16 say to each individual that we work with, "Even if we have  
17 closed your file, you are at liberty to come back to us  
18 any time."

19 Let me comment on the cultural thing you  
20 made reference to. Unfortunately, in our program we do  
21 have some Native employees but not anywhere near the level  
22 that I wish we had, and we have attempted to attract over  
23 the years.



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1                   I will simply say to that one that  
2 unfortunately in our program -- I guess maybe we just don't  
3 have the funding or we are cheap or whatever -- when we  
4 have gotten a good-quality Native person, unfortunately  
5 someone else was able to hire them away from us at a much  
6 higher salary and, unfortunately, we lost them. But that  
7 is a side issue.

8                   I think the issue that you are focusing  
9 on -- we attempt to be culturally aware, but in all  
10 instances we aren't and we know that. And yes, I think  
11 that if we are all aware, we could maybe provide the  
12 services that you mention.

13                  What I would say in support of that -- and  
14 we are going to hear more in a few minutes about the  
15 Community Employment Service and the Native Employment  
16 Centre. What they are attempting to do there is very,  
17 very similar to what we are attempting to do, and very  
18 similar to what the Canada Employment Centre does. To  
19 that degree, one could look at that and say there is an  
20 overlap, a duplication, and a duplicate cost.

21                  But all I would say to that is that it  
22 is very, very minimal. Number one, their budget is not  
23 very high. Their counsellor is probably certainly not

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1 even paid equivalent to some of the counsellors are at  
2 the Canada Employment Centre. So I might even argue that  
3 Canada Employment is saving money by doing that, but that  
4 is not the issue here. The real issue here is that this  
5 group is very culturally sensitive, is known to the Native  
6 community, is very supportive of a lot of issues in that  
7 regard. And as long as that centre, as this one does,  
8 networks very closely with programs such as ourselves and  
9 Canada Employment, I welcome this centre.

10 Lorraine had discussions with myself  
11 before this centre even opened. We all had the proposal.  
12 We reviewed it. There was support for the centre, and  
13 so on. And to that degree it is -- again, I don't want  
14 to say a special interest group because that is not what  
15 I mean here in any way. There is a need. It is being  
16 responded to. Yes, maybe it could be done better. But  
17 to the degree that it is able to support in that regard,  
18 I think it is a positive. And as long as it isn't  
19 duplicating services or we aren't duplicating services  
20 that it's providing and as long as there is that  
21 communication and flow and interface, I think as a taxpayer  
22 at least I am feeling fairly positive about that.

23 That was one of the big issues that I

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1 was trying to make a point here this afternoon, that there  
2 is very much a need for it. Because if we all work in  
3 isolation, we could be doing the same things. We are all  
4 vying for the same dollar. That is another thing I was  
5 going to comment on. We all basically get our dollar from  
6 the same place. Most of our programming is funded by  
7 Canada Employment. I do that as a project proposal the  
8 same as the Native Employment Centre does. I make  
9 proposals and get that funding. We are all vying for the  
10 same buck, so we all have to work very co-operatively or  
11 else it is going to be the detriment, perhaps of all, but  
12 definitely some of us.

13 **COMMISSIONER ALLAN BLAKENEY:** Thank  
14 you.

15 **MODERATOR JOHN LAVALLEE:** Are there any  
16 other questions?

17 Thank you very much.

18 We will now have a five-minute coffee  
19 break.

20 --- Short recess at 3:50 p.m.

21 --- Upon resuming at 4:00 p.m.

22 **MODERATOR JOHN LAVALLEE:** Because of  
23 time restrictions, we would ask the presenters to shorten

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1 their presentations a bit. We have some time restraints  
2 to meet. I apologize for that.

3                               However, we will start now with the next  
4 presenter from the Community Employment Services, Beverly  
5 Bunn.

6                               **BEVERLY BUNN, CO-ORDINATOR, COMMUNITY**  
7 **EMPLOYMENT SERVICES:** I would like to have my colleague  
8 Lorraine McKay up here with me. This was a program  
9 initiated by the Brandon Native Council.

10                              Good afternoon, Elders, host, members  
11 of the Commission, ladies and gentlemen. My name is Bev  
12 Bunn. I am the Co-ordinator of the Community Employment  
13 Services. It is a community-based project sponsored by  
14 the Brandon Native Council and funded by Employment and  
15 Immigration Canada.

16                              I and my assistant Diane Burnett staff  
17 this Aboriginal employment office in the downtown area.  
18 Our main objective is to promote the development of  
19 employment opportunities for the Native peoples in the  
20 Brandon area.

21                              We are finding that our clients feel  
22 comfortable, at ease, in our office setting, the major  
23 reason being that we are Aboriginal peoples and that they

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1 feel they can relate to us on a more personal level. They  
2 hesitate to use other services that are available to them.

3                   Current services to our clients could  
4 be increased with an addition to our staff. Present  
5 services to our clients include registration, resume  
6 writing, counselling, referrals, on an individual basis.

7 And this is by no means all the services that we offer.

8                   When I am out of the office meeting with  
9 employers, attending meetings, workshops, et cetera, my  
10 assistant does the registration of clients, counselling,  
11 and all the other things that go along with it, as well  
12 as her regular office duties. With an additional staff  
13 member, we could offset this overload and focus more on  
14 job readiness, group workshops for our clients and  
15 increased community networking.

16                   We find that we are another result of  
17 what limited funding and shortage of sufficient staff can  
18 do to an essential program for Aboriginal peoples.

19                   In keeping with the tough economic times  
20 that we are now experiencing, we often talk about cutbacks,  
21 down-sizing, right-sizing. I think we should also look  
22 at what I call "equal-sizing" among the services that now  
23 exist.

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1                   The Aboriginal employment services are  
2 no less important than any other service offered in this  
3 community. Our goal is to see this employment service  
4 become a permanent service in Brandon for our Aboriginal  
5 peoples.

6                   I would like to thank you for listening  
7 to this brief.

8                   **MODERATOR JOHN LAVALLEE:** Are there any  
9 questions from the Commissioners?

10                  **COMMISSIONER ALLAN BLAKENEY:** My  
11 questions are fairly straightforward. About how long have  
12 you been in business? And has it been long enough for  
13 you to be able to say "And yes, we are producing results  
14 and they look something like this"?

15                  **BEVERLY BUNN:** We have been in operation  
16 since November of 1991 on an eight-month contract basis.  
17 We are now in the middle of our second contract.

18                  **COMMISSIONER ALLAN BLAKENEY:** And the  
19 second question is: Are you able to point to results,  
20 job placements, and the like?

21                  **BEVERLY BUNN:** I will let Lorraine  
22 expand on that.

23                  **LORRAINE MCKAY:** Yes. We have had some

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1 pretty good placements.

2 Examples are the Brandon School  
3 Division. We have referred some of our people there and  
4 they managed to get a teaching job, teaching assistant  
5 jobs, home and school liaison workers. We have placed  
6 an individual in an apprenticeship program in the plumbing  
7 field.

8 In relation to university and college  
9 students, we were successful in placing them with the city  
10 police and also the RCMP.

11 At this point, I would add that we did  
12 put in a proposal for a longer program last spring, but  
13 it was cut down to one that would run from September until  
14 the end of March. I can say that now we have our statistics  
15 and success rates to substantiate the fact that we do need  
16 a more permanent office.

17 **COMMISSIONER ALLAN BLAKENEY:** Thank  
18 you.

19 **COMMISSIONER PAUL CHARTRAND:** I have  
20 one question and it is one of those straightforward type  
21 of questions that everybody loves. Do you have any  
22 relationship or association with the federal Pathways  
23 program, so called, and if so, what is the nature of that

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1 involvement?

2                   **BEVERLY BUNN:** We have heard of the  
3 Pathways to Success program coming into being. We have  
4 the information which we were given by Canada Employment  
5 Services. At present, we only have the information that  
6 it has been put into place. That is the information we  
7 have to date.

8                   **COMMISSIONER PAUL CHARTRAND:** Thank  
9 you.

10                   **COMMISSIONER VIOLA ROBINSON:** I don't  
11 think I have any questions. I want to thank you for your  
12 presentation.

13                   This is supported by CEIC. I am  
14 wondering, is there no service similar or equal to what  
15 you are doing being provided by the CEIC office itself?  
16 They don't have counselling services for Aboriginal  
17 people or the same kind of services within the office  
18 itself, the Canada Employment Centre?

19                   **BEVERLY BUNN:** They do have counselling  
20 services within the employment service.

21                   **COMMISSIONER VIOLA ROBINSON:** But not  
22 Aboriginal.

23                   **BEVERLY BUNN:** Not specifically for



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1   Aboriginal peoples.

2                   **COMMISSIONER VIOLA ROBINSON:**   Have you  
3   ever thought about having yourself in there to provide  
4   the service that you are providing now as a part of that  
5   whole employment?

6                   **BEVERLY BUNN:**   We are a branch of their  
7   office.

8                   **COMMISSIONER VIOLA ROBINSON:**   You are  
9   a branch.

10                  **BEVERLY BUNN:**   Yes.   But our office is  
11   not right in with CEIC.   We are located on Rosser and they  
12   are on 11th.

13                  **COMMISSIONER VIOLA ROBINSON:**   And you  
14   have just had that since last year.

15                  **BEVERLY BUNN:**   Yes, this past November.

16                  **LORRAINE MCKAY:**   It was in the works for  
17   quite a long time.   We started our meetings back in 1989  
18   to convince the powers that be that such an office was  
19   needed in Brandon.   So it took a log of leg work to even  
20   get started.   There were all the meetings and trying to  
21   convince people.   That takes a lot of work.   Sometimes  
22   there were times when we felt like giving up.   But we had  
23   that goal in mind, so we just worked at it and it became

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1 a reality and now we want it to be on a permanent basis.

2 **COMMISSIONER VIOLA ROBINSON:** Do you  
3 have any Aboriginal people working out of that employment  
4 centre at all in any capacity?

5 **BEVERLY BUNN:** There is one Native  
6 person working with Canada Employment, I believe two to  
7 this point. They have several in UIC that I am aware of,  
8 and one project officer that I know of. But no Native  
9 counsellors.

10 **COMMISSIONER VIOLA ROBINSON:** I want to  
11 wish you success and luck in trying to make that a permanent  
12 position, but I guess it will be up to lobbying and  
13 pressure. Thank you.

14 **MODERATOR JOHN LAVALLEE:** Thank you  
15 very much for your presentation.

16 We will move on to Chief Robert Bone from  
17 the Sioux Valley Reserve.

18 **CHIEF ROBERT BONE, SIOUX VALLEY RESERVE:**

19 Good afternoon. On behalf of our community, I would like  
20 to thank the Commission for giving us the opportunity to  
21 sit down here today and make a presentation. But before  
22 I begin, I would like to ask one of the Elders of our  
23 community to give you a brief outline of the history of

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1 our community, Reverend Donald Pratt.

2 **REVEREND DONALD PRATT, SIOUX VALLEY**

3 **RESERVE:** Thank you, Bob.

4 To begin with, I want to mention a little  
5 bit of history of the Dakota people. First of all, Dakota  
6 means "friend".

7 Years ago our ancestors lived in the area  
8 of Minnesota, the Minneapolis area, and all those places,  
9 Mankato, and all those areas that they lived in. After  
10 the great conflict between the Sioux and the white, or  
11 U.S. army, there were several that were hanged.  
12 Thirty-eight Dakota people were hanged.

13 After that, they were sort of separated  
14 out into different areas. The Dakota people were already  
15 farmers before the 1862 conflict. Some were also  
16 Christians, too, at that time. After the great  
17 conflict -- they had moved further south -- they fled into  
18 Canada.

19 After landing in Canada, they were  
20 looking for a place to live. After many years of  
21 searching, they found a place to live. They were allotted  
22 what we now call Sioux Valley. Their main objective was  
23 to farm because some of them were already farmers.

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1                   To this day, there are still several  
2 farmers left. But in those days, the farmers started to  
3 farm and they were doing so good that Indian Affairs decided  
4 to hold them down a bit by giving them permits before they  
5 could sell anything. Anything that has to be sold has  
6 to have a permit from the Indian agent. That is one of  
7 the biggest problems that we had at that time.

8                   The farmers that did very well were  
9 self-sufficient, self-supporting. They were doing a very  
10 good job. Many people got together and worked together  
11 to buy machinery and worked as a community.

12                  In my case, I was a farmer myself until  
13 I retired in 1972. From there I passed it on to my son  
14 to carry on the work.

15                  Long before they came here, the Dakota  
16 people were self-governed. They were always  
17 self-governed. They know how to govern themselves. At  
18 this time, we are now preparing for self-government again.  
19 Hopefully in a few years' time we will be self-governed.

20                  That is all I have to say now. I will  
21 pass this over to Bob. If you want to ask any questions,  
22 ask our Chief. Thank you.

23                  **CHIEF ROBERT BONE:** Maybe I can begin

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1 by outlining some of the problems we have encountered to  
2 date in the areas of policies and criteria.

3                   The first one I would like to throw at  
4 the Commission is that back in the middle of July we made  
5 an application to what was called the intervenor  
6 participation program requesting not a great amount of  
7 money, \$3,000 or \$4,000, to make a presentation to the  
8 Commission. We didn't receive a response until about six  
9 months later indicating, "Would you please provide us with  
10 your incorporation papers and the last three years of  
11 financial statement."

12                   I think we received this five days prior  
13 to the deadline. The deadline indicated was, I believe,  
14 November 30th. We more or less fired a fax back to them  
15 indicating, "Hey look, baby, we've been around since time  
16 immemorial. Why do you want three years of financial  
17 statements? All we are asking for is an opportunity to  
18 make a presentation, never mind the criteria and policies."

19                   Those are some of the things we have been  
20 strangled with, those things being the Indian Act, the  
21 Department of Indian Affairs and all the different funding  
22 and administrative bureaucratic systems that have been  
23 growing in the last few years.

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1                   What I wish to focus on in my  
2 presentation is our peoples' involvement in the area of  
3 land claims. We have been involved in doing research in  
4 the area of land claims directed toward a comprehensive  
5 land claims settlement at some time in the future. We  
6 did probably three years of intensive research in the area  
7 of comprehensive land claims and trying to seek recognition  
8 for Aboriginal title.

9                   Having gone through discussions and  
10 three years of research, the final response we received  
11 from the Comprehensive Claims Branch, which was signed  
12 by the Minister of Indian Affairs, was that the Dakota  
13 people in Canada were refugees and as such cannot claim  
14 Aboriginal title. That is one of the misconceptions that  
15 we are trying to overcome. That has persisted for the  
16 past almost 160 years. It requires a lot of changing of  
17 mental attitudes on behalf of the federal government as  
18 well as the general public.

19                   Our presentation is probably 200 pages  
20 long. But I wish to summarize each page, and not go into  
21 in-depth reading of some of the documents that are  
22 presented, to more or less substantiate our claim to  
23 Aboriginal title. We look to the Commission as one of

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1 the last resorts. They may voice our concerns and  
2 sympathize with the problems that we have.

3                   Although we have encountered a number  
4 of different obstacles with respect to comprehensive  
5 claims and specific claims area, we still remain optimistic  
6 that at some point in time in the future the outstanding  
7 claims and issues that we have with respect to Dakota land  
8 claims will, in our minds, be settled in our favour.

9                   Some educational issues were discussed  
10 this morning and part of the afternoon as well. In the  
11 context of Indian government and self-determination, we  
12 are of the opinion that if we can reduce some of the  
13 administrative bodies that exist that purport to promote  
14 Indian interests in the province, we can probably increase  
15 the number of services that are being provided or should  
16 be provided to our students. There is a full page  
17 outlining the number of different administrative bodies  
18 that are currently involved in administering Indian  
19 education.

20                   What we would like to see, in our  
21 opinion, is a reduction in some of those administration  
22 areas, to streamline it so that we have a one-window policy  
23 that the person requiring training in a certain area can

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1 go to one administrative body instead of going to the  
2 Department of Indian Affairs, the Assembly of Manitoba  
3 Chiefs, Pathways to Success, Yellowcoal (PH) Community  
4 College, Manitoba Indian Education Association, Manitoba  
5 Indian Cultural Education Centre, Manitoba Association  
6 of Native Languages, the different tribal councils  
7 involved of which there are seven, Southwest Indian  
8 Training Committee, New Careers.

9                   Our opinion is that we should adopt a  
10 one-window policy and make financial resourcing more  
11 available to the communities or to the students that are  
12 in need of training that are sitting by the sidelines.  
13 As everybody is aware, we have populations that are  
14 increasing at a rate four times greater than the average  
15 Canadian public, or statistics. We need to look toward  
16 the future in providing some of those much needed financial  
17 resourcing to provide the types of education that our  
18 people need.

19                   Some of the problems that we have  
20 encountered within the last while is the problem of  
21 off-loading for Indian responsibility by the federal  
22 government on to the provinces. One of the classic  
23 examples we will use here today is the off-loading of social



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1 services provided to Status Indians living off-reserve.

2 Prior to March 31st just past, that  
3 service was provided by different provincial entities and  
4 reimbursed by the Department of Indian Affairs to the tune  
5 of \$34 million per year. Within the last year or so, the  
6 Department of Indian Affairs has indicated through  
7 correspondence that after March 31st just past they will  
8 no longer reimburse the province for services provided  
9 to Status Indians living off-reserve. So there is a \$34  
10 million program and in the interim the people that are  
11 in limbo are the most vulnerable segment of our society,  
12 the people that are on social assistance. We have to  
13 change or have a say in some of those areas. Some of those  
14 changes are being brought about without consulting the  
15 very people that are being impacted.

16 In some respects, policy, whether that  
17 be Indian Affairs policy or federal policy, is directed  
18 toward problem areas. Quite often that is a hindrance  
19 to the progress of our Indian peoples. An example would  
20 be the gentleman that was sitting in my chair previous  
21 to my presentation who indicated that if you want to go  
22 to university you have to be on welfare for six months.  
23 Those are the types of policies that we have to deal with

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1 that need to be changed and need to be reviewed and looked  
2 at and updated in the current context of contemporary  
3 times. We have a long way to go to change policies and  
4 mental attitudes of white society and of the federal  
5 government in terms of self-determination for our people.

6                   There were some discussions surrounding  
7 some of the concerns of some of the taxpayers. We can  
8 also offer some recommendations on how we view it. As  
9 you may or may not realize, there are probably six to ten  
10 different federal departments that are supposedly  
11 promoting Indian interest or looking after Indians. If  
12 we eliminated half of that bureaucracy, there would be  
13 more funds available to our Indian people at the community  
14 level that can acquire some of the much needed services  
15 that they are lacking currently.

16                   An example I will use is that in  
17 different federal departments the employees of those  
18 departments receive benefits of up to 30 per cent of their  
19 salaries as opposed to our community members who are  
20 administering the same types of programs and who only  
21 receive 6 per cent. So, we have a long way to make up  
22 for some of the lost ground.

23                   Some of the problems that we spoke about

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1 and some of the areas that we have highlighted will be  
2 dealt with in the context of self-government and  
3 reasserting some of the First Nations jurisdictions and  
4 First Nations authorities and First Nations legislative  
5 powers. Prior to October 26th there was general agreement  
6 across Canada that they would look at reviewing some of  
7 the different laws and legislative authorities. In some  
8 instances, First Nations laws will displace provincial  
9 laws.

10 I understand that currently those have  
11 been withdrawn from the negotiation tables of the  
12 self-government process. The position that we have  
13 adopted is that although it may have been withdrawn after  
14 the referendum of October 26th, we still feel that it is  
15 contained in section 35 of the Canadian Constitution of  
16 1982. Based on that, we are proposing to assert our  
17 jurisdictions as well as legislative powers, whether it  
18 be at the federal level or at the provincial level. We  
19 are negotiating at that level that we want to assert our  
20 authorities and jurisdiction.

21 Give us the recognition that we are able  
22 to look after our communities and able to look after our  
23 people. I think that recognition needs to come not only

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1 from Indian Affairs but from the general public.

2                   One example I would give you would be  
3 this: On a fine Sunday afternoon a white couple driving  
4 by an Indian reserve may stop and say, "My what a cute  
5 child you have. Can I raise this child?" If I ever did  
6 that in a white society out here I would get thrown in  
7 jail. But those are some of the things that I wanted to  
8 highlight, the experiences and the realities of different  
9 mentalities that exist out there that need to be changed.

10                   For the past three years we have had a  
11 committee comprised of different community members that  
12 are involved in self-government negotiations. To date  
13 I believe they have signed off what are called  
14 agreements-in-principle. Those agreements-in-principle  
15 are that they have an understanding with the federal  
16 government that they will go back to specific issues to  
17 renegotiate those issues, although some of those policies  
18 may have been changed after the fact. Although they may  
19 have been off-loaded to the provinces, our committee has  
20 already agreed with the federal government that there is  
21 a door open, that we are still able to negotiate some of  
22 those areas.

23                   So, in our opinion, we have a lot of

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1 ground to cover in the self-government field. At the same  
2 time, we need to get involved in these types of negotiations  
3 to protect what rights we have left as Indian people.  
4 Quite often there are statements from non-Indians that  
5 Indians have a right, and quite often it is the other way  
6 around. The people that live in the cities or the  
7 non-Indians are the people that have more rights than we  
8 do.

9                   There is probably in the City of Brandon  
10 30 to 40 daycare centres. In our community we have been  
11 trying to get a daycare centre for the past three and a  
12 half years. We can't make any headway. The doors have  
13 been closed to us.

14                   I will use that as an example as to who  
15 has a right and who doesn't.

16                   We have probably 40 to 50 people  
17 requesting housing from our community that cannot receive  
18 those homes. The people in the cities can access housing  
19 as they choose. So those are just some of the rights that  
20 people think we have that we actually don't. A non-Indian  
21 has more rights in today's society than one of our people.

22                   There were some concerns earlier on,  
23 too, with respect to a cultural centre being established

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1 at the Brandon University. I can feel for those students.

2 As a director of the Brandon University Foundation, I  
3 will endeavour to work with you to achieve some of those  
4 goals that you have.

5 Maybe I can leave it open for questions

6 **COMMISSIONER ALLAN BLAKENEY:** I will  
7 ask questions in just two areas, one is on comprehensive  
8 land claims. This is a question purely for information.

9 Clearly, you are being met with an  
10 argument that Dakota were not tradition occupiers of land  
11 in Manitoba or in Canada. You are taking the position  
12 that that is not accurate. Do you have any differences  
13 of view with any other First Nations with respect to your  
14 position on that?

15 **CHIEF ROBERT BONE:** That is a good  
16 question. We have received support from the Federation  
17 of Saskatchewan Indian Nations, a provincewide  
18 organization, as well as the Assembly of Manitoba Chiefs.  
19 They have supported or position, as well. They have been  
20 contained in the letters and submissions that we made to  
21 Ottawa, and they are aware of it.

22 **COMMISSIONER ALLAN BLAKENEY:** I know  
23 there are Sioux bands in Saskatchewan which are met with

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1 the same argument.

2                   The other question I wanted to ask you  
3 is a little more comprehensive. You alluded to the fact  
4 that the Charlottetown Accord is down the drain and we  
5 now have to talk about Aboriginal self-government in some  
6 other context other than the constitutional amendment.  
7 We really are looking for ideas, not ideas with respect  
8 to the hook to hang it on. We can hang it on section 35  
9 of the Act of 1982, or some people can perhaps hang it  
10 on the numbered treaties and the rest. What do you people  
11 feel you would like to see in an Aboriginal self-government  
12 agreement or treaty or whatever? How do you see Aboriginal  
13 self-government developing for your people?

14                   **CHIEF ROBERT BONE:** First of all, our  
15 community will be involved in the evolving policy and  
16 policy discussions amongst the deputy ministers in the  
17 early calendar year in terms of developing policy relating  
18 to community self-government after the October 26th  
19 referendum. As we understand it, there is no contingency  
20 plan in place after October 26th. To that end, our  
21 community will be participating in the further policy  
22 developments.

23                   **COMMISSIONER ALLAN BLAKENEY:** Fair

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1 enough. You are participating.

2 But the chances are that you are going  
3 to get from them proposals to move along like the Sechelt  
4 band in a manner which is sometimes called municipal  
5 self-government. I don't mean to put labels on these  
6 things because they don't fit. They are all distinctive  
7 in their own way.

8 Would that be a place where you would  
9 be willing to start -- not necessarily where you want to  
10 end, but where you would be willing to start? Or do you  
11 have some other minimum requirements, as you might say,  
12 to make it worth your while to negotiate?

13 **CHIEF ROBERT BONE:** I think maybe to  
14 start is not the term to use. It has been there all the  
15 time.

16 **COMMISSIONER ALLAN BLAKENEY:** I mean  
17 the start to negotiations. I am not talking about the  
18 self-government. The Commission has already, last  
19 February, put out a piece saying that non-Aboriginal  
20 Canadians shouldn't be hung up about the Aboriginal  
21 inherent right to self-government. We as a Commission  
22 believe that non-Aboriginal Canadians should accept the  
23 inherent right, that the right to self-government is



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1 inherent. I will buy that.

2 But with respect to the negotiations,  
3 what do you see as your minimum position? That is an unfair  
4 question to ask because you are going into negotiations.

5 **CHIEF ROBERT BONE:** On our part, we view  
6 it as the maximum position. We go for the max in all areas  
7 and reassert our positions in those areas whether they  
8 be legislative or jurisdictional.

9 I will give you an example. In the  
10 United States they recognize child welfare Acts of  
11 different tribes. And the recognition of those  
12 jurisdictions and powers go beyond state lines. I will  
13 give you an example. The Navajo Nation has a child welfare  
14 Act which is recognized in the state of California or any  
15 other state in the United States, for that matter. They  
16 have gone a long way in determining what self-government  
17 may be in conjunction with their federal government.

18 Here in Canada it may take a while for  
19 the federal government or the provincial governments to  
20 recognize the abilities or to recognize the legislative  
21 or jurisdictional authorities of First Nations across  
22 Canada.

23 I think I can give you one example.

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1 Quite often there is jurisdictional mishmash in the area  
2 of, say, gaming in the Province of Manitoba. Quite often  
3 the position is that provincial laws do not apply on federal  
4 lands. I think there is some understanding in that respect  
5 from the federal people as well as the provincial people.

6 First Nations tried to exercise their authority over  
7 gaming and the province says, "No, you can't do that.  
8 That is under our jurisdiction."

9 So, there is a lot of new ground to break  
10 and it takes a lot of change in the mental attitudes of,  
11 say, the federal government and the provincial governments  
12 and the general public that exist out there.

13 **COMMISSIONER ALLAN BLAKENEY:** It is a  
14 little difficult to draw comparisons because the Navajo  
15 have such a big piece of land. They have a piece of land  
16 half the size of Nova Scotia.

17 **CHIEF ROBERT BONE:** The size of the land  
18 does not necessarily tie into the jurisdiction or the  
19 legislative authority. When you have a larger piece of  
20 land, does that mean you have a larger base for  
21 jurisdictional or legislative authority? No. We have  
22 different communities, say, in the state of Minnesota that  
23 have 70 persons and at the same time their First Nations

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1 laws are respected and recognized in the state of Minnesota  
2 or any other state, for that matter.

3 **COMMISSIONER ALLAN BLAKENEY:** What I am  
4 asking is: Based upon what you know of it, would you be  
5 happy with an arrangement like the Navajo have?

6 **CHIEF ROBERT BONE:** We certainly will  
7 be. And we certainly will be happy with an arrangement  
8 other than what we currently have and currently exists  
9 within the system.

10 **COMMISSIONER ALLAN BLAKENEY:** A couple  
11 of months ago we were down in Window Rock and various other  
12 spots on the Navajo reserve talking about how their system  
13 works. We were wondering whether it looked like a useful  
14 model for Canada. I think I will take your answer as saying  
15 that while you are not committing yourself to every line  
16 of what they have, as a general proposition it doesn't  
17 look like a bad arrangement. Is that a fair statement?

18 **CHIEF ROBERT BONE:** That is a fair  
19 statement.

20 **COMMISSIONER ALLAN BLAKENEY:** Thank  
21 you.

22 **MODERATOR JOHN LAVALLEE:** I will allow  
23 four more minutes of questions.

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1                   **COMMISSIONER PAUL CHARTRAND:** I will  
2 take two. Thank you for your presentation.

3                   Your circumstances highlight, among  
4 other things, the terminological difficulties that the  
5 Canadian public has with so many different terms applying  
6 to different groups of Aboriginal people. So in common  
7 language, the term "treaty Indian" is referred to loosely,  
8 usually to refer to not a treaty Indian at all but to Status  
9 Indian. And here we have an illustration of that  
10 particular circumstance.

11                  I am sorry to hear the description that  
12 you have given us about your experience with the intervenor  
13 participation program. Because it is on the record here,  
14 it will be brought to the attention of that body.

15                  I have a couple of quick questions.  
16 They come from a very quick reading, and I might have a  
17 complete misunderstanding of some of the documents. I  
18 am interested in the point about the Order in Council where,  
19 if I understand this -- and maybe I don't. The Order in  
20 Council of 1873, the establishment of the reserves, it  
21 appears you have an argument regarding some entitlement  
22 to further land.

23                  I know a little bit about how the courts

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1 interpret this, and my bet would be that what they will  
2 say is, "No, no, that meant the actual number at that  
3 particular time and nothing more."

4 But in any case, what is the source of  
5 obligation that you see in this case? This is not a treaty  
6 obligation. Why are they obliged to provide land?

7 **CHIEF ROBERT BONE:** I think it was  
8 through the grace of the Crown that --

9 **COMMISSIONER PAUL CHARTRAND:** So there  
10 is no obligation. All right.

11 The other question is with respect to  
12 the self-government initiatives under the federal  
13 government's Indian Affairs program. Can you explain,  
14 if you would, why it is that Sioux Valley, if I understand  
15 your documents, is involved in the Indian Affairs  
16 self-government program in light of the assertion that  
17 I read that the Dakota are a self-governing people? And  
18 I take it that there are other Dakota reserves in Manitoba.  
19 Not only that, but as you point out, it is a large people  
20 inhabiting portions of the United States.

21 Would you like to help us by explaining  
22 how is it that you can have one small part of what you  
23 describe as a people negotiating some form of local

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1 community self-government with the Department of Indian  
2 Affairs?

3 **CHIEF ROBERT BONE:** Initially, the  
4 discussions sourced from the nine member communities of  
5 other Dakota Nations of Canada which comprised of five  
6 communities in Manitoba and four in Saskatchewan. We  
7 tried to work together in trying to develop what a  
8 self-government concept may look like in the early part  
9 of 1988. But due to the distances involved, we could not  
10 meet on a daily basis to carry out some of the intensive  
11 discussions that needed to take place with the community  
12 members.

13 We went through that route for  
14 approximately one year, I believe it was. Then some of  
15 the bands withdrew from participation and the  
16 self-government discussions. Our band was fortunate  
17 enough to continue on with those discussions.

18 **COMMISSIONER PAUL CHARTRAND:** Is it  
19 fair to say, then, as a description of this circumstance  
20 that Indian band, so called under the Act, are in a position  
21 where they elect to conduct so-called self-government  
22 negotiations under the Department of Indian Affairs  
23 programs partly because their preferred route to unite

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1 is made difficult, perhaps impossible, by their isolation  
2 from one another and other such factors that make it very  
3 difficult to work together?

4 Would that be a fair characterization  
5 of the situation?

6 **CHIEF ROBERT BONE:** In community  
7 consultations, the distances were a hindering factor, yes.

8 **COMMISSIONER PAUL CHARTRAND:** Would you  
9 mind describing your goal with respect to this  
10 comprehensive claim? If you were to assert and have  
11 accepted the basis for a comprehensive claim, what is the  
12 goal there?

13 **CHIEF ROBERT BONE:** I think the goal is  
14 that at some point in time we would go back to having a  
15 self-supporting self-sufficient community. As our  
16 respected Elder explained earlier on, that is how our  
17 community used to be back in 1876 to 1892, which was, I  
18 believe, when the Department of Indian Affairs came into  
19 the community to correct the problems.

20 **COMMISSIONER PAUL CHARTRAND:** Thank you  
21 very much indeed, both of you.

22 **COMMISSIONER VIOLA ROBINSON:** I will  
23 just use up one minute here.

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1 All I want to say is thank you for your  
2 presentation. We have it here. I just glanced through  
3 it and you have everything in there in detail that you  
4 have been talking about. Certainly this will be passed  
5 on to the appropriate research departments in the  
6 Commission and will be studied very carefully. Your  
7 comments are fully recorded. It will be considered.  
8 Thank you.

9 **CHIEF ROBERT BONE:** Thank you.

10 **MODERATOR JOHN LAVALLEE:** Thank you  
11 very much, Chief.

12 The next presenters are from the Young  
13 Men's Christian Association and the Young Women's  
14 Christian Association, Marty Snelling, Karen Lewthwaite  
15 and Linda Pinch.

16 **MARTY SNELLING, YOUNG MEN'S CHRISTIAN**  
17 **ASSOCIATION:** Thanks for having us.

18 First, the YMCA and the YWCA in Brandon  
19 are separate organizations, so we are representing two  
20 different organizations here.

21 We have given you a sheet like this about  
22 our participation. What I would like to say is that we  
23 really are a support group to the community in many ways



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1 through recreational programs, community service  
2 programs, a Stay In School program which is a partnership  
3 program with the Board of Education here in Brandon funded  
4 by CEIC and serving students who are considered at risk  
5 of dropping out of school for a variety of factors.

6 We also have a program which Mary  
7 Kelleher, who is beside me, is going to tell you briefly  
8 about. It is a pre-employment training program. It is  
9 a partnership program. It involves the City of Brandon,  
10 CEID, the John Howard Society, the YMCA and just recently  
11 the Brandon Friendship Centre as well. I will let Mary  
12 talk about that and then we will answer any questions you  
13 have.

14 **MARY KELLEHER, CO-ORDINATOR,**  
15 **PRE-EMPLOYMENT PROGRAM:** My name is Mary Kelleher and I  
16 am the Co-ordinator of the Pre-Employment Program. As  
17 Marty mentioned, we are in partnership with the YMCA, the  
18 John Howard Society, the City of Brandon. We get principal  
19 funding from the City of Brandon social services and the  
20 Canada Employment and Immigration Centre.

21 In addition to myself, there are three  
22 other instructors and two counsellors that are involved  
23 with this program. We run the classes out of the YMCA

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1 and the John Howard Society with plans to expand into the  
2 Brandon Friendship Centre this spring.

3                   The tri-party Pre-Employment Program  
4 was designed to assist the severely employment  
5 disadvantaged to find success both in the workplace and  
6 in day-to-day lives. The program is divided into three  
7 phases, each phase being about 12 weeks in length. At  
8 the beginning of each phase, we do an intake. After  
9 reviewing several applications, well over 100, we select  
10 15 participants for the program.

11                   Phase I began in September; Phase II just  
12 a few days ago; and Phase III is scheduled to begin in  
13 March. By then we hope to have 45 group participants.

14                   Our participants are enroled full time  
15 Monday through Friday and are given training in life  
16 skills, literacy skills, recreational skills and  
17 employment skills. As well, we offer full-time personal  
18 counselling, and an addictions counsellor from the Alcohol  
19 Foundation of Manitoba works directly with our program.

20                   The purpose of our program is not to find  
21 employment for the participants. Rather, what we hope  
22 to do is build employment in living skills. At the end  
23 of Phase III an individualized plan will be developed for

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1 each participant. This plan may include continued  
2 education, referral to another agency and, in some cases,  
3 employment.

4                   The employment disadvantaged are a  
5 diverse group spanning all ages and races. The  
6 Pre-Employment Program reflects this diversity. Within  
7 our program we have men and women, a variety of ages going  
8 from 18 to over 50, and people from all different cultural  
9 and racial backgrounds. We believe this variety helps  
10 prepare the participants for entry into the job market.  
11 Since Canada is a multicultural society, it is vital that  
12 we all learn how to work together in a harmonious  
13 relationship.

14                   Our program provides a safe environment  
15 for the participants to practice the skills needed to  
16 become productive members of society.

17                   The Pre-Employment Program is success  
18 oriented. Participants progress at their own rate.  
19 Needs are assessed, and the program components are modified  
20 to best meet the needs of the individual. Participants  
21 are never pushed or rushed through any of the three phases.  
22 Instead, there is always the opportunity to remain in  
23 any phase until the necessary skills are developed.

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1                   Throughout all three phases,  
2 participants are involved in a work placement, and the  
3 work experiences are as varied as the participants, ranging  
4 from health care to food services, from mechanics to retail  
5 outlets. Brandon businesses have been extremely  
6 supportive of our program. Currently we have 15  
7 participants enroled in work placement.

8                   Our program is very new and is under  
9 continual modifications with the hope of becoming a  
10 permanent employment training centre for the City of  
11 Brandon.

12                   Thank you for the opportunity to speak.

13                   **MARTY SNELLING:** The last part of our  
14 presentation, if you refer to this sheet on charitable  
15 work of the Y at the bottom of the page -- the Y has four  
16 beliefs: The YMCA believes that each of us has a  
17 responsibility for personal development and services to  
18 others; the YMCA is a place for everyone; the YMCA welcomes  
19 everyone regardless of their ability to pay, and last year  
20 we provided membership services equivalent to \$60,000 to  
21 persons and families in this community; and the YMCA  
22 belongs to the community.

23                   We have tried to operate the Y in this

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1 community on those beliefs. We have extended our services  
2 to the community at large.

3 Finally, we are involved in two  
4 partnership programs. I know it was discussed earlier  
5 about who was in these. We are one of the partners in  
6 two partnership programs.

7 Thank you.

8 **MODERATOR JOHN LAVALLEE:** Thank you.  
9 Are there any questions for the people from the YMCA?

10 **COMMISSIONER ALLAN BLAKENEY:** I will  
11 ask a question that comes from another movie, really.

12 Does your application card require  
13 someone to indicate that they are Christians?

14 **MARTY SNELLING:** No, it doesn't. Nor  
15 does it require that they are young or men either.

16 **COMMISSIONER ALLAN BLAKENEY:** Just that  
17 they want to associate.

18 **MARTY SNELLING:** Yes.

19 **COMMISSIONER ALLAN BLAKENEY:** I know it  
20 once did. I was surprised to see it. Thank you.

21 **COMMISSIONER PAUL CHARTRAND:** Thank  
22 you. I have one question.

23 You have, it appears, some experience

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1 with recreational programs, sports programs. The Royal  
2 Commission has a very broad mandate. It includes the  
3 examination of initiatives relating to young people, and  
4 that includes sports and recreation programs. The  
5 Commission has begun some initiatives to see what can be  
6 done.

7 My question is this: Do you think that  
8 your organization can help? Do you think that you can  
9 help, perhaps in the work of the Commission in examining  
10 the circumstances in Canada and trying to determine what  
11 might be a good thing to do, or to recommend by way of  
12 change, more precisely, or perhaps to help in a different  
13 way; that is, to simply state here that you would be happy  
14 to co-operate with whoever and whatever organization  
15 eventually down the road becomes involved with developing  
16 sports and recreational activities as a result of any  
17 recommendations we might make.

18 That is my question.

19 **MARTY SNELLING:** Let me try to answer  
20 that. The YMCA philosophy, the Y triangle, the three sides  
21 stand for spirit, mind, body. Through all our programming  
22 we try to work at all three sides of that triangle.

23 The people in Mary's program who come

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1 in with very low esteem, the recreation component has been  
2 a very, very important program. They go in the gym. Many  
3 of them are very overweight. They have been  
4 participating. They've lost weight. They feel better  
5 about themselves. They see themselves in a different  
6 light. Through the activity, when they go back to the  
7 classroom, they have a confidence that they didn't have  
8 before.

9 That is consistent whether you are  
10 working with children, whether you are working with adults,  
11 whoever. No matter who the individual is, when they go  
12 in the gym and they work out or they go down in the swimming  
13 pool and they swim, if they pick up a weight, the next  
14 time they come back they pick up a heavier weight, they  
15 feel better about themselves and they have a more positive  
16 outlook on life. I think that is a significant  
17 contribution that the Y makes in this community to 2,700  
18 regular participants.

19 **COMMISSIONER PAUL CHARTRAND:** Thank you  
20 for that, with which, incidentally, for what it is worth,  
21 I agree with wholeheartedly.

22 **COMMISSIONER VIOLA ROBINSON:** I have a  
23 couple of questions. Your Pre-Employment Program that

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1 you have and it seems to me you were talking about -- you  
2 work in partnership with a lot of other groups around.  
3 Do you work with the groups that came before us prior to  
4 coming up here? There are a lot of training groups and  
5 programs around here. Do you work with them in any way?

6 **MARTY SNELLING:** Merv Pedlow who was  
7 here is on our management team. Earlier this week there  
8 were eight of us at a meeting around training programs.  
9 So I think we are in with most of them. I am not sure  
10 all of them, but most of them we are involved with.

11 **COMMISSIONER VIOLA ROBINSON:** The other  
12 question I was going to -- it's not a question. I guess  
13 it is more of a comment. There are a lot of facilities  
14 that you have. I know I got involved in one once, fitness.  
15 I guess there is a cost involved in all of these things.  
16 Do you have much Native participation in any of your  
17 activities?

18 **MARTY SNELLING:** There is. We don't  
19 keep track of those types of statistics. There are  
20 referrals from social service agencies like Child and  
21 Family Services. If someone is unable to afford the cost  
22 of a Y program, then we make that program available to  
23 them at either a cost they can afford or by gaining subsidy



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1 from somebody else to pay for that cost. We have not turned  
2 anyone away due to fees.

3 COMMISSIONER VIOLA ROBINSON: Thank  
4 you.

5 MODERATOR JOHN LAVALLEE: Thank you.  
6 We will move on now to Linda Pinch with  
7 the YWCA.

8 LINDA PINCH, YOUNG WOMEN'S CHRISTIAN  
9 ASSOCIATION: Thank you. First of all, I would like to  
10 give Karen's apology. She had another meeting she had  
11 to go to.

12 I am not sure how to approach this. The  
13 Westman Women's Shelter deals with women and children and  
14 at the residence I deal primarily with men. Since we are  
15 going to have two separate presentations, maybe I will  
16 do the shelter first.

17 The Westman Women's Shelter has been  
18 providing services to Westman area for abused women and  
19 their children since 1978. It provides safe, temporary  
20 accommodation to women and their children who have been  
21 physically, emotionally, or sexually abused. While in  
22 the shelter, all basic needs are met, food, clothing,  
23 medications. It is a comfortable environment. It is a

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1 very safe, caring place.

2                   The shelter counsellors offer  
3 information on the options available to clients and make  
4 appropriate referrals to other community agencies,  
5 depending on individual client needs. Daily counselling  
6 sessions are arranged for each client to provide her with  
7 the opportunity to talk about her situation, to learn more  
8 about the cycle of violence, causes and effects, and to  
9 assist her in sorting out her feelings and plans for the  
10 future.

11                   Child care programs, including both  
12 caring for the children while mothers attend to outside  
13 appointments, as well as providing the children with  
14 informal counselling to enable them to sort out their  
15 feelings related to the violence in the home.

16                   In addition to the residential services  
17 provided, the shelter operates a local and toll-free crisis  
18 line and provides both individual and group counselling  
19 to abused women and their children on a non-residential  
20 basis. Support groups are run throughout the year and  
21 include a regular weekly open group, a closed life  
22 skills/inner healing group and a children's group.

23                   The primary goal of our service is to

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1 empower women to break the cycle of violence in which they  
2 have been living. Through supportive counselling, we  
3 assist women in their healing process which raises  
4 self-esteem, builds their sense of personal power and thus  
5 enables them to make healthy choices for the future. This  
6 process often involves several months of regular  
7 counselling with our staff.

8                   In 1991, the shelter provided emergency  
9 accommodation to over 420 abused women and their children  
10 and provided non-residential services through our  
11 toll-free and local crisis lines and in-person contacts  
12 to over 800 women. The shelter is staffed 24 hours a day,  
13 seven days per week.

14                   Violence against women and children and  
15 the magnitude of the problem have been well researched  
16 and documented in recent years. As public awareness has  
17 grown, so have services designed to help deal with the  
18 problem. Canadian statistics tell us that at least one  
19 out of ten Canadian women were physically abused by their  
20 partners. We also know that the estimates are much higher  
21 in the Aboriginal community. One Ontario study estimates  
22 that eight out of ten women and four out of ten children  
23 have been assaulted or abused. Our shelter statistics

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1 tell us that over 50 per cent of our client group are  
2 Aboriginal women and their children.

3 We have endeavoured to create an  
4 environment within our shelter which promotes mutual  
5 respect, understanding and sensitivity to each woman's  
6 values, beliefs, feelings and experiences.

7 As direct service providers, non-Native  
8 and Native, we have learned much about Native culture,  
9 history and traditions along with the painful truths of  
10 poverty, physical and sexual abuse and alcohol and  
11 substance abuse that have plagued reserve communities for  
12 generations.

13 The following input on solutions is  
14 reflective of the voices of many women: shelter staff,  
15 Aboriginal women living on reserves and in urban centres,  
16 and other service providers.

17 Relationship between Aboriginal and  
18 non-Aboriginal people in Canada: Education and awareness  
19 is the key to eliminating racism and intolerance. As a  
20 society, we are not knowledgeable about Aboriginal  
21 history, culture, traditions and beliefs. Therefore, we  
22 are prone to buying into general negative myths and  
23 stereotypes about Aboriginals without really knowing what

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1 we are talking about. These negative myths and  
2 stereotypes serve to defeat those who are struggling to  
3 achieve justice and equality amidst the realities of  
4 poverty, violence and substance abuse.

5                   Having had the benefit of working with  
6 and learning from Aboriginal women over the past four  
7 years, I have come to a much greater understanding and  
8 awareness of the enormous challenges Aboriginals face as  
9 they work toward self-determination in all aspects of their  
10 lives. There needs to be more education through media,  
11 schools, social and judicial systems in order to promote  
12 understanding of our Aboriginal peoples, their history,  
13 our part in that history and the goals they are working  
14 to achieve.

15                   Addressing violence against women and  
16 children: Aboriginal women who have sought refuge from  
17 violence in our shelter have told us of their experiences  
18 on reserves. The stories carry many common threads:  
19 political interference by reserve leadership inhibits the  
20 administration of justice in both wife abuse and child  
21 abuse cases. Protecting abusers who are relatives or  
22 friends of the reserve leaders take precedence over the  
23 safety and well-being of women and children.

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1                   Women often have to leave their homes  
2 on-reserve to seek safety and help in urban centres. While  
3 many would prefer to stay on the reserve, they do not have  
4 the assurance that they will be supported and protected.

5

6                   Women need to have an equal place and  
7 voice within the leadership on reserves. Education on  
8 the social dynamics of family violence is essential in  
9 all Aboriginal systems. Political interference must end.

10       Aboriginal women are slowly gaining their power through  
11 Aboriginal women's organizations across Canada. Their  
12 efforts must be supported and encouraged by all Canadians.

13                   In concur with the recommendations of  
14 Judge Brian Giesbrecht contained in the inquest report  
15 on the death of Lester Norman Dejarlais. Although  
16 specific to the operation of an Aboriginal child welfare  
17 agency, his recommendations speak to the problems within  
18 the reserve leadership system in general and address  
19 conflict of interest issues, training and education of  
20 social workers and the need for active partnerships between  
21 government and Aboriginal systems to ensure that mandates  
22 are being fulfilled in a manner which promotes safety and  
23 well-being for all.

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1                   The efforts of Aboriginal people to  
2 achieve individual and community healing need to be  
3 recognized, supported and extended. However, programs  
4 developed must have full community input and support if  
5 they are to be effective.

6                   The program "Flying on your Own" is one  
7 example of an intense healing program which many abused  
8 Aboriginal women have participated in. The progress women  
9 have made during the program often falls apart shortly  
10 after because there aren't adequate follow-up supports  
11 in place in their home communities. Women often find  
12 themselves in extreme crisis because they have opened all  
13 their wounds during the intensive week only to find little  
14 support to deal with the fallout afterwards. This program  
15 needs to have well-trained community support people to  
16 provide the essential counselling required after the  
17 program.

18                  The emotional pain from abuse runs deep  
19 and the process of healing is ongoing and lengthy. There  
20 are no quick fixes.

21                  The generational cycle of violence is  
22 well researched and documented. We know that children  
23 who witness violence or are abused have a much higher

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1   likelihood of becoming victims or abusers as adults.  When  
2   children are seen as troublemakers in the education,  
3   judicial and social systems, we need to go beyond that  
4   and look at what is happening in that child's life.  
5   Children who act out what they feel inside in negative  
6   ways need a safe environment to be able to express  
7   themselves in healthy, positive ways.

8                   Counsellors who can work with Aboriginal  
9   children to meet their needs and help them to be able to  
10  break the cycle of violence need to be available throughout  
11  the social, educational and judicial systems.

12                  The effects of poverty, family violence,  
13  and alcohol abuse are seen most vividly in core area  
14  schools.  The challenges facing educators in responding  
15  to the special needs of troubled children are many.  
16  Priority must be given to hiring teachers who have teaching  
17  philosophies geared to raising self-esteem through  
18  appreciating each child as a unique individual.  
19  Increasing the numbers of Aboriginal educators through  
20  affirmative action is an obvious goal.

21                  Many reports have been written with  
22  recommendations which address Aboriginal issues and  
23  concerns.  Many of these recommendations are gradually



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1 being implemented. Our society needs to acknowledge the  
2 cultural and spiritual confusion and loss which has stemmed  
3 partially from the imposition of the residential school  
4 system and the adoption of Aboriginal children into  
5 non-Native families.

6 We cannot change this troubled history,  
7 but we have an opportunity to participate in the healing  
8 process which restores pride, self-esteem and empowers  
9 Aboriginal people to achieve their dreams.

10 **MODERATOR JOHN LAVALLEE:** Thank you,  
11 Linda. Are there any questions?

12 **COMMISSIONER VIOLA ROBINSON:** I think  
13 the points that you have raised there are very important  
14 ones and certainly are not new to us. That is a very  
15 important issue for women in the communities.

16 Do we have a copy of your presentation?

17 **LINDA PINCH:** Yes.

18 **COMMISSIONER VIOLA ROBINSON:** I want to  
19 make sure that we do have that. It is on record.

20 I don't have any questions. I think you  
21 have been quite straightforward in the work that you are  
22 doing and what your shelter is doing. You have pretty  
23 much outlined the problems. Certainly some of the

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1 solutions that are needed -- one is, of course, the  
2 follow-up support in the communities and the lack of  
3 training and resources to have some continuous support  
4 for women who have gone through your shelter. That is  
5 recognized. Certainly, we are pretty much aware of that.

6 But we do need these kinds of presentations to strengthen  
7 us when we make our report.

8 Thank you.

9 **COMMISSIONER ALLAN BLAKENEY:** That is  
10 a pretty impressive record of service, more than 420 women  
11 and children in a year. Those are the people who come  
12 through your door.

13 **LINDA PINCH:** Those are the in-house  
14 residential clients. The non-residential client numbers  
15 are soaring.

16 **COMMISSIONER ALLAN BLAKENEY:** Yes.  
17 Are there other shelters in this immediate area? You call  
18 yours Westman. Are there any in --

19 **LINDA PINCH:** No. Dauphin and Portage  
20 are the next closest.

21 **COMMISSIONER ALLAN BLAKENEY:** Dauphin  
22 and Portage. There is nothing west of here? Nothing in  
23 Virden?

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1                   **LINDA PINCH:** No.

2                   **COMMISSIONER ALLAN BLAKENEY:** Or south,  
3 Boissevain?

4                   **LINDA PINCH:** No. There are family  
5 violence committees. There is one in Deloraine.  
6 Deloraine is the only one I can think of right now. There  
7 are some safe houses, but this is the only shelter.

8                   **COMMISSIONER ALLAN BLAKENEY:** It is a  
9 familiar refrain, the need for more counsellors and the  
10 need to have sensitive teachers, and the feeling that the  
11 justice system doesn't work on reserves or in communities  
12 to the benefit of women.

13                   It is true here too, is all I can say.  
14 Thank you very much.

15                   **LINDA PINCH:** Now I guess I will put on  
16 my hat.

17                   The YWCA residence is a halfway house  
18 facility dealing with the other side of the problem. Most  
19 of our clientele are men.

20                   I have given Karen's presentation for  
21 the shelter.

22                   **MODERATOR JOHN LAVALLEE:** Could you be  
23 brief on this presentation, please?

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1                   **LINDA PINCH:** Yes, all right.

2                   Basically, the YWCA residence program  
3    became a halfway house facility approximately 1985. Most  
4    of our clientele are federal and provincial parole,  
5    post-mental health, and addiction treatment.

6                   Bednights for the past three years have  
7    averaged approximately 7,000 per year and approximately  
8    65 to 70 per cent of that number are Aboriginal peoples.

9                   Our federal and provincial parole  
10   clients make up about 50 per cent of those numbers.

11                  As I was preparing this brief, I compiled  
12   a story. This is a young man that I will call Jeff. Jeff  
13   is a combination of many of the men we deal with. He grew  
14   up on a northern Manitoba reserve. His early childhood  
15   was very chaotic. He often went to bed very hungry and  
16   afraid.

17                  At an early age he learned to distrust  
18   everybody and everything around him; using sniff before  
19   he started school. School was a nightmare. He was  
20   expected to use another language, one he didn't know.  
21   He tried with all his might take the English words,  
22   translate them in his head to Cree so that he could  
23   understand them, and then back to English to regurgitate

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1 it for the teacher. Hopefully she would understand.

2                   Never feeling quite good enough, trying  
3 so desperately to keep a tight rein on his private hell.

4 If you trust you get hurt, and no one will hear you.

5                   He ends up in prison. Again, he is faced  
6 with counsellors who are wanting him to talk about what  
7 all his problems are. And he has been taught that it isn't  
8 right to burden others that way. The teachings of his  
9 people then earn him labels of being non-responsive and  
10 uncooperative. How can he understand?

11                   There are many good rehab programs in  
12 the justice system, but many of the people I work with  
13 don't understand them. Many of the programs are written  
14 by white middle class social workers, teachers. When your  
15 reality is "My belly is hungry and I am afraid and I don't  
16 know how to deal with the problems", those quite often  
17 don't fit.

18                   We find that many times we get them  
19 started with literacy in the jail, dealing with their  
20 feelings of being inadequate. They have been a good solid  
21 con for a long time and now somebody is teaching him how  
22 to read. There is a lot of peer pressure in the  
23 institution. They keep trying.

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1                   Then we get to the point where we are  
2 looking at release and we are going for band funding for  
3 schooling. So many times bands will make verbal promises  
4 of funding, and there is delay after delay. Then come  
5 the words, "We will see. You are on the waiting list.  
6 Maybe." They know him; he's trouble and they don't trust  
7 him.

8                   So maybe he can get into a literacy class  
9 on the straight without funding, but how does he stay  
10 straight? How does he stay out of trouble? He has very  
11 few personal resources and almost no one to share his  
12 confusion. But somehow he keeps surviving.

13                  Before long, he is ready for the next  
14 step, developmental studies. He is accepted at community  
15 college, but oh darn, now his band doesn't have any funding  
16 for developmental studies. Where does he turn now?

17                  Some bands will not fund developmental  
18 studies at all.

19                  He begins the merry-go-round again:  
20 welfare, student aid, CEC. There must be somewhere. It  
21 seems that nobody hears and nobody sees. It would be so  
22 easy to give up, to quit. But somehow he finds that  
23 encouragement and strength to keep going and he applies

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1 for courses again. This time the same thing, "There is  
2 no money. We will see."

3 He wrote a letter and I have included  
4 part of that letter in this brief. It says:

5 "Band

6 I felt so down, no good, not worthy, not wanted when you  
7 said the word 'no' when I asked for  
8 a sponsor to take an art course.

9 I felt like giving up on  
10 everything and going back to my old  
11 style of living, like drugs,  
12 alcohol, running away. But you  
13 know what, I came this far on myself  
14 working to get to know myself. So  
15 why should I give up on what I'm  
16 doing just because you said 'no'."

17 Jeff was pretty fortunate. He had  
18 people that believed in him. We scraped up his tuition,  
19 \$5 here, \$10 there. We got him some part-time work and  
20 lent him supplies and we encouraged everything we could.

21 His response was, "Why would anyone believe in me?"  
22 Nobody ever has before. But he did it. He graduated that  
23 summer course with an 82 per cent. But personally, the

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1 growth, the way he walked tall, the way he flew up those  
2 stairs, there is no money in anybody's world that is going  
3 to buy that.

4                   He is lucky. He began to find places  
5 for support. He has a treaty number, so with some juggling  
6 we were able to fund a counsellor through Medical Services  
7 so that he could start to deal with some of the old scars.  
8 He looks for information, for books, to explain. But  
9 there aren't many that are culturally appropriate or  
10 literacy levels that he can understand.

11                   He struggles to address the issues of  
12 his addictions, his anger, his lack of parenting skills,  
13 his relationships, his childhood abuse, his isolation from  
14 his family, his home, his community and his land. Where  
15 does he fit?

16                   He knows in his gut that if he returns  
17 to his reserve too soon, he will lose his new-found healing  
18 process. He will die, just as he has seen so many die.

19                   Where are the solutions?

20                   Moral support from the bands for  
21 education and healing processes;

22                   Consistent models for funding for  
23 literacy, developmental studies, trade courses,



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1 university, college. Not a blanket handout, but without  
2 strings, without band politics, without the guilt of not  
3 returning home when you know you don't have the strength  
4 to maintain your emotional health and a positive lifestyle  
5 with the supports that you have there;

6 Literacy and culturally appropriate  
7 materials -- there are some for women, but almost none  
8 for men -- dealing with family violence, addictions,  
9 parenting, sexual abuse;

10 Availability to healing circles and  
11 support groups to address personal issues;

12 Availability and access to Elders and  
13 teachings for families seeking their cultural roots.

14 If we do not recognize that all life is  
15 a process and every person "is becoming" as opposed to  
16 "was", that no one is to be written off for what happened  
17 at any particular moment -- instead, it is a process of  
18 becoming, all of us working together, teaching, talking,  
19 sharing to make change; community and Elders, service  
20 providers, and families making the circle strong.

21 **MODERATOR JOHN LAVALLEE:** Thank you,  
22 Linda. Are there any questions?

23 **COMMISSIONER PAUL CHARTRAND:** I don't

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1 have a question, but I want to thank you for your  
2 presentation and to say that an important part of the job  
3 of this Commission is to assist people in understanding  
4 each other by understanding their circumstances. So, it  
5 is good we are able to provide a forum where you can be  
6 involved in that process. I think you made a significant  
7 contribution to that.

8 Thank you.

9 **COMMISSIONER ALLAN BLAKENEY:** I take it  
10 from what you said that your apocryphal Jeff or somebody  
11 like him might have been in residence with your residence  
12 program.

13 **LINDA PINCH:** Yes, he was. I have  
14 worked with him for approximately two years, going on  
15 three.

16 **COMMISSIONER ALLAN BLAKENEY:** And that  
17 provides him with a base and able to avoid some of the  
18 pitfalls.

19 **LINDA PINCH:** This is a young man who  
20 came on day parole from Stony Mountain. When I asked him  
21 how long he had been straight, he took a deep breath and  
22 said, "Six hours." But that was many months ago.

23 **COMMISSIONER ALLAN BLAKENEY:** Thank

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1 you.

2                   **COMMISSIONER VIOLA ROBINSON:** I just  
3 want to commend you on your presentation again. Your  
4 testimony has been very uplifting for me. Again, it will  
5 strengthen our report. I would like to recognize and  
6 acknowledge the good work that you are doing and hope that  
7 you will have the strength to continue.

8                   Thank you.

9                   **MODERATOR JOHN LAVALLEE:** Thank you,  
10 Linda.

11                   Don Robertson from the Brandon  
12 University Teacher Education Program.

13                   **DON ROBERTSON, DIRECTOR, BRANDON**  
14 **UNIVERSITY TEACHER EDUCATION PROGRAM:** Thank you very  
15 much, Commissioners.

16                   I will just make a brief report. One  
17 of the things we learn very early in working in northern  
18 communities is that you don't cut into bingo time.

19                   My name is Don Robertson and I am the  
20 Director of BUNTEP. We are a teacher training program  
21 that works out of Brandon University, Department of  
22 Education.

23                   We established through an agreement

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1 between the federal and the provincial governments around  
2 1975, and one subsequent agreement since then. Those  
3 agreements have come to an end and there has been cutting  
4 of funds from the federal level. The partner in the  
5 agreement, the provincial government, has carried on the  
6 funding. But that has meant that there has been cutbacks  
7 to the program.

8                   What those cutbacks have meant is that  
9 we have fewer centres, fewer students, and we are not able  
10 to respond to all the communities that would like to have  
11 training centres in their community. We are a  
12 community-based program.

13                   The persons who have been hurt the most  
14 by the cutbacks from the federal government agreement are  
15 the Métis and the non-status students.

16                   We would like to leave four  
17 recommendations on record: First, we recommend the  
18 renewal of a federal-provincial agreement to address the  
19 economic, social and educational issues for isolated  
20 northern communities and northern people. A long-term  
21 agreement would help us in our planning for the program.

22                   Second, that attempts be made to make  
23 funding available for Métis and non-status students

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1 because they are the people who are affected most by the  
2 cutbacks in the program.

3 In terms of long-term planning, we would  
4 like to recommend that scholarships and grants be  
5 established for Aboriginal students who want to pursue  
6 education beyond the Bachelor of Education degree which  
7 we offer. The scholarships and the grants should also  
8 be made available for students who are pursuing a Masters  
9 or a Doctorate. This would increase leadership capacity  
10 of the Aboriginal people as they move toward the  
11 establishment of educational systems.

12 That research funds be made available  
13 for Aboriginal and university programs.

14 And finally, that funding be made  
15 available to develop programs for advanced level of  
16 training in areas which are identified by the northern  
17 communities, areas such as counselling, recreation,  
18 community development and adult education.

19 Those are our recommendations. I will  
20 make a copy of our presentation available. There is some  
21 background information.

22 The shortness of my presentation does  
23 not in any way abbreviate the very important concerns that

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1 we have for our students, especially for those who are  
2 Métis and non-status. Also, because of the capping of  
3 First Nations' funding, there is also a greater strain  
4 on the funding that is available through that.

5 Thank you very much.

6 **MODERATOR JOHN LAVALLEE:** Thank you  
7 very much, Don. Are there any questions for Mr. Robertson?

8 **COMMISSIONER VIOLA ROBINSON:** I just  
9 want to say that the length of your presentation has no  
10 bearing on the importance of your presentation. As long  
11 as we have a copy of it, it will get the same kind of  
12 consideration.

13 Thank you.

14 **COMMISSIONER PAUL CHARTRAND:** It's a  
15 pleasure to be able to thank you, Mr. Robertson. Fellow  
16 Commissioners, Mr. Robertson is someone I am glad to say  
17 I know.

18 May I ask you one question: Do you agree  
19 with the proposal that you may have heard earlier today  
20 about establishing complexes or Aboriginal colleges on  
21 a campus to do all the various functions that were  
22 discussed?

23 **DON ROBERTSON:** I am going to get myself

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1 in trouble if I say we should establish institutions when  
2 I already work for an institution.

3 But I think there has to be a way found  
4 to make relevant programs available at university  
5 settings, especially for Aboriginal people. I think that  
6 is very, very important. We need to develop relevancy  
7 in materials and relevancy in programming that meet the  
8 needs of Aboriginal people.

9 **COMMISSIONER PAUL CHARTRAND:** Thank  
10 you.

11 **COMMISSIONER ALLAN BLAKENEY:** In very  
12 round numbers, could you tell me how many, say, B.Ed.  
13 graduates you have in a year? You will have many more  
14 students than this, but roughly, what is your graduation  
15 rate?

16 **DON ROBERTSON:** Over the years we have  
17 been in existence, we have graduated 230 teachers. BUNTEP  
18 itself is a community-based program that offers a four-year  
19 Bachelor of Education degree. So, depending on when the  
20 program starts, we graduate students every four to four  
21 and a half years. But over the years in BUNTEP itself,  
22 we have graduated 230 teachers. At Brandon University  
23 through BUNTEP and through the PENT program, the Program

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1 for the Education of Native Teachers, I think those two  
2 programs have graduated about 600 teachers over the last  
3 20 years.

4 **COMMISSIONER ALLAN BLAKENEY:** So you  
5 are graduating 30, 35 a year, or something.

6 **DON ROBERTSON:** Yes, on the average.

7 **COMMISSIONER ALLAN BLAKENEY:** That is  
8 a pretty impressive number. Thirty doesn't seem like much  
9 but 150 in five years begins to make a real impact.

10 Do you know anything about their  
11 retention rate in the teaching profession? Do you think  
12 half of them or more than half ten years later are out  
13 there teaching?

14 **DON ROBERTSON:** More than half. Some  
15 of them become very important vice-presidents of MMFs and  
16 other things like that. I would say about 60 per cent  
17 of them are still teaching. When our presentation is given  
18 to you, there are side benefits in that others that take  
19 courses take other responsibilities in the communities.

20 **COMMISSIONER ALLAN BLAKENEY:** Do most  
21 of them turn out to be women with children?

22 **DON ROBERTSON:** We graduate a high  
23 number of Aboriginal women in our program, probably more



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1    than 50 per cent.

2                   **COMMISSIONER ALLAN BLAKENEY:**   Thank  
3    you.

4                   **MODERATOR JOHN LAVALLEE:**   Thank you  
5    very much, Mr. Robertson, for that comment as well.

6                   From the Brandon University Native  
7    Organization, Walter Madonick will be presenting.

8                   **WALTER MADONICK:**   Hello again.   I would  
9    like to state for the record that although I am part of  
10   the Brandon University Native Organization, this hasn't  
11   been presented to them so that I can present it to you.

12   But I can relay a lot of the thoughts and troubles that  
13   Aboriginal students at Brandon University are  
14   experiencing.

15                   To start off, as many of you are aware,  
16   treaties in the Indian Act do provide for education, for  
17   the financial needs for education.   The courts, in dealing  
18   with treaties and the Indian Act, have said that these  
19   things were to be interpreted in broad and liberal ways.

20   But it doesn't seem that that is happening when it comes  
21   to the finances needed to allow our Aboriginal people to  
22   go to post-secondary education.

23                   Quite the reverse is happening.   It is

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1 felt that Aboriginal people are being cut back. There  
2 are caps being put on financial -- financial restraints  
3 being put in place. This, from what we can perceive at  
4 the university level, is causing a lot of problems in  
5 funding for Aboriginal students.

6                   It has been my experience, and many that  
7 I know, that cheques are coming in late, cheques bound,  
8 cheques are short. This doesn't help people who are  
9 relocated from outlying areas to come into Brandon and  
10 live. I know I experienced these problems myself for over  
11 half a year. I know other people who went through half  
12 a year of these problems of cheques bouncing, cheques late,  
13 cheques whatever.

14                   We don't want to try to lay the blame,  
15 but we would like to find out where the problems are.  
16 Are the problems at reserve level? Are the problems in  
17 the Department of Indian Affairs? We would like to know  
18 so that there can be something developed to stop this.  
19 It is causing a lot of cause and worry for the students  
20 attending university.

21                   Another thing that many of us have found  
22 out when our funding is messed up is that there is no  
23 emergency fund in place. When this happens, we get behind

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1 in our bills, we have no food in our cupboards. Many of  
2 us are here with families. I myself have five children.  
3 I have found a couple of times that I have absolutely  
4 no food. Could I go to city welfare, could I go to  
5 provincial welfare? No, because I was being funded I could  
6 not apply to these agencies, even for short term. Is there  
7 anything at the university level? No, there is nothing  
8 at the university level, no emergency fund. What are we  
9 to do when this happens until these problems can be  
10 rectified?

11 Other funding problems is relocation.  
12 I myself moved here from Thompson. My reserve is Nelson  
13 House. I got \$400 to move down here. I had a four-bedroom  
14 house and all the stuff to move down here. I had to find  
15 the cheapest means to bring it down here. And the cheapest  
16 means was packing it on top of my car and what I didn't  
17 pack I put on the bus. The bigger furniture came down  
18 by truck. That was at \$150 and over half of that furniture  
19 came down here broken. And I know a lot of other Native  
20 students have gone through the same thing.

21 Tuition. There is rising tuition right  
22 now. What does that mean to Aboriginal people? The  
23 higher the tuition goes, the less Aboriginal people

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1 attending post-secondary education. At Brandon  
2 University, it is being projected right now that tuition  
3 may go up 33 per cent. Last year in the tuition area I  
4 tried to see how that would affect Aboriginal people.  
5 It came down that every time tuition goes up 7 per cent,  
6 that means one less Aboriginal person from every band.

7                   Support services, not just at the  
8 university but outside, like child care -- a lot of us  
9 are single parents. Some of us are where the parents are  
10 together. We find it hard to get funded. I know our  
11 funding agencies don't provide for child care. I have  
12 been denied it. I have asked my reserve. I would like  
13 something so I can place my children in child care. Are  
14 there any Aboriginal child care facilities down here that  
15 are staffed by Aboriginal people where there are Elders  
16 available, where the concept of the extended family can  
17 be put in place? No, there isn't.

18                   It is a big concern to Aboriginal people,  
19 especially the ones in university because we are down here  
20 alone. We are from different places. We are strangers  
21 down here. Myself, I like seeing other Aboriginal people,  
22 especially when there is care for my children involved.

23                   Counselling and counsellors; very

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1 little is in place at Brandon University. I know one  
2 counsellor in student services. I know of one other  
3 counsellor for arranging what courses you have to take.  
4 That is two. Last year there was an enrolment of 555  
5 Aboriginal people. So there are two counsellors for 555  
6 people. To me, that sounds like it's stretching it to  
7 the limit. I would like to know why. Are we that much  
8 less that it doesn't matter? I dare say not, and I don't  
9 think anybody else would like to say that.

10 There are a lot of problems, but  
11 basically the funding problems are the worst.

12 Another problem I found in university  
13 is in the area of curriculum. To me it was almost a comedy.  
14 Are any political systems being taught as far as  
15 Aboriginal peoples are concerned at university level so  
16 that we can better understand the Department of Indian  
17 Affairs and the different services that we have to relate  
18 to until a new political system is developed? No, there  
19 isn't. We can learn about the Canadian government  
20 structures. I can learn about India's government  
21 structures, Britain's government structures, the States.  
22 But what about the ones that are pertinent to the ones  
23 we have to deal with when we get out of university? There

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1 is nothing offered.

2                   Even what is being taught in classes,  
3 there is a failure to recognize Aboriginal history,  
4 Aboriginal developments in political affairs. I have had  
5 a couple of good arguments with my professors on this.  
6 I questioned one professor when it came to the idea of  
7 whether this is a western culture or a misplaced eastern  
8 culture. He basically told me to shut up, that my point  
9 of view didn't matter. I don't think this is a western  
10 culture. I think this is predominantly a misplaced  
11 eastern culture from Europe, from wherever. But what am  
12 I; I am just a student. My opinion didn't count. To me  
13 that was taking away from my Aboriginal culture.

14                   Recent political developments. One of  
15 the major ones was Elijah Harper and Meech Lake. When  
16 I brought that up in one of my political sciences classes,  
17 what happened with Meech Lake, he accredited it all to  
18 Clyde Wells from Newfoundland. I said, "No. Elijah  
19 Harper had something to do with that." He completely said  
20 no. He told me to leave the class after I argued about  
21 that. I couldn't believe that. To me, that is a further  
22 put down of Aboriginal culture. And this is happening  
23 at a university level?

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1                   I grew up in a school system that totally  
2 ignored Aboriginal culture, to the point that we were back  
3 in the bush still firing arrows. And I am going to  
4 university and finding the same things? To me, that is  
5 a problem. Not only does the regular school system have  
6 to learn to place Aboriginal culture in their schooling,  
7 but also universities. Professors have to wake up that  
8 Aboriginal peoples were here. We have been here for  
9 thousands of years. We have made political developments.  
10 We have a history. Why can't they recognize it also?

11                   That is about all I have to say here,  
12 unless you want to talk further on that Native centre which  
13 I know BUNO and the students are in support of.

14                   Thank you.

15                   **MODERATOR JOHN LAVALLEE:** Thank you  
16 very much, Walter.

17                   Are there any questions from  
18 Commissioners?

19                   **COMMISSIONER PAUL CHARTRAND:** Thank you  
20 very much, Mr. Madonick for your presentation. It is good  
21 to see you again and to hear from you.

22                   With respect to the education and treaty  
23 issue, perhaps the courts can't provide a lot in that area.

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1 The point you referred to is an interpretive point only.  
2 The courts are required to take a broad and liberal  
3 interpretation of ambiguous words. It means that first  
4 you have to find a word, and second, a judge has to agree  
5 that the word is ambiguous.

6 But it is an important issue. That is  
7 what I want to emphasize, the matter of treaty issue and  
8 the matter of interpretation of treaty issue is a very  
9 important one and we must deal with it, and we must deal  
10 with it squarely.

11 I am probably taking away from  
12 Commissioner Blakeney, because that is one of his favourite  
13 points that he emphasizes. But we are committed to that,  
14 and that is something that we have to deal with.

15 With respect to curriculum, the  
16 university, of course, has the full authority to make  
17 changes. I encourage you to provide us with details about  
18 the concerns that you have raised here. Write to us.  
19 Phone us. There is an 800 line. We would like you to  
20 call the Commission. I invite you to write. Make sure  
21 you put a "cc" to me. I am more than interested in all  
22 these issues.

23 I thank you very much for bringing them



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1 to us.

2 COMMISSIONER ALLAN BLAKENEY: Thank  
3 you.

4 MODERATOR JOHN LAVALLEE: Thank you  
5 very much.

6 That brings to an end our presenters for  
7 today. I would like to ask the Commissioners if they have  
8 any closing comments on today's proceedings.

9 COMMISSIONER PAUL CHARTRAND: We had  
10 quick vote and I was elected or coerced into making a few  
11 brief remarks on behalf of the Commission.

12 This is the time when the RCAP changes  
13 into BINGO in this place. The Friendship Centre started  
14 the day with a presentation and they certainly have made  
15 their point about the significance of bingo a very, very  
16 effective one indeed. If we have to stay any longer, we  
17 would have to call bingo.

18 So ends another day of the Hearings of  
19 the Royal Commission on Aboriginal Peoples in the last  
20 week of this particular round of hearings ending before  
21 the Christmas break. I simply want to take a brief time  
22 to thank people.

23 I begin by thanking our Commissioner of

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1 the day, Celia Klassen.

2 I thank also an able individual who has  
3 already been referred to, even by presenters, our Moderator  
4 John Lavallee.

5 I want to thank our Elders, Marie Gordon  
6 and Wilfred Wasteste. Thank you very much.

7 I thank the Southwest Regional Métis  
8 Centre for the use of this hall. I thank also the Brandon  
9 Friendship Centre for the meal. I thank in particular  
10 the people who prepared the meal, especially the rice  
11 pudding.

12 I thank Teresa Bell, our community  
13 representative. Thank you to Ernie Blais, our regional  
14 representative. I thank also someone that every old  
15 timers hockey player in the area knows, Bernie Wood, our  
16 team leader, and his able team assistant Laurie Fenner.  
17 Thank you to Linda Jordan from the secretariat of the  
18 Royal Commission. Thank you to Don Kelly from the  
19 Communications people. Thank you also to Suzanne Hubbard,  
20 the court reporter. People have been asking about her.  
21 She is not eating a large ice cream cone; she is the  
22 reporter.

23 Thank you to the National Film Board

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1 crew. They follow us around the country. They are making  
2 a lot of tapes. I was delighted today to have the  
3 opportunity of looking at Commissioner Blakeney's head  
4 through the film there, and it was a lot of fun. In a  
5 couple of years or so, they are going to have enough film,  
6 they tell me, to go around the world twice and out of that  
7 they are going to produce a one-hour documentary. So,  
8 I look forward to watching all of you in a movie some day.

9 Finally, I want to thank all our  
10 presenters, and in particular, all of you, our audience,  
11 people who sat here patiently listening to the proceedings  
12 throughout the day.

13 It being the last week of Hearings at  
14 this time of year, I finish by wishing you a happy holiday  
15 season and a happy new year. Thank you very much.

16 **MODERATOR JOHN LAVALLEE:** Thank you,  
17 Commissioners, for sitting here today.

18 I would like to end today's Hearings with  
19 a closing prayer by Marie Gordon.

20

21 **(Closing Prayer)**

22

23 --- Whereupon the Hearing adjourned at 5:40 p.m.