

COMMISSION ROYALE SUR  
LES PEUPLES AUTOCHTONES

ROYAL COMMISSION ON  
ABORIGINAL PEOPLES

LOCATION/ENDROIT: WOODLAND CULTURAL CENTRE  
BRANTFORD, ONTARIO

DATE: FRIDAY, MAY 14, 1993

VOLUME: 2

"for the record..."

**STENOTRAN**

1376 Kilborn Ave.

..... Ottawa 521-0703

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**Royal Commission on**  
**May 14, 1993**  
**Aboriginal Peoples**  
**Brantford, Ontario**

1

2

3 --- Upon resuming on Friday, May 14, 1993

4 at 10:00 a.m.

5 **MODERATOR MAX KING:** We are ready to  
6 start the second day of the hearings for the Royal  
7 Commission on Aboriginal Peoples.

8 I will ask Pat Sandy to come forward  
9 again and start the day with his opening remarks.

10 --- Opening Prayer

11 **MODERATOR MAX KING:** Thank you, Pat.

12 Our first presenter this morning is  
13 returning, having given a presentation yesterday. I ask  
14 Lisa Maracle to come forward again.

15 Yesterday she spoke on behalf of the Pine  
16 Tree Centre, and today I understand she is speaking an  
17 individual from her own perceptions.

18 **LISA MARACLE:** Thank you.

19 You don't realize how much courage this  
20 is taking out of me to come up here to speak on behalf  
21 of myself. I almost pulled out at the last minute, and  
22 Andrea said, "No, please don't do that. We need you to  
23 speak," and I said, "Okay."

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1                      First of all, I would like to let you  
2 know that, as I am sitting here today, I am not sitting  
3 here as a Canadian citizen. I am refusing to give up my  
4 North American Indian status. I am exercising the right  
5 that has been given to me by both the American government  
6 and the Canadian government, and that right is called the  
7 freedom of speech. I just wanted to let you know that  
8 because a lot of people on my reserve will tell you  
9 different, that, as I sit here today, I am speaking as  
10 a Canadian, and I am telling you I am not. I am a North  
11 American Indian.

12                      As for yesterday, I was corrected on the  
13 political correctness of Indian, Native and Aboriginal.  
14 Those aren't names that are put on me. I am not Native;  
15 I am not Aboriginal; and I am not Indian. I am an  
16 Onkwehonwe through and through. Those are names that the  
17 government has put on me as an Onkwehonwe.

18                      First of all, I would like to let you  
19 know that there are three or four different areas that  
20 I am going to speak to you about today. One of them has  
21 to deal with living on and off the reserve -- what I see  
22 happening on our reserve today and my concerns and maybe  
23 the possible solutions. We don't know if this is going

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1    to be any good, but maybe I can make the solutions.

2                      When I was living on-reserve, I came home  
3    from Detroit, Michigan -- I think I was four or five years  
4    old. When I came home, I didn't fit into my community  
5    because I talked like a whitie, I talked like a Yankee,  
6    I dressed different, I had different ideas because I was  
7    raised in Michigan -- and that was not on the part of my  
8    parents; it is just the way I grew up.

9                      When I lived on the reserve, you had to  
10   be really careful. Even today you have to be really  
11   careful as to what you say and who you say it to. Because  
12   of our reserve being so divided, you don't know if that  
13   little thing that you have said is going to offend anybody.  
14   That scares me. So many people have so many objections;  
15   yet, if they say anything, they fear for their children  
16   and they fear for their homes.

17                     That is not the way we were brought up.  
18   That is not the way we were taught as young children.  
19   We were taught to respect one another, and that respect  
20   is slowly deteriorating.

21                     I grew up in a house where there were  
22   no sanitary conditions. I had no running water: I had  
23   no indoor toilet, I had to go outside. It was really awful.

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1                   I have been approached by different  
2 people to tell you that the reserve today, the way they  
3 see it, is like a concentration camp. What they mean by  
4 that is that it is seen as us being pushed to one area,  
5 like Hitler did to the Jewish people -- pushed them to  
6 one area. The only difference is that they are not killing  
7 us, but they are trying to through cultural genocide,  
8 trying to get rid of us as Native people, and they have  
9 been since Day One, since the non-Native people have come  
10 here.

11                   The Canadian government is trying to be  
12 the leader, trying to show the whole world that they are  
13 the leader in human rights. That's a big lie. If you  
14 take a look at the reserve here and take a look at the  
15 reserves up north, it's Third World. Our people are dying  
16 of starvation, dying of disease, dying because of lack  
17 of clean water -- exactly the same things they are dying  
18 of in the Third World.

19                   It is really sad to see my reserve like  
20 that because we are supposed to be one of the most advanced  
21 reserves; yet, we are being suppressed again by the  
22 government, always being suppressed. I just don't think  
23 that is right. I think they have an obligation to at least

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1    give us some kind of help where that is concerned but,  
2    oh no, they want to take away everything they can possibly  
3    take away.

4                      I moved off-reserve because of the lack  
5    of housing. There was no place to go. My Mom recently  
6    said, "I will build you a house," and I said, "No, I don't  
7    want to move back there." She asked me why, and I told  
8    her, "Mom, I don't want to come back because what I see  
9    I don't like."

10                    There are kids down there today who have  
11    this great big chip on their shoulder. I have a little  
12    boy who is five years old, and I don't want him growing  
13    up with that chip on his shoulder. I don't want him  
14    thinking that all non-Native people, whether they be black,  
15    white, polka-dot or plaid, are bad, because they are not.

16                    I can live uptown and I can speak my mind  
17    because I don't have to fear for my little boy and I don't  
18    fear for my house being burnt down. I can say what I want.

19    I find that I have to wear two different hats. I have  
20    to wear a hat up here, and I have to wear a hat down there.

21                    I have experienced discrimination  
22    firsthand, and it's not a pretty sight when you sit there  
23    and you are wondering what the heck is going on. I sat

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1    in a restaurant for two hours, and I demanded to be served,  
2    and they just walked away from me.    So I walked out.

3                      People who work in these department  
4    stores, when you use your status card, they are right on  
5    you:    Where is your reserve?    Where is your address?    I  
6    have had the onus put on me to prove that I am live  
7    on-reserve.

8                      It doesn't matter.    I shouldn't have to  
9    pay that tax because I am a status Indian and, if they  
10   don't like it, that's too bad.    But that's way the way  
11   it is.

12                     I have been denied housing because of  
13   my skin colour.    I have been denied housing because I am  
14   a single mom.    Being a Native and being a single mom really  
15   is discouraging because you can't get anywhere; you have  
16   that double-whammy put on you.

17                     I have also had the experience of being  
18   centred out by my own friends, my white friends.    They  
19   have told me, "Come on, Lisa, get on with it.    You can't  
20   dwell on the past.    That happened in the past."    But they  
21   don't seem to realize that the government is putting us  
22   in a pressure cooker situation where we have to defend  
23   ourselves again and again and again and again, and I get



2                   They say, "Get on with it." I ask them,  
3 "What does it mean, to get on with it? Does it mean that  
4 I have to be like you? Does it mean that I have to give  
5 up my cultural heritage? Does it mean that I have to give  
6 up my languages? Does it mean that I have to be lost?"

9                   As I said yesterday, if it comes down  
10 to civil disobedience, I will be right there beside my  
11 brothers and sisters, and I am going to fight every step  
12 of the way.

18 I am concerned about the loss of our culture; I am  
19 concerned about the taxation and the legislation that is  
20 being put forth to the government. As we speak today,  
21 Tom Siddon is sitting there trying to push this First  
22 Nations Chartered Land Act through.

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1    Aboriginal or Ohnkwehonwe as they are, and they don't see  
2    that. I have gone to school, I have an education, I have  
3    a house, I have everything they have but, yet, I am not  
4    as good as they are; I am not as Indian as they are. I  
5    am less than.

6                      What I see today on my reserve is very  
7    sad, too. We have so many different factions. We have  
8    the Elders; we have the warriors, we have the Confederacy,  
9    we have the traditional people, we have the Band Council  
10   -- and it is all a mess down there. Everybody is so  
11   concerned -- and I am telling you today, as we sit here  
12   in front of the Commission, that it is time that Six Nations  
13   got their act together. It is time that the whole Native  
14   community in Canada got their act together.

15                    The government is sitting there and  
16   looking at us and saying, "Yeah, that's what we want,"  
17   -- that old adage, now that we stand divided, we fall,  
18   is happening right as we speak, and the government is  
19   saying, "Okay, we'll step in now."

20                    We had two years to decide who was going  
21   to be an Indian from Bill C-31, and we couldn't get it  
22   together, so the government stepped in and said, "This  
23   is who is Indian." What happened? We squabbled amongst

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1    ourselves.

2                                      Today you even see the prejudice against  
3    Bill C-31: "What are they doing down here? They don't  
4    have any business being down here." In a way, I agree  
5    with them, and in a way I don't. I am really tied, because  
6    I don't know what to think. They are Native people just  
7    like we are; it is just because they married off-reserve.  
8    But then I feel they don't have a right to be down there  
9    either. That is how I feel.

10                                    The gas and the cigarettes seem to be  
11    a real problem down on our reserve. But, you know what?  
12    I can see why they do it. There is no money for job  
13    creation; there is no money for anything down there. They  
14    are only trying to get ahead, like you. You have a house,  
15    I imagine, Mr. Erasmus. You have a house. You don't have  
16    to worry about renting. Everything you have is yours.  
17    Our people don't have that.

18                                    I can see the reasoning. I am not  
19    condemning them. I think, "Good for you," but at the  
20    same time I don't like the people it is drawing. We are  
21    seeing more of a criminal element coming down, more  
22    violence, and we don't need that because there is so few  
23    of us now. The more they come down and try to shoot at

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1 our people or give them any trouble, it just makes that  
2 much more of a problem.

3 Yes, the prejudice still exists among  
4 our people. I can't say that I am not 100 per cent  
5 prejudice-free, because I have my own prejudice.

6 We have to come together -- I can't  
7 stress that enough. We have to come together as people  
8 because violence isn't the way. Sure, violence sometimes  
9 works, but it only puts the onus back on us to make that  
10 peace again.

11 Look what happened at Oka. Our people  
12 got stoned going down the highway just trying to get safety.  
13 It still really hasn't done much good because now they  
14 are going to be fighting again. The government is pushing  
15 and pushing and pushing us, and they don't realize that  
16 there is a breaking point and that breaking point comes  
17 in the form of violence. And we can't have that.

18 I see people on our reserve jumping on  
19 the bandwagon for every possible faction there is. I don't  
20 like that because it is becoming so closed-minded. All  
21 they have is blinders on and they see just one way. They  
22 don't see anybody else's way. They are not willing to  
23 compromise.

6                   If we are going to come together, the  
7 only way that we can come together is by mutual respect  
8 and to get that respect back from one another and give  
9 it to one another, and be willing to listen and hear both  
10 sides of the issue, instead of saying, "I'm right; you're  
11 wrong," because that is not going to work. Like I said,  
12 the government is sitting there waiting and watching, and  
13 they're having a laugh; they're having a hoot, saying,  
14 "Yeah, that's what we want; we want them divided. The  
15 more we can divide them, the easier it's going to be.  
16 The take is going to be that much easier."

22 I am concerned about this Commission.

23 I was told yesterday, "Gee, Lisa, they're nothing but

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1 a waste of good Indian skin. They're sitting here and  
2 they're saying, 'Yeah, yeah, yeah, we've heard this  
3 before," -- and I have been asked to say this -- that you  
4 are getting paid to do this. The fear is out there that  
5 you are not going to be listening to what we have to say.

6                      I am saying: Please, for our sake, put  
7 your best foot forward, because no one else seems to be  
8 wanting to do it for us. The government is too willing  
9 to take away everything that we have, and we don't have  
10 a voice. At least, if this Commission can do any good,  
11 then do it.

12                     Every other commission that I have ever  
13 seen put forth through the Canadian people has been shelved  
14 -- every one of them. I don't think I have seen in my  
15 lifetime any of the commissions' suggestions put into  
16 action. It is all a lot of "do as I say, not as I do,"  
17 and all mouth and no action. That's what I see from these  
18 commissions, and I am really worried that this is going  
19 to be the same.

20                     I saw the videotapes, and one woman said  
21 it was our credibility put on the line. It's my  
22 credibility being put on the line here today as I speak,  
23 because people are going to look at me and say, "You're

3 I worry about the legislation that the  
4 House of Commons is putting through. We are waiting for  
5 the third reading, if it hasn't already gone through, of  
6 the First Nations Chartered Land Act. This is just the  
7 last part of the Indian termination policy that was written  
8 by Trudeau.

9 Mr. Trudeau had once stated that he was  
10 willing to die to put this into action, to put this into  
11 place. I ask you today: Is the acting Prime Minister,  
12 Kim Campbell or Jean Charest, willing to die to put this  
13 through? I bet they are not. I can see it coming through.  
14 I can see the violence happening, and I can understand  
15 it.

16                   Like I said, we are put into a pressure  
17 cooker situation, and we have to react. In a pressure  
18 cooker, you know what happens if it is left unattended  
19 and if you don't do it properly: it explodes. That is  
20 what will happen if we don't have something done and have  
21 those suggestions put into place.

22                   As I said yesterday, I believe that we  
23   have to come to a compromise and we have to have one

7 I was thinking everybody is so against  
8 the Band Council and everybody is so against the  
9 Confederacy. Why can't we have a mixture? Why can't we  
10 have two appointed people from the Confederacy and two  
11 people from the Band Council? That's the only thing I  
12 can see. They are going to have to work together because  
13 that is the only way it is going to work, in my eyes.

18 All the problems on the reserve stem from  
19 the federal government. It is because the federal  
20 government wants to divide us and wants us to be gone.

21 Cultural genocide is not going to be  
22 acceptable to me, to my brothers, to my sisters, to anybody.  
23 As we sit here today, everybody wants to be an Indian



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1 person. In the Canadian census that was last taken, one  
2 million people said they were of Native descent. It makes  
3 me wonder why. Were they ashamed of who they were? I  
4 am not.

5 It makes me laugh because all of a sudden  
6 we have one million more Native people, but they still  
7 believe in their traditions. I am sorry, but something  
8 has to be done and it has to be done soon. My son is five  
9 years old, and he will have nothing -- absolutely nothing  
10 -- to come back to.

11 As I said, I truly believe that, if we  
12 want to be heard, we must come together as one people.  
13 Violence isn't the way to do it. We have to scream; we  
14 have to shout; we have to show the government that we are  
15 not going to take this lying down any more. Remember,  
16 silence is consent, and they will do anything they can  
17 without letting us know. If we don't say anything, then  
18 they are going to do it.

19 That's all I have to say.

20 **MODERATOR MAX KING:** Lisa, thank you  
21 very much for your presentation. The Commissioners  
22 probably have some comments for you. I will turn the floor  
23 over to Georges.

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1 **CO-CHAIR GEORGES ERASMUS:** Thank you  
2 for some clarifications from yesterday and for your  
3 comments. Can we ask you some questions?

4 **LISA MARACLE:** Yes.

5 **CO-CHAIR GEORGES ERASMUS:** We will  
6 start with Commissioner Chartrand.

7 **COMMISSIONER PAUL CHARTRAND:** Thank  
8 you.

9 I wouldn't choose to raise the point,  
10 but you talked about this Commission and you personalized  
11 it somewhat, referring to me and my colleague, so I feel  
12 compelled to make a few remarks about that.

13 Some of us have experience with respect  
14 to some of the things you have described. Growing up in  
15 the log cabin of a fur trapper without a toilet is something  
16 very familiar to some of us. Owning a house and being  
17 secure in the ownership of a house is not something that  
18 you should assume is possessed by everybody because they  
19 sit on a Commission.

20 We are individuals appointed to advise  
21 the federal government. We are not members of the federal  
22 government. We have our own jobs for which we get paid,  
23 and this is but an interruption in our usual jobs, for

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1    which we must get paid. Being away from our families for  
2    extended periods of time is not exactly a bowl of cherries.

3                      You asked us to put our best foot  
4    forward. When I accepted the invitation -- and I didn't  
5    ask for this job; it is not something you ask for -- I  
6    decided not to put my best foot forward but to put both  
7    feet forward, regardless of which is the better one.

8                      You say that you worry that the  
9    Commission might be a waste of time and money. So do I,  
10   but I have been committed to do what I can about it. I  
11   believe that doing a little bit of good is better than  
12   only sitting on the sidelines and being critical.

13                     You propose an idea, that of one big  
14   government. I wonder if you would care to elaborate on  
15   that notion.

16                     It is important in your view that we have  
17   precise recommendations to make for the federal  
18   government, recommendations that, in your words, must be  
19   put into action. You are saying there have been  
20   commissions and their recommendations have not been acted  
21   upon. You are saying you want us to make the kind of  
22   recommendations that can be acted upon.

23                     That kind of recommendation that can be

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1    acted upon, in your view, if I follow, is one big government  
2    -- and I will come back to that point.    Fine.

3                      One of the concerns that has been voiced  
4    by some parties is that some of the desirable ways of moving  
5    forward are not likely to be accepted by federal and  
6    provincial governments, so they will take a long time and  
7    will not be put into action.    These people say that those  
8    are the best means, even though it will take a long time.

9    The high road is a long road.    This is what these people  
10   would argue.    They say it takes a long time to change  
11   attitudes; it takes a long to get good principles accepted,  
12   so we are not likely to get action soon.

13                    Some other people say, "Oh, no, we want  
14   action soon."

15                    The concern of those others is that what  
16   is likely to get action soon is that which is likely to  
17   be accepted.    They are very concerned that what is going  
18   to be accepted is not their preference.    They do not think  
19   those kinds of recommendations would be good ones.    So  
20   it is a dilemma.

21                    To try to assist us in meeting your goal  
22   of getting into a report recommendations that can be put  
23   into action, I wonder if you would help us by explaining

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1    as precisely as you can how it is that you would reach  
2    this one big government.

3                      I note that few people have publicly  
4    supported this idea. Some scholars have suggested one  
5    jurisdictional province for all of Canada into which  
6    individual Aboriginal communities or peoples could opt.  
7    But this has not received general support -- far from  
8    it.

9                      We have heard mostly local concerns and  
10   we have heard about local solutions.

11                     I am not sure what you mean when you say  
12   one government. I thought at first you meant something  
13   like one jurisdictional province for all of Canada, for  
14   all Aboriginal peoples. Then, in your concluding remarks,  
15   I think you referred to an amalgamation between two  
16   existing forms of government on particular reserves.

17                     I wonder if you could clarify that point.  
18   What is it you have in mind when you talk about one  
19   government for all First Nations? Most important, how  
20   do you think federal policy could gain acceptance for this  
21   strategy?

22                     **LISA MARACLE:** First of all, I was  
23   speaking locally, reservation by reservation by

3                   To come together by two different  
4 policy-makers or two different governments, as exists on  
5 our reserve, we would have to come together and have two  
6 appointed ones from the Confederacy, because the  
7 Confederacy does not vote, and have two elected people  
8 from the Band Council for those people who believe they  
9 have the right to vote. Who are we to deny them?

15                               **LISA MARACLE:** I think you should, in  
16 my opinion, tell them -- I am not looking for one major  
17 Native government body under self-government, if that  
18 came. What I would like to see the federal government  
19 do is to work with the Native people across Canada, with  
20 the major bodies -- if there were three or four reserves  
21 locally, they would have one representative, and that would  
22 have to be by majority -- to come together with them, not  
23 like a First Ministers' Conference, but come together with

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1   them and have them voice their concerns and have them  
2   accepted as part of this Canadian community.

3                   That is the only thing I can think of.  
4    I can't express it any better.

5                   **COMMISSIONER PAUL CHARTRAND:**   Thank you  
6   very much for your assistance.

7                   **CO-CHAIR GEORGES ERASMUS:**   That was the  
8   area where I was going to ask some questions, and you have  
9   more or less clarified what I wanted to hear.

10                  Thank you for coming forward again.  I  
11   know it takes a bit of courage.

12                  I hope Paul clarified some points for  
13   you about our individual roles.  We are always asked  
14   whether or not the work of the Commission in the end will  
15   amount to anything.  What we are trying to is make sure  
16   that our work is of such a quality that, in the end, it  
17   will be very, very hard for government not to implement.

18                  The reason we are going around and  
19   holdings hearings is to find out precisely what people  
20   want.  If people stay at home and they have a lot of things  
21   they would really like to do, they are not doing anybody  
22   any good, certainly not us.  It is very hard for us to  
23   read their minds if they are not going to talk to us.

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1                   We appreciate very much people like  
2   yourself having the courage to come forward. Thank you.

3                   **LISA MARACLE:** Thank you.

4                   **MODERATOR MAX KING:** The next  
5   presentation this morning will be on behalf of the Native  
6   youth who are involved in the criminal justice system.  
7   The presenter from the Sprucedale Youth Centre will be  
8   Rob Bomberly. Accompanying Rob will be Glen Forest from  
9   New Horizons.

10                  **ROB BOMBERRY:** My name is Rob Bomberly,  
11   and I am speaking on behalf of the Native youth involved  
12   in the criminal justice system. My speech is pretty  
13   straightforward.

14                  I will tell you a bit about myself. I  
15   had some problems for the past couple of years, and I have  
16   been in and out of a couple of Training Centres. Just  
17   this past time I have learned a lot more. I have learned  
18   more in the past year than I have in the last four years.

19   I picked up a lot there. I know what I need to know now;  
20   I know quite a few things.

21                  I just go out, so bear with me. I am  
22   still kind of shocked here.

23                  All of us are confronted with many



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1    problems in today's society, be it selfishness to bullying  
2    to racism. Life isn't the bowl of cherries we make it  
3    out to be; it can turn out to be the pits. We must join  
4    hands to work together because it is time for a change.

5                      The number of Natives in the criminal  
6    justice system is increasing by the year, and it is getting  
7    harder and harder for us to make it on the outside as well  
8    as the inside. There are a limited number of programs  
9    to keep us busy enough to stay out and keep interested.

10                     Should there be such individuals  
11    interested in organizing particular programs, it would  
12    take lots of time, co-operation and, most of all, a lot  
13    of heart.

14                     People are neglecting their brothers and  
15    sisters' needs as well as their own. What would it take  
16    to get people to care? Maybe funding isn't the issue here.

17    But what would it take to get these people out there?  
18    What would interest them?

19                     Not only my reserve but others alike are  
20    losing touch with who they are, their cultural and  
21    traditional ways of our people. We need to educate  
22    ourselves. If we are not educated, chances are we're not  
23    interested.

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1                      In custody we can talk to a Native  
2 counsellor -- this guy here. But, for us, this is the  
3 closest thing to our culture we can get. Our spiritual  
4 opportunities are limited. We need more programs for  
5 Natives in custody. If we can get a head start in custody,  
6 we can carry on out in the community and possibly have  
7 a chance for success.

8                      If there were more Natives involved in  
9 the justice system, would there be less Natives going  
10 through the system? Would a Native Court or justice system  
11 be appropriate? Or would it cause conflict? For now,  
12 these will go unanswered.

13                     In custody, if there would be more access  
14 to traditional materials and education, it would likely  
15 make the individual realize that there isn't a need to  
16 go back to their old ways. It would make them realize  
17 how grateful they should be for just being able to live  
18 a full, healthy life. We need a better understanding.

19                     This generation is becoming less and  
20 less caring about the environment and themselves. They  
21 have been exposed to non-traditional, irresponsible ways.  
22 Our elders, the wise, are not getting the attention they  
23 should be. We need to acknowledge their existence and

3                   There is much we all lack, but if we don't  
4   make a difference soon, we are destined for destruction,  
5   our own destruction. We need to get in touch with the  
6   real us, deep down inside. If we learn to respect our  
7   culture -- and it says to respect other humans and their  
8   belongings -- then we will respect such things. But first  
9   we must learn to respect ourselves. That is one step  
10   toward solving our problem.

13 Nya:Weh.

16                   **GLEN FOREST:** No. I didn't know I was  
17 coming up here.

19 I will turn the mike over to the Commissioners.

22 ROB BOMBERRY: Sure.

StenoTran

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1 start with Commissioner Chartrand.

2 **COMMISSIONER PAUL CHARTRAND:** I have no  
3 questions. I want to thank you for telling us about your  
4 thoughts. Thank you very much.

5 **CO-CHAIR GEORGES ERASMUS:** You say that  
6 there is need for more programs and access to traditional  
7 material in the correctional institutes. What material  
8 is now available?

9 **ROB BOMBERRY:** The only thing we really  
10 have in there is Glen. Nobody does anything for us in  
11 there. Most of the guys just say to see Glen.

12 We have a limited amount of books. I  
13 think there is only one or two Natives who actually work  
14 in there.

15 **CO-CHAIR GEORGES ERASMUS:** What kind of  
16 correctional institute are we talking about here? Is this  
17 Youth Reform School?

18 **ROB BOMBERRY:** A Training School sort  
19 of thing.

20 **GLEN FOREST:** Phase 2, Young Offender  
21 all-secure custody.

22 **CO-CHAIR GEORGES ERASMUS:** Phase 2.  
23 Maybe you have answered this already, but I will ask it

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1    anyway. Do you have access to Elders? Do Elders come  
2    in? Is there a sweat lodge, circles, and so forth?

3                    **ROB BOMBERRY:** I was there almost a year  
4    and a half, and there was nothing like that.

5                    **CO-CHAIR GEORGES ERASMUS:** Is there any  
6    discussion in the institution that they might have these?

7                    **ROB BOMBERRY:** I guess it is all just  
8    talk. We have brought it up so many times.

9                    **CO-CHAIR GEORGES ERASMUS:** Did you?

10                   **ROB BOMBERRY:** Yes.

11                   **CO-CHAIR GEORGES ERASMUS:** Of the  
12   people who were there, how many were Aboriginal?

13                   **ROB BOMBERRY:** Ten to fifteen per cent,  
14   I guess.

15                   **CO-CHAIR GEORGES ERASMUS:** That would  
16   be in numbers more than 10 people?

17                   **ROB BOMBERRY:** Around there. It goes  
18   up and it goes down.

19                   **CO-CHAIR GEORGES ERASMUS:** Hopefully,  
20   it is going to go down and stay down.

21                   **ROB BOMBERRY:** Yes, exactly. That is  
22   what we are here for.

23                   **CO-CHAIR GEORGES ERASMUS:** You don't

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1 have any views on a separate justice system for Aboriginal  
2 people, run by Aboriginal people? Or are you going to  
3 leave this alone for now?

4 **ROB BOMBERRY:** I think a lot of people  
5 are actually leaving it alone; I'm not sure. I haven't  
6 heard much about it.

7 It could in a way be a plus and a minus.

8 **CO-CHAIR GEORGES ERASMUS:** Give us an  
9 idea of what you mean. What is the plus side and what  
10 is the minus side?

11 **ROB BOMBERRY:** The plus would be  
12 actually being able to do something for your people, to  
13 help your people. Probably a negative one would be, if  
14 we did have a correctional centre on the reserve, my friends  
15 working there would lock me up. I wouldn't take too kindly  
16 to that. Some people would have a problem with that.

17 That really isn't a good way of placing  
18 somebody.

19 **CO-CHAIR GEORGES ERASMUS:** There are  
20 some people who think that, when Aboriginal people go into  
21 a foreign system and everybody in there are strangers,  
22 that has less of an effect on them than if they had to  
23 go before their own peers. If they had to go before their

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1 own people and be judged by their own people, the laws  
2 would be taken more seriously and it would be less likely  
3 that people would be breaking their own laws.

4 Do you have any views on that? What  
5 would you think if you were being judged by the Elders  
6 of your own community?

7 **ROB BOMBERRY:** Again, it's a plus and  
8 a minus, I guess. If some guy doesn't really care, and  
9 the Elder tells him to go out and sprinkle some tobacco  
10 somewhere or clean up or something, he's going to say,  
11 "Oh, well, I get to go and do this." But it may have a  
12 different effect on some other people who are more  
13 traditional.

14 **CO-CHAIR GEORGES ERASMUS:** Thank you  
15 for coming forward.

16 **MODERATOR MAX KING:** Thank you very much  
17 for your presentation before the Commission, Rob and Glen.

18 **CO-CHAIR GEORGES ERASMUS:** We will take  
19 a brief break now.

20 --- Short Recess at 10:45 a.m.

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

22 **MODERATOR MAX KING:** Our next presenter  
23 is Amos King, Vice-Chairman, Grand River Post-Secondary

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1 Interim Board.

2 **AMOS KEY:** (Native language)

3 On behalf of the Post-Secondary Interim  
4 Board at Six Nations of the Grand River, we too would like  
5 to add our voice in words of welcome for your safe arrival  
6 here at Grand River.

7 My name is Amos Key of the Mohawk Nation  
8 of the Six Nations of the Grand River, and I am Vice-Chair  
9 for the Grand River Post-Secondary Interim Board. Ron  
10 Thomas was supposed to be with me, but he is next door.  
11 He is from the Cayuga Nation, and he is the Supervisor  
12 of the Grand River Post-Secondary Education Office.

13 The Grand River Post-Secondary Interim  
14 Board has been established since September 1992. The  
15 establishment of the Interim Board has been a long and  
16 careful process under the guise of the federal government's  
17 wish to devolve many of their programs to First Nations  
18 -- in this case, responsibility for post-secondary  
19 education.

20 A team of volunteers began to pave the  
21 way for the permanent transfer of the post-secondary  
22 program to Six Nations control. After days of  
23 investigation, dialogue and number-crunching by our team



8                   When the results of our investigation  
9   were complete, we made recommendations that, in order for  
10 the Six Nations of the Grand River to begin administration  
11 of the program, certain conditions had to be met in order  
12 to establish and maintain a standard of program delivery.

14                               - The administration and delivery of the  
15   program must adequately accommodate the number of students  
16   eligible for post-secondary education entitlements;

21                               - That we develop our own  
22   infrastructures based not only on corporate models and  
23   systems of policy, procedures and accountability, but that

3                   In short, we do not want to merely  
4 balance our cheque book. We want to put in place effective  
5 counselling that is fair and just, using not only our  
6 acquired skills and trained minds, but also must include  
7 a sensitivity and lifelong experience that can only come  
8 from our conscience and our hearts as Ogweho:weh people.

12                               Even now, with the loaded gun still  
13 pointing, they continue to remind us that, if we do not  
14 want to accept the permanent transfer of what already is  
15 an inadequate program, there are a host of organizations  
16 or financial services biting at the bit to do it. This  
17 is their loaded gun!

20                   The federal government's attempt to  
21 devolve this program at any cost to Six Nations of the  
22 Grand River is on their terms, not on terms or solutions  
23 arrived at through fair and meaningful dialogue and

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1 discovery.

2                   Therefore, we are forced to negotiate  
3 even the basic level of service delivery which is, in  
4 itself, inadequate. Given the situation, how can we even  
5 begin to negotiate for improvements and enrichments to  
6 the existing program on our terms?

7                   And when the smoke clears from their gun  
8 and we do not accept the permanent transfer on their terms,  
9 the Interim Board may as well commit suicide.

10                  We believe that the Government of Canada  
11 has the fiscal responsibility to fund all First Nations  
12 students in their pursuit of a post-secondary education.

13                  Prior to the imposition of the Indian  
14 Act upon the people of Six Nations of the Grand River,  
15 the Six Nations Confederacy from their funds provided the  
16 education needs of our people for the time. Later in 1935,  
17 the federal government proclaimed that it would thereafter  
18 be responsible for the provision of education to First  
19 Nations across Canada. The government did, in fact, meet  
20 the education needs of the day of First Nations; however,  
21 today's needs require a post-secondary education. We may  
22 not survive as a people without the 21st century level  
23 of skills required through years of post-secondary

2                   We must be provided with funding to  
3 enable all our Aboriginal students to be funded. Upon  
4 investigation of the federal government's Department of  
5 Indian Affairs' data base in 1992-93, it was discovered  
6 that there 887 eligible students at Six Nations of the  
7 Grand River; yet, only 627 received limited funding.

12                                These entitlements were denied a  
13    majority of our students under the federal government.  
14    However, as the Interim Board, we managed to allocate very,  
15    very minimal funding toward these entitlements.

19 To fully fund these same post-secondary students to their  
20 full entitlement, as outlined in the Department of Indian  
21 Affairs' administrative policy, this budget should have  
22 been \$11 million for the same 627 students. This is a  
23 shortfall of \$6.9 million.

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1                   These figures are projections  
2   compounded at 4 per cent of real cost since 1988, the base  
3   year of the current funding arrangements. Had the former  
4   E-12 guidelines for post-secondary education, which was  
5   scrapped in 1987, been still in effect, this amount would  
6   have been \$14.6 million allocated to Six Nations of the  
7   Grand River.

8                   Clearly, our students are being  
9   under-funded, and we now seek the assurance of the Royal  
10   Commission that they will in fact press the government  
11   to recognize our inherent right to post-secondary  
12   education and the funding levels that will provide the  
13   opportunity for acquiring a post-secondary education.

14                  As an aside, it was discovered in the  
15   course of our research that there were a number of First  
16   Nations who were forced to supplement their post-secondary  
17   students with general welfare funding assistance because  
18   funding levels were not adequate. It may be that the  
19   federal government's opinion that it does not matter which  
20   pot of money it comes from, but it matters to all of us,  
21   especially when you are concerning yourself with one's  
22   pride and self-esteem.

23                  Can you imagine the social stigma

3                   We do not want to make our post-secondary  
4   students go on welfare.   We want to steer them away from  
5   welfare.

10                   We have an obligation to our "unborn  
11   faces", and it is incumbent upon us to do everything in  
12   our power to ensure that the federal government lives up  
13   to its fiduciary obligations which will guarantee the  
14   birthright of all Ongweho:we.

21                    Could it be that they are not really  
22    interested in achieving the new relationship that is often  
23    spoken of, but merely wish our First Nations to continue

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1 to be subordinate to them?

2 Our recommendations:

3 In your preparing for Rounds 3 and 4 the  
4 Commission's literature, it states that there are four  
5 touchstones for change or ideas that should focus or frame  
6 our presentations and shape our recommendations. They  
7 are:

8 - a new relationship between Aboriginal  
9 and non-Aboriginal people;

10 - self-determination;

11 - self-sufficiency; and

12 - healing.

13 We feel strongly that our  
14 recommendations today can realize your touchstones for  
15 change only if the non-Aboriginal people and their  
16 governments want to forge a new relationship in good faith.

17 Our recommendation today,  
18 Commissioners, is for the Royal Commission on Aboriginal  
19 Peoples to:

20 - Press the Government of Canada to  
21 recognize our inherent right to education, including  
22 post-secondary education, and that this right not be  
23 encumbered and restricted through the interpretations set

2                         - That this right be equitably resourced  
3   for all First Nations; and

4                               - That this inherent right be outlined  
5   in treaty-based agreements.

6 In closing, many First Nations have paid  
7 dearly for this inherent right many times over. In the  
8 case of Six Nations of the Grand River, it is ironic that  
9 we are talking about post-secondary education today, and  
10 I quote from the presentation to the Standing Committee  
11 on Aboriginal Affairs, Six Nations of the Grand River  
12 Indians, Thursday, February 21, 1991, that on:

13 "December 20, 1860 and by authority of Order in Council  
14 of June 14, 1860, Six Nations' funds were  
15 used to save the University of McGill  
16 in Montreal which was on the brink of  
17 financial collapse. Furthermore, a  
18 controversial Order in Council was  
19 passed on January 31, 1842 granting  
20 1,265 acres to the elite Kings College  
21 in Toronto to which the Principal and  
22 Council of Kings College responded on  
23 July 17, 1844,...



9                                Sadly, we have never benefited from this  
10    loan and sale of land.

13     Only one of these land claims has been settled since the  
14     submission to the federal government on November 4, 1980.

18 "at a nominal 10% interest rate compounded annually a debt  
19 totalling eighty two billion two  
20 hundred and two million seven  
21 hundred and fifty-nine thousand,  
22 eight hundred and thirty-one  
23 dollars and four cents

4                   You can clearly see that, if all these  
5 land claims were settled expeditiously, Six Nations of  
6 the Grand River would never, ever have to negotiate  
7 post-secondary funding again under such duress.

11 Further, this recommendation from the  
12 Interim Board of the Six Nations of the Grand River of  
13 an inherent right to post-secondary education is free from  
14 the public perception that we, as First Nations people,  
15 are living off the dole of the Canadian taxpayer.

18                   **MODERATOR MAX KING:**   Thank you very much  
19   for your presentation, Amos.

22                   **AMOS KEY:**   I am going to ask Ron to come  
23   up.

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1                   **MODERATOR MAX KING:** Ron Thomas has been  
2 responsible for some of the student assistance and the  
3 administration of the program for post-secondary  
4 education, by way of the Education Office, and has a great  
5 deal of experience in this area.

6                   **RON THOMAS:** Thank you. I am here only  
7 as technical assistant to Amos.

8                   **CO-CHAIR GEORGES ERASMUS:** Amos, would  
9 you mind if we asked some questions?

10                  **AMOS KEY:** Go ahead.

11                  **CO-CHAIR GEORGES ERASMUS:** We will  
12 start with Paul Chartrand.

13                  **COMMISSIONER PAUL CHARTRAND:** Thank you  
14 for your presentation, Mr. Key. I do have a few questions,  
15 and I wonder if we might have a quick back-and-forth  
16 discussion on them. I am a just bit apprehensive. In  
17 the past I have asked one question, and it has been  
18 interpreted as an invitation to make another presentation.

19                         In carrying out your work to take over  
20 education, do you have the benefit of any co-operation  
21 with other Indian -- and I say "Indian" meaning that term  
22 as it is used in the Indian Act -- organizations across  
23 Canada? I am given to understand that a number of them

5                   **AMOS KEY:**  There was a meeting in  
6   Ottawa, and Ron and some of the volunteers on the Interim  
7   Board attended that meeting.  I will ask Ron to respond  
8   to that.

12 We have approximately 700 full-time  
13 students that we are trying to negotiate a good deal for.  
14 These are people who are all from Six Nations, who attend  
15 schools across Canada and some in the United States as  
16 well.

17 In response to your question, it has long  
18 been the departmental procedure to throw a tidbit out there  
19 and let the First Nations fight for it. Thus, our history  
20 of working together has not been a good history -- and  
21 I speak from one Nation to the next Nation. Everyone seems  
22 to be always concerned about protecting the dollars they  
23 have. So that readiness to work together was encumbered

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1    by the departmental style of operating with First Nations.

2                      However, when we tried to break this  
3    down, we found a lot of co-operation there. We had  
4    co-operation from the James Bay people. They came down  
5    to offer us some insights into how they were operating,  
6    and we had people from the London District, as well from  
7    the Rainy Lake Education Authority. They came to help  
8    us as well.

9                      The possibility is strong that we can  
10   get help from other First Nations.

11                     **COMMISSIONER PAUL CHARTRAND:** It would  
12   seem to me that co-operative activities of that sort would  
13   be a means of combatting the power of the government on  
14   the other side in a situation where it carries on  
15   discussions with small groups across the country.

16                     **RON THOMAS:** If you don't mind my  
17   interrupting, AFN themselves have had tremendous  
18   difficulty in finding out the data base system from one  
19   Nation to the next. Why is there such a reluctance to  
20   share that data -- that fear of getting and protecting  
21   their own dollar base?

22                     **COMMISSIONER PAUL CHARTRAND:** AFN has  
23   trouble getting data from the Department of Indian Affairs

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1   respecting statistics, facts concerning Indian students.

2   Is that what you are saying.

3                   **RON THOMAS:**   Yes.

4                   **COMMISSIONER PAUL CHARTRAND:**   I am glad  
5   you have noted that.   I expect our staff will be concerned  
6   to investigate the matter.

7                   **AMOS KEY:**   In our experience as well at  
8   Six Nations on the volunteer Board, we are appalled at  
9   their record-keeping.   It was just incredible.   Even  
10   though they are using 20th century technology, it was  
11   appalling to find the inequities in their statistics.

12                   **COMMISSIONER PAUL CHARTRAND:**   That  
13   raises another issue, one which you raise on page 5.   You  
14   say, in addition to what you have said now, that technique  
15   of maintaining information are appalling.   Also on page  
16   5 you say that there is a shortfall of funds that, under  
17   their own policy, ought to be provided for education.  
18   Is that correct?

19                   **AMOS KEY:**   Yes.

20                   **COMMISSIONER PAUL CHARTRAND:**   We heard  
21   yesterday in another presentation some conclusions drawn  
22   by the federal Auditor General with respect to what the  
23   Auditor General termed "serious deficiencies" in the

3                   In light of these alleged deficiencies,  
4   have you or do you know of any other Indian authorities  
5   who have considered what means might be available to make  
6   this federal government department accountable for its  
7   administration of Indian affairs? Have you considered,  
8   for example, court action or other mechanisms? Have you  
9   sought advice on these matters? Or do you have any  
10   recommendations you would like to make to us?

14                   **RON THOMAS:** First and foremost, we feel  
15   that the department must respond to our position that  
16   post-secondary education is an inherent right of our  
17   people. We have put forth this position as recently as  
18   last month in a delegation to the AFN's meeting in Ottawa,  
19   and we are hopeful that the NIEC, the National Indian  
20   Education Council, will also attend to that.

23 COMMISSIONER PAUL CHARTRAND: That's

6                   That raises the next question, which I  
7 think will be my last or second-last one. It is to inquire  
8 about this inherent right that you refer to on page 5 and  
9 again on page 7. Also there is "cohere"; there is "adhere"  
10 and there is "inhere." It is quite unclear to me what  
11 is the nature of this right, and I would explain it to  
12 me if you are able to, or to take back the question and  
13 provide us with advice in due course.

19 I wonder if you might like to explain  
20 what is the nature of the entitlement that you are relying  
21 on in trying to get a sound basis, as I understand it,  
22 for permanent funding for post-secondary education  
23 services. You refer to an inherent right, and I don't



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1 know what you mean by that, because you also refer to  
2 another kind of right contained in the document, which  
3 suggests it would not inhere in a collectivity but would  
4 be born of perhaps a bargain or perhaps born of a grant.

5 I wonder if you are able to assist me  
6 in understanding that.

7 **AMOS KEY:** I would like to go back to  
8 the previous question as well. I think the nature of the  
9 Royal Commission, from my understanding of that, is that  
10 we make presentations to you and you hear us, and you are  
11 going to write a summary of this round. We are presenting  
12 our view to you.

13 The press has had a heyday with that  
14 position, I think, of the Royal Commission.

15 What we are doing is trying to give you  
16 some meat on which to hang some of your recommendations  
17 that you are going to make ultimately.

18 **COMMISSIONER PAUL CHARTRAND:** I am  
19 asking you to explain the nature of the meat.

20 **AMOS KEY:** So that you can look at a  
21 number of recommendations, and this is our recommendation  
22 today -- that we look at having post-secondary education  
23 be an inherent right.

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1                   We deserve universal education like  
2 anyone else in Canada.

3                   **RON THOMAS:** I would like to add a point  
4 to that, if I may.

5                   Prior to 1924 our Confederacy Council  
6 had their own system of schools. They paid for all of  
7 the education of our people, all costs of education.

8                   Then the government stepped in and said,  
9 in 1935, "We are now going to be responsible for all Indian  
10 education." They did, indeed, meet the education needs  
11 of the day.

12                  For this reason, we are saying the  
13 education needs of today have changed. Our people must  
14 have access to a post-secondary education program. So  
15 we want them to continue to meet the education needs of  
16 the day, as they suggested in 1935.

17                  **AMOS KEY:** In the last quote that we  
18 attached to this, we are hoping that you will take away  
19 our recommendation and write it in your last summary, or  
20 whatever you are going to put together.

21                  **COMMISSIONER PAUL CHARTRAND:** My  
22 concern is that if we just say that you say you have an  
23 inherent right and if we don't explain what it means, then

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1 we do not know who is responsible to do what and how.

2 **AMOS KEY:** We are telling you that in  
3 1935 the government took that responsibility away from  
4 us.

5 **COMMISSIONER PAUL CHARTRAND:** So you  
6 are saying that the basis for your argument is an  
7 entitlement based on the commitment made by --

8 **AMOS KEY:** Our Confederacy.

9 **RON THOMAS:** No, a commitment made by  
10 Parliament.

11 **COMMISSIONER PAUL CHARTRAND:**  
12 Parliament or the government?

13 **RON THOMAS:** I think it went through the  
14 House, so I would have to say it is parliamentary.

15 I stand to be corrected there, but I  
16 believe it was through a parliamentary procedure.

17 **COMMISSIONER PAUL CHARTRAND:** You are  
18 saying that parliamentary promises are forever?

19 **AMOS KEY:** When they take away the right  
20 -- if our Confederacy Chiefs established an education  
21 system prior to their introduction of an elected system  
22 at Six Nations, wasn't that an inherent right if our leaders  
23 provided that for us?

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1                   **COMMISSIONER PAUL CHARTRAND:** I am  
2 asking you for your ideas.

3                   **RON THOMAS:** We believe that is what it  
4 is.

5                   **AMOS KEY:** It is our inherent right born  
6 out of policy and procedure and government practice of  
7 our Confederation prior to 1924.

8                   **MODERATOR MAX KING:** Amos, perhaps I  
9 could help you clarify for the Commissioner.

10                   When you talk about the inherent right,  
11 are you not also going back farther to the Two Row Wampum  
12 treaties and other documentation from there? Would that  
13 be a part of it as well, back farther than 1924 and 1935?

14                   **AMOS KEY:** That is part of the base of  
15 it, yes.

16                   **RON THOMAS:** If you would like another  
17 report around that, I think, in fairness to us, if you  
18 give us some time to prepare that, we will send it to you.

19                   **COMMISSIONER PAUL CHARTRAND:** I am  
20 perfectly happy to receive any submissions whenever you  
21 can. I have no familiarity with the amount of time you  
22 have had to prepare or the kind of resources you had to  
23 put into this recommendation.

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1                   The wording here in itself carries no  
2     inherent meaning -- that is, it can mean different things  
3     to different people. My concern is to know what you mean  
4     when you use it. I am not assuming that you mean the same  
5     thing as someone else might mean. Others use the term,  
6     too, but they might mean something different.

7                   I am only concerned to make sure that  
8     whatever it is you are telling me I understand it with  
9     precision that is necessary to craft some recommendations  
10    to the federal government upon which they can act.

11                  I thank you very much for assisting me,  
12    and I look forward to further interventions. Thank you.

13                  **CO-CHAIR GEORGES ERASMUS:** On page 8 you  
14    talk about saving McGill and then land being provided to  
15    Upper Canada College.

16                  From this quote, does this make it clear  
17    that Indian youth would be able to go to Upper Canada  
18    College without having to pay tuition?

19                  **AMOS KEY:** It has never changed. That  
20    quote is recorded.

21                  **CO-CHAIR GEORGES ERASMUS:** Has anybody  
22    ever checked this out to see if that is the case? I was  
23    contacted by someone from Upper Canada College about a

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1 year or so ago. They were creating a fund. They were  
2 going to some of the bigger corporations in Canada and  
3 asking them to pay tuition for one or two First Nations  
4 citizens.

5 According to this, they should have been  
6 letting them in through the door free.

7 **AMOS KEY:** That's right. The point we  
8 are using this for is that there are a number of land claims  
9 before the federal government --

10 **CO-CHAIR GEORGES ERASMUS:** Has anybody  
11 ever checked this out to see if they are still prepared  
12 to live up to this?

13 **AMOS KEY:** They didn't directly meet  
14 with the people at this college. They directed this as  
15 part of the land claim process.

16 **CO-CHAIR GEORGES ERASMUS:** It might be  
17 interesting to find out if the College even remembers this.

18 On your last page, were you trying to  
19 suggest here that, if a big enough endowment was provided  
20 to the Six Nations of the Grand River, you would not need  
21 to have post-secondary education funding again? Is this  
22 what you are suggesting here?

23 **AMOS KEY:** If all the land claims were

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1 settled? Of course. With \$82 billion, we would be a  
2 country unto ourselves.

3 **CO-CHAIR GEORGES ERASMUS:** Do you have  
4 the authority to say that?

5 **AMOS KEY:** Yes. It has been documented  
6 by the Six Nations of the Grand River. They use it in  
7 a lot of their literature, and it has been researched using  
8 banking formulas of the day.

9 **CO-CHAIR GEORGES ERASMUS:** Perhaps you  
10 can send us the background on the land claim, in addition  
11 to the other stuff.

12 **AMOS KEY:** Yes, I can. We can send you  
13 the whole document.

14 **CO-CHAIR GEORGES ERASMUS:** I would like  
15 to thank you for coming forward today and presenting us  
16 with your ideas.

17 **MODERATOR MAX KING:** Thank you very  
18 much, Amos and Ron.

19 As we bring this morning's session to  
20 a close, the Commissioners will have a few brief comments  
21 to make, starting off with the Co-Chair, Georges Erasmus.

22 **CO-CHAIR GEORGES ERASMUS:** I have very,  
23 very little to say. I just want to thank everybody who

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1 presented to us yesterday and today.

2                   We are in the midst of our third round  
3 of hearings. We will have another small set of hearings  
4 in the fall which will primarily be for organizations at  
5 the national and regional levels and also non-Aboriginal  
6 organizations.

7                   We will be working on some interim  
8 reports, probably starting relatively soon. As soon as  
9 they are able to be printed, they will be published, over  
10 the summer and fall more likely.

11                   We will be putting together the research  
12 that has been submitted to us from organizations -- and  
13 we will be using the Intervenor Funding Program for that.  
14 As well, our own research, plus the results of our  
15 hearings, will assist us in our final report.

16                   We hope that report will be out in late  
17 1994.

18                   Thank you for participating. If there  
19 is anything anyone else wants to provide us, feel free  
20 to use either our 800 number, send us something in writing,  
21 or you can try to attend some of the other hearings. Our  
22 hearings are continuing through to the end of June this  
23 year.



3                               **COMMISSIONER PAUL CHARTRAND:** I want to  
4 offer my thanks to everyone who has worked to assist us  
5 in having these hearings, particularly the Moderator and  
6 our hosts here at the Woodland Cultural Centre and all  
7 the presenters.

10                               **MODERATOR MAX KING:** Thank you. On  
11   behalf of the Woodland Cultural Centre, I would like to  
12   thank everybody for their participation. We have one  
13   final duty to complete, and that is our closing.

17 --- Closing Prayer

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