

COMMISSION ROYALE SUR
LES PEUPLES AUTOCHTONES

ROYAL COMMISSION ON
ABORIGINAL PEOPLES

LOCATION/ENDROIT: THE FERN RESORT
ORILLIA, ONTARIO

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"for the record..."

STENOTRAN

1376 Kilborn Ave.

Ottawa 521-0703

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Orillia, Ontario

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1 --- Upon commencing at 9:10 a.m., Thursday, May
2 13, 1993.

3 **BYRON STILES, MODERATOR:** Before we
4 begin with today's hearing I would like to call on our
5 Elder, Harvey Anderson, to do an opening prayer.

6 **(Opening Prayer)**

7 **BYRON STILES, MODERATOR:** Good morning,
8 ladies and gentlemen. I would like to introduce myself.
9 My name is Byron Stiles and I am the Community NADAP
10 Worker, that's the Community Drug & Alcohol Worker for
11 the Chippewas of Rama.

12 I have been employed in this position
13 for a little over five years now and a lot of the areas
14 in this morning's discussions I have dealt with on a
15 first-hand basis. I have heard many cases described in
16 the books and this morning is a very, very important
17 discussion around healing. We will be hearing a number
18 of speakers touching on a number of issues in this area.

19 As the first order of business I would
20 like to mention that there is a set of headphones if people
21 would like to hear the presentations in Ojibwe we ask you
22 to go over and please sign for a headphone and you will
23 be able to hear the discussions in the Ojibwe language.

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1 We ask the presenters this morning, due
2 to the large number of guest speakers, to please try to
3 stay within a ten minute framework. We will be a little
4 flexible I would imagine -- I hope.

5 There will be a time at the end for
6 questions and answers and discussions, should members of
7 the audience like to participate in this area it will be
8 at the end.

9 Approximately around 10:30 this morning
10 we will be breaking for five minutes. We have a heavy
11 agenda this morning and we will try to move along as quickly
12 as possible.

13 Right now it is my task to make some
14 opening remarks.

15 I would like to refer back to the
16 Discussion Paper 2, "Focusing the Dialogue". Focusing
17 the Dialogue describes four important touchstones for
18 change: 1) a new relationship between Aboriginal and
19 non-Aboriginal people; 2) Aboriginal self-determination;
20 3) Aboriginal self-sufficiency; and 4) personal and
21 collective healing for Aboriginal people.

22 Throughout all rounds of hearings
23 presenters have emphasized the importance of healing in

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1 Aboriginal communities. Healing means mending bodies and
2 souls. It also means rekindling the flames that
3 strengthen our Native spirituality. It means physical,
4 mental, psychological and emotional well-being. This is
5 known in Native healing circles as the holistic approach
6 to healing.

7 During our discussions we notice that
8 healing was the fourth touchstone for change. However,
9 I would like to stress to you this morning that before
10 we are able to deal with new relationships between
11 Aboriginals and non-Aboriginals, before we can deal with
12 self-determination, before we can deal with
13 self-sufficiency we must heal ourselves. Therefore,
14 healing should be our number one touchstone, our number
15 one priority.

16 On April 20th, 21st and 22nd the United
17 Indian Councils hosted here at the Fern Resort a wellness
18 conference. The timing for the wellness conference was
19 very good because now we are at the hearing for healing.

20 When you attend these training sessions and workshops
21 of this nature to me it always seems that I have the
22 opportunity to meet inspiring people, and this was no
23 exception.

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1 I had the opportunity to meet and sing
2 with and have the opportunity to see the entertaining
3 skills of a man by the name of Mr. Paul Ortega. He is
4 a Musalero (PH) Apache from the Tuscon, Arizona area.
5 He seems to have always been involved in the Indian arts.
6 He won a Grammy prize for contemporary Indian art and
7 a championship for war dancing. He works often with young
8 people teaching them and helping them to understand Indian
9 music. Paul Ortega gives insight and feeling through his
10 interpretation of Indian songs.

11 I had the opportunity to sit with Paul
12 Ortega after the wellness conference and we talked about
13 entertaining and music. He is a very inspiring and healing
14 and giving person. After we talked for a while we left
15 this building and we were walking along the sidewalk and
16 Paul put his hand on my shoulder and he handed me a tape
17 and he said, "Good luck on your journey and we will see
18 you again sometime."

19 So I took this tape and when I got in
20 my car I plugged it into my cassette recorder and began
21 to listen to it. Now, because we are talking about healing
22 I would like to give you the gift that was given to me.
23 It is a narrative song and the song is entitled "What

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1 is an Indian?" This was written by a man named Ralph Keene.

2 What is an Indian?

3 During the normal working day I answered
4 many questions from non-Indians concerning Indians. The
5 questions varied and in some cases poorly stated, but
6 usually add up to one question: What is an Indian?

7 They say he is a person who doesn't work,
8 but gets a monthly cheque from the government. Others
9 say that he is lazy. Still others say he is a man who
10 got a raw deal from the government, therefore he deserves
11 what he can get from the government. Also others say he
12 is a drunkard who will never amount to anything, so
13 therefore the government should terminate him and let him
14 make his own way in the white man's society.

15 Myself, I do not see an Indian in the
16 same light as any of these people. I see an Indian as
17 a group of people, all different in their ways, but held
18 together by a common bond called culture.

19 I see the Indians as a group who fought
20 for what was rightfully their's and branded as savages.

21

22 I see the Indians as a group who fought
23 courageously against overwhelming odds and after giving

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1 in and signing a peace treaty lived to see the treaties
2 broken one by one.

3 I see the Indian as an individual who
4 when their country was in danger went to the front
5 voluntarily and gave their last full measure of devotion,
6 not only in the Civil War but World War I, World War II,
7 the Korean conflict and Vietnam.

8 I see the Indian as a group of people
9 who are proud and rightfully so, because they possess the
10 secrets of life the white man has never discovered.

11 I see the Indians as a group of people,
12 because even in their broken language they will tell you
13 how important it is to gain an education in this modern
14 world.

15 I see the Indians as people who when they
16 cross the culture barrier into the dominant society become
17 the best in their chosen profession, whether it be law,
18 medicine, politics, trader, athletes or fighting for
19 freedom.

20 And when I think of the Indians in this
21 light I think of the question: What is an Indian? My
22 chest suddenly expands and I think: I am an Indian.

23 And that completes my opening remarks.

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1 That was presented and given to me by Mr. Paul Ortega
2 and written by Ralph Keene.

3 This morning's discussions are round
4 table discussions and as you can see we have a lovely round
5 table.

6 Our first speaker is our Community Band
7 Manager for the Chippewas of Rama, Mr. Ted Williams and
8 he will be speaking on a subject related to self-esteem.

9 **TED WILLIAMS:** Thank you, Byron, and
10 good morning to the Commissioners, my other round table
11 colleagues, friends, families and sister communities who
12 are here today to take part in the proceedings.

13 It certainly is a pleasure for me to be
14 here. I represent the Chippewas of Rama and the people
15 in it.

16 My topic today is self-esteem, something
17 that I feel is very, very important. From my own
18 background, having lived and gone through many different
19 things I have come to value my own self-esteem, and to
20 help others to achieve levels of success through
21 self-esteem.

22 Last night I was trying to figure out
23 what exactly am I going to talk about? What exactly do

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1 I want to say? My thoughts kept coming back to self-worth,
2 self-esteem and the hurt and the healing that we, as Native
3 people, have experienced and are currently experiencing
4 in our communities today.

5 I just want to read something related
6 to self-esteem. It is called "Self-Esteem, What Do I Need
7 That For?"

8 Getting a grasp on the concept of
9 self-esteem may cause some challenge to many people. What
10 is it, what do I need it for and how can it influence others
11 are common questions regarding self-esteem. To
12 appreciate my own worth and importance means to be aware
13 of and to recognize the significance of my inherent worth,
14 of my value to myself and to others of my place in the
15 world.

16 Every person has a unique significance
17 simply because the precious and mysterious gift of life
18 as a human being has been given. This is an inherent value
19 which no adversary or adversity can take away. This sense
20 of innate worth is reinforced when each individual's unique
21 abilities are recognized, developed and used to enrich
22 our society, our communities.

23 The more our abilities are developed for

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1 the benefit of ourselves and others, the fuller our lives
2 and the richer our community. Appreciating is more than
3 simple recognition, appreciating means to cherish, to
4 treasure, to respect and enjoy my innate and developed
5 worth.

6 This is the kind of pride which arises
7 from healthy self-regard, based on a realistic grasp of
8 my own strengths and weaknesses. It is not the same as
9 false pride or pseudo self-esteem, an all too common
10 condition in which vanity and arrogance shadow a person's
11 true self and identity, masking shame at myself.

12 Appreciating my own worth and importance
13 is futile if it fails to foster responsible character and
14 integrity in my actions. Character is evidenced in
15 actions. Honesty, compassion, discipline,
16 industriousness, reverence, perseverance, devotion,
17 forgiveness, kindness, courage, gratitude and grace are
18 among the qualities which integrity of character produces.

19 There is no fully adequate substitute
20 for a loving family as the environment in which people
21 learn to appreciate their own worth. There are, however,
22 other important nurturing communities, such as schools,
23 development programs and the workplace which can provide

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1 support to help build integrity of character and
2 self-esteem.

3 Being accountable means accepting
4 responsibility for my actions and for the consequences
5 of my own behaviour. Too often the responsibility is harsh
6 when imposed from the outside, but when personal
7 accountability arises from a personal inner choice we are
8 free from confusion and self-deception.

9 Persons who are accountable for
10 themselves value their own worth as capable, choice-making
11 persons. They do not look to others to create their
12 happiness. They do not blame others for their sorrows.
13 They accept responsibility for their own lives, not
14 accusing others of preventing their fulfilment, and
15 insofar as it is possible they take care of themselves.

16 Persons who are accountable for
17 themselves do not live thoughtless, haphazard lives. They
18 make deliberate choices of the values and standards by
19 which they live. They learn from failure, finding
20 opportunity to learn and grow.

21 The more we appreciate our own worth and
22 importance, the more we are able to recognize and
23 appreciate the work and importance of others as well.

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1 As we grow as unique persons we learn to respect the
2 uniqueness of others. We are all human beings, yet we
3 express ourselves differently, we recognize people's
4 rights to choose for themselves, and to be accountable
5 for their own behaviour. Yet simple awareness is not
6 enough.

7 A true appreciation of the work of others
8 will lead us to action, to deeds through which we treat
9 others with dignity and respect. The primary way in which
10 we show respect to others is to step out of the state of
11 anxious self-concern long enough to give others our
12 attention, to listen, to understand, to care.

13 Responsible action is also corporate.
14 We all belong to groups and institutions which interact
15 with other groups and institutions. As members of
16 families, churches, schools, businesses, social groups,
17 a country we must be vigilant and committed to insist that
18 all of these groups act in responsible ways as well.

19 Our society is becoming increasingly
20 diverse and multi-cultured. One dimension of acting
21 responsibly means learning to value this diversity, to
22 work for a peaceful and productive unity in the midst of
23 racial, ethnic, cultural and religious differences.

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1 Responsible caring for others is knowing
2 when to say no, as well as when to reach out. To act
3 responsibly is to respect others as we respect ourselves.

4

5 In learning to appreciate our own gifts
6 we learn to appreciate and encourage the individual
7 personhood and gifts of other persons, and we become
8 creative parts of a richer and healthier community,
9 country, world.

10 That is what I have to say on
11 self-esteem, and what is it I'm asking for? I guess what
12 I'm really asking for is understanding and cooperation
13 on behalf of the country, on behalf of the federal
14 government for Aboriginal peoples. We've come a long way,
15 but because of the diversity that we see in the country
16 and in each community, new challenges and new obstacles
17 seem to be cropping up. But the basis of overcoming any
18 obstacle and any challenge is to have a good feeling of
19 self-worth and self-esteem.

20 Thank you very much, Mr. Chairman, for
21 the opportunity to address the Commissioners. I certainly
22 appreciate it.

23 Thank you.

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1 **BYRON STILES, MODERATOR:** Thank you
2 very much, Ted.

3 Our next speaker is Lorraine McRae.
4 Since 1980 she has worked for the Couchiching Association
5 for Native Services in Orillia. Her love for the Ojibwe
6 language and culture has led her to be a graduate of the
7 Lakehead University four-year Native language diploma
8 program.

9 Lorraine would like to speak this
10 morning on the importance of healing ourselves before we
11 attempt to heal others. She will relate to us a story
12 told by her father.

13 **LORRAINE McRAE:** (Native language - no
14 translation).

15 Madam Commissioners and Mr. Chairman,
16 colleagues and brothers and sisters, my name is Lorraine
17 McRae. I see myself, first of all, as an Ojibwe woman
18 from the Chippewas of Rama First Nation. I see myself
19 as a mother and a grandmother, as well as a daughter.

20 In 1980 I began working for the
21 Couchiching Association for Native Services. That was
22 about 13 years ago. I have seen a lot of things. I guess
23 I have many dreams and aspirations for the Native people

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1 for the future.

2 I have spent many nights trying to search
3 myself as to how I can help because I desperately want
4 to help so badly. I guess what I've learned is that before
5 I can help I have to heal myself as a person, as an Ojibwe
6 woman.

7 I began my own healing journey about ten
8 years ago, and it started when I began relearning my
9 language. At the age of 34 I spoke Ojibwe much like a
10 very small child because when I began school at age 4 it
11 didn't seem as though it was important any more. I was
12 told that I should speak English and forget my Native
13 language because it wasn't going to do me any good in the
14 future.

15 But ten years ago I knew in my heart that
16 something was missing inside of me, there was a part of
17 me that I didn't have any more. I discovered that learning
18 my language was it, it was my whole spirit inside of me.

19 I spent the last ten years learning how
20 to read and write in Ojibwe. I have been able to write
21 some curriculum. It still is difficult today to even speak
22 my language, to be able to verbalize because of that
23 blockage that I have inside of me when I was a child, when

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1 I was told it wasn't good. But still I struggle, and it
2 is a struggle to relearn a language. It isn't easy when
3 you're an adult. It is much easier to learn when you are
4 a child.

5 It has been through the language that
6 I have been connected to my spirit. It is when I pray
7 in Ojibwe, or when I sing in Ojibwe that I become aware
8 of my own spirituality.

9 Two years ago when I was in Arizona I
10 heard an elder speak there about holistic healing. He
11 talked about our physical, our mental, our emotional and
12 our spiritual well-being. He said we spend a lot of time
13 on our bodies, washing and dressing ourselves, trying to
14 eat the right foods, exercising, and also on our minds.
15 We spend less time on our emotions. We try to hide our
16 feelings. We don't allow ourselves to feel the pain that
17 we have inside because it is so painful. So we do a lot
18 of other things to cover up that pain, such as using alcohol
19 and drugs and food and even Bingo, and many of us become
20 workaholics.

21 He said that most of us even spend a
22 lesser amount of time on our spirituality, but the Elder
23 said when it comes right down to it he said that our bodies

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1 deteriorate, eventually they die, but our spirit that is
2 the part of us that goes on forever. He said he couldn't
3 see why we spend so much time on our bodies and hardly
4 any at all on our spirits, when really it is the most
5 important part of ourselves.

6 When I was a very small child my father
7 always taught me to be thankful and grateful. He prayed
8 every day throughout his lifetime. Sometimes I wondered
9 why he was so accepting. Why did he not become angry about
10 all the struggles, but he had a peace about himself that
11 I treasured so much.

12 Two months ago, when my father was dying
13 in the hospital I learned the greatest lesson of all.
14 I was at his side for four days. I slept beside him during
15 the night. He showed me what that elder in Arizona had
16 said two years ago, I watched his body deteriorate.

17 When we were together during those four
18 days I learned a great deal about struggling. I realize
19 that we struggle from the time we are born as babies all
20 the way through life until the time we die, and we have
21 to learn how to live with those struggles, with that pain.

22 When I was with my father during that
23 time we talked about many things. I did a lot of crying

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1 during that time, but my dad and I also laughed together
2 and I was so grateful that I had learned my language because
3 from time to time he would ask me: "Pray for me" he would
4 say. So I would, I would pray in Ojibwe and I would sing,
5 I would hum and sing to him quietly and that was really
6 comforting for the both of us. That to me is my
7 spirituality.

8 I really feel so strongly about our
9 language because the language is what heals me, it's what
10 gives me my culture and it is the cultural teachings that
11 we need so badly.

12 I do have some recommendations that I
13 have written down that I would like to present at this
14 time to the Royal Commission.

15 1) To recognize our elders as wise
16 teachers. To give them the recognition and respect that
17 they deserve. Our elders should not have to have a piece
18 of paper, a certificate or a diploma to teach in any of
19 our daycare centres or our schools because it is them who
20 has knowledge and a lifetime of experience.

21 2) Recognize our resource workers and
22 care givers in the community who have had years of
23 experience and understanding the needs of our own people.

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1 Some of us do not have degrees, but we all know what is
2 best for our children.

3 3) Let us empower ourselves to make our
4 own decisions about healing. Let us heal ourselves in
5 our own way in our communities. Let us conduct our healing
6 circles without any outside interference. Respect our
7 traditional ways of healing.

8 4) Daycare centres in our communities
9 should have total immersion programs of the Native language
10 across the country. This is where our elders should be
11 the teachers of the children.

12 5) We also need total immersion Native
13 language programs for our younger grades at school.

14 6) Fund our Native healing lodge
15 proposal that the Rama and area Native Women's Association
16 in this community has dreamed about for several years.
17 This is the proposal that was put together just recently
18 by Greg McGregor of the Barrie and Area Native Advisory
19 Committee. It has been sent to several government
20 agencies. Please fund this Native healing lodge for us
21 so we can begin a traditional healing program in our
22 community.

23 7) I highly commend the Royal

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1 Commission for your efforts. From what I have read and
2 the documentation so far there has been a lot of work done
3 across the country. I would really strongly like to
4 recommend that all of the documentation in these hearings
5 become part of the school curriculum across the country,
6 and that it should not be an option for people to take
7 this course, or to have access to this curriculum. It
8 should be mandatory for everyone, Native and non-Native,
9 across the country because this is the true teachings of
10 our history.

11 I want to thank you very much for
12 listening.

13 Meegwetch.

14 **BYRON STILES, MODERATOR:** Thank you
15 very much, Lorraine.

16 Our next presenter is our Chief, Norm
17 Stinson. Norm is the Chief of Rama First Nation for over
18 20 years. He is actively involved in political and federal
19 government negotiations, very involved with the Union of
20 Ontario Indians, and the Chiefs of Ontario office. He
21 recently is the recipient of a 125 Year Anniversary
22 Medallion for community service.

23 Chief Norm Stinson.

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1 **CHIEF NORMAN STINSON:** Thank you,
2 Byron.

3 We are going to be talking about the
4 healing process and I really thank the two previous
5 speakers here for what they have discussed, the self-esteem
6 and in particular the message that Lorraine has given on
7 our culture and our language.

8 For years I have always felt that without
9 our language we don't really have a culture because I think
10 the whole strength and embodiment of our culture is tied
11 up within the language itself.

12 When you listen to the elders speak --
13 I used to sit down and talk to people like Oranson Earsol
14 (ph) and listen to the words that he would speak. It is
15 mostly sometimes just simply by the sound that he made
16 -- it was the only way I could understand him because the
17 language was so deep and it would touch you so deeply that
18 you couldn't follow the actual word itself and you had
19 to listen very carefully. I knew he would be watching
20 me while he spoke to see if I was picking up on it, and
21 a lot of times I knew that he knew I wasn't because some
22 of the words were that long. I realized quickly that the
23 language is the most important part of our culture. Once

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1 we lose that then we've lost everything.

2 So, thank you for that message,
3 Lorraine, because it means so much to me, as it has meant
4 so much to me over the years.

5 I would find a word sometimes that I
6 really didn't understand and I have travelled miles and
7 miles just to find out how that word came to be, or how
8 you would break it down. When you look at our language
9 and you break down the language into little small sections
10 you begin to realize that it is really describing what
11 it is talking about and what it is saying. I travelled
12 for miles just to find out the meaning of one word, and
13 sometimes when I got back to my own area I would find
14 somebody who was there that already had the answer after
15 travelling like that.

16 I used to visit with Leonard Monague on
17 Christian Island and sit down with him and a lot of time
18 his words would start to open up a lot of the mysteries
19 of our language. It is strong. It is powerful. Like
20 I said about our people, it is here to stay.

21 In our discussions about the pathway to
22 healing, we are on that pathway now. We have embarked
23 on this and that is good because I think over the years

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1 our nations, all across the country, have suffered many,
2 many hurts, almost to a point where I would think that
3 if we had been any lesser people it would probably have
4 overwhelmed us and destroyed us. However, we survived
5 and some have said it over and over again, we are survivors
6 in our own land.

7 Seemingly we are always fighting an
8 uphill battle, but it is uphill we are going and uphill
9 we will continue to go because we don't intend to surrender
10 or give up, we never have and we never will because we
11 hold our land, our culture too sacred to let it go by the
12 wayside.

13 The pathway to healing has been caused
14 by many things, but the hurts, the frustrations that has
15 been caused to individuals, the family unit, the community
16 and the nation as a whole across the country. Sometimes
17 it is a legislative process that has caused a lot of this
18 hurt and frustration. In particular, the Indian Act has
19 been one instrument that has caused a lot of hurt, created
20 a lot of problems for us, and I think it was intended to
21 restrict the growth and process of the First Nations of
22 our country.

23 Perhaps when it was first legislated

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1 into the Canadian Constitution years ago it may have had
2 a dual purpose. There may have been some honesty in its
3 intent. But it did serve a dual purpose and one, it secured
4 a distinctive place for our Native people, and our land
5 and our status. Now some people may not agree with that,
6 but it did, it secured for us that distinctive place where
7 it identified us as a distinct people, but it also, at
8 the same time, separated us from the rest of Canadian
9 society in certain ways in its rigid, harsh laws.

10 This is part of the hurts that were
11 caused to our people by this legislative process. It
12 separated us and created a system that empowered, rather
13 than created, but it empowered a system that had absolute
14 and total control over our people.

15 I refer back to four distinct changes
16 that I have seen over the years that I have been involved
17 in the political process. And I guess maybe in this way
18 we give away our ages when we talk about these changes.
19

20 Go back to the Indian Act and the power
21 that was given to the Indian Agent era, the first thing
22 that I encountered. Those of you who had those people
23 located right within your communities realized how much

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1 power and authority that that person had, empowered by
2 this Indian Act. So much power that he actually had the
3 authority to separate a person and identified him either
4 as an Indian or not.

5 I had the dubious distinction of going
6 forth with my first born child, Tim, and bringing him to
7 a council with the Indian Agent sitting there. I didn't
8 realize this was happening at the time, otherwise you
9 wouldn't have been able to drag me in there with a team
10 of horses. But I brought my boy in and set him down and
11 they asked me to bring him forward and the Indian Agent
12 looked him over to decide whether that child was an Indian
13 or not. That is how much power and authority that that
14 man had.

15 Natives could not sell farm produce
16 unless they were given permission by the Indian Agent.
17 That was right in the Indian Act until recent changes.
18 He had total law, total control. He was the man. A lot
19 of times our Native people would realize that they were
20 being harshly done by and collectively they would gather
21 together a bit of money to travel to Ottawa to complain
22 about this man who was treating them very harshly. When
23 they finally got enough money, and sometimes they would

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1 travel on a train for days to get there, or sometimes they
2 would travel by other means, walking, hiking or whatever
3 way, very little means to travel with, very little to eat
4 sometimes, and when they would get to Ottawa they would
5 find that this person was actually, in their opinion, was
6 doing a good job. He was only doing his job and doing
7 a good job of it, keeping our Native people under that
8 harsh rule. Just doing his job. They would travel all
9 the way back with that message to their communities, "We
10 found out that the Indian Agent was just doing his job."

11 We lived under that era, I saw it, I
12 experienced it. We went from there to what we called an
13 era of self-administration. We open up little offices
14 in the communities, ran a bit of our own business, but
15 still the Indian Agent was always present, ever present.

16

17 Then we went to an era of local
18 government, we called it, we had a little more
19 responsibility. We were actually able to sign letters
20 and send them away without the Indian Agent's permission
21 sometimes.

22 Then we went into an era of what we call
23 self-sufficiency. This is probably one of the biggest

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1 changes that we are looking at. The sovereignty issue
2 that we talked about when we first talked about
3 self-sufficiency. We are a sovereign nation. We are part
4 of the founding nations of this country, along with the
5 French and the English. This was our position when we
6 first put forward the concept of nationhood.

7 I sat in with the group that came up with
8 the name of our national group when it was called the
9 National Indian Brotherhood. We wanted changes and I was
10 part of the group that came up with the Assembly of First
11 Nations because that is exactly what we are. We went
12 through many titles and a lot of names and we discarded
13 them one after another and settled on the Assembly of First
14 Nations.

15 When we talked about sovereignty a lot
16 of people didn't like that, government people didn't like
17 it. Even some of our own people didn't like it. In 1984
18 when we went before the Parliament to talk about
19 sovereignty, the greatest disappointment I had from that
20 session was the fact, not because government didn't want
21 to implement changes right away, but because our own people
22 did not come to an agreement as to what sovereignty and
23 First Nationhood really meant.

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1 I came away with a feeling that again
2 we are going to come away from something that lets somebody
3 else decide and define for us what First Nationhood really
4 means. That was my biggest disappointment. In all of
5 the years that I've ever served with our people, because
6 I felt at that time we lost our gift. And from there we
7 backtracked and we said, "All right, we will operate our
8 nationhood within the structure or framework of the
9 Canadian Government's structure, the federal government.
10 We have since even backtracked a little bit more than
11 that, and I think to the worst scenario you could find
12 right now, they want us to operate our government concept
13 under provincial legislation and provincial authority.
14 This means municipalization, taxation and all these things
15 that we feel should be protected rights and are protected
16 rights and we will continue to fight for those rights and
17 protecting us from the taxation structures that they have
18 for other governments.

19 Yes, we do have some of our own people
20 that will talk and say that taxation within our Native
21 government is the next best thing to sliced bread, that's
22 how good they talk about it. But we don't agree with the
23 provinces, we don't agree with taxing our people in order

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1 to provide the services that are our rights.

2 So we have watched these changes take
3 place, they created other bills, Bill C-31 and it had its
4 good points, but it also created another category of status
5 for our people. The process that we are seeing right now
6 is that the Indian Act will not only undergo changes, but
7 we are talking about taking it out altogether and removing
8 it. Before this happens, and if we are going to have an
9 impact on the future for ourselves, then we have to be
10 involved with any changes that are proposed or directed
11 at in regards to that Act. They've made these changes,
12 in the 1950s they made some changes there where our people
13 were called forward to identify themselves as status
14 people. Some people took advantage of it, other people
15 did not.

16 I refer back to some of our people that
17 came, Freddie King and the boys, and other people who did
18 not come forward because they said, "I'm an Indian. I
19 don't have to prove it to anybody." They didn't bother
20 going forward and consequently that man he is buried in
21 our sacred grounds on Chiefs Island but he did not being
22 recognized within the books as a status Indian and he was.

23 I sat for hours and hours with that man

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1 and the stories he told about Nanabush (PH) and all of
2 the Native -- you know sometimes you wonder why these
3 stories have to be true because everything he talked about
4 -- I would ride along in the canoe with him up by the rocks
5 there by Geneva (PH) Park and as he told his story he would
6 look up and he would say, "This is where Nanabush sat down",
7 and you would see a dent in the rock that formed a seat.
8 You would think, "He is telling the truth". He would
9 talk about how the trees were named and everything like
10 that, and you could see a picture right before you, the
11 language and the strength of what he was talking about.

12 So these changes to the Canadian
13 government legislation that are going to affect our lives,
14 the lives of our children and their children, our
15 grassroots people have to really have an input into these
16 changes if it is going to happen correctly. Up to now
17 we've had one or two people that will stand in the gap
18 for us. We can't rely on that any more. We as a Native
19 group, as a nation, as a family unit, a community member
20 have to make our voices heard and say, "These are the kind
21 of changes we want to see and here is how it should happen."

22 Like I said yesterday, to make it
23 effective when we say something we have to put a timeframe

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1 on it and say, "Here is where we want to be a year from
2 now. Here is how it is going to happen, not because
3 somebody feels good about us, but because we are there
4 to make it happen." The purpose is here and my purpose
5 is here. These changes will take place, but it will happen
6 in our timeframe, not somebody else's agenda, but because
7 we have taken hold of this thing and we are going to make
8 it happen for the benefit not only of ourselves, because
9 some of us are getting to the point where we are getting
10 over the hill now kind of thing and somebody else is going
11 to have to take over.

12 We've laid the ground work for that and
13 this has been my work over the years. I've looked at it
14 not as just serving a community for now, but laying the
15 ground work for the future, so our people can carry forth
16 something that is understood, something that is defined
17 that they can see and act upon, not somebody else defining
18 what First Nationhood really means.

19 This is what I'm asking the Commission
20 to do, hear us, hear the people on our pathway to healing,
21 how it can be done. We know how it should be done and
22 we will set the timeframe for that.

23 This is my message to my group here

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1 today. Thank you.

2 **BYRON STILES, MODERATOR:** Thank you,
3 Chief Stinson.

4 At this point in time Chief Stinson and
5 our Band Manager, Ted Williams, have pressing appointments
6 awaiting and they will have to leave us. I would like
7 to give the opportunity to the Royal Commission for any
8 questions or comments you might have to Chief Stinson or
9 Ted Williams.

10 **COMMISSIONER MARY SILLETT:** First of
11 all I would like to say good morning, and I was really
12 interested in your presentation because it gave me a
13 different idea of history than what I've been hearing with
14 respect to the Indian Act.

15 I guess one general question I have about
16 the Indian Act is because of what we have heard throughout
17 our hearings, throughout the country. I think clearly
18 there are a lot of people that don't like it and want
19 changes, and there are some people who like it more and
20 they want smaller changes. I am wondering, in your
21 viewpoint, was is the future of the Indian Act? Should
22 it be changed with minor amendments? Should it be
23 completely abolished? If so, what should replace it or

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1 how should it be changed?

2 **CHIEF NORM STINSON:** I would say this:

3 We would have to look at our own particular territorial
4 jurisdictions. If we say let's totally abolish it then
5 that would only be offending some of our compatriots from
6 the western provinces or eastern sectors. So we would
7 look at effective changes that would directly affect our
8 people within our own particular territorial jurisdiction.

9 Again, in total respect for our people
10 all across the country, because some what the total change,
11 some what partial change. So we would be looking at these
12 changes as it affects our people within our own
13 territories.

14 **COMMISSIONER MARY SILLETT:** Thank you.

15 The second question I have is on the
16 issue of self-government. We are all aware, I guess, about
17 what Aboriginal groups have wanted with respect to
18 self-government, what the government response has been,
19 what the Canadian public response has been. When we are
20 on the road and we hear from non-Aboriginal Canadians I
21 am always surprised that there is still so much resistance
22 to the idea of the recognition of the inherent right to
23 self-government for Aboriginal people.

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1 One thing that keeps coming up, that came
2 up during the constitutional discussions, what people keep
3 saying to us is: What do Aboriginal people mean by
4 self-government? Define it. If you define it and tell
5 us how much it costs then we might be in a position to
6 consider it. I find that we meet some of that kind of
7 reaction and I often wonder: How do you deal with that?

8
9 I know from looking at television
10 following the constitutional discussions what the
11 responses of the Aboriginal leaders were to those initial
12 questions, but these questions are still there. I always
13 think that if they are still there by the time we reach
14 the point where we make recommendations -- we don't want
15 to meet with as much resistance. What can we do in order
16 to make sure that the climate is right to have everyone
17 accept that?

18 **CHIEF NORM STINSON:** I think that first
19 of all there has to be a large education effort on our
20 part to talk to the rest of Canadian society to have them
21 understand that we are not looking at separating ourselves
22 from the rest of Canadian society, as some groups have
23 started out to do. I think this is one of the concerns

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1 that they have.

2 The self-government process -- I don't
3 really like the term "self-government" because I think
4 it is a federal government driven process. We are looking
5 at First Nationhood government and development of that
6 government. What we want to do is be able to decide our
7 own future for ourselves. The way government now is in
8 total control of what we do, our future is in their hands
9 and this is something we can't live with any longer. We
10 really can't afford to live under that kind of jurisdiction
11 any more. We want the ability to control the destiny of
12 our people.

13 I don't know why people always want to
14 put a dollar sign to that. When we look at the resources
15 that we have that have been taken out of our land -- if
16 we even got 1 per cent of the amount of resources that
17 were taken we haven't even begun to be paid back for what
18 we have given up in this land of ours. So why they put
19 a dollar sign and why government is always concerned about
20 that I can't really fathom that.

21 The route to self-determination
22 shouldn't be judged by how many dollars it is going to
23 cost. This is the thing that bothers me all the time,

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1 why they do that. Our resources are there and we just
2 want a part of that in our land claims settlement process.
3 That is all we are looking for. We are looking for
4 compensation.

5 We're not going to dispossess people of
6 their place. We are going to live in harmony with the
7 government. We want to be recognized as one of the
8 founding nations of our country, our own country. We want
9 to be recognized for the rights that we own and what we
10 have. We're not asking anybody to give us anything, we
11 already have it. We just want people to recognize it.

12 **COMMISSIONER MARY SILLETT:** Thank you.

13 **COMMISSIONER BERTHA WILSON:** I think
14 you have touched on something that makes the decision about
15 what to do about the Indian Act very difficult. Because
16 of the fact that it is federal legislation and applies
17 to Native people right across the country, and as Mary
18 has said, in some places they want it abolished, they want
19 it abolished immediately and in other places they say,
20 "No, we don't want it abolished, we just want some changes
21 made to it." Clearly the different Native groups across
22 the country want different kinds of changes made to the
23 Act. This is what makes it difficult for us as a Commission

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1 to be able to make specific recommendations with respect
2 to the Indian Act. That is one of our problems because
3 once you put provisions in there they apply generally
4 unless you are going to have detailed provisions that apply
5 to this group, and other provisions that apply to that
6 group, which of course is causing differentiation amongst
7 different groups of Native people, which some people would
8 say on principle is not a good idea.

9 So what to do with the Indian Act is one
10 of the most difficult issues that I think the Commission
11 has to address. It is just not possible to do to the Indian
12 Act what all the different groups have suggested should
13 be done. So that is really one of our most difficult
14 problems.

15 The self-government issue, I think most
16 of the groups that we have heard from have indicated that
17 it has to be community-based self-government, that it has
18 to come from the grass roots, from the people up. That
19 is the reverse of the white society approach, of course,
20 to government which is hierarchial and you make laws and
21 they work from the top down.

22 So I think we have the message that
23 Native self-government has to be community-based and move

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1 from the grass roots, from the people, up.

2 I would like to comment on the issue of
3 financing because this is something that always get raised
4 by non-Aboriginal people when we've gone across the
5 country. If there have been non-Aboriginal people there
6 making presentations they always raise this issue of how
7 was it to be financed and are my taxes going to go up and
8 all this sort of thing.

9 I really thought that one of the best
10 responses to that was made at hearings that I attended
11 in Saskatoon, where somebody pointed out in response to
12 that kind of thing that was being raised that the Native
13 people across the country had lost so much of their land.
14 If one was to sit down and try to value what they lost
15 in terms of the land that this more than pays for any
16 services or anything that they have received, and that
17 the proper way to look at it is that this was, at it were,
18 a pre-payment that was made and that anything that has
19 come to them since just is, to use the expression we use,
20 peanuts as compared with the value of what they lost.

21 As far as I am concerned that is the best
22 answer that I've heard to all this talk about "are my taxes
23 going to go up".

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1 Thank you.

2 **BYRON STILES, MODERATOR:** Thank you
3 very much.

4 At this point in time I would like to
5 call on Cynthia Wesley. She is our Vice-Chair of the
6 United Indian Councils. She has an avid interest in the
7 social and cultural issues of First Nations in Canada and
8 the United States, and continues to work with the developed
9 networks between both countries.

10 Cynthia would like to speak this morning
11 on personal and community empowerment.

12 **CYNTHIA WESLEY-ESQUAMAUX:** Good
13 morning, my name is Cynthia Wesley-Esquamaux and I am a
14 Vice-Chief of the United Indian Councils. It is not an
15 organization, it is actually a regional government that
16 has been established and works on behalf of the communities
17 that are here at the table, I guess, and by and large
18 represented here in this room.

19 As Byron mentioned earlier this morning,
20 the United Indian Councils' communities did host a personal
21 and community wellness conference last month that was,
22 I think, well attended. Not well attended when you look
23 at the number of people that the United Indian Councils

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1 represents, it is 6,500 people in total, but I think in
2 total we had 300 people there and actually we couldn't
3 have accommodated any more, we had a full house.

4 The reason that the United Indian
5 Councils hosted a personal and community wellness event
6 was because the United Indian Councils has been working
7 on the development of a modern concept of Indian government
8 for the communities. We have done a lot of the technical
9 work that's been necessary to lay the foundation of that
10 government structure down, but what we were finding is
11 that while we were doing a lot of good technical work,
12 and the provincial government, although they haven't come
13 to the table yet, were appreciative of that, the people
14 in the communities were not necessarily so, because we
15 were not reaching the people at the community level.

16 It is a difficult thing. We have
17 implemented different systems down to and including
18 kitchen conferencing, actually going out to the community
19 and knocking on people's doors and talking to them about
20 Indian government and what they would like to see, and
21 how they would like to see it operate. But even there
22 we were falling to the side. We still weren't making that
23 impact that was necessary to get that input into what the

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1 government was going to look like.

2 What we discovered, or at least what we
3 felt, and for myself personally because a lot of the
4 networking that I do between the American Indian tribes
5 and of our own people across Canada, was that the people
6 themselves were starting a process of healing within their
7 communities that was literally starting in people's homes
8 with women primarily. Since women are the primary care
9 givers in a home and raise children and had that nurturing
10 side, that nurturing function in the homes, they had
11 started a process of healing. More in the United States,
12 I might add, up to more recently, but starting in Canada.

13 So we stepped back at the United Indian
14 Councils in the Indian government area and said, "Sometimes
15 we are so far ahead of the people that we don't really
16 know who the enemy is here. We are way out there, they
17 are way behind us." So we needed to turn around and go
18 back and scoop up the community membership and find out
19 how we could reach them and how we could get across the
20 need for, or the goal of self-sufficiency in First Nation
21 communities.

22 What we talked about was the need for
23 communities to heal themselves from the inside out.

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1 Whether it is Indian government or you name it, you cannot
2 come in and impose a healing process or a government
3 structure on a community that isn't ready for it. So that
4 is what we decided to do is to have this community function
5 to see how we could help the communities begin that process
6 and get on that path and start that healing process. We
7 did it on a holistic basis. We didn't only talk about
8 the mental areas, we had people here who talked about the
9 physical elements, the emotional elements, as well as the
10 spiritual elements. We encouraged our people that were
11 there to take responsibility and ownership of their lives
12 and the lives around them, and stressed the fact that they
13 needed to heal their own lives and deal with their own
14 issues before they could have any hope of helping or healing
15 anything on the outside.

16 We also stresses, as has been mentioned
17 earlier, that we are still here, we are a strong people.
18 We are in central-southern Ontario. We are right down
19 the road from Toronto and yet if you look around the room
20 and you look around the tables in any community there are
21 still brown faces there. We have been under colonization
22 for over 400 years and we are still here. We are still
23 here and we intend to continue to be here.

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1 So we wanted to stress that to people
2 that it is possible to have an Indian government
3 re-instituted in the communities by the communities. It
4 is also possible to start a healing process in each of
5 these communities and we've tried to change our focus in
6 the Indian government process to accommodate that more
7 fully. What can we do as advisors, as Vice-Chiefs, as
8 Chiefs and leaders in the communities to help that process
9 to come.

10 The other thing that we did is we went
11 back and I did some research on some of the Indian Act
12 issues that Chief Stinson was talking about. In fact,
13 we did have people who attended those hearings in 1951
14 from our communities and that's what they talked about.
15 They talked about, "We are talking about self-government
16 at this table, but in our opinion you cannot have Indian
17 government or self-government until you lift up the morale
18 of the people, because the people do not understand that
19 they can do it for themselves because too much has been
20 done for us." People are always doing for us, they are
21 always telling us how to do things, what we can do, what
22 we can't do, how we can do this, how we can do that. What
23 we needed to do was to get beyond that to doing everything

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1 for ourselves.

2 I think that over the last number of
3 decades -- I have been working in this field for ten years,
4 but beyond that, because I've heard a lot of elders also
5 speak in different places in the United States and Canada,
6 that there has been too much talk about what needs to be
7 done and not enough action, at least not enough action
8 at the community level. We always have leaders running
9 around doing a lot of talking and people often complain
10 about that when they go to a meeting that it is more
11 rhetoric. It is more discussing and discussing.

12 I heard a gentleman get up in the Senate
13 in the United States and he said, "Twenty years ago I was
14 here and we were talking about these issues. And today
15 I am here and we are still talking about the same issues
16 -- a major case of de jevu. I don't want my son here 20
17 years from now talking about these issues." How do we
18 get beyond talking and to action. I think that is one
19 of the most important things that we need to address.

20 We need to encourage our own people to
21 help themselves and to help each other. We need to listen
22 and hear what it is they really want and what they really
23 need to get to that point, where they are able to stand

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1 up and their morale will be up and they will be able to
2 do for themselves.

3 Some of the other important questions
4 that came up out of the personal and community wellness
5 and empowerment issues were things like role models. We
6 need to have role models in our communities. Most people,
7 when you ask them who their role models are, will tell
8 you that it's their leaders. I guess by leaders they mean
9 those people who have become elected or hired or put in
10 positions of authority. I mean that is what we are all
11 accustomed to from cradle to grave. There are figures
12 of authority around us all the time.

13 But we also need those leaders to walk
14 their talk. We need those leaders to lead, to not, just
15 because you've won an election, and I don't care in what
16 area it is, but you also have to walk your talk and you
17 actually have to do because you want other people to learn
18 how to do. If you are not doing it, and you are just saying
19 you're doing it, then you're not going to be making any
20 impacts. So I think that is really important.

21 I think we also need to respect the fact
22 that those people who are role models, our leaders, need
23 to be respected for what they bring to any situation.

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1 We have a lot of people in our communities who do not speak
2 their own language. In fact, we have communities, and
3 I am sure you are aware of this, we have done polling in
4 the communities as to who speaks the language and they
5 have said that nobody speaks the language. That is
6 obviously a real concern for us.

7 But I think, in my own opinion, whether
8 they have that or not they have other things that they
9 can bring to bear. They have other things that they can
10 offer. I think that is what we need to encourage them
11 about. Encourage people to learn the language if they
12 have the resources and the ability to do so, but also
13 encourage them to recognize that they also have strengths
14 that they need to bring to their community and to other
15 communities to help each other.

16 One of the other things that came out
17 at the personal and community wellness conference was the
18 issue of spirituality. It was interesting because we had
19 an even mix of people from the United States and Canada
20 and I brought people up from the United States,
21 specifically chose people that are spiritual, and some
22 of them are more traditional in the way they walk and the
23 way they conduct themselves. But basically they are role

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1 models because they walk their talk, they talk about a
2 gentleness with other people, about teaching. Paul Ortega
3 was one of those people.

4 We had some fallout from the conference
5 that was interesting, and again I think it is important
6 in terms of talking about healing, we had people that were
7 opposed to traditionalism and people who were opposed to
8 Christianity that were coming to the conference. People
9 in our communities have a tendency to look at either or
10 as good or bad. You are either Christian or you're a
11 traditional. You are right or you're wrong. I think that
12 is part of the healing process that our communities need
13 to go through, we need to get beyond that.

14 When we are talking about spirituality
15 we are talking about that within you that is spiritual.
16 It is not religion that you practice and I think that
17 we need to clarify that for people so that we can again
18 be on that healing path and we're not splitting our
19 communities because I see that occurring where people are
20 saying, "Well tradition is the only way to go and
21 Christianity is completely out of here", and people who
22 have been raised as Christians saying, "No, no, you have
23 to follow God, Jesus, and that's the only way to go."

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1 I think to get to a real healing place we need to recognize
2 that as long as you are recognizing yourself as a spiritual
3 being with a good heart and everything, then you don't
4 need to worry about the trappings or how you express that.

5 I think that we need to say that.

6 We also need to get beyond blaming in
7 our communities, the blaming of the dominant society, the
8 blaming of the history and how it has unfolded, and the
9 blaming of the Indian Act, and the blaming of our leaders
10 or their lack of leadership. We need to get beyond blaming
11 to something else. We need to get to taking responsibility
12 for ourselves and our own actions as different people have
13 said here this morning. Then we will be prepared to talk
14 about a peaceful co-existence, a peaceful co-existence
15 with ourselves because in many instances the biggest enemy
16 that we have is ourselves. We are so busy out there
17 pointing fingers. Nellie Spielman (PH) who was here to
18 talk to youth had an interesting point. She said, "When
19 you see someone pointing", and we all do it, whether we
20 are pointing at our kids or pointing at each other, she
21 said, "look at their hand. There is one finger pointed
22 at them and three of them pointing at you. So whatever
23 it is you're doing this about, give it back three times

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1 to yourself and think about what it is you are saying and
2 what it is you are blaming about and start to apply that
3 to your own life and take responsibility for the fact that
4 in fact what you are so busy throwing out there is already
5 in here and you need to get rid of it. Once you can stop
6 pointing at people then you will be on that path to healing
7 and wellness." That I think we all need to get to.

8 Otherwise, I would like to say thanks
9 and encourage everybody to continue on with what they are
10 doing.

11 Thank you.

12 **BYRON STILES, MODERATOR:** Thank you
13 very much, Cynthia.

14 At this point in time I can see that we're
15 starting to lose a few people and blood circulation
16 starting to slow down a little too much. I think we will
17 take a five minute break, I say five minutes not 20 minutes
18 and then we will be carrying on.

19 --- Short Break at 10:30 a.m.

20 --- Upon resuming at 10:45 a.m.

21 **BYRON STILES, MODERATOR:** We have
22 approximately seven presenters to go. I have been given
23 the difficult task to ask the presenters -- we were allowing

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1 ten minutes and we are well aware that everything that
2 people have to share with us today is of great importance
3 during our healing discussions, but we ask you to try and
4 be as specific as possible or we are going to jeopardize
5 our lunch, and we don't want to do that.

6 As we all know, as we attend meetings
7 and circles that lunch is one of the biggest agenda items
8 on the agenda.

9 Without further ado it gives me great
10 pleasure to call on our next presenter. Mr. Neil Monague
11 is a member and resident of the Beausoliel First Nation,
12 Christian Island. He is involved with the Drug and Alcohol
13 Prevention Program as the National Native Alcohol and Drug
14 Abuse Program Worker. He is also in his third term as
15 Councillor for the Beausoliel First Nation.

16 Neil Monague is also a personal friend
17 of mine for many years. We travelled a different road
18 together a few years back and I am very proud to present
19 Neil this morning.

20 **NEIL MONAGUE:** (Native language).

21 I have travelled a long way in this life
22 and in the past two or three years I have walked the sweet
23 grass road. Like Byron said, he and I have travelled a

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1 different road and it was one of the roughest roads that
2 he and I could ever travel, and I think that all of our
3 people are travelling that right now.

4 It seems difficult for me to be speaking
5 about other people at this time when I should be talking
6 about myself because I am going through the healing process
7 also. I am a very angry person, but outside I look as
8 calm as the lake outside is sometimes rough.

9 Today I came here with an open mind and
10 an open heart, and it is from that heart that I am going
11 to speak, because of the healing that we must go through.

12 I put my eagle feather in front of me
13 so that I could speak clearly and be able to have people
14 understand what I am trying to say. I also put the cloth
15 in front of me, the four colours of the races of people
16 that are on this earth. This is my book today. This is
17 what I will be speaking from.

18 I carry the four colours because that
19 is what I believe in, that we are all equal, that we must
20 share together on this earth the things the Creator gave
21 us to share with. People talk about fishing, people talk
22 about land, but the only thing they don't talk about is
23 our children.

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1 The children are the ones that we
2 sometimes forget. My friend came to visit me. We had
3 a brief meeting and we talked about that. We talked about
4 how the children are going to come and grow and look after
5 us at some point in their lives. But there is too much
6 fighting going on at this time to really concentrate on
7 our children. We have the land claim settlements, we have
8 the fishing rights, we have the language. I don't
9 disrespect the people who are fighting for that, but I
10 think maybe it's time, as my teacher says, it is time to
11 stand back and take a look at ourselves, to be sure that
12 the road we are on is going to be straight and that we
13 take those people with us, whichever road they must follow.

14 My friend Cynthia here talks about how
15 the traditionalists and the religious people are walking
16 on separate roads. Just a little while ago I told some
17 people that I would be leaving the church to follow this
18 traditional road because I found more peace. But I do
19 not disrespect the church either, in fact I try to do as
20 much as I can for the church. If the church asks me to
21 do something for them I do it, but the only thing I hardly
22 do is step in there and listen to the Minister as he speaks.

23 A little while ago, a couple of days ago

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1 actually, I had some students come from St. Theresa and
2 we discussed about the lodge and we talked about many things
3 that I have been through. I have to go very deep into
4 myself to find the right words to say to the non-Native
5 society, but once I get going I can't stop. So I was kind
6 of surprised when we were told that we could only go ten
7 minutes, so I have to give you my number eight speech.
8 My number one would take all day.

9 Deep down I know that I have to heal,
10 I have to really begin to watch what I am doing because
11 I have now been sober for almost ten years. It will be
12 ten years on December 31st. It was at that time that my
13 wife, who was then my girlfriend, was going to leave.
14 I had to really think about that because she knew that
15 somewhere along the line there must have been some good
16 in me and I guess there is, I just didn't see it and I
17 still haven't clearly seen the good in me yet.

18 But now after being married to my
19 girlfriend, my wife, my mate, my friend I am learning that
20 healing and I am beginning to open myself up to more
21 positive ideas so I can take them with me as I travel this
22 road. I try to tell my white brothers and sisters about
23 who I am, what I am and what I want to be when I get there.

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1 I like to laugh. I like to enjoy talking with my white
2 brothers and letting them know that there is more to life
3 than fighting.

4 We have to go through a lot of pain in
5 order to find the right solutions in order for us to live.

6 Right now, as the fingers are spread, that's how the people
7 are separated. The only thing that separates us are the
8 words. If we lined up the four races of man, side by side,
9 there would be no difference, only the colour, and the
10 word colour draws the line between all nations. But if
11 we say the right words in a respectful way then those four
12 races come together as one, one hand.

13 In the lodge we are given many teachings,
14 but there is one teaching that we are not given and that
15 was to judge each other. At the end of our roads we will
16 be judged by the Creator, he will decide the true punishment
17 for us if we do not live the right way. If we live the
18 right way then we live with God, the Creator.

19 When I carry my eagle feather, when I
20 carry my sweet grass I know who I am and I know who I want
21 to be. I want to be a friend, I want to be a father, I
22 want to be a grandfather. I am all those, I am the youngest
23 grandfather on record -- I think.

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1 But that's how it is in life, we have
2 to laugh. We have to laugh in order to cure what is
3 bothering us from inside. I have listened to the people
4 who have spoken ahead of me before and I can hear them
5 and I hear what they want, and that is a good life. It
6 has been a long time coming where all nations must meet
7 to really make this world a better place for us all to
8 live.

9 I was trying to figure out what I was
10 going to say while everybody was speaking, but I need to
11 do this one more time and to offer this prayer for all
12 of us as we sit here today, providing I can do that, it
13 won't take long. I will speak that in my language, I guess,
14 and that is the way we are taught.

15 (Native language)

16 There are a lot of good people that are
17 on this earth and I wish that at some point in our lives
18 that we all meet together and begin to share what we were
19 supposed to share in our lives.

20 I am very shaky today because I've always
21 heard about the Royal Commission on Aboriginal Peoples,
22 and when I first heard about it I wanted to be part of
23 it. I want to be part of this community, I want to be

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1 part of this land, and I want to be part of this earth,
2 so that someday we will all know we are all equal, no one
3 is better than the other.

4 Meegwetch.

5 **BYRON STILES, MODERATOR:** Thank you
6 very much, Neil.

7 Right now I would like to present Judy
8 Contin. She works out of the Georgian Bay Northern
9 Friendship Centre as a Councillor. She will focus on
10 children, the need for children and family services
11 controlled by Native people and how we can build
12 self-esteem and identity.

13 **JUDY CONTIN:** First I would like to say
14 what an honour it is for me to be here today.

15 We have heard more and more recently
16 about the importance of community healing, of different
17 approaches and plans of action taken to assist whole
18 communities to get started with the healing process. We
19 have heard about the importance of the healing of the
20 spirit, its importance when it comes to having a healthy
21 self-esteem, and perhaps more importantly a healthy
22 community esteem where we are proud of each other
23 individually and of ourselves as a group of people, a

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1 community.

2 The community I speak of does not only
3 exist within the geographic confines of reserve land.
4 This community of which we must be proud exists within
5 almost any Canadian town or city. It exists anywhere there
6 is a population of Aboriginal Canadians. It is a community
7 within a community of Anishnawbe, friends and families.

8 This community is not always
9 distinguishable by location. Its members are dispersed
10 almost randomly among the other inhabitants of the city.
11 The networks of close family support, and especially for
12 communication that exists on reserve land, often don't
13 survive the migration to the urban areas. Therefore, the
14 coordination of healing the urban Aboriginal community
15 becomes challenging, and it is challenging for a different
16 set of reasons than for those living on reservations.

17 We must then identify something that
18 urban Anishnawbe people have in common so that we can reach
19 our community in order to initiate this healing process.

20 While we are at it let's look for the single most important
21 component to our families, that part of our community that
22 inspired our parents and their parents to keep struggling
23 to survive. Would anyone like to take a guess at whom

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1 that might be? Our children. And how might we reach our
2 community through our children? By providing culturally
3 appropriate daycare facilities that are accessible to
4 Native children and their families, where every aspect
5 from the planning to the operation is handled by Anishnawbe
6 people.

7 So we use the children to get to the
8 families in our community. Okay. At the same time we
9 are teaching these children their language, at least the
10 language of that area, teaching them about their ancestors
11 and the very important role they played in the history
12 of Canada. We are teaching them about their culture and
13 other cultures, and about traditional values and what it
14 means to be Native and why one must be proud of this
15 ancestry.

16 By the now the self-esteem of this
17 community of two to five year olds is really skyrocketing.

18 I don't know, do you think their parents will notice?
19 How about their elementary school teachers? Imagine a
20 five or six year old who knows more about his or her own
21 roots than a lot of his here. It is pretty exciting.

22 I listened to an elder speak about two
23 months ago. Sarah's message was that from this time

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1 forward we would be learning from the children because
2 they will teach us. Providing the children with those
3 tools though is our responsibility.

4 This dose of preventative medicine, good
5 medicine, may be the prescription needed to break the
6 cycle, to finally have a whole generation within the
7 community feel great about themselves individually and
8 as a group. Pride usually comes naturally with knowledge.
9 The problem for the last couple of generations was that
10 knowledge was taboo or ridiculed or even worse, often
11 causing deep wounds which scarred and now require healing.

12

13 There are several reasons why we need
14 Aboriginal daycare in our communities and healing is just
15 one of them. We need the resources, the trained staff,
16 the licensing, the facility. We have the children, we
17 have our future.

18 Thank you.

19 **BYRON STILES, MODERATOR:** Thank you
20 very much, Judy.

21 Our next guest speaker is Mr. Harold
22 Orton. He is a counsellor at the Barrie Community Care
23 Unit. For those who may not know what that is, that is

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1 another term for the Barrie Detoxification Centre.

2 Over the last two years Harold and I and
3 other members of the Centre have been working a little
4 closer together and breaking down some of the communication
5 problems and trying to close up some of the communication
6 gaps between Natives and non-Natives and the services
7 provided. We have come a long way and the Barrie Community
8 Care Unit is of vital importance in our healing process.

9 Mr. Harold Orton.

10 **HAROLD ORTON:** Good morning. Thank
11 you, Mr. Chairman.

12 As indicated my name is Harold Orton and
13 I am a front-line counsellor at the Barrie Community Care
14 Centre for Substance Abuse, a part of the Royal Victoria
15 Hospital. I am here to represent its Director, Ms Janet
16 Yorke. Ms Yorke had other obligations that prevented her
17 from being here today so she asked if I would submit her
18 letter to the Commission and sit before you today.

19 First off I would just like to take the
20 opportunity to thank the Barrie Native Friendship Centre
21 and its people for the honour and privilege of
22 participating in this Commission and learning from it.

23 I will read from Ms Yorke's letter now.

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1 Other obligations have prevented me from
2 speaking directly to the Royal Commission, so I will
3 attempt to put on paper what I have seen and how I feel,
4 from both a personal and professional perspective.

5 For 15 years I worked in downtown Toronto
6 where many of the clients who used our service, and some
7 of the staff I worked with, were Aboriginal people. It
8 was hard as a young person to understand their anger, shame,
9 fear and silence. Hard to understand that they had no
10 home.

11 As I grew older I spoke to more people
12 about Aboriginal history and came to understand a little
13 better the pain and desecration our Aboriginal people have
14 suffered. I worked with Pedhabun Lodge, the Native
15 Friendship Centre and became friends with the staff there.
16 My good friend Herbert Johnson started a support service
17 for Native men being released from jail called the Nelson
18 Smalleys Foundation and I learned more.

19 As well, my own Native heritage beckons
20 me to express my opinion regarding our struggle in Simcoe
21 Country to establish a Native healing lodge and the
22 barriers we have found.

23 In response to BANAC's needs assessment

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1 for Aboriginal peoples in Simcoe County, the Royal Victoria
2 Hospital's Community Care Centre for Substance Abuse,
3 where I am employed, brought a Native outreach worker on
4 staff through a SEED grant to attempt to address the needs
5 of the Native community in our area.

6 The results of the Native worker's
7 survey of our client's needs led us to believe that the
8 Native community in Simcoe County could best be served
9 by establishing a healing lodge to address the problems
10 that families have with alcohol, drugs, violence and abuse.

11 A healing lodge has been recommended as
12 the best solution for many reasons. Primarily, it is my
13 opinion that self-healing cannot begin unless it is
14 acknowledged that the best people to provide that are the
15 Aboriginal peoples who have the capacity to do so. This
16 requires valuing of traditional approaches, of identifying
17 the problem and seeking the solution.

18 Also, it has been identified that
19 alcohol and violence of different kinds have replaced
20 traditional ways of coping in a time when peace, self-value
21 and harmony for the individual and the community were
22 honoured. These problems represent, for me, the grief
23 suffered from losing that structured way of life.

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1 Finally, establishment of a healing
2 lodge has been recommended not only in these hearings
3 previously, but as a result of a number of studies, in
4 particular most recently, the Ontario Native Women's
5 Association Report on Response to Family Violence.

6 For me, in working on this, I was privy
7 to some of the articles and documents that are being
8 submitted to the Commission here today. From a personal
9 perspective, for me, there was an article in the Canadian
10 Council on Social Development: Family Violence, Aboriginal
11 Perspectives, an article submitted by Sylvia Meriko (PH)
12 that for me sort of tied this together. I will offer that
13 to you if I can indulge the Commission.

14 "Our elders and traditional people encourage us to look
15 at initiating a healing approach,
16 rather than continuing to focus on
17 the negative, on the violence.
18 The concept of healing, rather than
19 merely responding to the incidents
20 or violence, and the focus on
21 wellness demand a strategy that is
22 different from the current
23 responses to family violence.

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1 There is a contradiction between a solution that seeks
2 harmony and balance among the
3 individuals, family and community,
4 and that is crisis oriented,
5 punishes the abuser and separates
6 the family and community.
7 Our approach to wellness includes physical, mental,
8 emotional and spiritual
9 well-being. Throughout our work
10 in addressing family violence we
11 strive to return our people to a
12 time where everyone had a place in
13 the circle and was valued.
14 Recovering our identity will
15 contribute to healing ourselves.
16 Our healing will require us to
17 rediscover who we are. We cannot
18 look outside for our self-image,
19 we need to rededicate ourselves to
20 understanding our traditional
21 ways. In our songs, ceremony,
22 language and relationships lie the
23 instructions and directions to

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1 recovery. We must avoid a pan
2 Indian approach. The issue of
3 violence in our communities are
4 diverse and so are our own cultural
5 ways. It will be a long journey
6 to recovery, the east, south, west
7 and north all must develop their
8 own processes of healing, as must
9 urban and reserve. This must be
10 done if we are to return once more
11 as a people without violence."

12 Again, that was a personal perspective
13 I share with the Commission.

14 In continuing, Ms Yorke adds:

15 As a non-Native agency we can seek to
16 provide a link to contemporary ways of addressing alcohol
17 and drug problems, but we too must respect traditional
18 ways of healing and support those efforts to provide
19 Aboriginal service in our communities. That is what I
20 am indicating here to you today.

21 The barriers that have arisen appear to
22 me at least to be based on the fact that the power to make
23 these kinds of funding decisions still rests in the hands

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1 of the non-Native system. An example of this may help
2 to illustrate. Establishing the need for our local
3 healing lodge resulted from a comprehensive needs
4 assessment throughout the Native community and non-Native
5 community of Simcoe County and surrounding areas.
6 Although the Native community clearly states that
7 establishment of a healing lodge is a priority, the Simcoe
8 County District Health Council needs assessment for
9 substance abuse planning and lists a Native Community
10 Health Centre and raising awareness re native issues in
11 existing non-Native services as a priority.

12 This illustrates very clearly for me the
13 ongoing attempt of non-Native planners to set priorities
14 for the Native community despite the Native community's
15 clear indication of what their priorities for funding area.

16 As well, Native healing should not compete with non-Native
17 priorities for funding.

18 Aboriginal people in Canada have been
19 robbed of their history, culture, heritage and children.

20 If healing is to take place then the old ways must be
21 honoured. For the hundreds of thousands of people who
22 have lost their way, compensation must be made.

23 Talk is a beginning, but real commitment

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1 to the future generations must demonstrate itself in
2 action. Give the people back the resources to heal the
3 past and build for the future. We ask that you recommend
4 funding of our healing lodge.

5 Sincerely, Community Care Centre for
6 Substance Abuse, Janet Yorke, Director.

7 Thank you.

8 **BYRON STILES, MODERATOR:** Thank you
9 very much, Harold.

10 At the risk of being disrespectful I will
11 be trying to pick up the pace, the clock is ticking away
12 on us.

13 Right now I would like to present to you
14 Yvon Lamarche, who is a Métis Algonquin descendant, he
15 is a registered nurse with a post-secondary graduate in
16 psychiatry. He has been working in the field of mental
17 health for three years and is currently the Treatment
18 Coordinator at the Georgian Bay Friendship Centre.
19 Traditional versus non-Aboriginal points of view on
20 treating mental illness.

21 **YVON LAMARCHE:** Good morning, ladies
22 and gentlemen, elders, honourable members of the
23 Commission, brothers and sisters.

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1 I am pleased to come here today to
2 discuss what I perceive to be some concerns which I have
3 regarding the discussions which are ongoing about healing.

4 I sense that there is an effort being made to equate
5 healing with the care of the mentally ill. Discussions
6 afoot amongst health professionals, Native and non-Native,
7 is directed towards the incorporation of two fields, mental
8 health and traditional healing. They are not the same.
9 The former is a science. as a general rule, and the latter
10 an art.

11 Furthermore it is acknowledged that
12 great weight is placed in traditional healing on the
13 beliefs that one inspires in another. As an example of
14 these differences, a recent undertaking by the Aboriginal
15 Nurses Association of Canada was to develop a discussion
16 paper on this particular issue. In its report it states:
17 "National drug policies which include proven traditional
18 remedies" as being one of the key central issues. I would
19 like to know how one goes about proving whether or not
20 this particular essential element of an intervention is
21 equated in terms of instilling a belief in an individual
22 that he or she will become way.

23 Much has already been done in this

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1 respect, in non-Aboriginal modalities, such as the work
2 that is suggested by non-Aboriginal healers like Louise
3 Hayes. I wonder how well her approaches would stand up
4 to the scientific scrutiny over effectiveness.

5 I want to be very clear that there are
6 significant political differences which exist in what may
7 be termed as the differences in our health concepts and
8 attending belief systems. I refer more pointedly to the
9 issues of establishing a comprehensive health care
10 delivery system which seeks to bring traditional medicine
11 into the fold, so to speak, as opposed to the view of
12 bringing western medical scientific know-how into the
13 healing circle.

14 We must be very clear that in the world
15 of psychiatry there exists a belief system that
16 schizophrenia, for example, is a mental disorder, that
17 this mental illness is serious and at this time there is
18 no cure for this disorder. At the present time the best
19 that conventional western medicine can do is to relieve
20 the symptoms of this disorder through the use of
21 anti-psychotic medication, for example.

22 It is possible to view this very same
23 disorder from a totally different point of view. As I

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1 have come to understand it there is ample evidence to
2 suggest that this same disorder was around long before
3 the arrival of the Europeans. Initially great effort was
4 made to formalize this previous condition into the
5 psychiatric belief system through an effort to label it
6 as Windigo Psychosis, something which is no longer even
7 considered in psychiatric nomenclature.

8 As I have come to understand it
9 psychoses, now regarded as a curse, was once considered
10 a gift by our ancestors. These psychotics, who can now
11 be found to be wondering about stuperously, or locked up
12 stuperously, were once our spirit medicine people. They
13 were our gifted prophets and our visionaries.

14 I am grateful to the western medicine
15 people, people somewhat like myself, for serving us by
16 keeping our spirit medicine people safe and cared for
17 through all of these centuries. It is, however, essential
18 that we do not become fooled into believing that since
19 we do not see a fire that it has gone out. Perhaps it
20 may be true that many have forgotten who these people are
21 and what they stood for, but not everyone has forgotten.

22 Today, when I see what is happening in
23 mental hospitals, that is the great difficulty which exists

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1 in funding and being able to provide adequate services,
2 I wonder if the western medicine people are still able
3 to keep our spirit medicine people safe and provided for.

4 Perhaps the time has come for the spirit medicine people
5 to return to their communities, perhaps it is time for
6 us to return to our tradition of taking these gifted ones
7 to other like-gifted ones so that they may learn to use
8 their gifts. Perhaps we can prepare ourselves for the
9 return of our shamans, so that as we look to the future
10 we will benefit from their gifts of prophecy and vision,
11 so that we can once again also become a spirited people.

12 Perhaps a solution to this dilemma may
13 lay in making it possible to utilize the healing lodge
14 model, not so much in the treatment of this so-called
15 disorder, but rather to foster the space and circumstance
16 in order to allow for the development of these people with
17 their unique healing gifts. In this way are we not only
18 able to care for and provide for these people, but that
19 we might also set into place a means for them to share
20 with us their gifts.

21 As can be seen from this I believe that
22 it is essential that we establish opportunities for
23 extensive healing to occur. I believe that in whatever

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1 model we decide upon it is imperative that we remember
2 the primary beliefs we hold about healing. I believe that
3 we must continue to foster healing methods which seek to
4 re-establish a state free of dis-ease, versus a model to
5 eradicate disease.

6 I believe that the ideal model is one
7 which aims to bring western medicine into the circle,
8 versus one that aims to bring traditional healing into
9 the western medical framework. I believe that in choosing
10 the latter we choose to give away our power.

11 Last but not least, I consider it
12 imperative that we institute immediate action to improve
13 on the delivery of services from community centres
14 irrespective of the location on or off reserve. When I
15 look at community centres I see places which were once
16 our traditional gathering places. The gathering fire was
17 the hub of the community, from this place all other activity
18 evolved. I believe that a significant effort needs to
19 be put into making our community centres into living
20 community centres again, community centres which are a
21 continuous beehive of activity, day and night. That
22 whenever people desire to, or need to gather by the fire
23 it will be there. No one need ever be alone and helpless

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1 again.

2 I realize that some people might scoff
3 at this notion and ask where all the money will come from
4 to run such a utility. Money is only a part of the
5 solution. I say that it takes more than wood to build
6 a strong fire, it must also have great spirit. Great
7 leadership is also necessary to keep the fires burning
8 brightly.

9 In conclusion, it is my opinion that some
10 of the solutions to the process of healing lie in building
11 strong, purposeful gathering places. That community
12 centres, where they exist, can be strengthened to provide
13 comprehensive health care services which stem from
14 traditional practices and which incorporate western
15 medical know-how. We can best address the issues of
16 healing from those places in the centre of our communities.

17

18 Extended health services also need to
19 include health care services designed to keep all people
20 strong. In this way, and through the sacred circle, we
21 can also extend ourselves to the other nations of man in
22 friendship.

23 I believe that we may be able to now take

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1 up the responsibility of caring for our elders and our
2 medicine peoples in a sustaining manner, as we had done
3 prior to the arrival of the Europeans. We can slowly begin
4 the process of de-institutionalization of our spirit
5 medicine people and bring them back into the lives of our
6 communities. We can begin the process now of establishing
7 appropriate learning centres for them, perhaps in
8 association with healing lodges, as I have already stated.

9

10 The elders have taught that it is
11 important to put out what is needed. I hope that I have
12 done that today. I see a great need for decent funding
13 so that we may have adequate gathering places where people
14 can gather for healing and be healed by being one with
15 and in the circle of the people. I see a great need for
16 the lifting of spirits so that we may begin to trust one
17 another and trust others again.

18 Let us dedicate ourselves to this task,
19 to rekindle good spirits. Let us believe again in
20 ourselves and each other.

21 Thank you. Meegwetch.

22 **BYRON STILES, MODERATOR:** Thank you
23 very much, Yvon.

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1 Right now I would like to present to you
2 Sharon Douglas. She has been a registered nurse for 15
3 years, worked as a Community Health Nurse for nine years
4 in Rama. She was instrumental in the creation of community
5 health care. She worked in a remote community in northern
6 Saskatchewan for two years. Sharon is presently
7 coordinating health transfer for the Rama First Nation.

8 Sharon will be speaking on phases for
9 taking control. Sharon Douglas.

10 **SHARON DOUGLAS:** Thank you, Byron.

11 I would like to say good morning to
12 everyone. I am glad to be here.

13 As you know the federal government has
14 always told us what to do, how to run our programs, how
15 much money we get, how to spend the money and when. We
16 have always been dependent on the federal government for
17 everything.

18 Health transfer is the process of
19 transferring health services from the federal government
20 to the First Nations. With health transfer we now have
21 the chance to gain management and control of our own health
22 care delivery system.

23 In June 1992 Rama began to undertake the

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1 planning phase of the health transfer process. I was hired
2 as a Coordinator at that time to develop a comprehensive
3 community health plan for the Rama community. This
4 included conducting a health needs assessment and carrying
5 out 14 other components that were to be involved in
6 developing this plan. Of course these 15 components were
7 set out by Medical Services Branch, not by the Rama First
8 Nation.

9 Some of the obstacles and restrictions
10 with this process -- I think I will talk about those first
11 and then I will talk about some of the solutions that we
12 may be able to look at.

13 First of all, the timeframe is
14 unrealistic. Rama was given 12 months to complete the
15 total community health plan for Phase 1 of the
16 pre-transfer. Before this it took ten years for Rama to
17 get a central water system in place, and it took ten years
18 for Rama to get a new health centre. Now, in 12 months,
19 we need to develop a community health plan which is going
20 to be the foundation of all of our future health programs
21 in our community. MSB has a full speed ahead approach.
22 We have no expertise in this process and very limited
23 resources and we are still learning.

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1 From the very beginning there was not
2 enough funding for the planning phase. Other projects
3 that I have talked to, other people involved in health
4 pre-transfer, have also indicated this. Rama itself, when
5 we began this in June, there was one coordinator with no
6 support staff. We also had no office space. We worked
7 out of the board room at the Band Administration Building
8 for six months, and we more or less lived out of a briefcase.

9 So we were shuffled around quite a bit when people had
10 to have meetings and whatnot. So we were sort of moved
11 around here and there.

12 With no support staff I found it
13 necessary to apply for funding from another agency, as
14 there was just myself and a new Health Transfer Working
15 Committee that was just being developed. So I was able
16 to access some dollars to train and hire an assistant to
17 work with the health transfer project.

18 Other things were that there was not
19 enough financial resources and there was not enough time.

20 We needed more time for training the health staff and
21 the health committee and the community itself. Along with
22 that, some of the Band Councillors also needed training
23 in this process.

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1 Right now we are all at different levels
2 of understanding and participating in the health transfer
3 process. Some people are ready for it and say, "Let's
4 go for it". Some are not sure about it and need to learn
5 more. And some people are just totally against the whole
6 thing because of their lack of understanding about the
7 need for change and how our community can benefit in the
8 long run from the future changes.

9 I felt there was not enough time to
10 complete the 15 components adequately within 12 months.
11 There was not enough time to train the staff and community
12 before conducting the health needs assessment, which was
13 the first thing we had to do. An initial workshop should
14 have been conducted, but the timeframes set out by MSB,
15 that is Medical Services Branch, did not allow this to
16 happen. MSB even stated that we did not even need to do
17 a health needs assessment at this point in time.

18 Another problem was there were no other
19 models to follow in Ontario. There are other models out
20 west and out east, but there are none in Ontario where
21 health transfer projects have actually transferred health
22 services. But Medical Services keeps insisting and saying
23 to us, "Don't reinvent the wheel", okay, but where is our

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1 model to follow? So we have to stumble along as best we
2 can and sometimes we have to reinvent the wheel if we don't
3 have the information that we need to continue.

4 There are also restrictions going on
5 with the contract itself, with Medical Services and the
6 First Nation. Even with the minimal amount of dollars
7 we have for training we still must have their approval
8 to spend that money. We can't just say that we're going
9 to Montreal Lake because they have a really excellent
10 health transfer project over there, we have to have
11 approval first. We can't spend money for training unless
12 it is first approved.

13 So even though they say we have money
14 in our budget to carry out the planning phase of the health
15 transfer we still need approval for just about everything
16 that we do. I think that needs to change when the contracts
17 are developed.

18 So we still have Medical Services Branch
19 telling us how and what to do with the money that we have
20 in the Contribution Agreement during the whole process
21 of the pre-health transfer phase.

22 Those are just some of the obstacles that
23 I have encountered, there are several more but I might

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1 be here all day if I chose to discuss them all.

2 Some of the solutions that I can see
3 happening are:

4 Health transfer must be done at a slower
5 pace. We don't have the resources. We don't have
6 adequate time. We don't have adequate money for training
7 our health staff, our committee, our Chief-in-Council,
8 our community members in this process as it is right now.
9 We need to ask for more time.

10 We need to conduct training workshops
11 initially before conducting the health needs assessment.
12 We need to get that feeling from the community and the
13 support initially before any type of change begins to take
14 place.

15 We need to work with our front-line
16 workers to teach networking and working together. This
17 involves healing and training for these workers, and this
18 is going to take time.

19 We need to develop a holistic approach
20 to health care and incorporate it, and include traditional
21 healing methods into our future health system.

22 We need to ensure that there is adequate
23 funding for planning: human, material, financial and time

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1 resourcing.

2 We need to work together with other First
3 Nations to get programs needed. For example, if we wanted
4 an Environmental Health Officer, our own Environmental
5 Health Officer who is trained, he or she could work for
6 several communities, but that person would be working for
7 us and would understand the programs that we have developed
8 and what our needs are. We might have to amalgamate this
9 because this type of service may not be needed for one
10 community on a daily basis. So it could be spread out
11 with other First Nations.

12 We need to train Aboriginal people to
13 deliver health care in the community, to ensure cultural
14 sensitivity and program delivery, our values, beliefs and
15 traditions.

16 We need to develop a cultural
17 orientation program for all staff, Native and non-Native.

18 We need programs that are
19 community-based, they will save dollars in the long run.

20 For example, if we could cut down on medical
21 transportation these dollars could be used for programs
22 in the community. This will also be providing more
23 sensitivity of program delivery to our people.

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1 We need to have a plan so that our
2 community is not always dealing with crisis. This is what
3 our Community Health Plan will be able to give us upon
4 completion.

5 We need to ensure that the components
6 are adequately researched and written up in the Community
7 Health Plan before we opt into transfer, if that is what
8 we are going to do. If we feel that some components are
9 not adequately worked out then we need to write that into
10 the plan and further work will need to be spent in dealing
11 with those components.

12 We need the front-line workers to
13 actively participate in the process, as much as possible.
14 We are all at different levels of healing, we must heal
15 ourselves first because we can't help others unless we
16 go through the healing process ourselves first.

17 We must respect each other in order to
18 work together. We must gain trust in each other. Above
19 all, we must support each other through this process.

20 We need to incorporate the treatment
21 component as well as the health promotion and prevention
22 components in order to incorporate a holistic approach
23 to health care.

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1 Community healing can only happen if we
2 implement, monitor and evaluate our own health programs
3 designed by us. Without management and control we can
4 never do this.

5 Finally, we need to tell MSB that changes
6 need to be made to adequately conduct the pre-transfer
7 phase as the planning and implementation does not happen
8 overnight, especially when we have never done this before.

9 I just wanted to mention that I what I
10 would have liked to have seen happen before the Coordinator
11 came on board, the Health Committee could have already
12 been established and working together before the planning
13 phases came in. It would have been much easier to use
14 that already established committee if it had been there
15 in the beginning.

16 We need to look at the political
17 negotiations that go on with MSB before accepting a
18 contract for pre-transfer for additional funding and
19 ensure that the budget is going to cover all of the
20 necessary funding.

21 We shouldn't just be looking at a 12
22 month timeframe, other areas are getting 24 months plus.
23 Why does Rama get 12 months and other areas get 24 months?

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1 MSB says that it is because we are only one community,
2 but that one community has to go through the same process
3 as all other transfer projects.

4 Another thing I would like to see happen
5 is the terms of reference already being established by
6 the committee upon hiring the Coordinator and beginning
7 the planning phases of transfer.

8 Thank you very much.

9 **BYRON STILES, MODERATOR:** Thank you
10 very much, Sharon.

11 Right now I would like to introduce
12 Martha Francis. She is an Ojibwe woman from Kettle and
13 Stony Point First Nation. Martha would like to talk about
14 healing from the point of view of a person who was adopted
15 by a non-Native family and relearning her culture.

16 **MARTHA FRANCIS:** Good morning.

17 First of all I would like to apologize
18 for my late arrival this morning.

19 When we talk about healing our people
20 we must remember to include those who have been adopted
21 into non-Native families and raised without contact to
22 their culture, and in many cases without knowledge of their
23 heritage.

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1 I would like to tell you a little about
2 my own experiences as an adopted child and my healing
3 journey as I have returned to the culture of my birth.

4 I have lived without any contact with
5 my people for most of my life. Although I always knew
6 I had Native blood I was led to believe it was a minimal
7 amount. I believe this was a tactic employed frequently
8 by the Children's Aid to make us more acceptable to white
9 families and to reduce the financial responsibilities of
10 the government by disenfranchising a large part of our
11 population.

12 As a mother of two children I decided
13 that I had a responsibility to find out about my heritage.
14 I wrote to the government to find out whether I was
15 entitled to status. When I learned I had status, and my
16 children did also, I knew I was just beginning a long walk,
17 for being an Indian could not just be about my relationship
18 with the government. It must also be about heritage and
19 tradition that I must learn about and examine for myself.

20 My first few visits to Native events were
21 difficult. There was familiarity there, things I
22 recognized deep inside myself, but I stood outside the
23 circle looking in and wanting for myself and my children

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1 so many of the good things I saw there and which were my
2 birthright. I came to realize that something of great
3 value had been taken from me with the intent that I would
4 be separated from it for life, and that this had nearly
5 succeeded.

6 These were my people, yet I knew nothing
7 about their beliefs, traditions or history, except what
8 I had been taught by the racial stereotypes I had
9 encountered until then, and the few things I had learned
10 in school about the people who lived a long time ago.

11 I began to spend time at the Friendship
12 Centre where I learned Native crafts and spent time talking
13 to other Native people about their lives and realized that
14 my experiences were not unusual. Many spoke of the damage
15 done to their self-esteem by being raised in families where
16 their heritage was not respected and where racial
17 stereotypes were expressed. As children many had
18 pretended to be white, if their skin was white enough,
19 or other nationalities rather admitting to be Native.
20 Many of our people raised in this atmosphere have never
21 recovered from the shame it engendered.

22 Next I began to learn some of the
23 traditional teachings of my people. I was strengthened

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1 by these things and found peace in that part of me that
2 had been uneasy in the white culture. Through this I
3 gained the strength to go on to the next step in my journey,
4 to find my Native family.

5 I was tied to my Native family by some
6 early memories that included an older girl who I thought
7 might have been a sister. In particular, I remembered
8 hiding in the attic because the police were coming to take
9 us away. For years I had a picture in my mind of myself
10 and my brother, who had been adopted with me, and another
11 girl sitting on a bench with a blanket over us thinking,
12 in a small child's way, that we could not be seen.

13 One obstacle that stood in my way when
14 it came to finding my family was the fact that I did not
15 want to go through the Children's Aid to find information.

16 Although intervention and family break-up are sometimes
17 unavoidable, and this was true in my case, I believe the
18 trauma of that experience had left me with a fear that
19 I was unable to overcome, even though I wanted the
20 information.

21 It happened by chance that I found my
22 family by speaking to someone at my reserve who knew who
23 I was when I said the name I had been born with. She

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1 contacted my eldest sister who had raised several of her
2 younger brothers and sisters when the family broke up and
3 who had been looking for us also.

4 Of the ten children in my family I have
5 now met all but three. Knowing them has answered a lot
6 of my questions and laid to rest my fears. Despite a tough
7 start in life we are a remarkably normal group and I am
8 greatly comforted to know that they are good people.

9 As I look back over the past few years
10 I seem to have walked a long way in a short time. The
11 healing journey has been painful but also immensely
12 rewarding, as I now stand in that circle I looked into
13 just a short time ago. I wish I had been learning the
14 teachings of my people all my life to prepare me for the
15 great responsibility of raising my children, but at least
16 now I have my elders to lead me, my brothers and sisters
17 to walk with me, and my hopes for my children to sustain
18 me.

19 For adopted children walking this
20 healing path I would say that life is a circle and as we
21 move closer to the place we were born, so are we also moving
22 forward.

23 I would like to suggest a few solutions

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1 to some of the issues I have discussed:

2 Native run child and family service
3 programs be continued and expanded so that our children
4 will never again be looked upon as an easy answer to long
5 adoption waiting lists, and so that Native families will
6 be ensured of fair treatment.

7 That every attempt be made to adopt
8 Native children within the Native culture.

9 That when adoptions outside the Native
10 culture occurs a process be in place to ensure that the
11 adopting family will not only be without prejudice, but
12 will encourage the child's growth in his own heritage.

13 That in spite of the limitations caused
14 by the need to respect confidentiality and the fact that
15 many adopted children's names were changed, every effort
16 be made to facilitate the return of our brothers and sisters
17 that were adopted and have not found their way back, and
18 especially to reinstate those who have never claimed status
19 because they did not know they were entitled.

20 That the role of cultural centres and
21 friendship centres, as the primary support for those
22 returning to the culture, be recognized and encouraged.

23

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1 That other avenues be provided for
2 Native people to acquire adoption information so that they
3 do not have to deal with the Children's Aid if they do
4 not wish to do so.

5 Thank you.

6 **BYRON STILES, MODERATOR:** Thank you
7 very much, Martha, and all the best in your future
8 endeavours.

9 Right now I would like to introduce to
10 you Matilda Snache. Matilda is a Micmac originally from
11 Prince Edward Island. She is presently on the Council
12 of Elders for the penitentiaries in and around Kingston,
13 Ontario. She also visits the Penetang Mental Health
14 Centre, resides on Georgina Island with her family, and
15 is also a pipe carrier.

16 Matilda would like to speak this morning
17 on healing inside correctional facilities and mental
18 health centres.

19 **MATILDA SNACHE:** Meegwetch, Byron.

20 (Native language).

21 I come from Georgina Island where now
22 I make my home among the Chippewas because my husband is
23 a Chippewa from Georgina Island, but my heart and my family

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1 are in Prince Edward Island where I was brought up.

2 I am honoured to be a part of the
3 Migmog-Micmac Nation and a part of the Prodi-Algonquin
4 (PH) family. The family of the Prodi-Algonquin (PH)
5 tribes are very big, they extend from parts of British
6 Columbia, only the migrating Native people, to the east
7 coast. But they surround the majority of Alberta,
8 Ontario, Winnipeg and Manitoba, Quebec and the Maritimes
9 and part of the United States.

10 The Prodi-Algonquin (PH) tribe consists
11 of Malisce (PH), Ponopskot (PH), Maquadi (PH), Blackfoot,
12 Blood, Cree, Ojibwe, Montanyas (PH) and all the Crees.
13 I learned that and I'm proud of that because I learned
14 that from my Native language, the linguistics that I took
15 up taught me.

16 I also was told many stories of how are
17 people originated and where we originated. We do have
18 a story to tell which was never written. We are a very
19 important people, important race to this world. We have
20 been forgotten many, many years and now I think you should
21 start listening to your elders and start listening to the
22 Native people. Don't forget what they have to say because
23 all the things that are happening to the environment was

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1 already predicted and told that this would happen.

2 I just had to say that and it really
3 touched me what Martha had to say regarding our people
4 who have been, I call, abducted from their home town, from
5 their culture, from their traditions and have been black
6 marketed to all parts of the States and all parts of the
7 world. They are beginning to come back home and we have
8 to prepare a healing for them and a healing for ourselves.

9 It is sad to realize that some of the
10 people in prisons are there because of what has happened
11 to them by society. There is a high number of ethnic --
12 it is a strong thing that I am talking about I know, and
13 I am so happy that our Elder, Neil Monague, gave me eagle
14 feather to hold while I talk. I have in this hand tobacco
15 and eagle feather in this hand.

16 There is a high number of ethnic people
17 incarcerated who are in federal prisons or provincial
18 correctional institutes. I will not talk about the
19 statistics because I wasn't able to get any real
20 materialistic things, but I know it's a high number.

21 The Native Council of Kingston sees a
22 strong need for more education on behalf of the non-Native
23 people who are working with Native people, namely prison

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1 guards. They get a grade 12 education, but in that grade
2 12 education they have not learned anything about Native
3 culture or any ethnic groups. People who are dealing with
4 Native people should get educated especially if they are
5 non-Native and coming from that environment.

6 We see a need for spiritual, cultural
7 and traditional contact for Native prisoners because there
8 is a racial discrimination going on in prisons.

9 We need a better accessibility for our
10 Native elders to go into the prisons. We need them to
11 be able to go in there freely with their medicine bundles,
12 their pipe and ceremonies and education. When we talk
13 about dollars and the budget that was allocated to these
14 healers and elders it is like a yo-yo. There are no
15 cutbacks to priests, ministers or rabbis who work with
16 the federal penitentiaries or the provincial correctional
17 institutes and the prisoners, but Native people have been
18 dealing with cutbacks.

19 There is a need for a better
20 accessibility for Native inmates who need medical
21 attention. For example, we have the Northern Treatment
22 in Sault Ste. Marie and the Anishnawbe Health in Toronto
23 who should have better accessibility to these people.

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1 We need a stronger communication link
2 for Native brotherhood and sisterhood among agencies and
3 services provided for them, and they should have some say
4 as to who they want to work with them.

5 I don't know if anybody is aware, but
6 the prisons and correctional institutes form a community,
7 a separate community, they don't know what is going on
8 in the outside often times, and we don't know what's
9 happening in the prisons as well. We need a better
10 communication with them.

11 I see a real strong need for
12 Native-oriented workshops in prisons, our Native circles,
13 family circles, stories of the beginning of our people
14 and not just the Bible. We need our culture and medicines
15 and sweats in there, pipe ceremonies and healing circles.
16 Hopefully, when we can bring these things into the prisons
17 we won't be getting so many re-offending because once they
18 move out of that community, the prison community, they
19 have very little to go to. If society is not rejecting
20 them, our own people are. That is part also of our
21 tradition is banishment from a community where they have
22 done wrong. We always had our own laws, our own systems.
23 We weren't able to adopt -- we can't do them any more

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1 because of the non-Native justice system.

2 We need an after-care for those who want
3 help, like AA native-oriented programs. We need a healing
4 lodge. I support the healing lodge system. I can see
5 where they can utilize that. Because our people in these
6 institutions have to be prepared to come out again. We
7 have a high number of Native people in there that are being
8 abused, physically and sexually. We know as Native people
9 that is one of the strongest hurts and damages to children
10 and our future. That healing that we're talking about
11 has to be with those people who are struggling and fighting
12 abuse.

13 To me, healing comes from many, many
14 things of our people, Native education. We have our
15 talking circles. We have our drums, songs, sweet grass,
16 sage -- many medicines. We even have our hugs.

17 With that I would like to say meegwetch.

18 Thank you for listening to me, and I am glad to be here
19 and talking on behalf of the prisoners to this Commission.

20 Meegwetch.

21 **BYRON STILES, MODERATOR:** I would like
22 to thank you very much, Matilda, for bringing to light
23 some issues of our lost people and making us aware.

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1 Thank you.

2 Right now I would like to introduce to
3 you Stephanie Sandy. Stephanie currently is our Child
4 Welfare Worker for the Chippewas of Rama. She is the
5 mother of four and grandmother of two. She is active in
6 the Rama area Native Women's Association, the Family
7 Violence Coordinator and also developed the latch-key
8 program for Rama.

9 Stephanie Sandy would like to speak this
10 morning on the importance of spirituality and healing of
11 the Native community.

12 **STEPHANIE SANDY:** Good morning.

13 Last night I came in here and I spoke
14 on child welfare issues and I am glad that Martha was able
15 to come today and share her story about her being adopted,
16 and Matilda.

17 I would like to thank the Commission for
18 being able to speak again this morning and I don't really
19 have anything that I have written down, it was just little
20 things that had popped into my head, but I believe that
21 healing ourselves and healing our families and communities
22 is so important that it has to be said time and time again.

23 I believe in that so much because I have

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1 been doing -- a little over three years, I think, I started
2 doing my own healing, but I have been in this child care
3 work for seven years. I was doing the best that I could,
4 I thought, but there was a blockage there somewhere because
5 I would only do a certain part of it and I was scared because
6 I couldn't cope with some of the real heavy issues that
7 are going on in our community and outside of the
8 communities, other First Nations.

9 It wasn't until I was going to workshops
10 and training myself to become a better worker and
11 familiarize myself with new information or whatever that
12 they started addressing how care givers have to begin
13 healing themselves before you can go into your community
14 and do that work. So that's what I decided to do, I decided
15 that it was about time that I stopped hiding behind
16 something.

17 The big issue that we all have in our
18 communities is child and sexual abuse. I always had a
19 fear about that, I don't know why, and that was because
20 I was in denial, I didn't want to come to terms with that.
21

22 So what I did, I started going on my
23 healing and coming forward and saying, "Yes, I was abused",

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1 and it really hurt. The more I go into my healing I feel
2 better and I can feel better to say it. Some people don't
3 understand that it's important to say things like that,
4 to get that off of your shoulders.

5 When you come out of that denial and are
6 admitting to things that cause you pain then there are
7 other things that surface in you and surface out of your
8 body, and I admitted that I was an alcoholic and that I
9 was in a family of an alcoholic. And each time I admit
10 these things the better I feel because then I can look
11 at other people and I can have that empathy and I can work
12 more and I can reach out further to my people.

13 I have a large family, what I consider
14 a large family, and I need for them to understand what
15 I'm going through and I think it is important for my family
16 to go through that same process, to heal themselves,
17 because perhaps with the abuse that I had I shared that
18 with them, in not a very good way perhaps. So I have
19 scarred them and I have asked for their forgiveness and
20 I want them to be well because they are so young.

21 I am 40 and it is now I am going through
22 my healing. I don't want my children and I don't want
23 the children in the community to have to feel that way

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1 for 20 years or more. So that one individual who gets
2 healed will cause that rippling effect so that our families
3 can get that healing and our communities can get that
4 healing. It is so important for our Native people to have
5 that family healing lodge for people to unite and get better
6 and have that self-esteem and that pride and that
7 empowerment that we need so badly.

8 Some people believe that this is just
9 like self-torture to come forward and say something like
10 that, but I say it because I don't know who is all out
11 there. I don't know how you feel, but I am hoping that
12 each time I may say something like this our people that
13 have that same situation come forward and to begin that
14 healing because there are people out there that will help
15 you, our elders and our care givers.

16 I had one story from a very close
17 relative and it just warmed my heart when she came to
18 realize that yes, she admitted about being a child in an
19 alcoholic family. The glow on her face because of that
20 weight lifted off her shoulders after all that denial for
21 years, it gives you a good feeling and then you can go
22 on with your life to something more positive.

23 It is stories like those that you love

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1 to hear, that positive side of the wellness and that is
2 where it warmed my heart when Martha talked.

3 My colleague and I, we have a fair amount
4 of sadness in our jobs, but the good stories, the good
5 things that come out of it are far more rewarding, just
6 knowing that things like that are out there and that we've
7 done the best that we can. We need more people out there
8 and we need our leaders to be more sensitive and to accept
9 that this is something that is going to go on and they
10 cannot deny that, and we are, as Native people, getting
11 stronger.

12 Anyway, it is getting on and I just want
13 to say meegwetch to everybody.

14 Thank you.

15 **BYRON STILES, MODERATOR:** Thank you
16 very much, Stephanie.

17 Right now I would like to introduce to
18 you -- she asked to be last and I do believe this is the
19 last presenter this morning, Sherry Lawson. She was also
20 the moderator last night, if anyone remembers.

21 She has spent many years in education
22 in various roles, such as administrator, teacher,
23 counsellor and curriculum writer. She is originally from

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1 Rama First Nation and is currently Native Education Liaison
2 Worker for Rama at the Twin Lakes Secondary School.

3 Sherry would like to talk about healing
4 self, family, community and world. She would like to talk
5 about systems that damage self-esteem, particularly in
6 teenagers. Sherry Lawson.

7 **SHERRY LAWSON:** Meegwetch Byron.

8 Since we are talking about healing I
9 think I have to take you back in my childhood, and I don't
10 think it's an unusual childhood, it's one that is quite
11 common among Native people.

12 I remember my first day of school when
13 the bus was going to be coming, for the first time I would
14 ride into Orillia. My mother had me all ready. My hair
15 was braided, I had very long hair. I had red ribbons.
16 I had a dress that was to my knees and there was a crinoline
17 underneath, I remember that because I kept twirling around
18 in the kitchen. And I had black patent leather shoes and
19 white socks and they were rolled down -- I remember that.

20 I stood at the road and it was a big day
21 and I was afraid. My mother said, "Here comes the bus.
22 You will be all right Sherry-Lynn. And remember, try
23 to act like them." That's what she told me.

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1 I got on the bus and went off to school
2 and I wondered who she meant, how could I act like them?
3 Who were they? Wasn't I already acting like them? Over
4 time I figured out that I was trying to act like them,
5 but I wasn't always succeeding.

6 Some days I would play the game better
7 than others, I could fit in better. With the lighter skin
8 that I have sometimes people didn't figure out that I was
9 Anishnawbe. It took me a long time to decide within myself
10 that I can tell people that. So I went to school with
11 all the other kids from this reserve and we were put in
12 a school with all those little white kids, and that was
13 difficult for us.

14 One story I must tell you about happened
15 in the fall of that year. We were sitting in our seats,
16 all of us Indian kids mixed up with the white kids trying
17 to act like them. Someone came to the door, it was a man
18 and a woman, and they spoke to our teacher and the teacher
19 lined up all us little Indian kids and took us out, and
20 we didn't know where we were going. We thought we must
21 be really bad, we musn't be fitting in.

22 The teacher told someone they were going
23 to see how smart we were. So we went to a room and they

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1 gave us pencils and paper and we filled in little squares
2 on questions. Then they took us back to our room and that
3 was the end of it.

4 I worried for days about what that test
5 was, but I didn't have to wait very long because a couple
6 of weeks later those same two people came back to the
7 classroom and again spoke to our teacher. Instead of
8 taking out all the Indian kids they just wanted me, and
9 I was afraid. But I went with them. I remember the lady
10 in particular, she wore a white coat and she took my hand
11 and she took me back down the hall to that same room.
12 She said, "Sherry-Lynn, we have your test scores here",
13 and I thought I must be really stupid, they've pulled me
14 out. I must not be fitting in at all, they are going to
15 send me back to the reserve. They know I don't belong
16 here. I am trying to act like them but I can't do it.
17 In my little six year old mind I thought, "The jig is up."

18 But I wasn't prepared for what that nice
19 white lady in the white coat told me. She said, "We have
20 your test scores here and you scored very high." I said,
21 "Is that good?" She said, "That's very good. You are
22 very smart." And I smiled. She said, "The thing is, we
23 compared your scores to all the other children in the whole

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1 school and you had a higher score than all of those
2 children." I said, "Is that good?" She said, "Yes,
3 that's good. But the reason that we've called you in here
4 is that we've gone through your file and we can't exactly
5 find in your file what we are looking for, so we thought
6 we should interview you. We have been in this business
7 a long time and we are sure that you must be adopted."
8 I thought, "They think I'm adopted because I'm too smart.
9 I can't be an Indian kid or I wouldn't be smart." So
10 she said, "Are you adopted, Sherry-Lynn?" I said, "I don't
11 think so." She said, "You must be. Someone hasn't told
12 you everything. Okay, well, you go back to class now."

13

14 She took me back down the hall and I sat
15 back in class and I looked around at everybody and thought,
16 "Where do I belong? If I'm smart then I can't be Indian,
17 then those two Indian parents who raised me, and my Indian
18 brothers and sisters have been lying to me all this time
19 because I can't match them."

20 I went home that day and I was very quiet
21 and my mother said to me, "How come you're so quiet today,
22 Sherry-Lynn?" So I told them. I thought, "I can't carry
23 this around any more." I told them what happened and I

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1 said, "Is it true that I'm adopted?" I thought my mother
2 was going to have a bird right in the kitchen. She called
3 my father and I had to tell the story again and they called
4 the principal and they called the teacher and they talked
5 to some other guy in an expensive suit. I thought I was
6 going to be on the national news, but I wasn't. They
7 assured me that I was not adopted and indeed I could score
8 high on those tests and still be an Indian.

9 I tell this story and people say, "Come
10 on, Sherry, that was in the 60s, stuff like that doesn't
11 happen any more. We don't say things like that to
12 children. We know how fragile their psyche is." I work
13 with teenagers and they tell me stories every day of what
14 people say to them.

15 I think that was a very important day
16 in my life because it helped me set the stage for all the
17 rest of these years, the difficulty of walking in both
18 worlds, of trying to play the game and not always knowing
19 the rules.

20 Both Cynthia and Neil this morning have
21 made mention of traditional versus non-traditional and
22 how it is difficult for us to balance the two. One of
23 the teachings we are given is that there is a red path

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1 and a white path, and that we as Native people walk on
2 the white path and it is okay to make little side trips
3 on to the white path, but you will go back to the red path
4 and remember which path you are destined to walk on.

5 I believe that there are many systems
6 and institutions that are largely responsible for helping
7 take away our Indianness. One of them is the church, one
8 of them is the educational system, one of them is the
9 political systems that don't recognize the many things
10 we have to give. Our language has been taken from us over
11 a period of many years in many ways. This has led to many
12 changes in ourselves, in our families and in our
13 communities. But now we must move beyond the point of
14 laying blame.

15 One of our teachings says that we must
16 first heal ourselves, then we can heal our family. Only
17 then can we heal our community and the world. It is
18 impossible to do that healing alone. We, the red race,
19 must live on Mother Earth with the other three colours,
20 white, black and yellow, all groups are here to stay.
21 To live in harmony each must understand the other, and
22 I believe it is now time for Native peoples to tell their
23 stories. We have to help teach those who have influence,

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1 teachers and doctors and lawyers and judges, social
2 workers. We can teach the teachers, we can educate the
3 educators, we can influence those people who have
4 influence. When we teach them about ourselves and we help
5 them understand who we are and where we come from, and
6 tell them of our contributions to each other, those people
7 become part of our healing process. They have had their
8 chance to tell their story, I believe it is now time to
9 tell ours.

10 I am convinced that Native people need
11 to have influence in all levels of education, all
12 curriculum should include more than a passing mention of
13 Native people, including environmental studies, justice,
14 child development, Canadian history -- we can help them
15 all. We have enough people trained now who can write
16 course objectives and train staff and even train every
17 citizen in all walks of life about Native people. Our
18 links with the education system in particular must be
19 strong ones, not merely token ones because we have received
20 special government money for Native education.

21 Objibwe, Cree and all the hundreds of
22 other Native languages should be designated heritage
23 languages, if that's what it takes for this province and

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1 this country to recognize them.

2 My father once told me that whenever he
3 heard "Oh Canada", the first two lines, "Oh Canada, our
4 home and native land" it made him sad. It is not our native
5 land, we feel alienated. We feel like we do not belong.
6 We are still seen by too many people as token Indians,
7 as a race that was meant to be taken over but somehow we've
8 struggled our way through.

9 Since we are told that we should give
10 you some recommendations then I will offer some without
11 further explanation.

12 As mentioned by other people today, it
13 is essential that our healing lodge concept be funded.
14 Many people have worked long hours to make this happen,
15 the only thing stopping us now is the money.

16 I want the rest of the country to
17 recognize that there is more than one way to heal. Social
18 workers and medical people have to realize the validity
19 of our ways. Your way is not always the right way.

20 I would like everyone to remember that
21 we are not exactly the same as you, we have our language,
22 our stories, our traditions. We have many gifts. We
23 would like to share them with you if you ask us.

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1 Many Native people are hurting. Native
2 people need to rebuild their self-esteem to take our
3 rightful place in the sun. Mother Earth can be a better
4 place for the lessons we have to share with everyone.
5 I do not want to say to my child on his first day of school,
6 and every day, "Try to act like them." Instead I will
7 say, "You are special. You are Anishnawbe. Hold your
8 head high."

9 Meegwetch.

10 **BYRON STILES, MODERATOR:** Thank you
11 very much, Sherry.

12 Sherry has was the last of the presenters
13 this morning. We did have plans to open the floor for
14 questions, unfortunately I have a little note slipped up
15 to me saying, "You've lost control of the time." It was
16 my job to keep control of the time. I take full
17 responsibility for that.

18 I laid awake last night trying to figure
19 out how to respectfully interrupt somebody and I couldn't
20 figure out how to do that. So I thought, "Well, I will
21 just have to face the consequences."

22 Unfortunately we are unable to open the
23 floor for questions for this morning's hearing.

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1 We would now like to have the
2 Commissioners -- any questions the Commissioners have or
3 a response.

4 **COMMISSIONER BERTHA WILSON:** I would
5 just like to make a comment about what was said about the
6 Native people and penal institutions because, as you know,
7 one of the very important areas of our mandate has to do
8 with the justice system.

9 We have heard a great many presentations
10 made to us on the justice system and we held a round table
11 on the justice system in Ottawa and many Native people,
12 Native scholars, Native lawyers and judges came to speak
13 about the justice system. I think the unanimous
14 conclusion of everyone, including the non-Native people
15 that we've heard from, was that the existing justice system
16 is not working well for Native people and we are certainly
17 persuaded of that. We wonder if it is working well for
18 non-Native people, but it certainly isn't working well
19 for Native people.

20 We visited many of the penal
21 institutions in Canada and we've held hearings in the
22 institutions and the Native inmates have made some really
23 excellent submissions to us and recommendations as to what

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1 they think needs to be done to the justice system. Some
2 have taken the position that there ought to be a separate
3 justice system for Native people, others have taken a less
4 radical view and think that the existing justice system
5 should be examined and adapted to reflect Native culture
6 and traditions, and that it could remain in place provided
7 the necessary changes were made.

8 So we've heard both points of view.
9 We've heard the point of view that there should be a
10 parallel Native justice system for Native people, and
11 alternatively that the existing system could be made more
12 appropriate for Native people. We have heard a great many
13 recommendations as to what needs to be done.

14 I would like to say that the issue of
15 the status of the elders looking after inmates in our penal
16 institutions has been raised by the inmates. They have
17 expressed the view, and it is obviously correct, that of
18 all the people who go into the institutions to work with
19 Native people, the elders are the ones who contribute most,
20 and they say, "Why is it that the elders don't have the
21 same status, don't receive the same remuneration as the
22 doctors, the psychologists, the priests and all the other
23 people?" So they asked us to write to the federal

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1 government to express this point of view and try to get
2 that situation changed. We have done that and I'm not
3 sure when we are going to hear back, but we certainly agree
4 with that, there is no doubt about it that the elders are
5 a most important visitor to the institution, and where
6 they have a permanent elder attached to the institution
7 there ought to be recognition that this is an equivalent
8 professional person to the other people who go in there.

9

10 So we have tried to do something about
11 that. We are terribly concerned about the
12 disproportionate representation of Native people in our
13 penal institutions. We are concerned about the very high
14 proportion of them that plead guilty just to get it over
15 with, and we are concerned about those who plead guilty
16 because they don't think they have a chance in any event
17 under the existing system.

18 These revelations, of course, convince
19 us that there is something far wrong, so we will be making
20 recommendations. We met with a group of Native judges,
21 they told us that this was the first time they had ever
22 met together. They wanted to meet together before they
23 met with us, which made a lot of sense to us, and they

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1 did. Then they met with us and they said, "This is the
2 first time we have ever met together as a group and we
3 are very excited about it and we want to keep this process
4 going and meet regularly among ourselves and keep in
5 contact with you people."

6 So it is an area that we are very
7 interested in and are working hard on.

8 Thank you.

9 **COMMISSIONER MARY SILLETT:** I think
10 Mrs. Wilson and I are hanging out too much together, I
11 mean really. I have very similar comments that I had
12 drafted earlier and to show you that I'm not copying her
13 I will just read what I had written.

14 Before I do that I would like to thank
15 everyone for their presentations. The presentations were
16 really excellent and we enjoyed hearing from everybody
17 here.

18 We had special consultations with
19 Aboriginal people who are in prisons and we, like you've
20 said, have heard that there are too many Aboriginal people
21 there. Aboriginal peoples are over-represented in the
22 penal institutions of this country and we've heard that
23 the justice system works for no one. There is a perception

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1 that as for Aboriginal justice, there is none.

2 We've also heard that most of the
3 Aboriginal people in prisons have spent their childhood
4 in non-Aboriginal institutions or non-Aboriginal
5 placement situations, and their memories of childhood are
6 mostly of some kind of abuse. When we were in a federal
7 penitentiary one Aboriginal presenter said, "Lots of us
8 are here. The life of an Indian, from what I've seen in
9 here, is the foster home, is the street, is the jail and
10 to the graveyard."

11 We've also heard very clearly from the
12 Native sisterhood in Kingston that most inmates prefer
13 suicide over life in that place. For those who have lived
14 the only thing that keeps them alive, the only thing that
15 gives them hope, is Native spirituality and the contact
16 they have with their elders who bring to them traditional
17 teachings and practices. In order to keep them strong
18 they say they need the institutions to recognize the
19 importance of Native spirituality, culture and languages.

20 It is really good for me to hear these
21 kinds of concerns being expressed in a forum like that
22 because I think that when we often go into those places
23 they are often scared that we'll forget what they've said

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1 to us. I think today has proven to me that there are some
2 people who are still advocating for the kinds of things
3 that those people have told us.

4 I would like to thank you all very much.

5 **BYRON STILES, MODERATOR:** Thank you
6 very much.

7 At this point in time I would like us
8 all to thank the Commissioners for the horrendous job that
9 they have taken on. They are away from home for long
10 periods of time. Mary here is really homesick. It is
11 a tremendous task that you've taken on and we wish you
12 all the best and thank you very much for being with us.

13 I would also like to tell you that I have
14 been honoured to have been asked to be the moderator for
15 the healing. I wish that there was more time because all
16 the people sitting around this table deserve more
17 recognition for their efforts. I ask each and every one
18 of you here to take a personal step in healing. Look
19 around, look into your own resentments, forgive somebody
20 today.

21 I ask you all to say a silent prayer for
22 Larry Port family and ask for strength for them. Also
23 say a blessing for Tom Port, another community elder from

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1 Georgina Island who will be undergoing a very serious
2 operation tomorrow.

3 Once again, thank you very much for
4 joining us. Good morning.

5 --- Luncheon Recess at 12:30 p.m.

6 --- Upon resuming at 1:50 p.m.

7 (Presentation by David H. Church Public School)

8 **SHERRY LAWSON, MODERATOR:** It is my
9 honour to act as moderator for this afternoon's hearings.
10 My name is Sherry Lawson, in case some of you don't know
11 me. I am proud to be from the Chippewas of Rama First
12 Nation, Loon Clan.

13 This afternoon I am going to start off
14 with Peter Paul and some of his staff he has brought with
15 him because they have a pressing engagement elsewhere.
16 So after their presentation I will allow some time for
17 the Commissioners to ask questions or make comments and
18 then those four seats will be available for some of you
19 who haven't been able to fit around this table at this
20 time. Our topic this afternoon is relationships.

21 I like being the moderator because then
22 I get to talk, but the bad thing is if we go over time
23 then they pass me secret notes that say "You've lost

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1 control", but I can live with that.

2 This morning we heard from participants
3 on the topic of healing. Healing is what must take place
4 if we are able to have good relationships, which leads
5 us into this afternoon, relationships with ourselves, with
6 our family, with our community members, with
7 organizations, agencies, departments, governments and all
8 individuals.

9 In planning for this week we did make
10 special efforts to invite a group that Natives in this
11 area presently have a poor relationship with, and that
12 group is the Ontario Federation of Anglers and Hunters.
13 Various people asked me to mention this because we did
14 make an attempt to have them here. They have chosen not
15 to accept our invitations and the elders tell us that we
16 must move forward and not revert to an "us and them"
17 mentality, to cowboys and Indians, to good guys and bad
18 guys, but to move on in a positive way and that is what
19 we are doing this afternoon.

20 I must say that it is difficult to have
21 positive relationships with everyone we come in contact
22 with as Native people. Society is still very filled with
23 negative impressions of Native people. The media, both

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1 print and non-print, still delight in filling people's
2 minds with images of blood thirsty savages, drunkards and
3 a dull race of people speaking only in monosyllables.

4 Children are told that they must try to
5 fit in. The Department of Indian Affairs still keeps close
6 tabs on us, directing us to carry Indian status cards for
7 identification purposes. The Department continues to
8 enter into land leases on our behalf. The cheque they
9 send us for rent money collected still has instructions
10 on the back showing us how to sign with our "X".

11 Despite the fact that we have been
12 treated as simple children for well over 100 years we are
13 still here. Gains have been made in several areas, as
14 participants today will be eager to describe, but they
15 are seen by many Native people as only baby steps in the
16 overall scheme of things.

17 One of the first gifts that you may
18 recognize in Anishnawbe is that we are a very patient
19 people. It's a good thing, we have been waiting a long
20 time. For many that patience is beginning to wear thin.

21 Today's participants on the topic of
22 relationship will tell you stories of emerging
23 relationships based on reconciliation, friendship and

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1 sharing. It is possible to improve upon these
2 relationships, not only for us but for the benefit of our
3 children and our children's children.

4 Meegwetch.

5 I would like to, as we begin, ensure that
6 everyone who speaks introduces themselves first, please.

7 I don't have bios on everybody. Some people don't like
8 a lengthy biography. For the benefit of the people who
9 are recording this please introduce yourself so they know
10 whose voice it is.

11 We will begin with Peter Paul from the
12 Simcoe County Board of Education.

13 **PETER PAUL:** Thank you, Sherry, and
14 thank you for this opportunity to present some thoughts
15 on relationships from a public educational system
16 standpoint.

17 We think the relationships have been
18 good and we try and work very hard on keeping those. We
19 work closely with Sherry on a committee that I will describe
20 in a moment, and I understand her patience and she
21 understands my impatience at times on getting on with
22 issues. But we have a good relationship.

23 Those with me do have names, even though

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1 we don't have name tags and I would like to take the
2 opportunity to introduce the no-name people because
3 actually they are the ones who do all the work in the system.

4 On my extreme right is Mary Ellen Smith
5 who is Principal of Twin Lakes Secondary School. The
6 majority of secondary school aged children from Rama First
7 Nation attend Twin Lakes Secondary School. Mary Ellen
8 works with the Native liaison counsellor for students and
9 will describe that.

10 Next to Mary Ellen is Bob McFadden who
11 is the Principal of Regent Park Public School. A number
12 of elementary students from Rama First Nation attend this
13 particular school. Native as a second language is offered
14 at this school, as well as a program called "Native Studies"
15 which Bob will address. Bob has been involved in Native
16 education in Orillia longer than any of us on the panel
17 sitting here, probably about 25 years.

18 On my immediate right is John Forrest
19 who is Principal of David H. Church Elementary School and
20 the proud leader of the group which you heard from a few
21 minutes ago. The majority of elementary aged students
22 from Rama First Nation attend David H. Church Public
23 School. Native as a second language is offered at that

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1 school and John will explain that.

2 Sherry has asked me to be brief so I will
3 get right to the issue of my role as an administrator.
4 I am the Administrative Liaison appointed to the Native
5 Advisory Committee of the School Board. I report to the
6 School Board on Native education in Simcoe County, and
7 I suppose as a side issue from this, at the present time
8 I am providing leadership for the development of an
9 ethno-cultural equity and anti-racism policy for the
10 School Board which is required under provincial
11 legislation.

12 So in my role again, I deal with
13 legislation and the Education Act of the province which
14 outlines trustee representation. In that legislation
15 there is a representative of the Native community on the
16 Simcoe County Board of Education as a trustee. This is
17 an alternating year basis, one year it's from Rama First
18 Nation and one year it's from Christian Island.

19 The Education Act also allows school
20 boards to establish advisory committees with community
21 representation in some areas, and in 1987 we are proud
22 to say that we initiated a Native Advisory Committee which
23 was formed, and if I could just comment briefly on the

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1 membership of the committee, there is the Native Trustee
2 on the School Board, the Native Liaison Officer, two
3 additional Trustees of the Board, one community
4 representative from each of the participating nations,
5 as recommended by the respective band councils.

6 There are non-voting members and they
7 would be the four of us sitting here in most cases. We
8 advise the deliberations as they occur at the Council.

9 Just as an example of decision which
10 might have been made by the Native Advisory Committee is
11 the initiation of the Native as a Second Language Program
12 which came out of that 1987 council meeting, and the
13 recommendation to the Board, and the School Board then
14 adopted that.

15 I will let John comment on the Native
16 as a Second Language Program so we are not repeating
17 ourselves.

18 Just briefly, the Native Advisory
19 Committee meets a minimum of twice a year. We can meet
20 more often should there be items which come from either
21 party. We report to the Board on the tuition agreement
22 which we have with the Native communities, and that
23 involves the students attending our schools on a

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1 pay-for-service basis.

2 Just a comment, I've mentioned a couple
3 of schools where the Native students are congregated, but
4 as part of the tuition agreement the students from the
5 Native communities may attend any of our 100 schools in
6 Simcoe County, there is a choice.

7 The two main terms of reference would
8 be that the Committee provides a forum for improved
9 communications where concerns and changes on new
10 initiatives from the schools or the boards or the bands
11 and the parents can be reviewed -- local consultation.
12 The Committee provides a direct line of communication with
13 the local Native school committees to ensure input and
14 interest is utilized in the self-development of Indian
15 people in education matters, relating to the education
16 of Indian people in the future -- and I'm quoting that
17 from language that was previously used when the Committee
18 was formed.

19 So with that background I call on John
20 Forrest now to comment from his school perspective.

21 **JOHN FORREST:** Thank you, Peter.

22 He is right in saying I am the proud
23 Principal of David H. Church School. I was really pleased

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1 to have our group appear here today because they have not
2 been together for very long, and they were the outgrowth
3 of a move toward integrating more of our music and drama
4 into a regular school and extra-curricular program and
5 we are very pleased with the initial results and we are
6 looking for further growth.

7 David H. Church is a mid-size elementary
8 school, kindergarten to grade 8. We have special
9 education components within the school. Next year we will
10 have two special education classes, as a matter of fact,
11 but we will be moving toward what is called a home school
12 model which will concentrate more on having the children
13 remain in their regular class and receive support when
14 necessary outside of that class.

15 We have approximately 325 students and
16 in that particular group we have 50 students of Native
17 ancestry. Most of them live on the lands of the Rama First
18 Nation, some are living in the City of Orillia.

19 We receive excellent support in working
20 with the members of the band council and Rama First Nation.

21 For example, the busing that was provided for the students
22 today came from First Nations on their particular bus,
23 and they also take care of busing the students to and from

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1 our school every day, including a kindergarten run at noon
2 hour and that makes things a lot more convenient for parents
3 and for students in getting them to and from our school.

4 We have two teaching staff of Native
5 ancestry, both are funded by the Board. One, Ms Ewanchuk,
6 who is on our staff was born, I believe, in Rama and she
7 has been on the staff for five years now and does a wonderful
8 job in working with students in our junior division.

9 Our other very special teacher is Irene
10 Snache and Mrs. Snache is teaching Native as a Second
11 Language, specifically Ojibwe, and she has been involved
12 in the development of the curriculum as well as the
13 delivery. It's kind of a situation where she had to
14 develop the curriculum before she could teach it. Irene,
15 as a matter of fact, was one of three who received a
16 curriculum award last year for her work in developing
17 curriculum for Native as a Second Language. She is on
18 our staff as well.

19 We have one support staff who is funded
20 by the band and Roseanne St. Germaine works as a teaching
21 assistant. She spend the majority of her time working
22 with our Native children in the kindergarten to grade 3
23 area, although she does do some work with children up as

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1 far as grade 6. The intent here is to enable some of our
2 children, particularly our Native students, to receive
3 additional support when required.

4 The NSL program in the school right now
5 involves children who are both Native and non-Native.
6 The total number of children involved in the program at
7 David H. runs at about 55 and Irene spends .8 of her day
8 with us. The other .2 she spends with Mr. McFadden at
9 Regent Park working with the Native students at Regent
10 Park School.

11 The thing we are probably proudest about
12 at David H., since today's topic is relationships, is the
13 fact that we have been able to build a very positive
14 relationship within the school amongst all students. The
15 group that you saw perform today is an integrated group,
16 and not deliberately so, it's just those are the students
17 who turned out to participate in this particular activity,
18 and that happens with all of our activities.

19 Our house league program, for example,
20 centres on four house colours: red, blue, green and gold,
21 but the students themselves chose the names: Mohawk, Nutka
22 (PH), Blackfoot and Micmac as the nicknames for their
23 houses, and that was done a number of years ago.

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1 In addition to that we try to run our
2 contacts with Native cultures through our regular class,
3 as well as through our extra-curricular activities, and
4 again you saw a manifestation of that today.

5 Something we are very proud of is that
6 the students you saw performing today, one of them,
7 Carol-Lee Simcoe was the city spelling champion last year.
8 Another, Drew Douglas, represented our school in the city
9 public speaking competition this year, and others have
10 participated in track and field, basketball and various
11 other events. We look to all of our students to
12 participate in the activities at David H. We really do
13 try to focus on the fact that we are a cooperative effort
14 in what we do.

15 The basic goal in our particular school,
16 and we don't think we are unique, but we think we are unique
17 in the way that we try to approach it, but our basic goal
18 with the Native student component that we have, being
19 almost a fifth of our school, that we've looked at the
20 idea that we want to try to strike a balance between
21 maintaining or assisting them in maintaining ties with
22 their language and culture and acquiring the skills
23 necessary to assure them a place in the 21st century.

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1 **PETER PAUL:** I would ask Bob McFadden
2 now to comment on the Native studies program at Regent
3 Park.

4 **BOB McFADDEN:** Thanks, Peter.

5 John has described the school life of
6 the students at David H. Church and it is a similar
7 situation at our school at Regent Park. We are John's
8 neighbouring school and we service about 15 to 20 Native
9 students from Rama First Nation and the City of Orillia.
10 What I am going to speak about is the
11 Native Studies program which is available to the students
12 at four schools in our City: ODCVI, one our secondary
13 schools, Twin Lakes Secondary School, David H. Church and
14 Regent Park. This program has about 120 students in total,
15 elementary and secondary and Mrs. Faye McKenzie visits
16 each school weekly for a 40 to 50 minute class with these
17 students.

18 I think it is interesting to note that
19 approximately 20 per cent of the students in the four
20 schools are non-Native students taking this course.

21 As far as we can remember this program
22 has been in place for approximately 16 to 17 years and
23 has been funded through funds from the Rama First Nation.

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1 Traditional philosophies and beliefs are taught by Mrs.
2 McKenzie and incorporated into today's life. They also
3 deal with contemporary issues and this morning Mrs.
4 McKenzie was at our school and one of the topics was this
5 very Commission that we are sitting at today.

6 Quite often members of the community
7 from both Rama First Nation and the City take part in the
8 programs. We find this is a program that is carried on
9 when they continue on at the secondary school and I know
10 for sure that at both secondary schools non-Native students
11 are still continuing their studies in the Native Studies.

12 Thank you.

13 **PETER PAUL:** Thank you, Bob.

14 Now I will call upon Mary Ellen Smith
15 of Twin Lakes Secondary School who will comment on the
16 programs which are in that school and the stay-in-school
17 initiatives.

18 **MARY ELLEN SMITH:** Thank you, Peter.

19 Over the last three years Twin Lakes
20 Secondary School has been involved in a number of special
21 initiatives for Native students. Across Canada less than
22 3 per cent of the Native students graduate from high school.
23 That is a pretty scary thought. We are very pleased to

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1 say that our retention rate and success rate at Twin Lakes
2 is much better, but we felt it was necessary to provide
3 Native students with some additional support so that we
4 could improve their retention rate.

5 In 1989 through Richmond Resource Centre
6 Twin Lakes received funding from the CIC and we were able
7 to hire a Native TA. At that time we identified three
8 main purposes for the Native teacher assistance:

9 1) The person was to act as an advocate
10 for Native students;

11 2) To develop a liaison with the
12 community agencies and particularly parents;

13 3) Help our teachers and students learn
14 more about Native culture and traditions.

15 That program lasted one year. The
16 following year, in 1991, through Couchiching Native
17 Association, Twin Lakes received the opportunity to hire
18 a TA again through funding that we received from COMSOC,
19 and we appreciated that initiative at that time as well.

20 At that time we hired Sherry Lawson and
21 Sherry has been with us for the last two years and has
22 really done an admirable job in working with our Native
23 students. In 1992 the Rama First Nation picked up the

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1 funding for Sherry's position. We don't call Sherry a
2 Teachers Assistant, her role has expanded to be much more
3 than that. Sherry is an Education Liaison Counsellor for
4 students and she provides a wide range of services for
5 our students and staff.

6 As a result we have noticed a significant
7 increase in student retention, attendance and the number
8 of post-secondary school applicants. We are very pleased
9 as well that our staff and student body is much more
10 knowledgeable about Native culture and tradition, and we
11 feel that is building a positive relationship across our
12 school.

13 Twin Lakes this year was also involved
14 in another initiative called "Partnering with Parents".

15 Along the way, through our different programs, we are
16 learning and we realize that we have to reach out more
17 and more to parents in order to be successful with students.

18 We are very pleased that Sherry was able to run an
19 eight-week parent support group here at Rama for parents
20 of Native students.

21 The Simcoe County Board of Education and
22 the Native Advisory Committee that Peter referred to
23 earlier has funding approval from our board to have a Native

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1 TA position to be available next year from September to
2 December, and we are looking forward to having a continuing
3 support staff member, hopefully that will be Sherry, back
4 in our school.

5 Another involvement through Twin Lakes
6 has been the Georgian Bay Career Assessment Centre. This
7 is a program for female students in grades 7 and 8 from
8 Rama First Nation, and many of those students are from
9 David H. Church. But the purpose of the involvement there
10 is to help female students in particular focus on realistic
11 career goals and focus on the importance of completing
12 their education.

13 Twin Lakes, along the way, has been
14 involved in seeking funding from federal initiatives
15 through the Ministry of Education, provincial funding
16 through the Ministry of Education and other federal
17 sources. Unfortunately recently we haven't been
18 successful, but we are networking with other school
19 communities in terms of wanting to compile resources and
20 contacts for our students and staff.

21 I think over the years Twin Lakes has
22 worked hard in developing a positive relationship with
23 the Native community and we have benefited greatly as a

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1 staff and our students. We appreciate the ongoing support
2 and I know that we learned a lot along the way. So, thank
3 you for that support.

4 **PETER PAUL:** Thank you very much, Mary
5 Ellen.

6 Chairperson Sherry, that completes our
7 remarks. Perhaps I didn't say at the beginning that my
8 position is the Superintendent with the Simcoe County Board
9 of Education and I am responsible for the 20 schools in
10 the Orillia District.

11 **SHERRY LAWSON, MODERATOR:** Thank you,
12 Peter.

13 At this time I would like to ask the
14 Commissioners if they have any questions or comments before
15 our four people have to get back to their offices.

16 **COMMISSIONER BERTHA WILSON:** Maybe you
17 could tell us a bit about the content of the Native Studies
18 curriculum. What does it involve?

19 **BOB McFADDEN:** It starts with the
20 traditional philosophies and beliefs of the Native
21 community and Faye McKenzie, the teacher, is working on
22 the basis of trying to incorporate these philosophies and
23 beliefs in dealing with life for these students today.

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1 The contemporary issues are simply
2 issues that would be dealt with in any social studies
3 program and, as I said earlier today, they were discussing
4 this very Commission.

5 When members of the community visit it
6 can be on the basis of particular interests, such as art.
7 If it's an artist from Rama First Nation, this artist
8 would come to the school and work with the students on
9 that basis.

10 So this is the type of program that Faye
11 carries on with the students at our level in the elementary
12 and they expand it in the second area.

13 **PETER PAUL:** Perhaps Mary Ellen could
14 comment on the secondary.

15 **MARY ELLEN SMITH:** We could turn it over
16 to Sherry, she assists Faye. She is the person on the
17 front-lines.

18 **SHERRY LAWSON, MODERATOR:** I think I
19 would like to mention that this Native Studies program
20 is a non-credit program. This is not accredited by the
21 Ontario Ministry of Education. So you can see the amount
22 of behind-the-scenes work that had to go on for the several
23 schools involved, the School Board itself, to allow this

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1 person in to take our children and other children out of
2 class to spend time with them and teach them about lots
3 of things and not grant a credit for that time.

4 But we have seen over the last ten or
5 12 years, we track our kids and the numbers that they are
6 doing better in school than they were then, and we think
7 that the Native Studies program has a lot to do with it,
8 of putting them together and helping them problem solve
9 and help each other as a group. That took some planning
10 but it has been well worth it, and we expect it will continue
11 for our grandchildren as well.

12 **PETER PAUL:** Madam Chair, I could
13 comment further. The Native Studies program is based on
14 two documents from the Ministry of Education called "People
15 of Native Ancestry, Part 1 and Part 2". The Native as
16 a Second Language program is based on a, how shall I say
17 it, a pure curriculum document which would be a credit
18 granting at the secondary school level for our program
19 extended there. So it is a little more defined than the
20 Native Studies, which is more of, as you said, cultural.

21 **JOHN FORREST:** One thing I that I would
22 add to that is the initiative we have taken this year is
23 that we have tried to link the cultural program with the

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1 language program. One of the things we decided is that
2 you can't have culture and language separated, they are
3 inter-related. We have tried this year, in terms of having
4 Irene Snache who does the language section, and Faye who
5 is doing the cultural section in the Native Studies program
6 link their programs and bring more resource people in.
7 We have established in both of our schools a Native Cultural
8 Centre now and that seems to be working quite well.

9 **COMMISSIONER MARY SILLETT:** I would
10 like to thank you all. I have just one or two questions.

11 On your school boards do you have any
12 Aboriginal representatives? I know that you do have a
13 Native ---

14 **PETER PAUL:** Madam Chairperson, that
15 was in my opening remarks. I mentioned that the Education
16 Act of the province outlines the representation of the
17 Native communities and it is done by population. I can't
18 give you exact figures, but in this particular area of
19 Simcoe County the Native communities are entitled to one
20 representative and this alternates each year, one year
21 it's from Rama First Nation and one it's from Christian
22 Island. Right now Paul Sandy from Christian Island is
23 the representative and last year it was George St.

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1 Germaine. It is varied.

2 **COMMISSIONER MARY SILLETT:** Just for
3 clarification, this is separate from the Advisory
4 Committee?

5 **PETER PAUL:** That's correct. The Native
6 Advisory Committee is a sub-committee out of the School
7 Board. There are 24 Trustees on our school board, three
8 French language trustees in the French language section
9 and one Native Trustee. So that is four and the other
10 20 are the majority language section.

11 **COMMISSIONER MARY SILLETT:** I don't
12 know who the best person is to answer this question, but
13 if students take Native as a Second Language how long is
14 that program for, and at the end of the program how able
15 are they to speak their Aboriginal language?

16 **PETER PAUL:** Madam Chairperson, I will
17 tell you how long it is, right now it's from kindergarten
18 to grade 8. We have been surveying to see the interest
19 for secondary schools and as Sherry well knows our Advisory
20 Committee authorized the study of this to occur last fall
21 which we did. Unfortunately our numbers were rather soft,
22 we did not get the 15 that we normally require. We are
23 hopeful that at some time in the future, and when the

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1 economies get a little better, that perhaps we will be
2 able to extend it into secondary school.

3 As far as the competency in the language,
4 I'm afraid I will have to turn to one of the experts here.

5 **JOHN FORREST:** I am not going to suggest
6 I'm an expert.

7 That is difficult to comment on because
8 the program has been developed year by year, it is that
9 recent, and we are just reaching now the point where we're
10 going to have children who have been speaking the language
11 for any particular length of time.

12 Sherry might be able to comment on the
13 competency overall a little bit better because she is
14 dealing with students who have had at least three or four
15 years of the language, where many of my students are just
16 having it for the first year in kindergarten, or have picked
17 it up as they go along the way.

18 I would want to mention, relating to the
19 language though, that the thing that I found to the
20 development of the language is that it has been cumulative.

21 The toughest problem for students, whether they be Native
22 or non-Native taking the language, is that they have to
23 miss something else in order to attend the classes. No

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1 matter how you dance or prance, if they are in NSL they
2 are not in phys-ed or they're not in math or they're not
3 in some other subject area. That is the same for FSL or
4 any other special program. It is very difficult to get
5 around that but we're working on it.

6 **PETER PAUL:** I would just comment for
7 clarification that French as a Second Language is required
8 in the Province of Ontario for all students, but also the
9 legislation allows for NSL to be substituted, that is
10 Native as a Second Language may be substituted as a
11 requirement for FSL.

12 **JOHN FORREST:** Sherry, do you want to
13 pick up on the competency because you see it at the other
14 end.

15 **SHERRY LAWSON, MODERATOR:** I think
16 that's a whole session in itself. Our language teachers
17 work very hard at the reserve level to try and bring back
18 the language and we are planning and we have several times
19 now had evening classes for the community, so that the
20 parents will be able to speak at home with their children.
21 The problem is that with the large number of people on
22 our reserve who do not speak the language it is hard keeping
23 it going. When the kids learn it in school and come home

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1 they don't have anyone to speak it to, but that's a whole
2 other product of the -- a lot of reasons why the language
3 has come to the point it has, but we are working on it.
4 We know what the problems are, but it is a very slow
5 process.

6 I think at this time I am going to allow
7 a question from the floor. Stephanie has been very patient
8 there. Go ahead.

9 **STEPHANIE SANDY:** This isn't actually
10 a question it is a concern. My name is Stephanie Sandy
11 of Chippewas of Rama.

12 It is fine to hear the gentlemen and Mrs.
13 Smith talk about what they are providing, but when we've
14 come to meet as a Native people to express our concerns
15 we have been hearing that our children are the roots where
16 we have to start teaching them their culture and their
17 language.

18 I envy the people that can have their
19 own schools on their First Nations because they can design
20 these programs themselves, and they can have more Native
21 content and have more language time and have a lot more
22 Native content. That's what we are struggling with right
23 now, is trying to instill those things into our children.

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1 Twenty minutes, which is cut down after
2 a while, when you move from class to class, is not enough
3 time. And when they have to make choices, whether they
4 want to go to gym or to language, they'll pick gym where
5 they're having a good time. We are always struggling and
6 fighting to keep things like that for our children.

7 So it isn't a question, it's just a
8 concern that I think that it is an opportunity here to
9 state that. It would be nice to have Rama have their own
10 school so we can implement these things. There are a lot
11 more than our language and our culture, it is building
12 the self-esteem in Native children.

13 I don't know, this is my opinion and the
14 Native women, we have talked about it and I thought it
15 would be appropriate to mention that.

16 Thank you.

17 **SHERRY LAWSON, MODERATOR:** Thank you,
18 Stephanie.

19 Being involved in education, as my bio
20 said, for a number of years we do know that there is a
21 rocky road ahead of us, but I think we have begun a
22 partnership here that seems to be working and it really
23 makes my heart glad when these people who have worked for

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1 a fairly nice white school board for many years can say,
2 "Thank you for teaching us something".

3 Meegwetch, I think you're free to leave.

4 **PETER PAUL:** Sherry, if I could just
5 comment on the last comment. I'm sure members of the
6 audience realize that on Christian Island there is an
7 elementary day school run by the Christian Island group.
8 By the legislation of Ontario and Canada any group is
9 permitted to do that and we would certainly cooperate in
10 any way that would be helpful.

11 **SHERRY LAWSON, MODERATOR:** I think I am
12 going to allow one brief question from the floor here,
13 since our schedule has gone out the window anyway. Go
14 ahead, Mark.

15 **MARK DOUGLAS:** Bonjour.

16 I just wanted to share with the
17 Commissioners that these four individuals sitting in front
18 of you are unique in the system. Simcoe County Board has
19 been a very tough place, I really used to hate teachers
20 and the educational system and I have grown to be a little
21 more tolerant but it is frustrating at times. I just
22 wanted to tell you that the four individuals are fighting
23 their own bureaucracy and their own systems at times to

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1 make things happen.

2 But I want to share this story very
3 quickly. David H, about ten years ago, it was decided
4 that it was an old school and should be shut down. Tons
5 of parents showed up to appeal to the Simcoe County Board
6 understandings and methodologies they were using to assess
7 and shut down the school, because it was too costly to
8 keep open.

9 I think the number of Native people in
10 the audience that day was one of the first times that the
11 Native parents actually went to town and loaned a hand
12 to all the Zhaagunaash and all the Anishnawbe parents,
13 and they realized that they needed each other to make this
14 thing work and I think the Chippewas of Rama, I remember
15 the Band Council resolution threatening the School Board
16 that if they shut this one down we were going to build
17 our own. I think that helped the School Board change its
18 mind and keep it going.

19 Meegwetch.

20 **SHERRY LAWSON, MODERATOR:** When these
21 four chairs are vacant I think there are four more people
22 who couldn't fit around the table and it would be fine
23 if you came forward and did that.

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1 I don't have an exact list of how we're
2 going to go around the circle here, so we will continue
3 to fake it as we have been. We have to remember that the
4 circle goes this way, clockwise.

5 So I think I will have, if she thinks
6 that's okay, Peggy would you feel able to start us off?

7 Please give a little bio of yourself too
8 if that's possible.

9 **PEGGY MONAGUE:** Just before I begin I
10 would just like to thank you for the opportunity to be
11 at this round table and to speak on the relationships this
12 afternoon that we are talking about the church. That is
13 what I'm going to be speaking about, for the few minutes
14 that I'm allowed.

15 My name is Peggy Monague and I'm an
16 Ojibwe from the Christian Island First Nation. I
17 originally did come from the Rama First Nation, buy I met
18 Neil and followed him to Christian Island.

19 We live on Christian Island with two of
20 our four daughters and we have three grandchildren.

21 I am employed by the All Native Circle
22 Conference of the United Church of Canada. This involves
23 the training of our Native people for the ministry, to

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1 be ministers, and it is promoting self-determination for
2 our Native congregations in the United Church of Canada.

3 Although I come from a very strong
4 Christian upbringing and belief I am also aware of my Native
5 spirituality which I would like to just -- I don't have
6 anything written down. I tried, but it didn't work. I
7 have pieces of paper all over the place so if you will
8 just bear with me. I am a little bit nervous too.

9 Listening to the presenters this morning
10 everything they had to say I would just like to say that
11 myself, as a Native person, I am feeling exactly what they
12 are saying. There is a lot pain and a lot of hurt in our
13 Native people.

14 But today we have that choice to where
15 we want to be in our walk, whether it be on the Anishnawbe
16 road or the white road, which is known as the Christian
17 road.

18 Just to explain that, as I said in the
19 beginning I come from a Christian background, the United
20 Church. There are many denominations in our Native
21 communities and how I was put as a United Church Protestant,
22 that wasn't my choice but that's what I was labelled as.

23 But I put that to good use because what I learned on the

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1 Christian road was good.

2 Actually I would like to say that I'm
3 blessed to have the two walks and that I am able to combine
4 the two walks. I am just learning now about my culture
5 and my traditions and it's good.

6 One of the things we are told is to listen
7 to our elders and I mean "listen" to our elders. What
8 we define an elder as, we have different names, whether
9 they are church elders, traditional elders, seniors, old
10 people, they are our mothers and fathers, our grandfathers
11 and grandmothers, our uncles, our aunties. We are going
12 to be there one day and they carry the wisdom and the
13 experience that we are talking about today and that needs
14 to be given to our children and to our youth.

15 So all these things that I'm talking
16 about, the elders of the United Church congregations across
17 Canada came together in 1980 and said, "The time is now
18 to begin to have our own leadership, to teach our own
19 children and to have ownership. So that is when the
20 congregations came together. In 1988 we formed our All
21 Native Circle Conference. Today in our conferences and
22 in our circle we talk about the healing, we have counsels
23 on healing, counsels on respect, counsels on learning,

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1 and we have our education and we teach our Native people
2 to be ministers. That is important in our communities,
3 to the elders who were at that conference to have a
4 spiritual growth in our communities.

5 I would just like to say too that we've
6 struggled in the bureaucracy of the United Church in trying
7 to explain what we want, but at the same time for the church
8 to understand us as Native people.

9 Talking about the language, I am well
10 aware of the interpreters that we have in the little tent.
11 When we have our circles and our gatherings when we talk
12 about how we're going to keep our spiritual growth in our
13 communities we have interpreters, we have the Cree people.
14 We don't take our meetings -- we go very slowly. The
15 elders say, "Walk slowly. Take things slowly." But we
16 also have the guidance of the Creator, God, through our
17 prayers.

18 I am well aware of the bundle that is
19 now in the centre of this round table as a reminder of
20 where we came from and of who we are.

21 You will have to keep an eye on me,
22 Sherry, I can go all afternoon here.

23 I just want to make a comment on the

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1 agenda here. We sort of laughed it, where it says "Peggy
2 Monague - Christian Island, Neil Monague - Christian" --
3 I guess I'm the pagan.

4 You see it works very well. Neil has
5 chosen his walk and I have chosen my walk and it works
6 when there is the mutual understanding and the love and
7 the respect in a relationship and that relationship can
8 work within the churches. Also the churches, looking at
9 the documents of the Royal Commission have been negative.

10 I guess I'm here to say that there is positive, because
11 for some of us who are Christian have that, we feel that.

12 We don't know what is going to happen in the future, but
13 we are allowed now to be able to do what we need to do.

14 At one time it wasn't that way, but now we have that
15 opportunity.

16 It is the respecting of each other,
17 respecting each other where we're at and understanding,
18 and that goes for the non-Native people also, to understand
19 the Native people and the language. It was quite ironic
20 what Sherry had said that the children are learning their
21 language today and when they go home they have the English,
22 no one to speak the language to them.

23 When I went to school I came home

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1 speaking English because my parents didn't speak English,
2 they spoke the language. But then we were told to speak
3 the English and forget about our language, like Lorraine
4 has said this morning. That is why it is so important
5 to keep the language and to keep the interpreters over
6 there because it is important for any conferences that
7 we have.

8 I would just like to say on behalf of
9 the All Native Circle Conference of the United Church of
10 Canada we will be gathering in June to attend a meeting
11 and it is important also that we meet together in a Native
12 community for the support and for the sharing. But to
13 recognize that our ministers this is a career they have
14 chosen and as it is now the federal government doesn't
15 recognize the education of our Native ministers unless
16 they have B.A.s. This is what we're struggling with now,
17 that our program is just the same as the regular stream,
18 but what we have behind us is the experience. That is
19 what life is all about, it is what you experience and how
20 you use it.

21 The United Church of Canada made an
22 apology in 1986. In 1988 the Native people acknowledged
23 that apology and we are still walking together to help

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1 each other. That is the non and Native communities.

2 So it is the whole idea of understanding
3 and respecting each other and where we are at in our healing
4 together. What we are doing now it's not going to stop,
5 it's going to keep going. It takes a lot of hard work,
6 but we are not going to stop because the spirit isn't going
7 to allow us to.

8 I can't make sense of my notes any more,
9 so I guess it is time for me to stop. But I would just
10 like to thank you for listening. For the relationship
11 to begin you have to begin to understand and respect and
12 have the balance of the mind, body and the spirit in our
13 work and walk together.

14 Meegwetch.

15 **SHERRY LAWSON, MODERATOR:** Thank you,
16 Peggy.

17 **COMMISSIONER BERTHA WILSON:** I have to
18 jump in here because I just want to mention that the
19 Commission has been instrumental in arranging for a
20 Church/Aboriginal summit to be held in October of this
21 year. I happen to belong to the United Church of Canada
22 as well and it occurred to us that the International Year
23 of Indigenous Peoples was an appropriate time for a coming

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1 together of church leaders of all the major denominations
2 and Aboriginal people in the hope that out of that summit
3 and dialogue would come a statement of reconciliation from
4 at least the major denominations. I think that the issue
5 of residential schools and the role of the churches in
6 the oppression of Native peoples will be the main topic.

7

8 So I just wanted to indicate that this
9 fall in October there is going to be that summit between
10 church leaders and Aboriginal people to discuss their
11 relationship and hopefully to do something very positive
12 about it.

13 Thank you.

14 **SHERRY LAWSON, MODERATOR:** Thank you.

15 I don't want to split you up so I guess
16 we will back up a bit and have Neil Monague speak next
17 here.

18 **NEIL MONAGUE:** Just to continue on from
19 maybe a little bit of what I said this morning, sometimes
20 I have a problem with relationships with new people and
21 I guess it is part of that OFAH thing, it gets me so riled
22 sometimes and it bothers me because we are all in this
23 world together and we should be sharing ideas, that the

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1 OFAH people are so worried about, to sit down together,
2 to find a solution to bring back together the peoples that
3 were put here many years ago.

4 The Creator set four spirits on the earth
5 and they were sent out in different directions to teach
6 the teachings that the Creator gave, and the sharing on
7 each road. But then I have to think about my own beliefs,
8 my own traditional beliefs and my teachings that I am not
9 to get angry, that I am supposed to take a step back and
10 have a look at myself before I judge anybody. I find it
11 hard for myself to be judging other people when I don't
12 even know them. I don't know who they are, I don't know
13 why they are, but I know they belong here on this earth
14 just the same as we are. That relationship has to be
15 brought back together again from the beginning of time
16 to the end of our time.

17 As I was listening the School Board and
18 the teachers that were here I started thinking about the
19 time when I used to go to Twin Lakes I would go and talk
20 about my tradition, what I have learned and what the elders
21 have taught me and what I have learned. That is that
22 sharing that I give, not just to my own people but to all
23 people because we are all being judged the same. No one

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1 is being put on top of a pedestal because they sit higher
2 up because they don't sit higher up. They think they are
3 but they're not.

4 The relationship I have with my wife is
5 something else. I enjoy my wife. I love her and I want
6 to be with her all the time, but then the church pulls
7 her away, she travels. I used to weigh 300 pounds. But
8 I always look forward to her return and it is that big
9 metal bird that flies in the air that I'm scared of, I
10 guess, because she does fly off to her jobs. I guess what
11 I'm scared of is that sudden stop that plane makes because
12 there's no brakes on these things to stop before you hit
13 the ground.

14 But we do have a good relationship. It
15 is that kind of relationship that this world needs. It
16 is to love each other, to share in that knowledge that
17 we all carry. These colours that I carry are all sewn
18 together, the yellow, the white, the black and the red.

19 In the centre, this is where we meet as four nations of
20 people. What I mean by being together is that we become
21 a whole, a whole group of people working together to find
22 solutions to the problems that started 500 years ago.

23 Every time I think about that ship

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1 crossing that ocean I often wonder what my ancestors were
2 doing watching them land, but then again it is not my place
3 to judge.

4 A while back I had a confrontation on
5 the phone with a gentleman who I had never met before.
6 I was being pushed into a corner, I had to react. The
7 only way I react is what I've learned in my life, is to
8 get mad, and I got mad. But I phoned another person and
9 I talked to her about it, I released a little. Then I
10 went out and I released some more by talking to other
11 people. I did not get off the phone, get on the boat and
12 go to town and beat him up. That is not the way. At some
13 point in our time we will meet again, but this time under
14 different circumstances. He must be reminded that Native
15 people do move slow because they like to absorb things,
16 they like to be taught things and they like to teach things.

17 I enjoy teaching, I enjoy teaching about
18 my culture. I don't care what colour you are, how much
19 money you make. I don't care if you're down in the dumps
20 or sitting way up. I will treat you as equal, as I'm
21 supposed to. When the Creator gave us that life he did
22 not say, "Take this gun that I've made for you and shoot
23 your neighbour." He did not take the bottle, the whisky,

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1 he did not create that and give it to Adam and say, "Here,
2 get drunk and beat up your wife." The Creator said, "I
3 give you these teachings and you must take them and teach
4 other people."

5 The most important things in our lives
6 is that human life that we carry. My body is a shell,
7 not a very good shell because it's been bruised. I have
8 abused it. But my spirit is beginning to heal. And when
9 my spirit heals then my mind will heal and my body maybe
10 will partially heal.

11 The sweet grass that I carry reminds me
12 of the body, mind and the spirit. When they are braided
13 together they become strong. If I could braid that in
14 four that would remind me of the four races and that's
15 the way we should be, bound together, strong and healthy.
16

17 There are many fish, we have to find the
18 solution to create more fish. We must take down the fences
19 that we have built around us. We must now begin to
20 understand what each and every one of us must do before
21 that time comes.

22 I have a tape at home that was given to
23 me, actually I just re-taped it, and it is about the Hopi

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1 prophecies. In that time of that first clash, I guess
2 you would call it, World War I, the Creator shook the earth
3 once, not too violent but he shook it. Then he shook it
4 for the second time, but a little bit more violent, which
5 was World War II. And in those prophecies it says that
6 he will shake the earth, he will take it in both hands
7 this time and give it one heck of a shake, which will be
8 the Third World War. And it is getting to that point.

9 I have two kids, two young ones that are
10 growing up. One of them doesn't want to be an Indian.
11 I guess she must have heard something, but I tell her,
12 "You be proud of who you are." Sometimes she has asked,
13 because her skin is a little bit lighter than the other
14 ones, she says, "I'm not Indian, Dad." I say, "Oh yes,
15 you are because daddy is and mommy is, and you be proud
16 of that."

17 I am just learning to work with my
18 relationships with my children because I never knew who
19 they were when they were first born, even though I've been
20 sober. I had to redo it all over again because I never
21 learned anything when I was a kid. I learned to drink,
22 but I never heard the word "love" mentioned to me as I
23 was growing up.

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1 Now every night before my babies go to
2 sleep I will pick one of them up and carry them to their
3 room and I say, "You have a good night sleep and I will
4 see you in the morning." I give her a kiss and I say,
5 "I love you." And I will do that with the other one.
6 She is much bigger and I have to make her walk because
7 I'm a little bit old, I can't carry her. But I do the
8 same thing with her because I don't want to make the same
9 mistake. I tell them I love them.

10 I am now just beginning to accept the
11 word from my wife, my friend and my partner. I guess
12 because I never heard it from my mother. I couldn't accept
13 it from her right away, but now I am learning. That is
14 my relationship. That is my understanding. And those
15 are some of the teachings that I have picked up, that I
16 must share what I have, I must be honest with what I have.

17 I don't care who you are, I will talk
18 to you when I'm ready to talk. If my book is full, let
19 me clear my book for a bit and I have space for you, then
20 I will talk. And that is the way of my people. If we
21 are pushed we come out fighting, but I have nothing against
22 that man. I will never have anything against him. It's
23 just that we all have to learn, we all have to be together.

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1 When the Creator created these colours
2 he did not make junk, he made very good people. And when
3 these people come together and respect each other the four
4 main gifts: love, kindness, sharing and respect -- that's
5 where I stand in my life.

6 Again I have to say, I don't care who
7 you are, how much money you make, I don't care what kind
8 of clothes you wear, you are just the same as I am. You
9 are a part of creation.

10 Meegwetch.

11 **SHERRY LAWSON, MODERATOR:** Thank you,
12 Neil.

13 I think I am going to ask John Charlton
14 to go next. Someone has handed me bios of people, I guess
15 that's a broad hint.

16 John Charlton is Vice-Principal of
17 Sutton District High School located in York Region. He
18 works on a Principal Certification Program at OSIE, which
19 is the Ontario Institute for Studies in Education. He
20 is the co-Chairperson of Sutton District High School.
21 He is a First Nations Study Centre Committee member as
22 well.

23 **JOHN CHARLTON:** It is with a great deal

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1 of pride and trepidation that I speak with you today.

2 The feelings of pride emanate from the
3 honour of the opportunity to meet and share with you the
4 directions our school and the York Region Board of
5 Education has taken and plan to take in the future.

6 The feelings of trepidation come from
7 the realization that in our symbiotic relationship with
8 our First Nation students and community we probably have
9 more to learn than we have to teach. Nevertheless, our
10 mandate as a school is to serve our entire community.
11 Central to our identity as a learning community is the
12 recognition that one of our most valuable resources is
13 the wealth of knowledge and cultural diversity that our
14 First Nation partners bring to us.

15 Over the past four years we at Sutton
16 District High School have taken the following preliminary
17 steps, not only to foster cooperative relationships
18 between our First Nation students and the rest of our
19 student body, but to set the stage so that both cultures
20 have the opportunity to learn from each other. Most of
21 our activities realistically are focused on providing
22 opportunities for our learning community as a whole to
23 understand and learn from our First Nation partners.

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1 To this end we have developed and
2 implemented the following curricular credit courses:
3 Living in a Changing World from a Native Perspective;
4 Native Peoples in Contemporary Times; and Ojibwe Native
5 language courses. These courses are open to and are taken
6 by both Native and non-Native students. They are taught
7 by Ojibwe teachers, Dawn Sillaby-Smith and Isadore
8 Talouse. Our program "Let's Graduate Georgina" with a
9 mandate to graduate all of the town of Georgina was extended
10 to include the provision of credit courses to our satellite
11 location on Georgina Island.

12 This spring will mark the opening of the
13 Sutton District High School First Nations Study Centre.
14 The York Region Board of Education has provided funding
15 for the establishment of the Sutton District High School
16 First Nations Study Centre and we have provided the
17 equipment to engage all of our community in the activities
18 of the Centre. Again, with the intent of providing the
19 opportunity for all members of our community to see and
20 recognize our First Nation community as the tremendous
21 resource that it is.

22 The objectives of our study centre are
23 these:

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- 1 1) To promote First Nations studies
2 within the York Region Board of Education.
- 3 2) To encourage cooperation between
4 our community at large, the York Region Board of Education
5 and First Nations people.
- 6 3) To facilitate professional
7 development for all staff about First Nations issues.
- 8 4) To provide direction and resources
9 to enable First nations students to take advantage of
10 specialized training and employment standards.
- 11 5) To provide opportunities for
12 positive interaction of First Nations people and the
13 community at large.
- 14 6) To provide a source of resource
15 materials to the schools of the York Region Board of
16 Education.
- 17 7) To foster a positive and culturally
18 accurate image of First Nations people and their
19 contribution to the fabric of today's modern world.

20 In particular, objective number 5, to
21 provide opportunities for positive interaction of First
22 Nations people and the community at large is being
23 addressed as we plan to incorporate the official opening

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1 of our study centre with our first and hopefully annual
2 pow wow. Our opening pow wow is set for June 5th. We
3 are receiving wide spread support from our community and
4 the event promises to be both exciting and educational.

5 In my role as a leader on the Principal's
6 Certification course run by the Ontario Institute for
7 Studies in Education, we are bringing over 100 potential
8 future administrators from across Ontario to share, learn
9 and participate in the activities of our opening pow wow.
10 Hopefully the perspective of cherishing and valuing our
11 First Nations partners will become pervasive and will be
12 implemented as these leaders move into positions of
13 responsibility throughout Ontario.

14 Objective number 4: to provide direction
15 and resources to enable First Nation students to take
16 advantage of specialized training and employment
17 opportunities is being actively pursued as we negotiate
18 an articulation agreement with Sir Sanford Fleming School
19 of Natural Resources. For our First Nation student it will
20 provide them with the opportunity to graduate into a
21 program designed to qualify them as Conservation Officers.

22 We at Sutton District High School, and
23 through us the York Region Board of Education have made

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1 and will continue to make a sincere and ongoing commitment
2 to engage our First Nation partners as true partners in
3 the learning process. Our school vision statement
4 includes the thought that we cooperate, learn and share
5 with each other.

6 We intend to move towards the intent of
7 our vision by providing ongoing opportunities for our
8 communities to recognize each other's strengths and to
9 appreciate that we are all better as individuals, as a
10 society and as a country when we learn to value and treasure
11 those among us with the clearest and best insights into
12 the land we all treasure.

13 Anishnawbeg. Thank you.

14 **SHERRY LAWSON, MODERATOR:** Thank you,
15 John.

16 I know John and some of his people have
17 to catch a ferry back to the Georgina. Are there any
18 comments from the Commissioners at this time and then I
19 think I'm going to give us a very quick bathroom break.

20 Then I am going to give us a five minute,
21 and I mean five minute break, so we can stick to topic.

22 Thank you.

23 --- Short Recess at 3:20 p.m.

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1 --- Upon resuming at 3:30 p.m.

2 **SHERRY LAWSON, MODERATOR:** I know it's
3 hard to believe that was a full nine minutes.

4 We have to race against this obscene
5 thing called time, if you can take a seat we will start
6 again.

7 I would like to introduce our next
8 speaker on the subject of relationships, and that is
9 someone we heard from this morning, Cynthia
10 Wesley-Esquamaux.

11 Cynthia is the Vice-Chief of the United
12 Indian Councils. She has an avid interest in the social
13 and cultural issues of First Nations people in both Canada
14 and the United States. Cynthia continues to work with
15 and develop networks between those two countries.

16 **CYNTHIA WESLEY-ESQUAMAUX:** Good
17 afternoon.

18 I just also wanted to add something that
19 I missed this morning in the excitement of the moment.
20 I wanted to thank the Royal Commission -- particularly
21 the personal and community wellness event that we held
22 here, at the Fern Resort as a matter of fact, was in part
23 paid for by the Royal Commission.

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1 We got a lot of positive feedback from
2 that gathering and we will be following it up with community
3 meetings and then preparing a report for the Royal
4 Commission. Anyway, I wanted to make sure that you were
5 thanked for that.

6 I want to talk about three different
7 kinds of relationship here, and some I guess we don't
8 mention in polite company, that is the one we have between
9 Native people in our political organizations and amongst
10 ourselves, we don't often like to talk about that, but
11 it is becoming an issue, I think, for a lot of us.

12 But before I do that I wanted to mention
13 that having the high schools here was important for me
14 to hear and have them come here. The United Indian
15 Councils, myself and Greer Atkinson in particular, have
16 been very active over the last year visiting and speaking
17 to students at all high schools that we can wrangle an
18 invitation to.

19 We haven't been addressing some of the
20 things that Neil Monague has been addressing, we have been
21 more talking about current issues, current events and what
22 is happening in Indian Country today. A lot of students
23 are very interested in the traditional elements and culture

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1 of Indian society, but they are also interested in some
2 of the current events that they are seeing on TV and hearing
3 about.

4 They are also interested, which brings
5 me to the next relationship that we have, is the things
6 that are happening with OFAH, the Ontario Federation of
7 Anglers and Hunters. They hear about that in the
8 newspapers and they come to the high school and when we
9 visit them they talk about those viewpoints. They by and
10 large talk as their parents do. They have the same sort
11 of prejudices and viewpoints and negative things to say
12 about Indians. "When are you people going to stop living
13 off our taxes." "When are you people going to stop killing
14 all the fish." When you hear it from high school students
15 you are really taken aback, you sort of go, "Whoa". These
16 kinds are growing up and these are the relationships that
17 will be forming tomorrow between Native people and
18 non-Native people. So I think it is really important that
19 we take an opportunity to talk to our young people. I
20 have eight year old daughters and I make it very clear
21 to them, as Neil has said, that they be proud of who they
22 are and that they have a place in this world. I go talk
23 to their classmates as well. My daughter brought home

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1 a note that said, "Terrin, you are the best Indian I ever
2 knew and your mommy too." These are all eight year old
3 kids so it was really nice, but keep it up.

4 So we are working on it. We are trying
5 to build relationships with youth and other people around
6 us because I think that that is an important thing, we
7 have to co-exist together. I think we need to educate
8 all levels of people as well and we also do talk to adult
9 groups as well, we go out to book clubs and anywhere we
10 can get invited to we go, women's clubs, and we go and
11 talk about the kinds of things that Native people are doing
12 and who they are and the relationships that we can build
13 together in the future and co-exist together.

14 I want to encourage everybody that's
15 here, Native and non-Native, but Native people in
16 particular, since we are the topic at hand here, to go
17 out and make yourself available to high schools or anywhere
18 else you can to talk about who you are. You don't have
19 to have a degree or you don't have to be an elder, or you
20 don't have to be anybody with a title, you can just go
21 out there and make yourself available to kids, kindergarten
22 and all the way up, just make a point of going and talking.
23 They will be glad to hear from you.

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1 The other relationships I want to talk
2 about because I think it is really important that we talk
3 about this in this kind of a context and that the Royal
4 Commission hear a little bit about this, and I don't know
5 if it's come up before or not.

6 As Native people I find that we are
7 extremely over-represented -- I mean we have people who
8 represent our interests 20 times over in any given day.
9 Your name or your number comes up, "Yes, we need money
10 because we represent this individual in this community."
11 Whether it is education or political or fishing or you
12 name it, we are over-represented. I think that that can
13 be both positive and negative, but we need to think about
14 that and we need to think about those relationships that
15 are out there with other people that we don't even
16 necessarily know. We often don't have a direct
17 relationship with those people.

18 We need to look at how many of those
19 relationships can we sustain, or we want to sustain, and
20 how many do we see as valuable in the future because there
21 are so many organizations representing us. Our
22 grandfathers, and my grandfather in particular, was a part
23 of putting the United Indian Councils together in 1903,

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1 that's when it originally was founded.

2 Our grandfathers put together our
3 political organizations at that time to confirm their
4 relationships with each other as leaders because it was
5 important that they do that, and also as Native people.
6 They were together for support and for strength, those
7 relationships that they had with each other. They were
8 important to have because at that time Native people didn't
9 have a lot of the educational or political savvy that they
10 do today. I'm not saying that that is true of everybody,
11 but we have a lot more of that today than we did in those
12 days. I know that when my grandfather -- my grandfather
13 was a teacher, but part of his time -- if you got an
14 education, a post-secondary education and went out to try
15 to represent yourself you were automatically
16 disenfranchised because that was not part of being Indian
17 in those days, you were civilized now, you were educated
18 so they took you off the rolls. We don't have that problem
19 any more.

20 One of the new problems that has come
21 out of the relationships that we now have with the political
22 organizations that we have and we need to repair is the
23 competitiveness that has infiltrated them. We have

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1 political organizations outside of our communities that
2 represent us, and they are all fighting with each other
3 for representation of our interests. So we have our
4 communities, our Chiefs-in-Council, and they are
5 represented by a local organization, be it a friendship
6 centre or something else. Then they are represented by
7 a regional organization or an organization in Toronto who
8 is also represented by another organization beyond that.
9 Then we are represented by a national organization. None
10 of those organizations appear to have very good
11 relationships with each other. They are all vying for
12 and fighting over the same funding and the same issues
13 and the same representation base. I think we need to get
14 over that. We have fallen into a bureaucratic shuffle
15 with everybody else and we have picked up competitive
16 morays that do not suit our purposes or our needs as Native
17 people.

18 I think we need to rebuild that mutual
19 respect and support that we once had at one time, rather
20 than jockeying for position with each other. I think that
21 is going to make a real difference on how we start to
22 co-exist with each other as Native people and how we support
23 each other and how we start that healing process.

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1 I just wanted to talk about rebuilding
2 those kinds of relationships and I think that at the Royal
3 Commission level it is important that you know that we
4 recognize that there is a problem, that there are a lot
5 of people out there -- we have too many chiefs and not
6 enough Indians in many ways. I guess that's the problem.

7 I would like to point out, to have
8 somebody at least acknowledge the fact that these people
9 have been elected or appointed to those positions of
10 authority or power and that they need to remember who put
11 them there and what they're there for. They need to
12 remember who put them there and remember to listen to those
13 voices because sometimes our leaders get too high or too
14 distant from our communities and they no longer hear what
15 is important at the community level. Really it is their
16 constituents that are what it is all about.

17 In the Royal Commission hearings and the
18 things that you're hearing about -- I know there's not
19 very many chiefs and councillors here from our communities
20 and that concerns me somewhat because it is important that
21 they hear it. But what we want to do at the United Indian
22 Councils' communities is turn that circle around so that
23 our leaders are not at the top and we're not looking up

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1 at them, but that they remember that they are servants
2 of the people and they are there to espouse our viewpoints
3 and to support and represent us. That includes people
4 at the political levels who are out there talking on our
5 behalf. I think they need to remember that they need to
6 rebuild their relationships with the people here in the
7 room at the community level who they are representing.

8 Basically that is what I wanted to say.

9 I think that that's important.

10 Thank you.

11 **SHERRY LAWSON, MODERATOR:** Thank you,
12 Cynthia.

13 I am next going to ask Judy Contin to
14 speak. We heard from Judy this morning, but since I've
15 been handed the bio sheets I will introduce Judy.

16 Judy Contin is a graduate of Trent
17 University and Judy enjoys working in the
18 training/counselling field. She has lived in the Midland
19 area for just three years, but quickly joined the Georgian
20 Bay Northern Friendship Centre staff there since March
21 as Tenant Counsellor.

22 **JUDY CONTIN:** Thank you very much.

23 Again I am honoured to be part of these

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1 Commission hearings today.

2 I would like to speak on the importance
3 of communications when it comes to "the" relationship.
4 Since contact there have been lots of exchanges of
5 information, of promises, of bullets and of arrows.
6 Exchange of information does not mean communication unless
7 the sender and receiver agree that the message is (1) of
8 value, (2) understandable, and (3) believed to be true.

9 I feel that communication breakdown is
10 probably one of the main threats to a successful
11 relationship between Native and non-Native organizations,
12 and I don't mean the people but the organizations. It
13 even stresses the relationships between Native
14 organizations, as was just brought up. A colleague of
15 mine explained that this occurs because so often Anishnawbe
16 organizations are pitted against each other by the current
17 bureaucratic set-up and this set-up forces us to fight
18 for the same funds to stay afloat and this should stop.

19 So how do we assure that breakdown in
20 communications does not occur? Much of this relationship
21 depends on how we deal now with unsettled business, for
22 example, legal issues like the land claims. We can't
23 ignore this business. Although some hope that it will go

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1 away, others know that it will not. It takes people able
2 to speak the same language and understand and interpret
3 the same documents to be able to sort out the past
4 agreements. It takes lawyers and academics and people
5 wise about history.

6 A solution? To make post-secondary
7 education more accessible to all people of Native ancestry,
8 not only to those lucky enough to hold or have been
9 successful in acquiring status. Employment equity mean
10 equal opportunity, not equal money for equal work, and
11 in order to have equal opportunity Anishnawbe people need
12 to catch up, to have access to education to allow for the
13 advancement opportunities. This improved communication
14 should lead to enhanced problem-solving skills on its own.

15 We need to have experiences, and again
16 education, to allow us to participate effectively with
17 or within community and municipal structures, perhaps to
18 hold an elected office or to be part of a posting on a
19 board. For example, there is currently a vacancy, or at
20 least someone has resigned from the Midland Police Services
21 Board. Now is there any organization or any group that
22 we need to establish more effective communications with
23 who have tremendous effect on our communities and our home

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1 lives, yet we feel powerless and misunderstood by them.
2 Our community should insist that we have adequate
3 representation on that board and that the person has the
4 ability to put our thoughts, desires and dreams out on
5 that table.

6 Just as important to the relationship
7 is that both Native and non-Natives have the opportunity
8 to learn about culture. Sometimes, and most times, the
9 communication breakdown is the result of an innocent
10 mistake. This may be the case in this following example.

11 I submit for your viewing Exhibit A, a
12 public notice that appeared in Midland's Sunday newspaper
13 this past Sunday. It explains and invites interested
14 people to attend the Royal Commission hearings on Monday
15 and Tuesday in North Bay. No mention of today's hearings
16 have been made in this publication, that I could find
17 anyway. Perhaps I missed it, it could have been in
18 yesterday's paper, but by then it is really too late.
19 It looks like a mistake of some kind, but more importantly
20 it could be interpreted in any number of negative ways.
21 Enough said about that.

22 Neil Monague spoke this morning about
23 the importance of communication, asking, hoping that

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1 everyone will understand the words he speaks, and he
2 utilizes traditional means to accomplish this. He shares
3 his tools freely and appears to be careful to ensure that
4 everyone understands what and why he shares. It is that
5 carefulness in giving and receiving information between
6 organizations that is important.

7 And I will end here before I start
8 sending up some nonsense communications.

9 Thank you.

10 **SHERRY LAWSON, MODERATOR:** Thank you,
11 Judy.

12 I mentioned originally that the circle
13 goes this way and some people said at break time, "Sherry,
14 you're going in circles because you sure haven't gone
15 around the right way." There was a method to my madness,
16 but we don't have enough time to explain that.

17 I am going to keep going around the
18 circle here and we have Jack Mudde and Barb McCahery with
19 us today. I don't have bios on them because they snuck
20 in for somebody else, so I will have them do that. Go
21 ahead.

22 **BARBARA McCAHERY:** You actually have
23 one of the bios. Ian Grant was to appear this afternoon,

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1 along with myself, but he was unable to make it and Jack
2 has graciously agreed to assist me in this presentation.

3 I am a Program Supervisor with the Barrie
4 area office of the Ministry of Community and Social
5 Services and I have been doing that job since about 1983
6 and I have had a variety of portfolios, including the
7 current one of violence against women and family support
8 programs, as well as services to the developmentally
9 handicapped and children's services. During the period
10 of time when I was involved with children's services I
11 probably had the closest contact, until recently, with
12 respect to First Nations communities.

13 I will let Jack say a few words about
14 his position.

15 **JACK MUDDE:** I am Jack Mudde and I also
16 with the Ministry. My role is as an Employment Liaison
17 Officer. My responsibility is to provide and to look at
18 employment programs for people who are on social
19 assistance. We do that via contracts with our community
20 partners. The other role is to be a part of a community
21 and to set up and to continue dialogue between the
22 Native/non-Native communities in terms of long-range
23 planning for employment for social assistance recipients.

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1 **BARBARA McCAHERY:** We will open our
2 remarks with some contextual commentary on who we are and
3 why we are appearing at this hearing. We, as I've said,
4 are part of the Barrie area office of the Ministry of
5 Community and Social Services. The Barry area office has
6 the responsibility for social services funded by the
7 Ministry of Community and Social Services in the County
8 of Simcoe and the Regional Municipality of York, including
9 some social services to First Nation communities and
10 groups.

11 Two key characteristics of the Ministry
12 of Community and Social Services operations are relevant
13 here. First, the Ministry is a very decentralized
14 operation which allows an increased level of involvement
15 between service providers, local communities and Ministry
16 staff. Also, generally the Ministry purchases services
17 from other agencies or organizations rather than providing
18 them directly, although the Ministry does operate some
19 services, such as probation and income maintenance
20 directly.

21 The responsibilities of the local area
22 office of the Ministry are twofold, namely operational
23 and planning. Our operational responsibility involves

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1 the management of contracts to purchase services from
2 private entities, some of which are Native organizations.

3 Secondly, we are involved in planning with our communities
4 to achieve the goal of better services. From both the
5 planning and operations aspect of our role good
6 relationships with our Aboriginal communities both in York
7 and Simcoe is critical.

8 Our role with respect to the management
9 of contracts for the purchase of services involves several
10 functions. We approve the budget, monitor operations with
11 respect to adherence to the funding legislation, and we
12 act in an advisory capacity regarding how government wants
13 to do business. The monitoring function involves an
14 obligation to ensure that the services we purchase adhere
15 to the fundamental principles contained in the
16 legislation.

17 For example, in the Child and Family
18 Services Act there is an expectation that services be
19 delivered in a culturally appropriate manner. For us in
20 this instance this means that we need to be able to
21 negotiate and dialogue with the Aboriginal community, to
22 know what the needs and desires of those communities are.

23 Currently there is a range of services that we are

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1 purchasing from band councils, Native friendship centres,
2 and other Aboriginal organizations. We are purchasing
3 child care services, such as centre-based daycare
4 services, before and after school latchkey programs,
5 private home daycare in all three First Nations territories
6 within our catchment area.

7 Native child welfare prevention
8 services are being funded on each of the three First Nation
9 territories within our catchment area. As well,
10 employment services are occurring through agreements with
11 Aboriginal organizations.

12 I will let Jack take you from here with
13 respect to the planning.

14 **JACK MUDDE:** As stated earlier, our
15 planning function involves insuring that services evolve
16 in such a manner that they best meet the needs of the
17 community to be served. Community need is not a static
18 concept, but rather changes over time. Thus, the process
19 of ensuring that services best meet community needs is
20 an ongoing and forward looking process. Given this
21 planning role the Barrie area office felt a need to have
22 a structure in place that would allow us to dialogue with
23 the Aboriginal people in our area as a group.

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1 In addition to this being perceived as
2 a useful mechanism, creating such a mechanism is consistent
3 with what the Barrie area office had done with other service
4 sectors, such as children's services and services to the
5 developmentally handicapped, when the need to have ongoing
6 dialogue with our community existed.

7 Out of this desire to have a means to
8 dialogue with our Aboriginal communities in 1988 came the
9 beginning of today's, what we term, our organization called
10 BANAC, that's the Circle, and the acronym for that is the
11 Barrie Area Native Advisory Circle. It takes its name
12 from the Ministry of Community and Social Services area
13 office structure and was created to provide advice to the
14 Barry area office.

15 The first task set before the group was
16 a request that they do a needs assessment of the First
17 Nations child care requirements. Some funding through
18 the Barrie area office was provided to permit this work
19 to be done and led to the formalizing of the structure
20 of BANAC through the addition of paid staff.

21 At a later date the Barrie area office
22 again turned to BANAC to coordinate the development of
23 a plan to distribute enhancement funds for children's

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1 services to Aboriginal communities within our catchment
2 area. Their involvement led to the submission of
3 proposals by Aboriginal communities after a process of
4 consultation of how the funds should be divided between
5 communities. The funds were subsequently distributed in
6 the manner proposed.

7 Although BANAC was originally
8 established to advise the Barrie area office of our
9 Ministry, it fairly quickly developed a much broader focus.
10 First and foremost it took on the role of facilitating
11 a Native think tank which addresses a wide range of Native
12 needs and means to deal with them in an indigenous
13 Aboriginal way. The document "Towards a Valued
14 Lifestyle", a needs assessment and planning paper for
15 Native people in Simcoe and York Region which provides
16 recommendations with respect to such topics as family life,
17 culture, substance abuse, employment, health, housing,
18 education and recreation is ample evidence of the evolving
19 role of BANAC.

20 BANAC has also taken on a training and
21 cultural sensitization role with non-Aboriginal groups.
22 These are but two of the several functions now being
23 undertaken by the BANAC about which BANAC is a better source

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1 of information than we are.

2 In conclusion, the Barrie area office
3 continues to value highly the relationship that has been
4 developed with BANAC over the years as a circle. It is
5 an easily accessible mechanism to dialogue with our
6 Aboriginal people about the range of social services.
7 We believe this has been a very effective means to improve
8 the relationship between Aboriginal people and
9 non-Aboriginal people, what has been described as the past
10 and current relationship of the Barrie area office with
11 the local Aboriginal communities.

12 We hope that BANAC will be ongoing and
13 anticipate that our relationship with BANAC and Aboriginal
14 communities will evolve and change as we go. Given the
15 leadership being shown by Native communities, such as
16 BANAC, we feel confident that we can work together to
17 develop a relationship that will only improve and grow
18 better.

19 Thank you.

20 **SHERRY LAWSON, MODERATOR:** Thank you,
21 Jack and Barb.

22 I think I am going to carry on around
23 there and ask Linda Bruce to go next. Is it true I don't

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1 have a bio for you, Linda? Go ahead and do a bio.

2 **LINDA BRUCE:** Thank you.

3 I would like to first say what a
4 privilege it is for me to be here today and to have been
5 part of the process. I am grateful for that.

6 My name is Linda Bruce and I am a
7 Constituency Assistant to Dan Waters, the MPP for
8 Muskoka-Georgian Bay.

9 In my work as an assistant to a member
10 of the provincial parliament I talk with many people in
11 the community and those who call or drop into my office
12 with concerns or comments to share with the MPP, and with
13 those who are having a difficulty with the government in
14 any way. I also handle the MPP's correspondence.

15 In this role I have talked with many who
16 contact our office with issues involving Native people
17 and First Nations that are located within and adjacent
18 to the riding. I am frequently disturbed by the racist
19 remarks made by callers and writers in the stereotypical
20 way Aboriginal people are viewed by these constituents.

21 Many of these people are clearly
22 misinformed about what the actual issues are. There seems
23 to be a general lack of understanding of Native cultures

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1 and lifestyles. I believe this lack of knowledge leads
2 to fear and suspicion and are often a misinterpretation
3 or misrepresentation of the facts.

4 Current and recurring issues are
5 Aboriginal hunting, fishing rights and land claims. As
6 a result of a recent well planned lobby my office received
7 hundreds of phone calls, letters and visits by people
8 expressing concerns about fish conservation and out of
9 season fishing, et cetera. What I find especially
10 troublesome is not only the response of the members of
11 the group, but also the impact of their very public campaign
12 upon other members of the community. This group very
13 effectively used newspaper ads and letters to the editors
14 to give the readership a very one-sided view.

15 As a result I began then receiving calls
16 and letters from those not directly affiliated with the
17 lobby group who were alarmed at what they had read. Since
18 there was no information to the contrary many people assume
19 that what was in the paper was factually correct. When
20 I was able to share more information with them they were
21 often surprised to find the actual situation quite
22 different than what had been described to them.

23 Few people have any idea of what the

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1 government is negotiating with First Nations and the
2 consequences of those negotiations around fishing rights
3 would really be. There was certainly no awareness of any
4 traditional or ceremonial practices. What resulted, I
5 feel, is a very one-sided perception of Aboriginal people
6 which I fear alters some general perceptions and
7 relationships between Natives and non-Natives.

8 I think that part of the solution is the
9 need for education, awareness and understanding. While
10 I would not suggest that members of the Aboriginal
11 community feel obligated to respond to the media campaign
12 that lobby groups orchestrate, but it is difficult for
13 our people to form fair opinions when only one vocal side
14 is heard.

15 I am very proud of the current Ontario
16 Government and its approach to Aboriginal issues and First
17 Nations. I believe that significant progress is being
18 made in the relationship between that government and First
19 Nations and that provincial legislation, such as
20 employment equity, will continue to respond to some of
21 the needs of the Aboriginal community.

22 Perhaps though the government should
23 become a little more sensitive to the reaction of the

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1 general public to these initiatives. In anticipation of
2 negative reactions, consider adding educational
3 components to increase the understanding of the general
4 public.

5 Governments presently used paid
6 advertising to inform people of new legislations, or to
7 increase the awareness of social issues. For example,
8 the government has been running ads about the benefits
9 of new rent control legislation and this month there are
10 very effective commercials running in support of Sexual
11 Assault Prevention Month. Maybe the government should
12 be working with First Nations and urban Native groups to
13 develop an educational campaign for non-Native awareness.
14 Perhaps government grants could be used to allow groups
15 such as this to develop their own awareness programs.

16 I really believe that fear and prejudice
17 evolves out of ignorance. Aboriginal people,
18 particularly in the south, have very little choice but
19 to learn of white culture. Non-whites must deal with the
20 justice system, child welfare system and social services
21 system that rarely takes other cultures into
22 consideration.

23 The education system, as we have already

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1 heard, teaches this culture to each child. Reforms to
2 education is an essential start, but adults need to learn
3 more too. Even those who are open and willing to just
4 don't know how.

5 In summary, I think that our governments
6 should look at methods of sharing all of our cultures in
7 informative and positive ways. Education and
8 communication are the keys to better understanding and
9 ultimately improve relationships.

10 Thank you.

11 **SHERRY LAWSON, MODERATOR:** Thank you,
12 Linda.

13 The next people I have on my list are
14 George St. Germaine and John Bobbette. I do have bios
15 for them, I believe, though the bios I have in here are
16 much shorter than they should be in real life, as it is
17 for a lot of the people at the table.

18 George St. Germaine is the former Chief
19 of Rama First Nation. He is on the Board of Governors
20 for Georgian College and has been on the Simcoe County
21 Board of Education as Native Trustee on more than one
22 occasion as well, and he has been working as Native
23 Education Counsellor for Rama First Nation I think for

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1 almost 20 years -- I hope that's not dated.

2 John Bobbette is from Georgian College.

3 He is Director of Projects for Georgian College, Barrie
4 Campus. He has been instrumental in establishing the
5 partnership between the Anishnawbe Education and Training
6 Circle and Georgian College, and in securing funding from
7 the Ministry of Colleges and Universities for Native
8 education and training strategy.

9 **GEORGE ST-GERMAINE:** We will separate
10 the two because he is talking about Georgian College
11 initiatives and then I'm going to be talking about
12 something else.

13 First of all, I am pleased to have a few
14 people left.

15 I think some of the things that were
16 discussed at the table this afternoon reflect on a couple
17 that I wanted to speak on and it is fairly brief.

18 The people who were here from the Simcoe
19 County Board of Education many, many years ago wouldn't
20 have been sitting here talking about the kinds of things
21 that they were talking about, nor our Ministry of Community
22 and Social Services as well.

23 What we have been able to do over the

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1 past 20 years, 15 years maybe, is many people, at least
2 10 people -- that is many I suppose for our First Nation
3 -- have been able to effectively lobby with these people,
4 these organizations, and plug into some of the new staff
5 that came in after some of the other people, through
6 attrition, left some of these positions, and were able
7 to not just meet at a table.

8 One example of how we started off with
9 the School Board people was Christian Island was building
10 a new ramp or a new docking facility there when Old Huey
11 was still running. They had this floating dock there that
12 would sink and come back up and sink and come back up.

13 About three people from the Simcoe
14 County Board of Education were coming to a meeting at
15 Christian Island to talk about some issues concerning
16 education. These were just the preliminary discussions
17 that we were starting to have about things that we didn't
18 want in the school system and a whole variety of other
19 things.

20 But we had a good laugh out of it because
21 the men were standing there with their briefcases, and
22 we were there with our blue jeans and all that, and they
23 were standing right in the water when the dock moved.

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1 They were in about a foot and a half of water with their
2 suits on, standing there with their briefcases, and it
3 took a second for them to jump over on to the boat. Then
4 the waves went out and there was bare dock for the Indians
5 to walk across and jump on the boat. We had a really good
6 laugh. They were laughing as well and we were laughing
7 with them.

8 We met and talked about some of the
9 issues that we were concerned about, but more importantly
10 we met and we had lunch together and we had a tour together,
11 we talked about a variety of things. That is the kind
12 of thing that I've noticed over the last 20 years that
13 I've been involved in the movement, if you want to call
14 it that, is that what we had to do was let people know
15 who we were, something a bit more personal about us. We
16 have a good relationship with other people too.

17 Out of that grew a lot of programs at
18 the School Board. Obviously the Simcoe County Board of
19 Education is far ahead of a lot of other school boards
20 with the kinds of programs that we have, initiatives.
21 Ideas that we have they usually try to address them, all
22 of them. They may have to say no sometimes, but they
23 usually try to address them all.

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1 Along the same line, more recently, the
2 provincial government was looking at an equity program
3 in Ontario. I don't know what happened, I think it got
4 shelved because of funding or the cost of it, but they
5 were talking at one time of having companies that have
6 50 or more employees, private sector and government, that
7 they would have to hire all these people that are
8 categorized, and Native people are one of them, for their
9 equity programs.

10 I thought at that time that our original
11 dealings with Ontario Hydro, for example, was that the
12 upper level management people didn't really like something
13 like this equity program coming down. Even when Hydro
14 started off in the beginning there was some animosity there
15 and people were getting worried that Native people were
16 getting jobs and getting pushed ahead of them and that
17 sort of thing.

18 What I was concerned about was that
19 especially when there is a growing racial activity in the
20 United States, it is starting to pick up again, and I notice
21 it picking up here in -- it was kind of hidden away for
22 many, many years in Canada, but it is starting to rear
23 its ugly head again, what with things like the NDP's

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1 policies on hunting and fishing and lack of information,
2 those sorts of things that are happening.

3 To make a long story short, I think what
4 we should be doing is lobbying the government, either
5 through the United Indian Councils or tribal councils or
6 an individual First Nation, but not through government
7 itself, I think what they should do is transfer dollars
8 to regional areas for Native people to get organized and
9 to start providing workshops, visitations to the First
10 Nations, explaining to people what treaties are all about.

11 When we learn about treaties in high school you are not
12 going to learn very much about a treaty, you won't learn
13 about the details, the intricate details of how treaties
14 were made with our people and some of the tricks that were
15 played.

16 We know by looking at self-governments
17 and trying to understand even the treaty that we are a
18 part of here, is that it is very complex, very complicated,
19 and it is something that is going to take many, many years
20 to straighten out.

21 We have been doing it voluntarily,
22 Sharon is one, myself, Mark Douglas if he's still here,
23 Sue and Harvey Anderson, and I am thinking along the lines

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1 of something like an Ambassador type of program, where
2 people like Sue and Harvey and this group of people, maybe
3 with some training themselves as well, would be available
4 to government departments, private industry, to provide
5 one or two day workshops on First Nations with a variety
6 of means. Get them dancing, role playing, these sorts
7 of things, and have them participate with us, have lunch
8 with us, party with us even, and then learn something about
9 our people.

10 I think if we do that then we are going
11 to diminish the kinds of problems I think that can be
12 created if nothing gets done in that area. Obviously what
13 is happening in Muskoka District is happening here as well,
14 and it is happening all over Ontario. So I think it is
15 very urgent that something be done in that area.

16 That's it. Meegwetch.

17 **SHERRY LAWSON, MODERATOR:** Thank you,
18 George. I didn't mean to push you and John together.
19 I know you have a partnership that John is going to talk
20 about.

21 John, you are going to tell us about a
22 partnership that is developing between Georgian College
23 and Indian Country.

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1 **JOHN BOBBETTE:** Thanks, Sherry.

2 On behalf of the College I would like
3 to thank the Commission for allowing me to say a few words.

4 Bea told me that I would have to make
5 my comments short and brief unless I propose to sing or
6 dance with my presentation. I don't sing very well and
7 I don't dance, but for the interpreters in there I have
8 a six hour presentation and I just want you to bear with
9 me through these next six hours.

10 Bea, bear with me.

11 For most of you who have had associations
12 with the College over the past few years, those
13 relationships I would say have been, for the most part,
14 seasonal in their nature. We have started many
15 initiatives and we have had some wonderful seasons
16 together, and we have also had some seasons of drought.
17 I think that is fair to say in as positive a way as I
18 can.

19 It is not because of the Aboriginal
20 community or the college community that we haven't been
21 as fruitful as we may have wanted to be in our initiatives.
22 There are many barriers to those relationships, many of
23 which are not of our doing.

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1 Some of those barriers have included the
2 nature of the funding that different organizations
3 receive. Many times funding is of a short-term nature
4 and I think as you've heard today that the relationships
5 that we are talking about need to be long and lasting
6 relationships. Many of our Aboriginal friends will tell
7 you that they are not of the disposition where they will
8 get up and run with a short-term program and then expect
9 it to grow and flourish in the long term.

10 So I would say that some of the barriers,
11 the funding is one, the variety of funding sources and
12 the criteria for those sources. As you have heard as well
13 today, different envelopes of funding and many times we
14 trip over each other in terms of the bureaucracy that exists
15 or the political agendas that the different funding sources
16 have.

17 Also in our past relationships the
18 relationships may have been institutional-driven as
19 opposed to Aboriginal-driven. I know that my experience
20 in the last eight or nine months with the Anishnawbe
21 Education and Training Circle has taught me, first and
22 foremost, that post-secondary education for Natives
23 belongs in the realm of the Aboriginal community. The

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1 Aboriginal community has been very gracious in letting
2 the post-secondary education institutions and the
3 secondary schools take a leadership role in educational
4 issues, but in my view when it comes to Aboriginal education
5 that relationship needs to be led by the Aboriginal
6 communities.

7 I am very pleased to be here today to
8 talk to you about a specific initiative that is happening
9 at our institution that is totally Aboriginal-driven and
10 it has institutional facilitation and coordination, but
11 the initiative itself has come from the Aboriginal
12 communities. That has not been an easy task.

13 The Anishnawbe Education and Training
14 Circle represents over 21 different Native organizations
15 in the Georgian College region. It is an exciting
16 committee that we've formed and this circle that has been
17 formed has put forward three initiatives.

18 The goals of those initiatives are: to
19 increase Native participation and completion rates at
20 post-secondary institutions; to increase the sensitivity
21 and awareness of post-secondary institutions to Native
22 cultures; and to increase the extent and participation
23 of Native people in Native education.

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1 The funding proposal was put together
2 and submitted to, at that time it was called the Ministry
3 of Colleges and Universities, which is now the Ministry
4 of Education and Training. The Selection Committee saw
5 fit to approve our project in the beginning of a new
6 relationship, and that relationship will mean for the first
7 time at Georgian College that we will have a full-time
8 Native Education Counsellor for the students at Georgian
9 College. It will mean that there will be some dollars
10 allocated for a Native community needs assessment. Most
11 important in my mind, and the most exciting, it will mean
12 the training and the development of Georgian College staff
13 in Native way issues. All of these programs are
14 Native-driven and Native-focused and the Native community
15 will be the major leaders in this kind of project.

16 In my mind the strategy is extremely
17 exciting because it offers long-term funding. It is a
18 five year program which will allow us to plant the seeds
19 of a very strong relationship. It is Native-driven, as
20 I've mentioned.

21 It has a strategic goal in mind that is
22 measurable and attainable. It has recognized that for
23 the first time Georgian College Board of Governors have

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1 given official acknowledgement to not an advisory
2 committee, but an Aboriginal administrative group who will
3 be responsible to oversee the entire project, to do the
4 evaluation and to put forward recommendations after year
5 one of the program.

6 It is for those reasons that I am
7 extremely interested in the partnership that is developing
8 with our Native community. I think that this particular
9 relationship has got the foundations to become a long and
10 lasting relationship and not one that is seasonal.

11 So on that note I would like to thank
12 the Commission, Sherry and the folks of the Anishnawbe
13 Education and Training Circle for allowing me the
14 opportunity to talk about our project.

15 Thank you.

16 **SHERRY LAWSON, MODERATOR:** Thank you,
17 John.

18 I think I am going to do a little circle
19 again here and have Jim Commandment speak next. I do have
20 a little bio on Jim.

21 Jim is originally from the Mohawks of
22 Wata (PH) which is Gibson First Nation. He is an
23 accountant by trade. Currently he is the volunteer

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1 Development Coordinator for the Barrie Native Friendship
2 Centre, and I know Jim from a short-lived project we were
3 involved in a few months ago and I know he has a strong
4 interest in how Native people are portrayed to the rest
5 of the world.

6 **JIM COMMANDMENT:** Thank you, Sherry.

7 I would like to address an issue that
8 is one of the number one killers that prevent progress
9 for Native people. A killer that destroys relationships
10 between Natives and non-Natives. A killer that prevents
11 children proper growth, that denies them the kind of life
12 a child should enjoy. A killer that prevents us as Native
13 people from obtaining proper education, employment and
14 a way of life that all people deserve. That killer is
15 racism.

16 Racism arises from the way society deals
17 with physical and cultural differences. Racism divides
18 nations within themselves. It prevents the development
19 of those who suffer from it. And it handicaps and destroys
20 those who use it.

21 Canada does not generally see itself as
22 a racist society. It has left that reputation to its
23 neighbour to the south. We only have to look around us

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1 to see that this is not true, Canada is a country that
2 contains racism.

3 Racism is in our schools through its
4 negative portrayal of Native people in history texts and
5 other educational material and the lack of Native
6 understanding by the teachers themselves.

7 Racism is in our media coverage of Native
8 issues. The media creates images and reinforces them with
9 repetitions. It acts as a channel of cultural norms and
10 characteristics. People only know what they are allowed
11 to see, hear and read.

12 Now I ask you: Who controls the media?
13 Who controls the newspapers? Who controls the major
14 magazines? Who controls radio and television? Certainly
15 not Natives, but rather non-Natives.

16 Racism is present in our places of
17 employment, preventing us from working to our full capacity
18 and contributing for productive results. Racism is
19 reflected in the books sold at book stores and those housed
20 at our libraries.

21 In a most recent personal battle with
22 the public library several volumes of racist books against
23 Native people were found, ranging from history texts to

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1 non-fiction books.

2 One particular author, W.P. Kinsella,
3 in four of his books he portrays Native people in general
4 as lazy, thieves, uneducated, drunks, unable to think,
5 all living on welfare, and in specific, he portrays all
6 Native women as whores. Throughout these books he
7 illustrates his racism, degradation and negative
8 stereotyping of Native people through the use of his words
9 and the theme of his stories.

10 After long debates with the library and
11 media coverage, these books were still left on the shelves
12 of the library. The comments from the library being, and
13 I quote: "We believe and support intellectual and
14 literary freedom for everyone."

15 I ask you: What literacy and
16 intellectual value is contained in books that are raciest,
17 illustrating Native people in a degrading manner and
18 reflecting negative stereotyping? There is no good
19 literacy or educational value in literature that is racist,
20 degrading and illustrating negative stereotyping. These
21 books are not acceptable and grossly portray Native people
22 not as people the way they are, but the way they want us
23 to be.

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1 Eliminating racism and racial
2 discrimination in Canada requires much more than just
3 government actions. The effort must involve all sectors
4 of society: business, labour, professional groups,
5 community-based voluntary organizations, and not least,
6 ordinary Canadians as they go about their daily lives.

7 Therefore I suggest to you that we need
8 to take the following actions to help eliminate racism.

9 1) We need intervention of the
10 government at all levels and their agencies to help
11 facilitate some control over the publication of books,
12 magazines and newspapers that are racist, degrading and
13 illustrate negative stereotyping.

14 It is called censorship by those who
15 condone racism, but in reality it is putting an issue in
16 its proper perspective. Portraying us as we are, people,
17 not savages, not whores, not uneducated or insensitive,
18 but as an intelligent race of people to respect.

19 2) We need more public education about
20 Native people at the elementary and secondary school
21 levels.

22 Change starts with the things taught to
23 children. The education system should prepare them to

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1 understand fully the differences between Natives and
2 non-Native cultures, not to fear and ridicule them, but
3 to understand them.

4 3) We need to use television, radio and
5 other media to reach all Canadians and spread the word
6 that racism and racial discrimination hurts everyone in
7 our society and that it is not acceptable. More
8 participation of Native media personnel to reflect fair
9 coverage of Native issues is also needed.

10 4) Those who shape and influence public
11 opinion: the media, educators, community spokespersons,
12 business and union leaders and public officials need to
13 take an active role in helping to eliminate racism.

14 5) Business should attack racism with
15 all available weapons.

16 Goals and timetables should be set to
17 incorporate Native people, not only at entry level
18 positions, but all the way up the corporate hierarchy.

19 Lastly, the Government of Canada touches
20 the lives of all Canadians through its laws, its policies
21 and its services. it needs to set a clear example for
22 the people of Canada. They need to set a strong foundation
23 in helping to eliminate racism.

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1 In closing, I strongly urge the Royal
2 Commission to seriously consider these recommendations,
3 and I thank you for taking the time to hear me.

4 Meegwetch. Thank you.

5 **SHERRY LAWSON, MODERATOR:** Thank you,
6 Jim.

7 The last person, though certainly not
8 least, that we have on this round table discussion is Merle
9 Assance-Beedie.

10 I left Merle to the end because I think
11 it's important to balance our round table discussion here
12 with some more of the teachings that the elders have to
13 bring to us. I do have a bio on Merle, but I know it's
14 really only a brief one.

15 Merle Assance-Beedie is an Objibwe and
16 Potawatami (PH) woman from Beausoliel First Nations.
17 Merle was educated at four residential schools, she must
18 have many stories to tell. She has retired from nursing
19 after many years experience in different health care
20 facilities in Toronto and throughout Simcoe County.
21 Merle's community work is extensive and includes 16 years
22 on the Board of Directors for Simcoe Urban Native Housing.
23 Merle is also a member and Past President of the Barrie

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1 Native Friendship Centre and member and Past
2 Vice-President of the Huronia Area Aboriginal Management
3 Board. She is also a member of the Barrie Area Advisory
4 Circle, a very active one.

5 I should also say that Merle is a
6 traditional teacher and she has helped many of us who are
7 just beginning our learning.

8 **MERLE BEEDIE:** Meegwetch. (Native
9 language).

10 In Ojibwe my name means Northern Lights
11 Woman, I come from Christian Island and my totem is the
12 Otter.

13 It is also a privilege for me to present
14 this short report to this Commission, recognizing that
15 this visit to this area is a historical event for us.
16 I want to thank the people who stayed on to the end to
17 listen to these last presentations.

18 Also, I would like to say what an honour
19 it is to speak to Mary Sillett. I have seen her on
20 television and I want to compliment her on being a wonderful
21 role model for our Native people. And also Bertha Wilson,
22 I have read about her in the newspapers. I also want to
23 commend her for her patience in this work she is doing

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1 and the respect she has for our Native people.

2 I sense from both of these individuals
3 a strong sense of commitment to these hearings. Thank
4 you very much for coming to our area.

5 My topic is on relationships. I
6 interviewed several elders as well to bring this report
7 to you. As we Anishnawbe people try for balance and
8 harmony from birth on until we go through the western door,
9 this balance and harmony is part of our role in life, our
10 lives are meant to live and so we live every day of our
11 lives towards this positive way of life.

12 When relationships turn sour what is the
13 healthy thing to do? We apologize, don't we. We say,
14 "I'm sorry, let's start over." That is pretty basic, but
15 very fundamental to the process of change in a
16 relationship, whether it be a marital relationship,
17 whether it be with children, whether it be teacher/student,
18 whatever, that basic breakdown -- when you say, "I'm sorry"
19 you begin again on another positive note.

20 So for the example, I will also make an
21 example of victims of abuse. For that individual to get
22 on with their lives they must talk to the perpetrator,
23 what they say is, "This is what you did to me", et cetera,

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1 et cetera. The perpetrator then has the opportunity to
2 respond and usually the healthy response is, "I'm sorry.
3 How can I make amends."

4 The first round of these hearings, the
5 books that we read tell us that the Anishnawbe communities
6 expressed their deepest hurts over and over. At this point
7 now we need to hear, "I'm sorry." "I'm sorry for what
8 has happened to you." "I'm sorry I stood by and let this
9 happen to you." "I'm sorry I didn't step in." "I'm sorry
10 I wasn't there for you."

11 We need to hear this from the
12 intellectuals of this country, the educators, the
13 religious organizations, the health professionals,
14 doctors, nurses, social workers, police, et cetera, et
15 cetera. Until we get this response we cannot move forward
16 towards healing. No reconciliation can take place unless
17 this happens and we must say, "I'm sorry" too. We must
18 say, "I forgive you" when this begins to happen.

19 The government has done this on one
20 occasion recently. We know they can do it because of the
21 example of the Japanese community receiving an apology
22 and compensation for what happened to them. We are very
23 much aware that the Canadian Government can do this very

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1 thing.

2 We, the Anishnawbe people, have homework
3 to do ourselves on our relationships in our communities.

4 We have to look at status, non-status Métis, mixed blood,
5 quarter bloods, half breeds, urban, Bill C-31s, wannabees,
6 on-reserve, off-reserve. We are all Anishnawbe, let's
7 work towards healing our relationships there too.

8 Also we have to look at our jealousies.

9 Jealousy is a very destructive behaviour and every one
10 of us suffers from this insidious affliction.

11 The prophecies also tell us that when
12 we lay aside our jealousies then we will begin to live
13 again and we must pray to the Creator constantly to lift
14 this burden of jealousy from us. The white man is in
15 trouble. The white man is looking for a way out and it's
16 an opportunity for a way out for us too. Maybe their
17 children will have a chance too.

18 We have the answers, let's tell him,
19 "Help us help you." We have something they do not know
20 about, we have our teachings, our value systems, our
21 attitudes, our clan system and on and on and on. Our clan
22 system has survived 7,000 years or more in tact without
23 changes. Let's educate them.

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1 Right now they think they do not want
2 to know about us. They look at us in a mystical way.
3 They think we worship smoke, et cetera, et cetera. They
4 think we are in a dream world. They fund us so that they
5 can continue to look at us as unreal. They educated us
6 to a point where we almost forgot who we are. Now it is
7 time we educate them, people to people.

8 We are different. We have a different
9 perspective on life and all of creation. We have many
10 wonderful things to share. We have different and
11 wonderful teachings to share that are simple to live by,
12 reasonable, sensible, for the good of all within the
13 community, full of respect. These have remained a mystery
14 to mankind until now.

15 We have a last chance to look at the 19th
16 century before we move on to the year 2000. Let's set
17 aside some realistic goals for ourselves and invite the
18 non-Native people to join us in this circle. The white
19 man, if he likes what he sees, he will fight to hang on
20 to it. Let's educate all the communities, the black race,
21 the white race, the yellow race, it means their survival
22 too. Let's help them back to the road the Creator put
23 them on. Let's remind them and teach them what we know.

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1 Solutions that are our elders are
2 recommending are these: Our clan system, the United
3 Nation went back to their clan system 20 years ago and
4 it's working. They are still working on a few bugs, but
5 it is very much a way of life for them now. Our elders
6 tell us that it is our responsibility to make our clan
7 system work again.

8 One elder, an Anishnawbeque said, "The
9 next 500 years are for Native people." That is so
10 encouraging. And they say, "Promote talking circles,
11 teaching circles, healing circles to the Native and the
12 non-Native communities, promote healing lodges in our
13 territories, develop all forms of teaching materials for
14 the schools, TV programs, plays for the theatres, movies,
15 et cetera, et cetera. Educate all the community about
16 our history, what our history was and is. Invite
17 non-Native people to add to this history because some
18 non-Native people out there know about our history and
19 the part they played in this, and they have to match roles,
20 and we did survive together. Get our women into politics
21 of our communities and nations and support women's groups
22 whenever and wherever in our communities because they are
23 our life givers, they are our peace keepers, they are our

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1 faith keepers."

2 The role of the woman is to make sure
3 that the roles are carried out and the children must go
4 with the mothers, and children must be included in this
5 so that they can carry on. The people themselves have
6 to go back to the Ojibwe way of life, pull and survive
7 together, advance together, develop together.

8 One elder said, "Stop playing politics
9 after the election and get back to the people. There is
10 no government without the people. It is the people who
11 provide the strength and everybody benefits. One man or
12 one person cannot put things together by himself and it
13 is crucial that the elders oversee the work that has to
14 be done, through their guidance, direction, blessing and
15 their strength and their honesty and their respect."

16 Teachings about the medicines that will
17 heal our communities, they caution us that though a lot
18 of elders hold the title of age, they are not elders, so
19 we have to be careful.

20 The Creator gave each of us our own
21 spirit and destiny and when we decide something together
22 in our hearts and minds our spirits will blend together
23 and the strength will come with one mind and there is no

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1 kind of power in the world that can beat that.

2 That is the wisdom of the elders.

3 There is one individual from Ottawa that
4 called me to mention that there is one thing that he would
5 like passed on to this Commission, and that is that if
6 there is one thing that this Commission could change
7 immediately he would like to recommend that they stop
8 calling us Indians, that everybody stop calling themselves
9 Indians. We are not Indians. We are Anishnawbe. "Anish"
10 means good and "nawbe" means people, the good people.
11 That is who we are and it will create unity when we start
12 calling ourselves the good people.

13 Meegwetch.

14 **SHERRY LAWSON, MODERATOR:** Thank you,
15 Merle, for those teachings.

16 At this time do the Commissioners have
17 any comments or questions before I open this up to the
18 floor?

19 **COMMISSIONER MARY SILLETT:** I always
20 try to be very respectful because Mrs. Wilson is a little
21 bit older than I am.

22 I don't have anything to say except thank
23 you very, very much. They were excellent presentations.

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1 **COMMISSIONER BERTHA WILSON:** There was
2 one thing that I was going to respond to and that was the
3 statement that was made about Native people being
4 over-represented. This obviously, as you said, could be
5 both positive and negative.

6 We noticed this and we've noted as we've
7 gone around the communities and as people have come to
8 speak to the Commission we have noted this problem with
9 respect to sometimes a competitive relationship in the
10 bodies that are representing Native people. That does
11 obviously present a problem for us in that the things that
12 they are advocating are not always the same. They
13 sometimes are taking different views and it is hard for
14 the Commissioners to straighten that out. So I would just
15 like to say that there is a problem there.

16 One of the things that I fear is that
17 that problem, the fact that that exists, I would be
18 distressed to think that that would be used as an excuse
19 for not dealing with issues or for not sitting down and
20 negotiating, but I do see that that is happening sometimes.

21 I think that is a problem. I think that this came home
22 to me particularly forcefully in North Bay from where I've
23 just come, where we had presentations from the Chiefs of

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1 three separate long houses and also from the Chief of the
2 band. I must say that I came away somewhat confused and
3 was trying to get a feel for what precisely the differences
4 were in the three long houses. I finally understood --
5 I think I understood and I hope I'm correct in this, that
6 there was the very traditional approach of one long house
7 and there was a more liberal approach and there was
8 something in the middle that was there and then there was
9 the position of the Chief of the band.

10 I must say that this is difficult. As
11 a non-Aboriginal person I find that difficult and I suppose
12 that that is all part of the internal healing process
13 perhaps that needs to happen. But what concerns me about
14 that is that it not be used -- because in our hearings
15 up there we did hear some non-Aboriginal representatives
16 saying, "Well, we don't know who to sit down with. If
17 they would tell us who we should be talking to, if they
18 would get that straightened out themselves then we would
19 have somebody to negotiate with." I get alarmed when I
20 hear that because that is really -- if you are looking
21 for a reason not to do something, there is one.

22 So when I heard you speak and talk about
23 the over-representation that came to my mind and I think

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1 that is a problem that we have as a Commission.

2 **CYNTHIA WESLEY-ESQUAMAUX:** That's why
3 I say you don't necessarily say it in polite company because
4 people get -- it does cause a lot of arguments within the
5 Native community as well, all sitting at a table. I speak
6 on behalf of you, and you are speaking on behalf of you,
7 and he is speaking on behalf of you and you're sitting
8 there going, "Wait a minute, can I have some time here."

9 I think it is something that we need to
10 say out loud and we need to deal with. It has caused
11 problems in the negotiations, where we are left sort of
12 sitting there at the community level because we have
13 somebody who is representing us but nobody knows who to
14 talk to.

15 **SHERRY LAWSON, MODERATOR:** Are there
16 any comments from the floor? We are trying to get more
17 of a dialogue between the people up here in the
18 pseudo-circle, the Commissioners and the public. So we
19 have a few minutes to do that.

20 I do have someone at the mike. Could
21 you be sure to introduce yourself first.

22 **ELIZABETH McARTHUR:** My name is
23 Elizabeth McArthur and my position is as the Equity

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1 Consultant for Durham College in Oshawa. I certainly had
2 no intention of doing this.

3 In the work that I do in our community,
4 which is all of Durham Region, we are trying to work with
5 many parts of our community and work in partnership. The
6 one thing that keeps coming up time and time again in the
7 areas of specifically employment equity and employment
8 is this fear, that has already been identified, as to what
9 are we talking about when we are referring to legislation
10 when we are talking about employment equity goals and
11 plans?

12 I think the biggest block at this time
13 is that there is very little general education that is
14 going on. Your reference to the types of calls that were
15 coming from the constituents -- I'm sorry, I don't remember
16 your name -- identified that the general population, the
17 general populace does not know what's going on. They do
18 not know what the issues are that are being talked about
19 within the Native community.

20 I think it is imperative, if we are going
21 to be able to go ahead in the healing that is necessary
22 for the Native community and in continuing to build strong
23 relationships with the non-Native community, there must

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1 be more information being put forth as to what the process
2 is, what the difficulties are, where people are trying
3 to go because you just can't build a relationship when
4 people don't know what it is that's going on.

5 When I look at the issue and the Royal
6 Commission, the Year of the Indigenous People, my sense
7 is that if you were to ask ten people in the City of Oshawa
8 that probably very few of those people would be able to
9 tell you anything about the Royal Commission, never mind
10 what their goals are, never mind that less than an hour
11 away from Oshawa there are hearings that are going on.

12 It is just not getting out and people
13 don't know about it. I don't know how we can buy into
14 providing support and understanding until this is talked
15 about far more broadly than what it is now.

16 Thank you.

17 **MARK DOUGLAS:** Bonjour. (Native
18 language).

19 A few years ago I took a leave of absence
20 and went to work for Georgian College. It was a small
21 business management program that was being offered to about
22 45 Native students from Chimnissing (PH) and Manjikinging
23 (PH), Christian Island and Rama. As a coordinating

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1 teaching master we used a variety of staff, some from right
2 within the College and others we contracted to bring in.

3 I wasn't there two months and one by one
4 many of the teachers whom I had gotten to know over coffee
5 and such were getting along really really well and they
6 were very supportive of the program and the initiative
7 and such, but one by one they would come to me at coffee
8 time or lunch time saying, "Mark, those are very gifted
9 students, but what they need to be is more assertive.
10 I personally took a Dale Carnegie course and I am much
11 more assertive than I once was. You should introduce that
12 to your students." "M'hm", I said, "very good." And it
13 wouldn't be a week and another professor, distinguished,
14 credibility, credentials, great attitude, "I'm enjoying
15 the relationship with them", they would come to me and
16 say something very similar, that the Native students needed
17 to be more assertive, especially in business, it's a very
18 cut throat kind of world out there and they have to be
19 more assertive. They would recommend -- I can't even
20 remember all of the various assertiveness courses that
21 they were suggesting to me.

22 I was getting stuck and I knew the
23 traditional teaching on respect and why the Creator put

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1 in us -- why we go slow or appear to the other three races
2 as not being very assertive because in our own teachings
3 the Creator gave us the ability to look at everything twice.

4 We don't have instant answers, and also that when we come
5 from the different clans we only have one-seventh of a
6 perspective on any given issue, and we only have
7 one-seventh of an answer on what to do about that issue.

8 It requires us to go home and visit with the other clans
9 to get help in what to do about these things.

10 I wanted to tell these professors that,
11 but we never had the time because we only had a little
12 bit of lunchtime and they had to rush off to their class
13 and I had to rush off and do my stuff. I am so glad that
14 Georgian College is going to introduce this cross-cultural
15 element to their teachers.

16 But anyway, how I dealt with it at the
17 time was the finally I said, "I have an individual coming
18 up, he is coming up from Toronto and he is going to teach
19 my students to be more assertive, but now my concern is
20 that they are going to go into Orillia and take it over
21 again." "No, no, Mark we don't want them to be that
22 assertive. That's too assertive."

23 Without even being aware, nice human

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1 beings, great people, credentialed, well read, very
2 supportive of the Indian people, they had a little bit
3 of racism in them. They had boxes and methodologies and
4 all these things and they needed us to fit in their box.

5 It is very tough work dealing with people's attitudes
6 on -- I heard Cynthia encouraging that if you get the chance
7 go and talk to kids in school, go and talk to groups.
8 But sometimes it comes down to dealing with people's
9 attitudes and it is really tough work. Not all of us are
10 trained or have that patience that Neil talked about, some
11 of us get pretty angry and we fight back, it is an automatic
12 reaction. We try to discipline ourselves to take a second
13 look, try a new approach, but it is really tough, racism
14 is so tough, it's in all elements, some is so overt and
15 others is so hidden. It is all over the place.

16 But I think a recommendation to all
17 school boards that they should be dealing with things like
18 attitudes. I don't know what it is but to share with
19 people, that there is a variety of perspectives out there
20 and we need to take time like this to sit and talk and
21 listen to each other, rather than the yes camps and the
22 no camps and the fight and the debate. We need to find
23 some other methodologies to try to get along.

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1 I just wanted to tell that Georgian
2 College story.

3 Meegwetch.

4 **SHERRY LAWSON, MODERATOR:** Thank you,
5 Mark.

6 I have someone else. Be sure to
7 introduce yourself, please.

8 **JIM ST. GERMAINE:** My name is Jim St.
9 Germaine. I am originally from Rama, but I live in
10 Orillia. I was listening to one woman here talking and
11 she was saying you don't really need an education to get
12 along in this world. It took me some 30 years to straighten
13 up, I used to be in the alcohol, I was an alcoholic, so
14 I just one day I said I'll quit on my own and it's going
15 on pretty near two years now.

16 Now what I do is I go once in a while
17 to the school, David H., Regent Park, and talk to the kids
18 about herbal medicines. I found some stuff now that cured
19 myself from diabetes. I don't have it any more, just a
20 little over a year. I don't like to try it on somebody
21 else in case it doesn't work, but there is this woman,
22 her dog has diabetes and she wants me to try it on her
23 dog. Maybe it will work and then I'll let people know

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1 what it is.

2 So I enjoy talking to little kids and
3 telling them about the medicine because there is a lot
4 of poisonous medicines out there you can take that would
5 kill you. So I like going to the school and talking to
6 them. Now I get along better -- like I don't go to church
7 or anything, but I believe there is a God. I say my prayer
8 in the morning and at night before I go to bed and I pray
9 for everybody in the world that they might live a better
10 life.

11 That's all I have to say. Thank you very
12 much.

13 **SHERRY LAWSON, MODERATOR:** Thank you,
14 Jim.

15 **MARIE ST. GERMAINE:** My name is Marie
16 St. Germaine. I might be related to him. I think a third
17 or fourth cousin or something, I don't know.

18 I have lived in Orillia all my life and
19 I have been part of Chippewas of Rama, but I have never
20 really known the people of Rama until a few years ago.
21 My mother is quite acquainted with most people here, but
22 I have kind of been educated in Orillia and have lived
23 my life in white society.

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1 I have had a lot of difficulties with
2 relationships basically because I was not proud of my
3 heritage, I wasn't given the opportunity to know what it
4 really was. I was brought up in the Catholic school
5 system, I'm a Christian, and I went away from my church
6 for a long time and then I returned to it. I find I've
7 had a lot of strength and a lot of help from my church
8 and from the people I associate with.

9 I've had the opportunity and the
10 privilege of -- well actually the only opportunity I ever
11 had to head anything was through the Catholic Women's
12 League and they have honoured me by allowing me to be
13 President.

14 When you talk about self-esteem that is
15 one of the things I have not had and I have been educated
16 -- I'm a registered nurse and I'm not supposed to be
17 emotional and it is very, very difficult.

18 I just want to say that I believe in God
19 and I believe that our Native spirituality has been taught
20 to me by my parents. I didn't know it was being taught,
21 and I realize that when I lived in white society that I
22 couldn't reconcile my culture and my upbringing with the
23 white culture. I know that we believe in the same things,

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1 we believe in truth and honesty and respect. I know that
2 each of us believe that, but it wasn't until I learned
3 about my Native culture a few years ago by becoming a member
4 of the Rama and Area Native Women's Association and through
5 that I have been given the opportunity to know some of
6 the teachings about our culture. It has only been through
7 learning those teachings that I have been able to reconcile
8 the values that my parents taught me, which were the same
9 as the values of the white society, but our methods are
10 different. We have an equitable culture, like we believe
11 that everyone has the right to say and do what they want
12 and that they have the -- my mother taught me that I had
13 to be independent, that I had to make my own decisions,
14 she did not tell me what I should do, or how I should study,
15 or what I -- but I managed to get through school and become
16 a nurse.

17 I also had the opportunity through Rama
18 to get my BA in political science and I have also had the
19 opportunity to get my Bachelor of Science in nursing
20 through Rama and through the Native education program.
21 It is through these two programs that I began to develop
22 my own self-esteem and I began to be able to stand up and
23 say the things that I think need to be said.

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1 I believe that our children have to be
2 educated, they have to know the ways of the world, and
3 they have to know how white culture operates. As well
4 as that they have to know their spirituality, they have
5 to know their own culture. I just hope that in the future
6 all these programs that are going on in the community
7 colleges will reach the people who need it.

8 I also believe that the people who are
9 here and the people who are around this table may not have
10 been educated at a college level, but they display the
11 education that is essential to everyone. I believe you
12 can learn that, you can become educated without going to
13 school. You can be educated by experience and just maybe
14 by reading papers and learning how to deal with things
15 on a daily basis. It is important that we teach our
16 children to read the paper.

17 I see this gentleman who was before me
18 who maybe hasn't been educated, but here he is educating
19 other people because he has learned about herbs.

20 I don't know, I guess I'm rambling on
21 here, but I found that my education through schooling did
22 not really help me in my job. I have applied for jobs
23 on many occasions and I have been told that my BA didn't

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1 apply to nursing. When I applied for jobs that would give
2 me a step upwards they always said that again, the BA is
3 not good for this nursing, but they would hire people with
4 less education and less ability than I had.

5 I don't know, I'm so confused about the
6 whole issue of education, but all I know is that this helped
7 me to stand up and say what I think.

8 Thank you.

9 **SHERRY LAWSON, MODERATOR:** Meegwetch.

10 If I may I would like to make some closing
11 remarks for this session.

12 First of all, I am strengthened by the
13 teaching that Neil brought us about body, mind and spirit
14 equal in strength. If we remember that through the rest
15 of our hearings I think we'll be fine.

16 There were many comments made today that
17 we must recognize each other's strengths. There was an
18 admission that relationships within Indian Country are
19 not perfect either. We must be careful in giving and
20 receiving information.

21 Various people mentioned a very dire
22 need for public education. We have been told that
23 institutionally driven programs often have problems. We

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1 need grass root beginnings.

2 We were given a lesson on balance and
3 harmony and the importance of the clan system. Neil and
4 Peggy spoke of walking on two different roads and how those
5 two roads can still help each other.

6 Throughout this afternoon we have heard
7 about partnerships between institutions, government
8 departments and Native people. They are beginning
9 relationships only, we are the first to admit that. We
10 have a long road to go.

11 The four teachings that Neil remind us
12 of: love, kindness, sharing and respect, how those four
13 are particularly important to the idea of relationships.

14 I have told you that I work with
15 teenagers. I work in an educational setting. I have had
16 parents say to me, "How can you work in that setting?"
17 This is a highly structured quite racist system, a system
18 that has not had a lot of Native input. There have been
19 many difficult days for me, let me tell you. Early on
20 I thought, "I'm working with a bunch of people who don't
21 know what I'm talking about." I would tell them something
22 and they would look at me like I was crazy and then they
23 would just nod their heads politely and go their merry

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1 way.

2 I was given a compliment by one of the
3 department heads recently, and this is almost two years
4 after being in that system. She described me as quietly
5 evangelical. She said, "You have this burning desire to
6 tell people about the Anishnawbe way", and she said, "You
7 don't just stand up there and say it, you sort of circle
8 round the wagon trains and sneak it in on us." She said,
9 "Sometimes when I'm done talking to you and I will walk
10 away I'll think, 'Boy, Sherry just got another one past
11 me.'"

12 My brother always says that there is a
13 little bit of Nanabush (PH) in all of us.

14 On some of those hard days when I've had
15 a lot of conflicts with people I work with, when I've had
16 to prop up the teenagers who I'm responsible for and tell
17 them it's all right, they'll be fine, when I have more
18 of those days than I have good days I go to my elders and
19 say, "I don't think I can do this any more. There are
20 nice cushy government jobs waiting for me, why I am I doing
21 this?"

22 I was told by one of the elders that there
23 is some reason why I have been put in that system because

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1 I am trying to put together the teachings of our people
2 and the teachings of the other people, and that quite often
3 in my work I am a bridge, I am a bridge between the
4 Zhaagunaash people and the Anishnawbe people. This one
5 elder in particular told me, "Remember Sherry, if you are
6 going to be a bridge you have to expect to be walked on."

7 So I would like to challenge all the
8 people here working in some of those systems to remember
9 that teaching when it is a dark dull day, there is light
10 at the end of the tunnel. Trust me on that one.

11 Other than that, I hope we will see you
12 back here at 7 o'clock when our subject will be
13 self-sufficiency. We have quite a large number of people
14 to speak at that as well.

15 Have a nice dinner. Meegwetch.

16 --- Dinner break at 5:15 p.m.

17 --- Upon resuming at 7:20 p.m.

18 **ROB BELFRY, MODERATOR:** I was kind of
19 wishing for a gavel to bang here, but I guess I'm not going
20 to be allowed that privilege.

21 My name is Rob Belfry and I am the
22 moderator for this session on self-sufficiency.

23 We seem to have everybody here and as

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1 long as you are all comfortable out there I think we will
2 begin.

3 Just a little introduction of myself.

4 I work for the Tribal Council here in Rama. They call
5 me a First Nations Government Support Advisor. It makes
6 me kind of a mercenary of sorts, they call me in when they
7 need me.

8 I have a bit of prepared remarks here.

9 I wasn't going to read them if I wasn't nervous, but I
10 am playing with my world and I will read my remarks because
11 I am kind of nervous tonight.

12 Friends, Councillors of our people and
13 honoured guests.

14 It is a privilege for me to sit with you.

15 We are in Council here and I feel greatly honoured to
16 be among you. This Council was called together by our
17 common need, our need to talk about solutions for common
18 problems. We were called together to begin a dialogue
19 amongst ourselves. One that will be heard by those great
20 ones who live in Ottawa who have so much to say about our
21 lives.

22 For this part of the Council it is my
23 job to sit here and to see that we get as much talking

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1 done as the clock will allow. This does not mean I will
2 sit here with a clock in front of me timing you as you
3 speak. We are in Council here. Each of you has been
4 honoured by your people. You are accepted by them for your
5 wisdom. For this, and for you, I have too much respect
6 than to ask you to speak to the ticking of a clock.

7 We are in Council here and that means
8 many things. Chief among these, at least so I believe,
9 is that we each understand that there are others seated
10 with us, both here at this table and in the Council hall.

11 We are in Council here and I will not
12 watch the clock and tell you when you've gone on too long.

13 But there are other people here today who also have many
14 good things to say. Important things, interesting things
15 things that need to be said. I ask that you respect those
16 others seated, to respect the time they took to get here
17 in order to say what they believe needs to be said, just
18 as I will ask the same of them for you.

19 The time for this Council is short. Our
20 honoured guests come from afar and they must soon return.

21 So we must begin our dialogue. Our guests will take the
22 words we make with them when they go. That is where our
23 hope lies, that maybe our guests can take our words and

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1 make people hear them in a way they have never listened
2 before. The sooner we begin, the sooner we have a chance
3 to get this started.

4 It is my job, they tell me, to begin this
5 session of the Council, and I have thought long and hard
6 about what it is I should say.

7 The subject this part of the Council was
8 brought together to discuss is economic development. This
9 is not an area I feel I have any expertise to discuss.
10 I has only been a year since I came back here to my home.
11 In that time I have seen some things, but not too many.
12 But I will try to talk about the little I have seen.

13 I have seen that economic development
14 is our hope for the future. It is the cornerstone which
15 we must set firmly in place before we can build our
16 self-government structure, our Indian government.
17 Recently I saw this cornerstone attacked. The federal
18 government took away 30 per cent of the funds we had for
19 economic development. It seems they wanted the money for
20 welfare instead.

21 When this happened I sat back and thought
22 how peculiar this action was. We need the economic
23 development funding in order to break down the welfare

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1 cycle some of our people have been trapped into. Whose
2 priorities are served by what the government did?
3 Certainly not those of this Council, not ours. So I think
4 this means that I have seen we need more control over
5 defining how our priorities can be served.

6 I have also been introduced in the last
7 year to a thing called "economies of scale" -- capitation
8 to one woman, an employee of the provincial government
9 who I met recently. I love that word. The only time I
10 ever heard it before was as part of another word,
11 de-capitation. But the way she said it, it's a head
12 counting system.

13 Our provincial and federal governments,
14 in their kindness, have recognized that we have all kinds
15 of needs. And in their generosity they have decided that
16 they should not sit in judgment over whose needs are bigger.
17 They have money they want to use to help us, and they
18 are sharing it out equally among us, so many dollars for
19 every Indian living at home.

20 In big communities this works well. In
21 medium-sized communities it means that there isn't enough
22 money to hire one person to do one job. Instead one person
23 ends up with many different jobs. As a result, there is

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1 no such thing as long-range planning any more. All these
2 people with many different jobs don't have time for that.
3 They are committed to problem solving, reacting to
4 problems as they happen rather than planning ahead of time
5 how they should be solved. Putting out fires, not fire
6 prevention.

7 Small communities can do almost nothing
8 at all.

9 I see this and I see why it must be so,
10 but I tell this Council, it makes no sense to me. I think
11 it means I have seen we have to have more say in how this
12 money for our problems is spent.

13 So I have sat and thought about what I
14 should say to this Council here today. I thought that
15 maybe, if I were to get the support of this Council, we
16 could give this Royal Commission a really good job. We
17 need to sit with those great people who have so much control
18 over our lives and have a big talk with them. We need
19 to convince them to let us exercise control over how money
20 is spent on us. This is the way the Royal Commission on
21 Aboriginal Peoples can help us, by getting that talk
22 started.

23 As we sit in this Council I will tell

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1 you that I once sat in another Council very much like this
2 one. It was not a Royal Commission back then, it was called
3 a task force and it was looking into broadcasting policy
4 in Canada.

5 The two gentlemen who ran the task force,
6 one named Caplan, the other named Sauvageau, they did not
7 want their words to fail once these words were written
8 into a report and given to the government. They worked
9 it out so their words did not die and became the new
10 Broadcasting Act instead.

11 When they finished putting their words
12 together into a report they gave this report to a federal
13 Standing Committee, the Standing Committee on
14 Communications and Culture. This Standing Committee went
15 out and it had hearings out across the country. Everywhere
16 the Standing Committee went it took along the words that
17 Mr. Caplan and Mr. Sauvageau put in their report.

18 "What do you think of these words?" The
19 Standing Committee asked everyone who came to speak to
20 them. Are they good words? Will the solutions work?
21 How do we change things? What can we make different so
22 we can turn these solutions into actions?

23 And the people told them. The Standing

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1 Committee told the federal government and the federal
2 government made a new Broadcasting Act that reflected some
3 of what the people said.

4 So what I want to say to this Council
5 is that there are many standing committees out there,
6 including one called the Standing Committee on Aboriginal
7 Affairs. These standing committees are the government,
8 the faces you see when you see them are the same faces
9 you see on television when you see the great ones who have
10 so much say over our lives.

11 What we need is to have this Standing
12 Committee on Aboriginal Affairs to stop standing around
13 so much and to start working with us. We need that Standing
14 Committee to see to it that we have more control over our
15 lives, more control of the money that is used to help us,
16 enough control to put more money into economic development,
17 the cornerstone of our future. And this is what our
18 honoured guests could do for us.

19 Let us urge our honoured guests not to
20 spend too much time listening to our sad stories any more.

21 These sad stories are important, saying them helps us,
22 it helps us begin our healing journeys. But the next steps
23 are important too: defining solutions to the things that

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1 make our stories so sad; making those solutions into
2 action; looking to see if those actions work; changing
3 those actions if they don't work; and so on.

4 I suggest to this Council that the Royal
5 Commission should be urged along its path. Their next
6 job is to take our words and make them into recommendations,
7 defining solutions to our sad stories, and giving these
8 recommendations to the government.

9 But I beg of this Council, do not let
10 us end things there. Let us fight to guarantee that yet
11 another step be taken, that the recommendations from our
12 words be brought back to us by the Standing Committee on
13 Aboriginal Affairs, or some other body with the same
14 powers, so we can figure with them, work with them, figure
15 out ways to turn the Royal Commission's solutions into
16 actions.

17 I tell this Council, these Standing
18 Committees, they are the government. If we can get them
19 to come to our homes to have a big talk on how to start
20 working on ways to get action on our problems we will have
21 done a great thing. And I say this to everyone here, this
22 would be a great thing for these Royal Commissioners --
23 including our honoured guests -- to have done as well.

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1 This is the only solution which I can
2 see. And that is what I have to say to this Council
3 Megwetch.

4 I don't know how we are going to proceed
5 here. I think maybe the best thing to do is move along
6 and if anyone has any questions try to hold them off.
7 If you are desperate and need to ask a question please
8 interrupt me.

9 I will just go to introducing our first
10 speaker for the self-sufficiency round table and that is
11 George Snache. He is from Georgina Island now, he used
12 to be in Rama. I don't know what happened there. And
13 he is the co-Chairman for the Huronia Area Aboriginal
14 Management Board.

15 **GEORGE SNACHE:** Thank you, Rob.

16 One minor correction, I am the
17 Chairperson for Huronia. What I am though is I am the
18 Assistant Aboriginal co-Chair for the regional area of
19 the Management Boards of Ontario, and with that position
20 I also sit with the Aboriginal co-Chair at the national
21 level.

22 I am going to be talking about Pathways
23 just a little bit later. What I would like to do is give

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1 a bit of a perspective of some of my past observations,
2 positions that I have held with the Secretary of State,
3 CMHC, the Métis Association, as well as my volunteer work.

4 I have noticed in the past 18 years that
5 Native program funding has always had restrictions and
6 limitations attached to those dollars. Both levels of
7 government seem to have an extremely difficult time in
8 understanding Native people and their needs, and to that
9 end when they get into program funding they say, "Here
10 is the money that we have allotted for you, but you cannot
11 use it unless you do this, that and the other thing."

12 I have always tried to find ways of
13 working around the hoops and walls, and sometimes I have
14 been successful and other times not.

15 While I was at Secretary of State -- I
16 would like to bring this little comment up that -- no,
17 I will leave that one for later.

18 I will go on to Pathways.

19 I have been involved with Pathways now
20 since we began about a year and a half ago. There has
21 been situations where we thought that Pathways was a good
22 program, other times we begin to wonder just what exactly
23 the government has up its sleeve or in its mind. They

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1 give us this allocation of dollars and then the next thing
2 you know they say, "Oh, by the way, this has to be funded
3 out of that pot, but your pot isn't going to get any bigger."
4 Then they say, "Oh yes, we forgot this. This has to be
5 funded out of your allocation, but it also will not
6 increase."

7 We have included programs, Jobs Ontario
8 and Ministry of Skills and Development, which my two staff
9 people will be talking about a little bit later. We have
10 used those programs and with the help of our counterpart
11 here, Fred, at CEIC we have dropped some of the
12 restrictions, or at least ignored them, to the point where
13 things are actually beginning to happen.

14 I guess one of the problems or questions
15 that I have had in this process was: Are we merely puppets
16 of the government not wanting to -- or saying, "Here is
17 a program, you will take the place of the CEIC Manager
18 through a board situation." What that does is that throws
19 a pot of money on to a table and you have 16 communities,
20 in our case, that are in desperate need of training dollars,
21 project development, all kinds of needs and fighting over
22 this small pot.

23 Does it create enemies amongst the

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1 different Aboriginal organizations, the urban community?
2 Or do we overcome that very real hurdle and begin working
3 together? I think we are overcoming that hurdle. We are
4 starting to communicate with each other, work together,
5 we listen to other people's concerns in a very honest
6 attempt at trying to make a program with all of its
7 restrictions at least work in a modicum of reasonable
8 fashion.

9 We have a lot of success stories in the
10 last year and a half and we hope that that does continue.

11 I guess the question that I really have
12 is -- and this is a general question and I will bring in
13 that little story now.

14 When I was working with the Secretary
15 of State in Thunder Bay a few years ago I remember this
16 one cartoon that was on the wall and it always stuck in
17 my mind. It was a Native person and a non-Native person
18 walking down beside this stream in this beautiful open
19 countryside. This non-Native person is telling this
20 Native person, "This is part of manifest destiny." The
21 Native person says, "What is that?" The non-Native person
22 says, "Well, what's mine is mine and what's yours is mine."

23 I just can't help feeling that this is

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1 perhaps the true intent of the government. Is it one of
2 assimilation, cultural genocide, the shift of
3 responsibility to the provinces for some areas of funding?

4 I fully believe that the Aboriginal people, at least
5 within the geographical boundaries of Canada, are partners
6 with the federal government of Canada.

7 You hear a lot of people say "Canadian
8 Indians". I always ask myself: What is a Canadian
9 Indian? I have never heard of any country that signs
10 treaties with its own people. So if we are not Canadian
11 Indians in that respect -- I mean we obviously can't be,
12 then we are either owned by the government or we are
13 separate nations. If in fact we are owned then I guess
14 the government will probably look at us as commodities
15 I suppose and not people.

16 With that in mind, I feel that there has
17 to be a total mind change before self-sufficiency, before
18 self-government -- whatever terminology you wish to use
19 -- can be brought forward. There has to be a total mind
20 change of the government. They must learn to respect us
21 as Native people. They must remember the treaties. To
22 date I don't know of any treaty that has been kept.

23 It brings to mind the two-row wampum belt

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1 that invited the European nations to walk beside us in
2 this country. Do not tell us what to do. We will walk
3 our lives and you walk yours. Share with us, not bury
4 us.

5 There are quite a few restrictions to
6 a self-sufficiency process. Chief among them is racism.
7 Despite what government officials may think, racism is
8 alive and well and living in Canada. It is there -- back
9 in the 60s it was more prevalent. Today the racism, I
10 find, is a little more subtle, the comments have gone a
11 little more underground, but it is still there.

12 In order to change that we must begin
13 with proper education of our children, all of our children,
14 in the school systems. Mind sets will never change because
15 the parents will continue to teach their children their
16 racist attitudes. Only if children are taught other ways,
17 other perspectives of looking at things will racism levels
18 change.

19 The other thing is education. From the
20 perspective of the Pathways process we have been able to
21 define a problem with our Native educational facilities,
22 FNTI for one. The colleges and universities do not and
23 will not allow Native-run teaching facilities to become

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1 recognized, therefore the transfer payments do not happen
2 as with other colleges and universities.

3 Our training centres have to pay other
4 agencies to be under their wing and in some cases it may
5 be just rubber stamping of certificates. No real value
6 just -- we need to be let in to that process. Pathways
7 has been approached for an additional -- there's an
8 additional cost of about \$5,000 per student just because
9 they wish to be taught in a Native training institute.

10 With racism and education from those
11 perspectives looked after we have governments learning
12 to respect Native people. One of the main things that
13 they need to do is understand that we as Native people
14 are not the same as the Native people in another province.

15 We are not the same as the next reserve down the road
16 40 miles away. We have different situations. We are
17 different sizes. We have different perspectives. I
18 don't think that the federal government would expect one
19 province to be exactly the same as another, so why should
20 they expect us to be the same as everyone else. We are
21 not.

22 That is why you have the problem, at
23 least from the government's perspective -- you know, we

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1 can't seem to make up our minds, we don't know what we
2 want. We do know what we want.

3 One comment in closing is that I think
4 the best thing that the government can do for
5 self-sufficiency, economic development is get out of the
6 way.

7 Meegwetch.

8 **ROB BELFRY, MODERATOR:** Thank you very
9 much, George.

10 I was thinking when I heard your story
11 about something I heard about our legal status as
12 governments and maybe Madam Commissioner Wilson can add
13 to his. Apparently the only legal status for First Nation
14 governments is as an administrative arm of the Indian
15 Affairs Department.

16 I am wondering now if maybe the
17 Commissioners might have questions of George? Or do you
18 want to wait until the end?

19 Okay, I'm having trouble understanding.

20 We will move on to Fred Thomas. I guess
21 in order to facilitate things maybe I will ask Fred and
22 everyone else who follows to give a little introduction
23 of themselves so I don't blow it like I did with George.

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1 **FRED THOMAS:** Thanks Rob, and I want to
2 thank the Commission for inviting me here. It really is
3 a great honour.

4 My name is Fred Thomas and as you said
5 I work with Employment and Immigration Canada as a Project
6 Officer working on CJS programs, CJS being Canadian Job
7 Strategy which is basically the umbrella under which the
8 federal government funds retraining and job creation
9 programs.

10 I have worked with Native organizations
11 in this capacity for about ten years on an individual basis,
12 that is, dealing with First Nations and also other
13 off-reserve organizations such as Native friendship
14 centres.

15 When the Pathways to Success initiative
16 was introduced about a year and a half ago, as George said,
17 I was involved with that right from the start. My present
18 capacity is that of Technical Advisor to that board, which
19 is the Huronia Area Regional Management Board.

20 In that capacity -- it's kind of a little
21 awkward in a way because basically I have to take the ideas
22 that the First Nations and the other Native organizations
23 come up with and somehow translate them into government

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1 program criteria. That is not always easy and that is
2 a very awkward part of the program. Mind you, I find a
3 vast improvement over what the situation used to be.

4 I find it extremely awkward having to
5 basically make decisions and recommend funding or
6 non-funding on proposals submitted through myself, as a
7 representative of the federal government, by a First Nation
8 when I knew damn well that I didn't really understand the
9 situation on that First Nation. I also knew that the
10 priorities of the people in that First Nation weren't
11 anything like the priorities of the federal government.

12 So at least now I think the situation
13 is one step closer to what it should be, in that now there
14 is First Nation input into what gets funded and what
15 doesn't. I find that a very positive step.

16 The programs we have are all short-term
17 programs. That is also a problem. It is a problem because
18 it is difficult to have any sort of consistency from one
19 year to the next. It can also be a problem because how
20 do you work with economic development with short-term
21 programs. Basically the programs are too short for First
22 Nations or other organizations to do any suitable planning
23 for economic development.

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1 But yet, what else are we doing with
2 these programs? They are for retraining and job creation
3 and if they aren't leading to economic development,
4 basically what are they? Why would we train people if
5 they are not for jobs that exist? But when the jobs don't
6 exist in the first place, why are we training them? That's
7 like the cart before the horse or the horse before the
8 cart. It is a vicious circle.

9 The economic development has to come
10 first, but these programs are certainly not suitable for
11 it, but I don't know of any others in existence that are.
12 That is a problem and it's a difficulty for myself as
13 a federal employee, as I know it is for the other members
14 on the Huronia Area Regional Management Board.

15 Apart from that I do find that Pathways
16 process does seem to be working fairly well. I recognize
17 the difficulties that George has mentioned, that I am
18 certainly not going to repeat. Of course there are
19 difficulties with any program, any proposal. These
20 definitely are not difficulties to be ignored.

21 I do find that basically the Native way
22 of dealing with the situation is a superior way. Now I'm
23 not saying that to try to ingratiate myself with anybody.

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1 I really have been quite amazed at what that Board has
2 accomplished in such a short time. I have been very, very
3 impressed with the way that the Huronia Area Regional
4 Management Board operates.

5 I guess the easiest way to explain it
6 is just to describe to you what happened at the last
7 meeting, which was early April. It was a meeting that
8 we were sitting down to look at actual proposals that had
9 been submitted and deciding what gets funded. I think
10 the budget was somewhere in the area of \$1.3 million, the
11 demand was \$1.8 million, so what do you do?

12 I was expecting the meeting to be fairly
13 hostile, to be quite honest, but it wasn't. It was
14 anything but. At the end of the meeting there were only
15 two organizations whose proposals had not been funded,
16 but sufficient money had been freed up by voluntary
17 cut-backs to basically cater to at least some of the needs
18 of those two organizations.

19 That is an incredible accomplishment,
20 one that could never have happened under the old system.
21 So to that extent I do praise the Pathways system, but
22 again, as a means for economic development, no, it doesn't
23 fit.

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1 Just as a final note, a personal note,
2 I started working, as I said, with Native organizations
3 about ten years ago and have worked with them off and on
4 over that ten year period. Being a representative of the
5 federal government when I first started working with Native
6 organizations I expected to feel a little hostility. I
7 think there is probably good reason for it considering
8 the history, the relations.

9 I was very pleasantly surprised to find
10 that it did not exist anywhere. I was extremely well
11 treated, and I think that is something that we, as
12 non-Natives, could learn. I have come to the firm belief
13 that maybe in a couple of generations the non-Natives are
14 going to be coming to you people, to the Native people
15 of Canada, to find out how to operate, because you are
16 operating with respect for elders, respect for the dignity
17 of each other, you work by consensus which means tremendous
18 cooperation has to take place, and it does. There is a
19 sense of community and a great respect for spirituality,
20 and unfortunately most of those things are missing from
21 our life. So I do commend you for that and I really enjoy
22 working with you for that reason.

23 Thank you.

StenoTran

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1 **ROB BELFRY, MODERATOR:** I would like to
2 thank you for your high words of praise too.

3 Our next speaker is Mel Jacobs, only
4 because he was complaining out in the hallway that people
5 were going to steal everything that he had to say before
6 he got a chance to speak.

7 Go ahead, Mel.

8 **MEL JACOBS:** Thank you very much, Rob,
9 and thank you Commissioners for coming here and taking
10 the time to listen to us.

11 I am going to speak as a First Nation
12 member, but I'm also going to talk about the United Indian
13 Councils, which is a group of nine First Nations in southern
14 Ontario. I think out of the nine First Nations the largest
15 reserve would probably be only about three square miles.

16 So we are nine First Nations, a very
17 small territory, living in the most densely populated
18 portion of Canada. While the communities around us have
19 employment rates at the highest I guess would reach 20
20 per cent, so it's hard to understand why some of our
21 communities are in the area of 50 per cent. There are
22 disparities there that have to be dealt with.

23 I can't sit here and say that

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1 self-sufficiency to me means that everyone who wants a
2 job is going to have a job in the place that they want.

3 I think what it is going to do is allow us the opportunity
4 to make some good decisions. Right now our people go to
5 school, they go through the post-secondary education
6 system and then there are no opportunities for them to
7 come back and work for us. The first opportunities have
8 to be off-reserve.

9 There doesn't seem to be the opportunity
10 to get investment in our communities. There is no return
11 there. The only investment that will come on is if the
12 Minister agrees that he is going to guarantee some
13 repayment if the Indians default. That is not a good way
14 to do business.

15 We are living in a province that in 1991
16 signed a statement of political relationships that said
17 they would recognize the Ontario communities First Nations
18 as governments themselves. That they would deal with us
19 on a government-to-government relationship. We are in
20 that province today where every time we start to talk to
21 them about dealing with us on a government-to-government
22 basis with regard to economic development, employment
23 development, they say, "We still haven't developed our

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1 policies yet. We haven't developed our strategies yet."

2 Two years ago they signed an agreement.

3 So we can't look to Ontario necessarily
4 to help in our development. Two things that we have to
5 look at, one is the current situation with regards to the
6 federal government and the relationship we have with them.

7 The second one would be to deal with the new relationship
8 that we hope to be able to establish in the future, that
9 of being self-governing.

10 I am sure you've heard this as you
11 crossed the land, some of the problems that are out there
12 that prevent development in our communities. The small
13 land base for sure is one that has a significant impact
14 on us. Should we ever come into a big bundle of money
15 and decide to buy reserve land or add to our reserves,
16 we have to go through a process where the Minister of Indian
17 Affairs decides whether it should be a reserve or not.
18 We can buy land and we can hold it in trust, but it doesn't
19 give us any opportunity for development. The only way
20 the federal government at this point in time will agree
21 to have that become reserve land is if they do a long-term
22 plan that looks like it's not going to cost them any
23 development funding in the future. So that is one thing

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1 that slows us down.

2 With regards to taxation, the only tax
3 -- there is a taxation authority currently available and
4 that is to tax our own people, and that is not one that
5 Indian people look on as being a legitimate option. But
6 there are opportunities that come with taxation that could
7 be realized if the federal government and provincial
8 governments would let us move into some of those fields,
9 even if it was on a temporary basis to enhance our
10 possibilities.

11 Right now even if we had the land, even
12 if we had the developable properties on reserve and we
13 tried to get a big development into our community, we would
14 have to compete with the local areas, local municipalities,
15 municipalities that have infrastructure in place, water
16 and sewage, municipalities that have good road systems
17 or have developed over the course of time a good road system
18 into larger areas. So we would be dealing with those
19 individuals.

20 With regard to taxation though there are
21 two ways to look at taxation. One is to tax. The second,
22 which is the one that we would like to look at in our
23 long-term development is the ability to exempt people from

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1 taxation. I would like to say forever, but even the
2 treaties don't last that long so I can't make that
3 statement, but I will give you an example.

4 If there was an opportunity to compete
5 with a municipality that was local to us, within 30 or
6 40 miles, and if we had the opportunity, for example, to
7 exempt them from any federal or provincial taxation for
8 five years as an opportunity developed in our area, I think
9 given that as an incentive I think they would certainly
10 look at that. So while people outside might be afraid
11 and say, "If you do that you're going to get all the jobs",
12 well eventually we would become 100 per cent employed and
13 we would have to hire people from outside the reserves
14 too. So it's not as if one wouldn't reap benefits for
15 the other part of society.

16 With regard to loans, I think I spoke
17 to them before. If there is any development going to
18 happen in the community -- generally speaking the process
19 is one where the Minister requires that the local
20 government, the Chief-in-Council of the community to sign
21 a resolution that allows the Minister to take belongings
22 of the community as a whole. I don't think there are any
23 governments in Canada, Ontario for example -- I don't think

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1 if something was going to happen in the Municipality of
2 Orillia close by here, I don't think that someone would
3 go the Council of the municipality and say, "We want you
4 now to sign a resolution that says if this person defaults
5 everybody in the community has to pay for it and over a
6 20 year period." What if it was over a 20 year period
7 and this has to be paid right away and you have to get
8 that money? So I think there are problems there.

9 There are things that have -- if a
10 process is going to occur, if commitments are kept with
11 regards to the claims process, I think in southern Ontario
12 we are looking at the resolution of those claims. The
13 current policy states that if a claim is settled it doesn't
14 mean that you are going to settle for land, it is going
15 to be settling for cash. That in itself, I guess, is a
16 good deal.

17 On the other hand, if there are no other
18 opportunities to increase our land base perhaps what should
19 be negotiated into those things, or what should be in the
20 current policies is the opportunity to tie the governments
21 into saying, "If you get this much money we will ensure
22 that you will have the capacity or the capability to get
23 land as an extra resource."

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1 When I talk about our small communities,
2 three square miles, our traditional territory treaties,
3 our traditional territory stretches up to the Ottawa River
4 around Algonquin Park, across the French River over into
5 Georgian Bay, down in around Niagara Falls and over to
6 Kingston on the St. Lawrence River system. Currently we
7 don't get any benefit of the natural resources that come
8 out of there. So some of the things we are trying to do
9 is harness at least some of those benefits.

10 George talked a bit about Pathways. I
11 do commend the Pathways Board and what they are able to
12 do with the resources, but I do look back at the process
13 and one of the things I do remember, having been a federal
14 civil servant myself, when the money came down to a point
15 where it became a big problem to administer and we didn't
16 have enough to go around, we used the devolution policy
17 that said, "Well, let's let the Indians manage it."

18 You didn't necessarily have to go back
19 to Cabinet for more money, what you did was say, "We'll
20 put it altogether and we will give it to you to manage."

21 There was an incentive there to at least have some local
22 management of it, but I think it also allows the government
23 to abrogate its responsibility to go back to Cabinet to

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1 look at what is actually needed as opposed to what is there
2 and what can be divided up.

3 Aboriginal capital corporations is
4 another method that the government used to assist First
5 Nations. I think there are opportunities there. I think
6 one of the biggest missed opportunities though is the
7 ability to finance housing. The authority to deal with
8 Aboriginal capital corporations does not allow the
9 long-term debt of housing, for example. So we are not
10 looking at putting money out there to be able to employ
11 our people on the reserves.

12 I guess I will speak a little bit
13 generally now. When we talk about the size of our
14 communities, so very small in such a largely populated
15 area, and things are going on around us over which we have
16 no control, but we know we'll have an impact on it. Being
17 older I can remember when the U.S./Canada Auto Pact was
18 dealt with. Everybody said, "That's going to create
19 problems for us" or "It's going to create some jobs for
20 us." Then there was the U.S./Canada Trade Pact, there
21 were the people who spoke for it, there were the people
22 who spoke against it. Now there is NAFTA. Can you imagine
23 how small we must feel when we are talking about those

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1 things, but that's what we see on TV, we see the North
2 American Trade Deal, we see the jobs that are going to
3 be lost, that's certainly not jobs that we were going to
4 get. So we have some concerns about that. We are
5 disadvantaged now and we are hoping to be able to change
6 that around.

7 I have tonight brought some brochures
8 I would like to leave you. They are United Indian Councils
9 Economic Self-Sufficiency and how they hope to move that
10 way. It is a group of nine First Nations who have some
11 plans to do something and I think if there is a message
12 tonight that I would like you to take back, it's a message
13 that there has to be a new relationship, it has to be one
14 that is open, one that embraces a desire to the First
15 Nations to do something for themselves, and one that will
16 allow them to support that.

17 Meegwetch.

18 **ROB BELFRY, MODERATOR:** Thank you very
19 much, Mel, we appreciate it.

20 I wanted to pull your leg, but you didn't
21 give me any opportunities so we will just move to the next
22 person.

23 I guess that would be Sharon

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1 Hayman-Howard. I don't know much about you, Sharon, so
2 please introduce yourself.

3 **SHARON HAYMAN-HOWARD:** I am Sharon
4 Hayman-Howard and I am a provincial civil servant with
5 the Ministry of Community and Social Services working out
6 of the Barrie area office. I am into my sixteenth year
7 with the province, so I have a little bit of tenure there,
8 but only four years working with local Native communities.
9 I have a prepared written document here that I would like
10 to read.

11 During the last four years the Barrie
12 area office has established partnerships with the First
13 Nation communities in providing quality child care
14 programs within Simcoe County and York Region.

15 Together we have worked with these
16 communities to identify needs and work on solutions.

17 The area of service encompasses three
18 reserves: Chippewas of Rama First Nation, Beausoliel First
19 Nation and Chippewas of Georgina First Nation. Originally
20 there were only two licensed child care centres, one at
21 Rama and the other at Beausoliel. The established
22 programs served only pre-schoolers. A new focus was
23 directed to development of programming for school age

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1 children.

2 The programming was recognized as
3 needing to meet existing licensing requirements, while
4 being unique, flexible and culturally focused. Within
5 a year latchkey programs were developed at each location.
6 These programs operate year round with Native staff who
7 have actively been pursuing training through
8 correspondence for their Early Childhood Education
9 diplomas.

10 Last year a private home day care
11 component was added at Rama, in Simcoe County and Georgina
12 Island in York Region. The establishment of the private
13 home day care at Georgina was the first formal child care
14 project for the area.

15 Within the existing programs there is
16 a focus on language and culture.

17 Development for off-reserve programs is
18 being shaped. It is recognized that for children and
19 families to be self-sufficient they must be able to access
20 programming that facilitates culture and maintains
21 tradition.

22 It is recognized that Native parents
23 need support and resources to provide the foundation for

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1 children to attain self-respect. Programs for Native
2 children, whether urban or rural, whether on or
3 off-reserve, will provide an opportunity for children to
4 become familiar with their culture and their heritage.

5 The Barrie area office has encouraged
6 planning for child care for Native populations both within
7 the broad child care system, and with the specific Native
8 planning networks. Planning with the Aboriginal
9 Management Broker for Jobs Ontario is leading us to new
10 planning partnerships across larger geographical areas,
11 as well as providing financial support to develop new
12 flexible models of care.

13 Through existing relationships with
14 established groups we hope to reduce through sound Native
15 child care programs the number of Native children coming
16 into contact with the child welfare system. Workshops
17 and meetings are ongoing on the topic of Native child care.

18 We support the choice of Native peoples
19 to choose programs that incorporate culture in both
20 structure and program content.

21 Provincial government policies need to
22 recognize the Native vision of child care which emphasizes
23 the "child of the community", where children come into

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1 regular contact and become part of the extended family.

2 This extended family would involve grandparents and
3 elders.

4 Together we hope to work towards
5 solutions to the questions asked through the National
6 Commission on Aboriginal Child Care.

7 How can we design child care programs
8 so as to affirm Native cultures, languages and identities?

9 How can we involve elders and the support
10 of the extended family be incorporated into child care
11 programs?

12 What training is available to Native
13 child care workers, and is this training sensitive to
14 Native cultures and realities?

15 How does the issue of child care fit into
16 the broader social problems as they affect Native
17 communities?

18 What are the funding and licensing
19 issues and how do they impact on development?

20 Native child care must be responsive and
21 flexible to meet specific needs of parents. A Native child
22 care centre would be the centre for the development of
23 other much needed support service to families. Many

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1 Native families in urban areas remain isolated and under
2 stress. Within the ideal model resources would be
3 available for a child care registry, toy lending library,
4 parent education. There would be ongoing involvement with
5 the community and the focus would be on prevention,
6 restoring and preserving.

7 We will continue to support and promote
8 child care planning that provides Native children with
9 the opportunities they need wherever they are to establish
10 self-esteem, and affirm their cultural identity.

11 I would like to say that personally it
12 has been a real pleasure to be part of the local community
13 and the extended community, and I hope to continue in the
14 partnership.

15 Thank you.

16 **ROB BELFRY, MODERATOR:** Thank you very
17 much, Sharon.

18 I was told when I started that I should
19 call a break about an hour in, and as a smoker with notes
20 that have drawings of glowing cigarettes on them -- before
21 that happens I will call a ten minute break.

22 --- Short break at 8:10 p.m.

23 --- Upon resuming at 8:20 p.m.

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1 **ROB BELFRY, MODERATOR:** I have been told
2 to call things to order. It is a pleasure to hear your
3 pleasant voices and all that wonderful laughter out there,
4 but the Commissioners have had a rough go of it so far,
5 so we would like to get things moving again for them, before
6 they doze in their chairs.

7 The next person on our list is Marlene
8 Stiles. Marlene works with Jobs Ontario and I will let
9 her do the rest of her own introduction.

10 **MARLENE STILES:** Good evening, ladies
11 and gentlemen.

12 My name is Marlene Stiles, I am Project
13 Officer for Jobs Ontario.

14 Jobs Ontario training is a three year
15 \$1.1 billion program implemented by the Ontario Government
16 to create an economic base capable of both continual
17 innovation and the production of high way, high value added
18 jobs.

19 Jobs Ontario training fund is one
20 element in a short to medium term economic renewal strategy
21 designed to help employers create jobs that will be needed
22 as the economy recovers. Our program for the Aboriginal
23 section for the Huronia area starts in October of '93 and

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1 will run to October of '95.

2 The jobs under Jobs Ontario training
3 fund are created by private sector employers and non-profit
4 corporations established for the purpose of community
5 economic development. The participants are drawn from
6 those receiving social assistance and those who have
7 exhausted their UIC benefits. The employers must create
8 a new position to their workforce and who intend to maintain
9 the position beyond one year. The pre-employment
10 component is a training provided to participants who may
11 require a range of general skills in order to ensure job
12 readiness.

13 The objectives of Jobs Ontario are:

14 1) To work with employers and trainers
15 to develop a skilled labour force that can compete for
16 high wage value added jobs, and offering a greater chance
17 for advancement.

18 2) To help those hurt by the recession,
19 the long-term unemployed.

20 3) To help employers create a
21 sufficient number of higher skilled jobs in the 14
22 Aboriginal communities we serve.

23 As Project Officer for the Huronia Area

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1 Management Board I see that if the program had a longer
2 time span it could be beneficial to our people. We do
3 need training to create more higher skilled and value added
4 jobs in our workforce for our own people.

5 Thank you.

6 **ROB BELFRY, MODERATOR:** Thank you very
7 much, Marlene.

8 We will move on to our next speaker who
9 is Guy Monague.

10 **GUY MONAGUE:** Thank you, Rob.

11 I would like to introduce myself first.

12 My name is Guy Monague and I am from Christian Island,
13 most commonly known as Beausoliel First Nation.

14 My position with the Ministry of
15 Education and Training is to encourage more Native
16 participation in apprenticeship training and to get
17 certified in the skills and the trades that we are most
18 commonly trained in.

19 Over the years I found that a lot of our
20 people get caught up in a cycle from going from a welfare
21 program to a job development program and when that job
22 development program is finished they go on UIC to go on
23 to a UIC program and then the whole process starts over

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1 again.

2 So with that type of training we end up
3 with multi-skilled people, but they never get certified
4 or have a long-term position in anything. So my job is
5 to find long-term positions in apprenticeship trades, such
6 as plumbing and electrical.

7 I am sort of a product of that. I have
8 been trained in carpentry, plumbing, electrical, all of
9 those trades, but I was never certified in any particular
10 trade.

11 So one of the things that we have to do
12 is start developing longer term solutions for jobs. We
13 have a partnership with Jobs Ontario, I have been working
14 closely with Marlene and I found that without an incentive
15 for the employers to hire our people they are not -- even
16 though we have employment equity it seems that they're
17 not going to hire them unless they have some kind of
18 incentive, otherwise they can just hire anybody else.

19 One of the mottos that we came up with
20 while working together is "Hire an Indian" we always say
21 when we approach employers, but then the discouraging part
22 of that is the employers always say, "How much money does
23 he come with?" So they always attach a dollar figure to

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1 it if they are going to hire our people.

2 That's all. I didn't prepare anything,
3 I was hoping to think about it a little bit more while
4 I was sitting here.

5 Thank you.

6 **ROB BELFRY, MODERATOR:** Thanks a lot,
7 Guy.

8 Gary Edgar is next from Scugog.

9 **GARY EDGAR:** Good evening, everybody.
10 My name is Gary Edgar and I am the Economic Development
11 Officer for the Mississaugas of Scugog Island, a very small
12 First Nation who are trying to make our way and it is very,
13 very difficult.

14 Number one, we don't have the proper
15 funding that some of the larger First Nations get. I'm
16 not trying to take that away from the people who are
17 represented here, but our people simply do not have the
18 funding to hire the necessary people for the jobs that
19 are required on our First Nation.

20 One of the differences, I guess, that
21 we have is that we are located in an urban area -- well,
22 fairly close, but we are surrounded by non-Native people
23 so we simply have to exist within that and we have to get

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1 along with those people. We are trying to overcome those
2 obstacles as they have surfaced this past year because
3 of our developments. Some of our people seem to be jealous
4 of what the First Nation is accomplishing and that part
5 has been very, very difficult. We carefully monitor that
6 and try and answer it in the proper manner, without
7 alienating ourselves.

8 Self-sufficiency to me, and I hope you
9 keep an open mind here, these are my thoughts not
10 necessarily those of our community, but self-sufficiency
11 to me is prospering. It is not only existing it is to
12 prosper. I guess my background is such that I feel that
13 it's a just way for our people.

14 I taught school in non-Native schools
15 for over 30 years and unfortunately I did not become
16 involved with our people until the last few years. I'm
17 not proud of that at all, but I guess what I'm proud of
18 is the associations that I've made with our people and
19 the intelligence and the resolve that has been shown by
20 those people to make things better.

21 I must say what George, the first
22 speaker, talked about, education and training and the fact
23 that racism too is all part of that I believe. I think

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1 that our education and training, from my standpoint, is
2 simply a given. If we don't have it then we can't
3 contribute to this country.

4 In terms of how we can achieve
5 self-sufficiency, which I believe is the answer really
6 to self government, if we can prepare ourselves -- the
7 more we can prepare ourselves for that, and I really believe
8 that that is coming, then the better off we are if we can
9 be more self-sufficient all the time. I have worked with
10 my friend Fred here and all the Pathways Board and so on,
11 I do believe that those options are things that if we do
12 it right we can really take advantage of and do a service
13 for our people.

14 In our case we have a total population
15 of 140 or 150 people and at home we have under 50, just
16 under 50 people on our First Nation. We have a lot of
17 people that would like to come back, and we are hopeful
18 that that will happen. In our case we have chosen to screen
19 those people and try and bring back those people who have
20 something to offer to our community. We have been
21 criticized for that. I, for one, believe that that is
22 a positive way to do it in the sense that as people come
23 back they are already involved in contributing.

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1 In our case it is unbelievable that a
2 First Nation has, on an island, no water frontage. I
3 really hope that the Commissioners will hear me here.
4 It is unbelievable that our people have to exist on an
5 island without water frontage. It is just incredible.

6 I spoke with Mr. Wildman I don't know
7 how many times. This issue is paramount. I mean in order
8 for us to have a chance we simply have to have that water
9 frontage. Scugog Island is an island about 8 1/2 miles
10 long and our little area is 595 acres. The whole end of
11 the island, which is almost adjacent to our property, it
12 is right there, it is so tantalizing and yet we can't take
13 advantage and it's Crown land and no one uses it. They
14 have a boat launch down there and that's all. They have
15 a pheasant hunt in the fall. My friend Mel and I are
16 working with the MNR, but I mean it is strictly -- oh boy,
17 I mean they are just putting me off. It is so frustrating.

18 I believe that the injustice of what's
19 happened to the Mississaugas of Scugog Island has been
20 documented here today. I think there may be one other
21 place that is landlocked on an island and I think getting
22 back -- gaining the cultural and spiritual parts of our
23 lives require that we have water frontage. We would ask

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1 that the Commissioners look at that because it is a terrible
2 injustice.

3 I want to leave you with a couple of
4 positive things. Scugog First Nation is committed to
5 moving forward and we now have a store in the town of Port
6 Parry which is doing very well. It is our very first
7 economic development project. We also have received our
8 grants and we were under the wire I guess for getting our
9 grants for our new community centre, which is being built
10 starting next week and we are thrilled. We are working
11 out of a band house and that's going to change.

12 So we hope that maybe that the next time
13 we all meet that we can invite you. Thank you very much.

14 **ROB BELFRY, MODERATOR:** Thank you,
15 Gary. I just think I heard you say the parties at your
16 place in the next couple of months?

17 They say you should always save the best
18 for last, but Sherry is standing there, she hasn't talked
19 yet. I guess you must be it, Sherry.

20 **SHERRY LAWSON:** I think everybody must
21 be sick of listening to me, but that's too bad. They put
22 me on the agenda again. I don't know how I got into this
23 mess.

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1 Of course there are lots of things I want
2 to tell you, but first I want to bring a message from Ken
3 Snache who is our Economic Development Officer who couldn't
4 be with us tonight.

5 He said if he were here he would mention
6 something that I haven't heard over the last couple of
7 days and he said a lot of Native communities find it very
8 controversial and people get upset at even thinking about
9 it, but he is of the opinion that a casino can be a good
10 thing in Indian Country. I can replace industry because
11 industry is virtually at a standstill throughout this
12 country. It can bring jobs and therefore that can lead
13 to self-sufficiency if it is done properly.

14 He worries that it must be done legally.
15 There are some reserves who are trying to pull this off
16 sort of in the dead of night and hoping they don't get
17 caught. He said there must be a way to do it properly.

18 He said that they are talking to various
19 people throughout the States who are in the business and
20 they want to make sure they see all the angles before they
21 even bring this to the people. But he said that it's
22 something we haven't tried to get our people jobs, and
23 people think of all kinds of bad things that goes with

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1 it. But if we haven't tried it and there is a possibility
2 that it will work then why don't we?

3 That is a message Ken Snache wanted me
4 to bring you this evening.

5 A couple of weeks ago when we were in
6 our last planning session for tonight I spoke briefly with
7 various people who were there and we talked about
8 self-sufficiency, what is it? Everyone has a different
9 definition, but it usually equals jobs.

10 This person told me that he was on many
11 training-on-the-job programs, many Canada Employment
12 sponsored, make work, summer projects, dig ditches, clean
13 up the graveyard, all the things that we can get money
14 for on a short term to get our people working. But he
15 said that he never really became self-sufficient until
16 he got sobered up. He had to begin to heal himself before
17 all of those jobs would make any difference. So that
18 brings us back again to our topic this morning of healing.
19 It runs through everything we do.

20 We have to realize that the world we are
21 in now is different than the world of our grandmothers.

22 I would like to tell you a brief story about my
23 grandmother.

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1 I remember my Granny Douglas who would
2 not use her electric blanket because she said it would
3 electrocute her. My Granny Douglas never believed that
4 man walked on the moon because she said, "If the TV people
5 can make detective shows showing people dying and they
6 have blood on them and it's not real blood, then they can
7 make it look like man walked on the moon." So there was
8 a lesson there she was giving us.

9 My Granny taught me a lot of things about
10 self-sufficiency, I don't think that's a lesson she set
11 out to teach, but that's what I learned. She was a single
12 parent in the 20s, when that was a very scandalous thing
13 to be. She was a strong, capable, fiercely independent
14 woman and she taught me many things.

15 I remember the time when I finished high
16 school and I was accepted at university. I actually had
17 a full-paid scholarship to the University of Western
18 Ontario and I must have been the only Indian in the country
19 to ever have that happen to them at that time in the 70s.

20 I was considering going and it was very scary because
21 I was the first one from my community to ever complete
22 high school, to go right through the system without
23 dropping out and finish grade 13.

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1 So I was getting ready to go and of course
2 through moccasin telegraph everyone found out I was going
3 to go off to the big city and I had people stop me on the
4 street from my community, from Rama, and I had people phone
5 my parents and say, "Don't let her go. She is finished
6 high school and if she goes off to the city and goes to
7 school with all those white people she will come back and
8 she won't be Anishnawbe any more, she will be one of them."

9 So I thought about that and I thought,
10 "No, there must be some reason why I'm supposed to go",
11 but I still wasn't sure. So I asked my Granny, I told
12 her the story and said, "Granny, should I go?" And in
13 the way that our elders are allowed to do she did not give
14 me a straight answer. Instead she gave this advice, she
15 said, "If you remember who you are and where you come from
16 then no one will be able to pull the wool over your eyes."
17 I remember that still today.

18 What she was talking about was carefully
19 walking in both worlds, something that has come up this
20 morning and this afternoon, of being sure of the path you
21 are on. She was really talking about being
22 self-sufficient, about making a decision that would affect
23 my life. She was talking about using all the tools at

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1 hand to get what we need, whether they are tools that we
2 invented or someone else.

3 In 1967 when Expo was here they had an
4 Indians of Canada Pavilion, it was supposed to be one of
5 the jazziest ones there. People came from all over the
6 world to see that pavilion that showcased Native people.
7 And in these times more recently when Native people have
8 been on the news, not necessarily for good things, I think,
9 "What has happened to us since 1967 when we were proud
10 to put on a display like that for the world to see?"

11 I think of the quote that was etched on
12 the outside of that Indian pavilion at Expo '67, and it
13 was three lines and it said: "Walk in our moccasins the
14 trail of our past. Speak with us in the here and now.
15 Sit with us by the fires in the days to come." That quote
16 was tying together the past and the present and the future.

17 It was reminding us that they are not separate, that even
18 though we are almost in the 21st century there are tools
19 we must take with us.

20 Some people believe that the teachings
21 of the old ways have no value in our modern society. They
22 are archaic, unclear pearls of wisdom that people tell
23 us and they have no modern applicability. I don't believe

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1 that's right.

2 The traditional teachings do have a
3 place in our modern world. In my office -- as I mentioned
4 before I work with Native teenagers and the teachers who
5 teach them -- I have the seven teachings on the wall and
6 when I stuck them up there I thought I'm putting them up
7 there for me to remind me of what I'm supposed to do every
8 day, keep myself strong. But they have ended up being
9 a starting point for some very interesting conversations
10 with administrators and teachers and parents who come to
11 my office and the teenagers I work with.

12 One of the teachings is bravery. I had
13 a 16 year old in my office because he was in trouble and
14 I was trying to counsel him through this, we were trying
15 to problem solve and he knew why he was there. He came
16 in and sat down and I said, "What will we talk about?"
17 He said, "Let's talk about some of this stuff on your wall",
18 because then he wouldn't be in trouble if he got me off
19 track. That is sometimes easy to do and he picked bravery.
20 He said, "Let's talk about bravery." He said, "Bravery
21 has nothing to do with my life." He said, "I don't have
22 to go out and wrestle a bear to the ground, I don't have
23 to go out and catch fish with my bare hands, I can order

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1 a pizza, I can go to McDonalds. I don't need to be brave."

2 I was struck by almost the exact same thing I said to
3 my grandmother when I was a teenager and she told me this,
4 she said, "Bravery isn't wrestling an animal to the ground
5 with your bare hands, bravery is getting up in the morning
6 and knowing the difficult choices you may have to make
7 that day and being ready to make those decisions and they
8 may not be popular ones. Bravery is knowing when you're
9 a teenager and your parents are already gone for the day
10 that you could just as well go back to bed and not catch
11 the bus, and who would know? But bravery sometimes is
12 getting dressed and dragging yourself in there and putting
13 yourself through that because you know it's probably the
14 best thing to do. So every day we must be brave."

15 I have said before that we need to use
16 the tools of the larger society to get us what we need,
17 to make ourselves self-sufficient. I have mentioned
18 before that I think one of the very important keys to our
19 self-sufficiency and our future is education, and not just
20 educating ourselves, we need to give the many gifts we
21 have been given to the rest of the world. We become
22 educators as well.

23 I am reminded of when Fred mentioned in

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1 the last hour about he feels that some day the non-Native
2 people will be coming to us for advice. That is one of
3 our prophecies. There is a prophecy that the white race
4 will come to us and ask for advice and maybe that day is
5 almost here.

6 Other speakers since yesterday have
7 spoken about the need for public education, our Native
8 people, how we have to low a profile. We are only in the
9 news when its bad. As it is we do have some people who
10 go out and speak to groups, but it is very hit and miss.
11 We don't know what everyone else is doing, we are not
12 very well organized. We have to really have an impact
13 on the systems that affect our lives, and those systems
14 are politics and justice, some of the associations and
15 boards we have to deal with, the educational system, the
16 businesses who need us and we need them. We need to teach
17 all those people about us.

18 I have a recommendation to give to the
19 Commission and it is that I would strongly recommend that
20 the Commission ask that there be a formation of a group
21 or an association, or I don't know what you would want
22 to call them, but the term I came up with is a national
23 aboriginal training strategy. Not training like Native

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1 education, that's not what I mean, I mean we want to train
2 the rest of the world about us, we want to teach everyone
3 about Native people. So it would be a place where anyone
4 who wants to know about Native people can go or call them
5 and get information.

6 As it is now we're not sharing resources
7 with the B.C. Native people who are doing great things
8 in education. We rarely talk to some of the educators,
9 especially at the college level in Alberta and they are
10 doing a lot of good curriculum writing, staff training.
11 We have to get together on this.

12 I want it to be a place that is so well
13 known by everybody that they would no instantly where to
14 go if they needed to know something about Native people.

15 There are some places like that. If you are looking for
16 money and you're in the arts in Canada you go to Canada
17 Council. You have forms to fill out, but you could get
18 some money from them. If you want pizza what is the jingle?

19 9-6-7-1-1-1-1. It doesn't matter where you live you know
20 967-1111. How did they do that? By advertising. We
21 could think up a snappy tune and have it on the radio and
22 the TV and posters all over and maybe we could even have
23 a 1-800 number, 1-800-NISHNAB.

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1 Seriously though, it would be a place
2 to go where people can get information and be sure of a
3 clear answer. They could go there and ask to get copies
4 of curriculum on Native subjects so you don't have to start
5 your own, so you don't have to feel like you are borrowing
6 it or stealing it from somebody else. It could offer
7 various training programs on the Native way for businesses,
8 for industry. Different lengths, one, two or three day.

9 We could come in for six months and help train your staff.

10 We could help educators and businesses create systems
11 and programs that would help meet the needs of Native people
12 and be responsive to them. We could give advice, provide
13 networking and contacts and offer solutions.

14 Somebody said to me, "Well, isn't that
15 supposed to be the job of the Department of Indian Affairs?"

16 Well if it is it must be under "other duties as assigned".

17 This place would be staffed by Native
18 people who are well versed in our culture. It would be
19 so well known that if anyone had a question about Native
20 people they could call or write and they would be assured
21 of getting help. It would be a highly visible working
22 group mandated to provide public education of non-Native
23 people.

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1 As I mentioned yesterday a lot of us
2 would put forth maybe a pipe dream, but that to me is more
3 a vision for a future. It would have to be an organization
4 staffed by grass roots people, it can't be a political
5 department, it can't be a government-controlled
6 department. Somehow things change too much when those
7 people get involved.

8 We have the know-how to do it. We have
9 people trained, we have people, as I say all the time,
10 who have many gifts who don't always get to show those
11 gifts to everyone. What we need now is the national
12 organization, the national exposure and even more than
13 that, to share with the rest of the world.

14 Right now we already have many cultural
15 ambassadors, we have great leaders who go out, who can
16 speak in many languages, who can sway people to help us,
17 to try to think like us, to understand us. There are many
18 people doing that work and as has been mentioned before,
19 it is difficult, trying work and sometimes we feel like
20 we are alone. Think what we could accomplish if we had
21 a national strategy for teaching the world about us.

22 Sometimes I do tend to go on. I am
23 reminded of one of the teachings that the elders like to

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1 say to me often when I've been talking and they say, "The
2 Creator gave us two eyes to see with, and two ears to hear
3 with, but only one mouth to talk with. So if those two
4 ears are hearing your own mouth doing all the talking then
5 it's time to quit."

6 Meegwetch.

7 **ROB BELFRY, MODERATOR:** I said you were
8 last but somebody walked into the room while you were
9 talking, he has asked to join the table I am told, although
10 he doesn't look like it back there. Chopper, are you
11 coming up here?

12 This is Curtis Assance from Beausoliel
13 First Nation or is Christian Island or Cedar Point? I
14 am never quite clear.

15 **CURTIS ASSANCE:** I will speak from here
16 if you don't mind.

17 I apologize for arriving late. I was
18 on the agenda for this evening. My name is Curtis Assance
19 and I am from Chimnising (PH) as I said and I am from the
20 Otter Clan.

21 Like I said I am apologizing for being
22 late but I ended up at a baseball practice and I came late
23 and found out I wasn't at the table so I apologize once

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1 again.

2 Anyway I have been asked to talk on
3 education and training as it relates to First Nation
4 people. Since I arrived late and I understand that some
5 of the speakers have already talked on this subject I will
6 try to be brief in my talk.

7 I hear you Sherry and I hear you Guy on
8 your subjects that you've talked about, and they are good
9 points and maybe I can elaborate a little bit more on what
10 you've said.

11 The traditional view of education is one
12 of preparing one for survival within their environment.
13 This is true of years ago when the young man was taught
14 the skills of providing for his family, as it is today
15 of a young man learning how to use a computer, if I can
16 use that analogy.

17 The environment we live in today is the
18 white man's, so we must learn how to be Anishnawbe in the
19 white man's environment. So we have to balance on one side
20 who we are as Indian people, our culture, our teachings,
21 as well as having the vocational skills to survive within
22 the white man's world.

23 I had prepared some notes and I was going

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1 to discuss them more, but like I said, Sherry and Guy and
2 I am sure George have discussed what I was going to talk
3 about earlier. To be quite honest with you I would like
4 to get home and watch the Leaf game.

5 So with that I could talk more, but
6 unfortunately my personality is very sceptical of the
7 government and of Royal Commissions. I hope that the words
8 that people here are saying will not be falling on deaf
9 ears. My past understanding of these processes have led
10 me to these conclusions and I wish our Commissioners here,
11 Mary Sillett and Bertha Wilson, the best of luck in the
12 future.

13 Meegwetch.

14 **ROB BELFRY, MODERATOR:** Thank you very
15 much, Chopper.

16 I guess it's time now to allow the
17 Commissioners a little moment to ask questions if they
18 have any.

19 **COMMISSIONER BERTHA WILSON:** I would
20 just like to make a comment in response to what has just
21 been said. It is a rather strange experience this, for
22 me as a non-Aboriginal person, because I entered upon the
23 work of this Commission with tremendous enthusiasm and

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1 a very, very high degree of optimism about what we were
2 going to be able to accomplish. It has been interesting
3 to me that as we've gone across the country and visited
4 Native communities so many people have told us that we
5 are not going to be able to accomplish anything, that we
6 are going to produce a report that is going to moulder
7 on the shelves like every other report, that it has begun
8 to get to me and I am really fighting it. I suppose the
9 more you tell me that we're going to fail and we're not
10 going to be able to accomplish anything, the more
11 optimistic and determined I become that we are. So I think
12 my view at the moment is we are going to succeed despite
13 you.

14 The other thing I wanted to mention,
15 because I find it very interesting, in connection with
16 what Sherry has said about an Aboriginal training strategy,
17 what has been suggested to us in quite a few communities
18 has been that there should be an Aboriginal language, a
19 national Aboriginal language centre, that this is
20 something that would be very important to have in order
21 to preserve and promote the Aboriginal languages.

22 With all the modern technology that we
23 now have and the ability to record the spoken word, that

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1 there could be a tremendous resource there in terms of
2 an Aboriginal language centre. Maybe it could be
3 conjoined with what you are suggesting and be part of that
4 operation. I think it's a terrific idea. I think if we
5 are really serious about preserving and promoting the
6 Aboriginal languages that something like that with
7 research staff and with the modern technology and the
8 people who know how to use it would be a great idea. I
9 am really sold on that. I think that would be a tremendous
10 project.

11 Thank you.

12 **COMMISSIONER MARY SILLETT:** Thank you
13 very much.

14 Like I said, we've been travelling so
15 much together I feel like she says what I would have said,
16 but I will say things differently.

17 There are two comments that I would like
18 to make with respect to comments that you made. I would
19 like to begin by thanking everyone for taking the time
20 tonight to come and talk to us because I know that we are
21 competing with the very popular Canadian pastime, watching
22 hockey on television. But anyway, thank you very much
23 for being here.

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1 The comment that you made was that
2 education is one way to achieve self-sufficiency and I
3 don't think anyone can dispute that. What has happened
4 in most communities is that when Aboriginal people do
5 receive a post-secondary education or they acquire the
6 skills which would allow them to get a good job, they move
7 from their small communities to usually urban areas where
8 the employment is there. In most cases people have moved
9 so often now that we see a trend in Canada where the urban
10 Aboriginal population is about 60 or 65 per cent, depending
11 on who you talk to, of the Aboriginal population, and there
12 is less of a trend for people to go back to their communities
13 because with those kinds of skills they usually aren't
14 jobs there.

15 In some communities what has been
16 happening, especially in the north where there have been,
17 for example, people see the value of going back home because
18 there are economic opportunities provided for by land
19 claims. People can go back to their communities, they
20 can get jobs with those institutions or with the schools
21 or whatever. But I think that in combination with
22 education there has to be opportunities in that area or
23 in that home town for jobs, and that means finding other

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1 ways to stimulate economic development so that the people
2 have that choice.

3 One of the things that we've heard --
4 like you have made mention of cultural ambassadors and
5 I think that a lot of work has been done by Aboriginal
6 peoples on that issue. You are right, the results of those
7 efforts are very, very good, but that is short term. We
8 have been told very clearly that for long-term change,
9 for positive change, for real change, for lasting change
10 that comes not through pretty words or eloquent speeches
11 but through institutional change. That is why I think
12 that your proposal for a national training strategy is
13 very attractive. I think that is definitely the best route
14 for gaining self-sufficiency and gaining pride and
15 developing better relationships for the long term.

16 Thank you.

17 **ROB BELFRY, MODERATOR:** As I said in my
18 opening remarks the important thing about being here is
19 that we begin a dialogue and during the break I heard quite
20 a few people discussing what was being said, so I'm
21 wondering if a few of them would like to ask questions
22 now?

23 **MARIE ST. GERMAINE:** I would like to ask

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1 a question. Now that we have all the economic development
2 people here. I am off-centre, I am off the reserve, but
3 I have an idea that I would like to market and I would
4 like to know how to do that. Is there any place within
5 the Indian community that could help me market an idea,
6 it's not necessarily an idea that is going to create money
7 on-reserve, but it's just that maybe I would like to try
8 to -- I really don't want to tell you what my idea is because
9 I don't want anybody to steal it, but I want to know how
10 to do it. So who can help me?

11 **ROB BELFRY, MODERATOR:** Maybe George
12 Snache would say a few words.

13 **GEORGE SNACHE:** Within the Pathways
14 process we have a new program just this year, the acronym
15 is SEI, Self-Employment Initiative. That is a program
16 whereby people -- and again, this is one of the
17 short-sightedness of the government agencies when they
18 deliver these programs. This is a program that will allow
19 people that are unemployed to start businesses. While
20 they are on unemployment insurance they can receive
21 assistance through this SEI program.

22 **MARIE ST. GERMAINE:** I'm not
23 unemployed.

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1 **GEORGE SNACHE:** You see, that's the
2 problem.

3 Again, Marlene is your next person to
4 talk to. You can see her after about the initiative.

5 I can remember a long time ago, and this
6 sort of gets back to your question, is that I was in a
7 dead-end job with a factory in Toronto and they told me
8 that -- like I wanted to be trained and to improve my life.

9 I went to Canada Manpower and they said, "Oh no, we can't
10 help you, you're employed." I said, "Well yes, but the
11 dust is damaging my lungs and I can't take it." They said,
12 "Sorry". I said, "Okay, I'll see you tomorrow
13 unemployed." I went back to my job, quit my job and went
14 back there and he said, "Yes, we can help you now." It
15 was kind of a radical move but anyway.

16 **ROB BELFRY, MODERATOR:** I think if Brian
17 Mulroney and the people have they're way they will
18 eliminate the ability to quit your jobs. So they've got
19 you on that one, George.

20 I see Mark Douglas up there, but Gary
21 had his hand up. Can you wait a minute, Mark?

22 **GARY EDGAR:** I simply wanted to -- I know
23 this isn't going to sound very good. She made me cry with

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1 what she said, but all of that kind of stuff -- and the
2 Commissioners, both of them, have replied to that. Above
3 everything else that has been said here that's what they
4 replied to.

5 What I am saying is, "Jesus, I mean let's
6 go. Give us something that is economic development. I
7 mean a college for whatever, that's great. I have been
8 one of the fortunate ones. My parents wanted me to go
9 to school and I did, I went to Queen's and all that, but
10 our people are not going to generate anything by going
11 to some flowery college -- and I'm sorry, I just had to
12 say that.

13 Thank you.

14 **ROB BELFRY, MODERATOR:** Mark, please.

15 **MARK DOUGLAS:** Bonjour, Mark Douglas.

16 Marie, very quickly, RAMCOR situated
17 with headquarters in Rama because you belong there you
18 can come home and get some help there. That is for her
19 benefit.

20 But as I sit and look around the table
21 I see Zhaagunaash, treaty, treaty, Zhaagunaash, treaty,
22 treaty, treaty, still fighting -- you should have that
23 C-31.

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1 My friend Don Cadot is not here, Port
2 McNichol Métis, and some of his frustrations as we sit
3 as a group in this region -- there are about 10,000 Native
4 people in and around this region, 23 per cent on the three
5 First Nations, 2,700 living in the cities and little towns
6 and villages. Over the last ten years we have worked
7 pretty hard to try to -- the Barrie and Area Native Advisory
8 Circle and other places to start helping each other because
9 the skills within this county are here to help ourselves.

10 We are very agreeable with CIC because
11 they treat us that way, they give us a block of dollars
12 and let us duke it out amongst ourselves between the treaty,
13 the non-treaty, the status and the Métis and the women
14 and the youth and the seniors. Those are good meetings
15 sometimes.

16 But other initiatives, you have to have
17 a number or you don't have to have a number and there's
18 a lot of other -- I don't know how else to say it, but
19 it's like a divide and conquer tactic. We heard a
20 beautiful description of day care initiatives offered by
21 the Ministry of Community and Social Services. My
22 friends, the Métis in Port McNichol have been begging for
23 that kind of thing, but because it's a federal transfer

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1 process to the province from treaty money the Port McNichol
2 Métis are not able to access any of that, models and
3 programs. They get pretty frustrated trying to sit at
4 the table with us because they have to then go to OMA and
5 go chase down and look for resourcing and resourcing is
6 tough.

7 Then we try and sit face to face and help
8 each other. Our community in Rama we have always taken
9 in anyone who wanted help, whether they had a number or
10 not. That has gotten us into difficulty in the past.
11 One time we tricked Indian Affairs to subsidize Lauren
12 Cote to go to school. He could speak Ojibwe and all these
13 things and then they found out he wasn't even Indian.
14 Then they had to run to Manpower and get the money back
15 from Manpower to reimburse Indian Affairs and holy jumpin'
16 it was complicated.

17 There has to be more effort made to treat
18 Aboriginal people the same. They try to tell us that some
19 are Métis and some are non-status, some are new status
20 and some are old status and some are treaty. And you are
21 only eligible if you're this and you're not that. It makes
22 it awfully complicated when we are trying to access
23 resourcing to help each other here.

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1 You should see the support in this
2 region. We have a pow wow for instance in our community
3 and everybody comes, it's beautiful, and we don't check
4 to see if they a number or not when they hit the door.
5 We just welcome them. It has been going on that was for
6 about the last ten years. I think our region may be a
7 little different than some other regions, but it has been
8 pretty healthy. But the government funding programs they
9 are not at par yet with what the actuality is.

10 So I just wanted to say that.
11 Meegwetch.

12 **ROB BELFRY, MODERATOR:** Thank you,
13 Mark.

14 I see somebody else standing near the
15 microphone.

16 **MATILDA SNACHE:** Matilda Snache. I am
17 a traditional elder. My native name is Turtle Woman.

18 Self-sufficiency, our ancestors knew
19 all about self-sufficiency before the Europeans ever came
20 to this country. Self-sufficiency was everything around
21 us. We looked after one another. We looked after the
22 elders who were unfit to go fishing or hunting. We looked
23 after the children and the homeless. We always had

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1 self-sufficiency in that aspect and that mentality.

2 I can't help but think that this Royal
3 Commission already has all their answers, and you coming
4 out here just to listen to us, but everything has already
5 been decided for us.

6 I had kind of a strong feeling when
7 Sherry was talking, as well as the gentleman who went out
8 and spent 30 years teaching. He came back home and had
9 nothing to show. And the guy over there who is looking
10 for employment for his people. There is nothing. He
11 turns every way and it is beginning to be a farce because
12 you have to go to UIC and then when you go to UIC they
13 say to go to this Native group over there. And then you
14 go to the Native group and you're not qualified. They
15 are just doing this to us all the time.

16 I felt bad coming here this morning and
17 talking about money, I want a budget. There hasn't been
18 cutbacks on priests and rabbis and all that, but what about
19 our elders, what about traditional elders. I, as a
20 traditional elder, have never asked money, I have never
21 asked for money from any of the people I've helped. I
22 have asked for tobacco, the traditional gift, material,
23 sage, cedar, sweet grass, anything that can help our people

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1 in the healing process.

2 I have been doing that since I was 24
3 years old. I am now 42, younger than a lot of elders that
4 I have bumped into all my life.

5 My sister who was the head hostess at
6 the Expo pavilion in Montreal came back home. She doesn't
7 have a job now to this day. She never did after she came
8 back from Expo. But she gave blood, she quit school
9 because they promised her an education, to go to Montreal,
10 take training and be head hostess at the Expo pavilion.
11 She was crowned Oyster Queen, Lobster Queen and everything
12 on the east coast. To us we were proud of her. We were
13 proud that she was able to accomplish something, even
14 though it was in the non-Native world and in their eyes,
15 queen, king, princess.

16 We have our territorial tribal chiefs.
17 One time we used to have our kings and queens. We honoured
18 them and respected them highly.

19 I know we keep coming to the government
20 for money, more money. I was talking to the ladies earlier
21 and we really did have a little laugh because we were
22 wondering, self-sufficiency, what is there left to be
23 self-sufficient for? What have we got for our children

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1 to be self-sufficient for? There is no place left on this
2 planet that has not been desecrated or polluted in some
3 way, not even like within the systems, the education
4 systems and that.

5 Listen to the elders. Like her
6 grandmother, her good teacher said that bravery is when
7 you wake up and face the next day and get on that bus because
8 you know you have to. All my life I have been dreading
9 getting on that bus, I've been dreading going to that church
10 and act like that white man.

11 As a traditional elder now I know it has
12 come to a point where we have to some how reach the world
13 and reach our people regardless of people like the Royal
14 Commission coming to listen to us, because I know the
15 decisions have already been made in Ottawa, some way or
16 another. They are going to give us what they want to give
17 us, but we are going to give them something too in return
18 and that is how we feel inside, in our heart, that's our
19 pride, our traditional teachings, how to live in harmony
20 with nature, everything around us, how to heal, how to
21 give instead of just taking.

22 Meegwetch.

23 **COMMISSIONER MARY SILLETT:** I would

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1 like to thank you all for making presentations. I guess
2 I'm not feeling very comfortable and I want to make sure
3 that when we leave this place we don't leave with bad
4 feelings. Personally I have spent close to 20 years,
5 before I came here, working at the community level, at
6 the regional level on Inuit issues. During those times
7 I was very used to advocating for the same kind of things
8 that many of these people here are advocating for, and
9 many of the people across the country.

10 When I was recommended to sit on this
11 Commission by the Inuit leadership of Canada I felt it
12 was an honour. I saw it as an opportunity actually to
13 be involved in something historic, to be involved in some
14 positive change. I can honestly say that I think all
15 people who accepted to sit on the Commission are committed
16 to the work that we're doing. It's not easy. You know,
17 everywhere we go people get personal, I feel like I am
18 battered every single day. I just feel like I can't take
19 much more, personally.

20 I guess what I wanted to say too is that
21 we don't have our decisions made, we don't have any
22 recommendations yet. In our own meetings we've talked
23 very long and hard about how to do this work properly.

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1 We have been told that the proper way is when we get to
2 a stage where we are thinking about recommendations we
3 show those recommendations in draft form to many people
4 in this country, to Aboriginal people, to non-Aboriginal
5 people, to representatives of the provinces, the federal
6 government, the territory to find out whether or not they
7 are acceptable. We haven't reached that stage yet,
8 primarily because we haven't finished our public
9 consultations.

10 The Royal Commission decided that there
11 would be \$8 million set aside outside of the Commission
12 so that Aboriginal organizations can use this money to
13 look at solutions, to do their work. That money has all
14 been spent and we are still waiting to receive the results
15 of that work, and we don't think they will come in until
16 October or November.

17 So we are far from ready for making
18 recommendations. I think clearly if anyone read in the
19 newspapers about Mr. Blakeney's resignation, that was why
20 he resigned, he said, "This process is too slow. These
21 guys have not, after two years, been in a position where
22 they've made solutions or recommendations." And our
23 response was, "How can we make decisions right now without

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1 having gone through the process properly."

2 Having said that, I guess, I did hear,
3 with respect to Gary Edgar's comments, I am asking you:
4 What is it that you think that we can do, for example,
5 for your particular group? You told us, you said that
6 you don't have a chance for any economic opportunity
7 without water front. That is absolutely basic, that is
8 absolutely necessary.

9 **GARY EDGAR:** Yes, in our opinion -- it's
10 not me, it's the council -- we simply have to have that
11 in order to be self-sufficient. I mean we could go on
12 and on here, but our main goal is to achieve a level of
13 self-sufficiency in preparation for self-government. We
14 believe that that is the course that we are on.

15 What we've done in our First Nation is
16 simply use human resources, which is all we have, and that
17 has happened so many times. Reservations, which we
18 certainly prefer to call First Nations now, they put us
19 in places where you couldn't generate any kind of economic
20 development. Now that we are getting people involved in
21 our community that know a little bit at least, and I'm
22 not trying to be -- I'm a phys-ed guy who is an Economic
23 Development Officer suddenly. Even I know that if you

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1 are on an island and you don't have water that you can't
2 -- first of all not only can you not generate economic
3 development, but you cannot retrieve anything about your
4 culture because the water is paramount in our culture.
5 Therefore, our people have lost all that.

6 I guess when she was talking here that
7 made me -- it's hard to believe really. I was off the
8 First Nation for a while so when I came back, and like
9 someone else said, we get our education and we move away
10 because we get our money from -- I mean that's the bottom
11 line really, I mean we have to make a living.

12 So we move away and now when we come back
13 and you see these things, apathy really of the people who
14 could make it different, like you.

15 I am here to say that our place is one
16 example of people who have really been totally wronged.

17 Thank you.

18 **ROB BELFRY, MODERATOR:** I see Merle
19 Assance-Beedie standing at the microphone.

20 **MERLE ASSANCE-BEEDIE:** Bonjour.

21 I would just like to say a few words to
22 Mary. I don't want you to leave our area, our territory
23 feeling badly. I would like to reinforce you with some

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1 positive feelings from us.

2 I mentioned to you earlier today that
3 a Royal Commission had gone through this area in 1923.
4 I have in my hand a medal that my grandfather wore when
5 he was in that Commission hearing. He participated in
6 those hearings, as many from this community of Rama did
7 as well: St. Germaines, Andersons, Williams. I am
8 researching the history of this area and in that research
9 I found out that the Commission came through here.

10 So if we do appear suspicious and if we
11 appear a little bit demanding, and if we appear to be a
12 little bit negative about the Royal Commission, please
13 try to understand that when the last Commission came
14 through here we lost a lot of land, actually millions of
15 acres of land that is now under a claims process. Whether
16 we get that land back is up to individuals who don't seem
17 to care about us and how we feel about the land.

18 I especially feel the pain that Gary
19 Edgar feels regarding the situation that his community
20 is in, being so close to water, which is healing. Our
21 community of Christian Island, as well as this community,
22 and Georgina as well -- it is just a brief little history
23 -- we were all one band at one time and in this area also

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1 we had the very first Indian reserve.

2 I won't go into all of that right now
3 because it is quite a lengthy history lesson, but I think
4 what I would like to impress on you is that we cherish
5 the land here and we would like the Commission to know
6 that the properties that we live on draw us back there
7 all the time, and it is because we live beside water, which
8 is part of our gift that women must care for. Also we
9 live in areas where there is a lot of sweet grass growing
10 and we also live in areas where there is some sage growing,
11 mind you we don't have tobacco, but with all the other
12 medicines that we have growing in our areas we can trade
13 those for the tobacco for our ceremonies.

14 I don't want you to leave this area
15 feeling that we -- we don't want you to feel insulted in
16 any way. We want you to know that we love this area so
17 very much and we love our Anishnawbe people also very much
18 as well, as you have expressed the love for your community
19 as well and the work that you have done.

20 We are proud of the work that you do.

21 In this Commission especially when I heard about the
22 line-up of the people that were involved in the Commission
23 I was really impressed and I knew that some really good

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1 things were going to come out of it. It is unfortunate
2 that Premier Blakeney had to leave, but again, that is
3 not unusual because, as you said, things were not moving
4 fast enough for him. As we well know the white race were
5 given the gift of speed, they don't stay around very long
6 if they can't move along fast, you know, they move on.
7 We are usually left to gather up whatever it is we have
8 to pick up.

9 I am starting to ramble because my
10 thoughts are all getting pretty confused as to the point
11 I really wanted to make. We care very much what you take
12 away with you from this hearing and we sincerely wish you
13 well. And I hope that tomorrow will be another productive
14 day for our community and for you as well.

15 Meegwetch for listening to me.

16 **KIM SCOTT:** (Native language) I am
17 working with the Royal Commission. I thought it would
18 be useful for the crowd to know exactly what I'm doing.
19 I'm back there and I'm translating what you are saying
20 into recommendations, but Mr. Edgar, I have also taken
21 down your particular case which I will be planning to follow
22 up and contact you so that we can write a letter to Mr.
23 Wildman and whatever appropriate party that you have been

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1 working with to try to get your waterfront property.

2 So in a small way we will be advocating
3 on your behalf and certainly in the longer term we will
4 be advocating that lands be a basic part of the economic
5 development strategy. But I do have your name down and
6 I will be contacting you about the waterfront property.

7 **ROB BELFRY, MODERATOR:** Thank you, Kim
8 for that clarification.

9 I see Mark and he is almost as much in
10 love with the microphone as his sister, Sherry.

11 **MARK DOUGLAS:** You weren't supposed to
12 tell them that that was my little sister. She got all
13 the brains though.

14 Personally, many many times I feel like
15 I am an insignificant nobody with so much to learn, and
16 then other days I feel I've got it all together and people
17 think I have something to say.

18 Right now I just wanted to say,
19 personally, that I am so pleased that you took the time
20 to come and talk to insignificant nobodies like me.

21 I apologize for my young friend Chopper
22 who came and dumped on you a little bit because he's not
23 ready to believe, but we need help in building

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1 relationships. We need help with self-sufficiency. We
2 need help with out self-government. And we need lots of
3 healing, not just within our own nation, but nation to
4 nation.

5 It gets all complicated. We don't mean
6 to dump, but well, it comes out too. We know you are
7 working pretty hard and I just personally wanted to say
8 that I am so happy you are here.

9 Meegwetch.

10 **ROB BELFRY, MODERATOR:** Neil Monague.

11 **NEIL MONAGUE:** Bonjour. (Native
12 language).

13 After listening to everybody tonight and
14 after hearing some of the hurting that has been going on,
15 and I know you two ladies sitting up there have travelled
16 a long way and my people must remember that. You are doing
17 a fine job. Like you said, you don't have the answers
18 with you. But if everybody would take a look at the rising
19 sun in the morning and see it rise and take your tobacco
20 in your left hand and raise it to that sun, you will then
21 know the power of that God, the Creator that we always
22 want to follow.

23 You ladies are doing an excellent job.

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1 There are some times that I tend to forget things myself
2 and I get angry, like my friend. We have been hurt for
3 500 years. We have lost our language, we have lost our
4 way, but now we are climbing back on that Anishnawbe road.

5 And to the people who are here, do not
6 take your anger and frustrations out on the people that
7 are trying to do the job. Look to the Creator, ask him
8 to guide you through. And if you do the right thing, and
9 if you do that, give that tobacco offering in the morning,
10 and give it again in the evening, your day will go as perfect
11 as the day is born.

12 When we look to see a child being born
13 we see new life. When the child has grown it has walked
14 many, many miles. When that child gets old and the child
15 leaves this earth then it has completed its journey. And
16 so must we complete our journey in a good way.

17 Do not find fault in other people. Let
18 us begin that healing journey that we all have to understand
19 that that Creator is up there, as we all believe in him,
20 because if we didn't we wouldn't be here.

21 You look around and you see the different
22 people. For the first time we are talking about solutions.
23 We are talking about a way to cure the hurt, to heal that

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1 wound, to take the scars away.

2 I am but one man. There are many like
3 me who are healing. I drank for 24 years and I lost all
4 my teenage years, that is my anger, but I blame it on other
5 people also. But that is wrong. The government didn't
6 tilt my hand to drink, that was my fault.

7 But now we must begin to walk that road
8 that we were created to walk on, and that is that road
9 of a good life.

10 (Native language).

11 To you ladies, Bertha and Mary, I thank
12 you very much for coming here so that we can understand
13 that we can also find solutions in our own lives and to
14 help you with some ideas that you can take back. I am
15 hoping that these ideas that we have, that we share with
16 you will maybe lessen the pain and I know it will.

17 To my friend that I don't even no, Mr.
18 Edgar, you need that land. You talk to Mother Earth, you
19 talk to the Creator, and he will do what he needs to do
20 for you. And to my friend, Matilda, let us walk together
21 with an open heart, let us see with our eyes and walk that
22 road carefully. Do not let anger hurt other people now.
23 Let us begin to laugh.

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1 Again, I am but one man, but I believe
2 in what I say. My mate is there with me, we are healing
3 together also. And this is how we all have to be. Let
4 us not argue any more. Let us find solutions in our own
5 hearts so that we travel proudly, so we can raise our head
6 high and say, "I am proud to be Anishnawbe".

7 Meegwetch.

8 **ROB BELFRY, MODERATOR:** It has been a
9 long day. It is not my job to stop the talk, but I don't
10 see anyone at the microphone, unless Ernie is approaching
11 one.

12 **ERNIE SANDY:** My name is Ernie Sandy.
13 I was very touched by your reaction this evening. I think
14 what I would like to suggest is to have a bond, as we close
15 this evening, with a handshake. I recognize that you two
16 must be very tired and you need that to draw strength from
17 us. We realize the frustrations that you must be going
18 through and I would just like to suggest that we offer
19 our support to these two women who are doing a fine job
20 and it must be very, very tiring.

21 That is just a suggestion. Meegwetch.

22 **ROB BELFRY, MODERATOR:** Guess what, I
23 don't know what to do now.

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1 We have had a suggestion for a handshake
2 ceremony. I don't know how to conduct one, but I think
3 that the talk for now is done. We will meet again tomorrow
4 for more. Thank you for coming. To all the presenters,
5 thank you for coming and speaking of what you had to say.
6 --- Whereupon the hearing adjourned at 9:50 p.m.
7 to resume at 8:45 a.m., Friday, May 14, 1993.