

COMMISSION ROYALE SUR
LES PEUPLES AUTOCHTONES

ROYAL COMMISSION ON
ABORIGINAL PEOPLES

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DATE: MONDAY, MAY 24, 1993

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"for the record..."

STENOTRAN

1376 Kilborn Ave.

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**Royal Commission on
May 24, 1993**

Aboriginal Peoples

1 **Lethbridge, Alberta**

2 --- Upon commencing on Monday, May 24, 1993

3 at 2:00 p.m.

4 **MODERATOR REGGIE CROWSHOE:** I would
5 like to welcome everybody this afternoon. I would like
6 to introduce Harrison Black Plume to say an opening prayer.

7 --- **Opening Prayer**

8 **MODERATOR REGGIE CROWSHOE:** I would
9 like to welcome everybody to this afternoon's session of
10 the Royal Commission on Aboriginal Peoples.

11 When I was approached a while ago and
12 was asked if I would moderate this session of the Royal
13 Commission, I was kind of hesitant. Since then, I was
14 able to talk to a few of the Elders, especially my dad,
15 on the Peigan Reserve. We talked about the role that I
16 was to play here at these sessions.

17 My role would be as the moderator. When
18 we talked traditionally and tried to put a traditional
19 concept or to define "moderator" traditionally with the
20 Elders, we came to the conclusion from a traditional
21 perception. We, as Peigan people, looked at our
22 ceremonies and looked at the formats and tried to find
23 a process that we could use that would be used in a session

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1 where a Native process could be used. We looked at our
2 ceremonies, and our ceremonies are sacred ceremonies, so
3 we really didn't want to get into our sacred ceremonies.

4 Formats can be used in all kinds of
5 situations. When our people are holding meetings, a
6 format is used. When our people are having any kind of
7 decision-making, a format is used. Our traditional format
8 we decided to use here this afternoon -- and we didn't
9 have too much time to plan it. You will notice that there
10 is a space between Georges and myself. The reason the
11 space is there is that, when we are holding these meetings,
12 in our culture we have to leave that space open for the
13 topic or whatever we are going to discuss. In this case
14 we are discussing issues on Aboriginal people. I guess
15 you would look at the spot being taken up by that topic.

16 In our ceremonies, when we do go into
17 our traditional meetings, we go in because we have
18 responsibilities to the traditional topics that are being
19 discussed within those traditional ceremonies or meetings.

20

21 We are hoping that this afternoon we can
22 look at our responsibility to Native people. When we come
23 in this room, we come in with the feeling of responsibility

5 This afternoon we have three speakers
6 that will be presenting topics, and I will be introducing
7 them as we go. We will be starting at 2:30 with the
8 presenters, and our topic today is racism.

12 At this time, I would like to turn the
13 floor over to the Co-Chair, Georges Erasmus, for opening
14 remarks.

18 We have been on the road for a while now.
19 We have been holding hearings for well over a year. We
20 are in the middle of our third round of hearings.

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1 get some discussion amongst the different participants
2 plus the people who have come to the actual hearings.

3 The reason we are holding the hearings
4 is to make sure that there is involvement of people across
5 the country, both Aboriginal and non-Aboriginal. In the
6 mandate of the Commission the primary thing we are after
7 is people's ideas on the solutions to the mandate questions
8 that the Royal Commission has.

9 We know that it is easier to describe
10 the problem, and we expect that people will do that with
11 us, but they will not be doing us any favours if that is
12 where they stop. We would like people's best ideas on
13 how to resolve the questions, the concerns, the problems
14 that they are bringing forth to us. That is the reason
15 that we are doing the enormous amount of travel that we
16 are doing across the country.

17 Overall, we expect that, when the final
18 costs of the Royal Commission are in, approximately half
19 of the cost will probably be in relation to the public
20 hearings one way or another. The reason that we are
21 putting in that time and resources and money and travelling
22 on a long weekend like this is because we want to give
23 the opportunity for people to give us their ideas on how

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1 Canada's future should be different -- how things like
2 treaty rights should be dealt with; how land questions
3 should be dealt with; how environmental questions should
4 be dealt with.

5 As you can see, we have a very, very large
6 mandate. The mandate includes things like Aboriginal
7 government, the question of the future of the Indian Act,
8 Indian Affairs itself, economic issues, land questions,
9 the Métis issues, off-reserve issues, urban Aboriginal
10 concerns, and the different perspectives -- youth
11 perspectives, women's perspectives, Elders' perspectives,
12 and so forth.

13 The reality is that the mandate of the
14 Royal Commission covers virtually every issue of some
15 importance to Aboriginal people, all the Aboriginal people
16 in Canada.

17 We are doing extensive research. The
18 Commission has created both a way in which other people
19 can do research and in which we can do research ourselves.

20 In the research that we have launched, we consulted with
21 a lot of people across the country, primarily Aboriginal
22 people, but it was an open consultation with academics,
23 researchers, and so forth, to have their ideas on the issues

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1 that we should be researching. We approached that on the
2 basis that we didn't want to repeat things that had already
3 been done. We wanted to build on things that other people
4 had done -- other Commissions, other studies which either
5 Aboriginal people had done through their organizations
6 or provincial, territorial and federal governments.

7 Nevertheless, we still found that there
8 was a fair amount of research that needed doing, so we
9 are doing a very major block of it. The Intervenor Funding
10 Program that the Royal Commission created had an \$8 million
11 fund which we were hoping would primarily be used on
12 research. That has all been passed out quite some time
13 ago, and the results of that are starting to come in through
14 this round of hearings.

15 We intend to bring together the
16 information we have received from past inquiries, from
17 the hearings we are holding, including what we are calling
18 National Round Tables. We have a forum every few months
19 or so where we bring people together around a particular
20 subject. We started on urban Aboriginal issues last June,
21 and that Round Table took place in Edmonton. Since then
22 we have had a series of them dealing with a number of topics,
23 and we will continue to do that.

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1 We will bring that information in with
2 the information from the other inquiries, the hearings,
3 our own research, and all of this will flow into the
4 recommendations that we will be making.

5 We hope to conclude our work by late
6 1994. That is when we hope to have the work of the Royal
7 Commission completed one way or another.

8 In addition, we expect that we will be
9 coming out with some interim reports which might start
10 as soon as later this summer on a number of key issues.
11 Obviously, we will not be doing interim reports on all
12 of the mandate areas. We, in fact, want to start working
13 on the final report as early as this fall.

14 With that, I just want to make a few
15 comments about the other members of the Royal Commission.
16 Hopefully, not too long from now we will be joined by
17 another Commissioner, Viola Robinson, who is travelling
18 here from the east. She will be travelling with me for
19 the next two weeks.

20 The other Co-Chair of the Commission is
21 Judge René Dussault from Quebec. He is on the Appeal Court
22 in Quebec.

23 We have a number of women on the Royal

13 In addition to those people we have Paul
14 Chartrand who is a Métis lawyer. He was formerly head
15 of Native Studies in Manitoba, from which he has taken
16 time off to sit as a Commissioner.

21 I am a Dene. I am from northern Canada.
22 I was formerly the head of the Dene Nation and then
23 National Chief of the Assembly of First Nations.

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1 Once again, I would like to thank you
2 for coming to this hearing. We will be here for two days,
3 and then we will spend another couple of days in Calgary.

4 **MODERATOR REGGIE CROWSHOE:** Thank you.

5 I would like to start with the
6 presenters. First we have Ronnie Leah, Sociology
7 Professor at University of Lethbridge. Ronnie has worked
8 with a number of anti-racism groups such as the Committee
9 Against Racism. Ronnie has recently conducted an in-depth
10 study of racism against Native people in the Lethbridge
11 area. This study was done in collaboration with the
12 Sik-ooh-Kotoki Friendship Centre. Ronnie will present
13 these findings.

14 **RONNIE LEAH, Sociology Professor,**
15 **University of Lethbridge:** Thank you very much. I am very
16 pleased to be here.

17 I will just go through the report I
18 prepared. I want to read it because many of the findings
19 are in the words of the Native women themselves in the
20 Lethbridge area, and I want to give their voices full play.

21 The research I did indicates that Native
22 people in southern Alberta experience systemic racism and
23 discrimination in their daily lives. Interviews

The interviews enabled Native people to voice their pain and their anger, and to express their hopes for an end to racism. Individuals were encouraged to locate their personal experiences in the broader social context framed by systemic racism. While the women often found it difficult to speak openly about racism, this dialogue was felt to be an important part of the healing process.

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Systemic Nature of Racism -- and I will just speak briefly about this. The literature shows that racism is a pervasive factor in Canadian society. Racism occurs at both the individual and institutional levels, and it is systemic. Racism is reflected in attitudes and behaviours by individuals as well as practices by institutions. It represents the power of the dominant European groups over First Nations. By discrimination, we mean those actions which disadvantage Native people, including negative and unequal treatment and denial of rights by both individuals and institutions.

22 The dehumanizing effects of racism
23 contribute to internalized oppression which leads to low

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1 self-esteem and destructive behaviour on the part of Native
2 people.

3 Native women experience racism combined
4 with sexism and other forms of discrimination in their
5 daily lives.

6 Just briefly, the 15 women interviewed
7 range in age from 20 to 55. Most were in their twenties
8 and thirties. Twelve of the women have Indian status,
9 and the rest are Métis or Bill C-31. Many of the women
10 are from the Blood or Peigan Nation. Twelve out of 15
11 women were married or living common-law; twelve have
12 dependent children. With regard to their education, three
13 have some high school education, 11 have post-secondary
14 education, and one has a post-graduate degree.

15 At the time of the interviews, three
16 women were on social assistance, seven were students at
17 the University of Lethbridge, three were attending the
18 Native Family Living Skills course at the Lethbridge
19 Community College. Seven of the women were employed.
20 Occupations include Director of a Native agency,
21 counsellor, instructor, accountant, secretary.

22 Now a bit on the impact of racism -- and
23 I have summarized this quite briefly.

6 I quote: "Racism among native people
7 is all-pervasive. It's a part of our reality. It never
8 goes away. We deal with it on a day-to-day basis and it's
9 one of the biggest challenges that Native people face
10 living here in Lethbridge."

15 Another, after having been refused
16 housing by a landlord, says: "It makes you feel like it's
17 not worth living as Indians. You wished you weren't an
18 Indian."

22 One woman, a Native student counsellor,
23 explained that racism is very traumatic: "It's really

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1 an assault on the self."

2 The women noted that racism is more
3 pronounced in the Lethbridge area than in other parts of
4 Canada or the United States. They say: "Racism is so
5 prevalent ... somebody coming into Lethbridge without
6 preparation who then confronts racism is devastated. It's
7 just horrendous."

8 They also spoke about the difficulties
9 encountered with moving from the reserve to the city.
10 "This was a big change for me ... I felt safer on the reserve
11 than here in Lethbridge. It's hard for [Native people]
12 to make that transition ... Some Native people fresh from
13 the reserve experience a culture shock ... They come here
14 and don't know their way around, don't know anybody. It
15 takes time."

16 The women's responses to racism varied.
17 Some tend to just accept racism as something that happens
18 all the time: "It's a part of life. I guess you just
19 have to live with it." Increasingly, Native people are
20 speaking out and openly challenging racist practices.
21 One says: "Sometimes you just let it go. But most of
22 the time I don't really let it go by. I'm right there
23 to challenge whoever it is." Another says: "Now if I

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1 go into a store and I'm not treated right I'll say something
2 about it ... If I don't like the way I am being treated
3 by a [clerk] I will go to the manager and complain."

4 It appears that women with higher
5 education and professional status are more likely to
6 actively challenge racism.

7 Now just a brief summary of some of the
8 areas where racism is experienced, and then I will go on
9 to the recommendations.

10 Racism and discrimination were
11 identified in many areas of the women's lives. They spoke
12 about their experiences of racism while growing up and
13 going to school. They spoke repeatedly about the
14 difficulties of finding a place to live in Lethbridge,
15 and they identified blatant discrimination by landlords
16 against Native tenants. This was the single largest area
17 of discrimination.

18 Many of the women spoke about the
19 discrimination they encounter in local stores and
20 establishments, such as being followed by security, being
21 ignored by sales staff, or being refused service. This
22 is the second biggest area of active discrimination.

23 They also spoke about discrimination in

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1 employment and the difficulties of finding a job in
2 Lethbridge. Many Native people don't even attempt to look
3 for jobs in the Lethbridge area as a result.

4 The women also expressed problems with
5 policing, racist treatment by police as well as lack of
6 protection by the police. As students, many described
7 their experiences of racism at university or college --
8 for example, racist and sexist harassment. As parents,
9 many of the women focused on their children's personal
10 experiences of racism. They expressed their concerns
11 about racism in the educational system which negatively
12 affects their children's Native identity and self-esteem.

13 Recommendations and Strategies: In
14 response to their experiences of racism, the women were
15 asked to suggest how racism could be more effectively
16 challenged by the Native community. They spoke about how
17 change must start with Native people themselves. In the
18 words of Jennifer Scott who was one of the researchers
19 with me: "Native people cannot afford to give up ... If
20 there is a change that is needed, then it is up to the
21 Native people to make this change. The Native people must
22 continue to stand up for their rights."

23 In addressing the problem of racism, the

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1 women spoke of strategies for change within the Native
2 community, and they also made recommendations for change
3 in "white" institutions. Their suggestions are
4 summarized in this section.

5 Three areas of action come out of their
6 recommendations.

7 First, workshops and education for
8 Native people in order to develop their literacy skills,
9 life skills, self-esteem and Native cultural identity;

10 Second, the need for cross-cultural
11 education and cultural awareness programs to change
12 attitudes in white society;

13 Third, support groups for Native people
14 and formation of an anti-racism committee for Native people
15 themselves to respond to racism.

16 It was also noted that the Native
17 Friendship Centre, Sik-oo-Kotoki, plays a central role
18 in all three areas of change. Consequently, funding for
19 Native Friendship Centres is an important area that needs
20 to be improved.

21 First of all, I will talk about the
22 workshops and training for Native people, looking at
23 literacy and self-esteem -- and I am merely speaking in

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1 their words.

2 One woman has identified the problem of
3 functional illiteracy for Native people and their lack
4 of knowledge about living in the city. She suggests
5 literacy training and basic skills education on the
6 reserve. This requires funding for teachers and support
7 for students. Life skills courses could smooth the
8 transition from reserve living to city life.

9 There are difficulties with literacy
10 training in the urban areas like Lethbridge: limited
11 availability of the training; the problem of finding
12 housing when people come to the city; inadequate funding
13 for students -- cheques are late, for example; and just
14 general assistance is needed to survive in the city.

15 When they come to the city for literacy
16 training, Native students have difficulty especially in
17 finding a place to live. I quote: "If you have a Grade
18 4 literacy level, how are you going to sound over the phone
19 to a landlord? Well, you're not going to articulate well.
20 And more often than not, you're going to get turned down
21 ... There needs to be something for those people because
22 they can't speak for themselves, they don't articulate
23 well ... They don't understand lease agreements that well."

3 One speaker identified the importance
4 of self-esteem workshops. She says: "It may not totally
5 wipe out racism, but at least it will help in building
6 up self-esteem. It takes a long time, after you've been
7 beaten up for such a long time. You think negative and
8 you pass it on to your offspring. So you pretty well have
9 to start from the littlest to the elders." She suggests
10 putting on self-esteem workshops as often as possible:
11 "It's a good thing for the Native people." Although this
12 won't eliminate racism totally, it will help a few people
13 and "that will be worth it ... It takes a while, you can't
14 do it in just one session. It has to be continuous."

21 The second area is cross-cultural
22 education and cultural awareness and education about
23 racism.

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1 One woman has spoken about the role of
2 the Native Friendship Centre in promoting cross-cultural
3 understanding and respect for Native people. She says:
4 "It was supposed to get the whites and the Indians together
5 to appreciate one another, but it's not working out that
6 way. [We need to] open the door for some kind of
7 understanding to form between the non-Natives and the
8 Natives, because right now it's not."

9 As one example, the Friendship Centre
10 in Lethbridge has recently completed two cross-cultural
11 seminars for police in order to deal with systemic racism
12 within the police force. The seminars have enabled the
13 police to hear the facts from a Native perspective. In
14 the words of one woman who supports having such workshops
15 and teaching the RCMP about who Natives really are, she
16 says: "Then maybe we won't get treated so unfairly."

17 Another speaker feels that the
18 Friendship Centre needs better resources for the work
19 promoting awareness and relating to non-Native society:
20 "I think that's really good. It's really unfortunate
21 that they didn't have more resources to do more of these
22 types of activities."

23 One woman who is a counsellor in

15 Cross-cultural training for teachers is
16 identified as an important area. It can't be a one-time
17 thing, such as a retreat, for teachers in the schools.
18 It has to be there continuously. It should be part of
19 every teacher's training.

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8 Regarding cultural awareness in the
9 schools, programs are needed at an early age. "In school,
10 [we need] to really have some kind of a program that
11 integrates non-Native and Native, to legitimize
12 everybody's culture." This speaker supports the
13 Blackfoot language program in Lethbridge schools as one
14 part of this. She also notes that Native Awareness Week
15 at the university helps to present Native people in a
16 positive way.

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1 families when the police come in, just to give them some
2 idea of how it is from the Native viewpoint, I think that
3 would make them more sensitive to the situation, rather
4 than this Indian-fighter attitude."

5 Several women spoke about the need for
6 better communication between Native and non-Native people
7 in order to turn racism around. One said: "It's a
8 one-on-one thing. Say you meet somebody at the
9 university. They don't know anything about Natives.
10 It's happened a lot. I've run into a lot of students that
11 don't know anything and they ask all these questions ...
12 A lot of people are ignorant too. They don't know ...
13 In terms of educating other people, we have to go out there
14 and meet more people. You can't force anybody to change
15 their attitude. You just have to inform them about where
16 Native people are really coming from and why they do things
17 the way they do."

18 Another woman noted that there is still
19 a gap. She says: "I think we have to go out more into
20 the community and communicate with these people [who
21 instill racism in their children.] The Friendship Centre
22 can encourage these kinds of programs."

23 I will go on to the last section, talking

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1 about support groups for Native people who experience
2 racism and discrimination and the formation of an
3 anti-racism committee.

4 People need a support unit when they
5 experience racism. I quote: "If something doesn't work
6 right, you know that you can pick up the phone or go visit
7 this person. And if you sat down and you told them how
8 you felt, you'd know that they would understand because
9 they've been there." This speaker feels that we are all
10 responsible for doing something about racist incidents:
11 "I think it's not enough to say that these things happen"
12 -- you need the support of somebody, even somebody who
13 can protest on your behalf.

14 Another points out that people need
15 support systems, to know "that they're not alone, that
16 racism is not against them personally. It just exists
17 ... It's our reality." This speaker notes that it is
18 important to talk about racism and bring it out into the
19 open. "If we can learn to talk about it, then maybe it
20 won't be so secretive." She says you have to provide an
21 "environment that's conducive to talking about what has
22 happened to you, it has to be an environment where there's
23 communication taking place." She suggests the Friendship

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1 Centre could provide such an environment.

2 Another form of support is the Native
3 liaisons and Native counsellors, as well as Native support
4 groups in the schools. One woman notes that the Native
5 liaisons -- people within the schools helping the students
6 is "a good thing ... these types of positions are a real
7 plus." However, she expressed her concern that these
8 really good programs are in danger of getting shut down.

9 She also said that Native student counsellors at the
10 college and in the high schools have been effective.

11 One woman described her activities as
12 Native liaison co-ordinator for the satellite campuses
13 of the college on the reserve. She tried to make students
14 aware of the problems they would encounter the first time
15 moving off the reserve. She would tell them: "Try and
16 link up with other Native families and send your kids to
17 schools where they're going to have some support from other
18 Native students." She encouraged them to get involved
19 with the Native Student Club at the college, to meet other
20 Native students and talk to them. "That way they can set
21 up a support system for themselves."

22 Several of the women suggested forming
23 a committee in Lethbridge to deal with racism. In the

Another woman noted that one of the reasons we are hearing more about discrimination in housing and other areas is because Native people are feeling more empowered and they are fighting for their rights -- water rights, land rights, and so on. She insists that Native people "have to do something about racism ourselves." She suggests the only way to prove racism is to form a committee and just go ahead and do something about it. She says: "We expect City Council to do something, but they won't learn anything. They're not going to do it for us. We're going to have to do something for ourselves" -- for example, regarding discrimination in housing. She says: "That's something that us Natives have to do, get together, have a committee and do something about it." Like others, she suggests that people at the Friendship Centre should form such a committee to start doing these things.

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1 Just one further comment about the
2 committee. Another woman said: "This kind of support
3 group will enable people to get together and bring up their
4 issues. Then we can go to City Council and get help from
5 City Council." She says: "It can't be just one person.
6 There has to be a committee in order to get something
7 to start." She points out that people are too scared,
8 too used to the way things are. "We just accept racism
9 and say, 'I'll just let it go.'" This is something the
10 committee could deal with -- basically empowering people
11 to fight back.

12 Just a brief few words in conclusion.
13 I would like to conclude with the words of Jennifer Scott,
14 with her permission. She was one of the interviewers for
15 this project. She is a Native woman from the local area,
16 and she now works at Sik-oo-Kotoki. I believe she
17 expresses the strength of many Native women who know that
18 racism can and must be challenged, despite the
19 difficulties, that Native people must be given the chance
20 to be self-governing and to rely on themselves, that Native
21 people themselves can make a positive change in Canadian
22 society. She concludes: "I know I have a task to perform
23 in this world. This task is to help the native people

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1 get back on their feet again. I know it's okay to stumble.

2 I know that it's not okay to lay there and have people
3 step on you. I know I can get up."

4 Thank you very much.

5 **MODERATOR REGGIE CROWSHOE:** Thank you,
6 Ronnie.

7 I would like to go on to the next
8 presenter, Keith Chiefmoon. Keith is from the Blood
9 Reserve. He is involved with a lot of cultural activities
10 and cultural renewal processes where he is teaching a lot
11 of the young people about their cultural ways. Also, he
12 is a Vice-President of Native Council of Canada, Alberta
13 rep; Vice-President of Sik-ooh-Kotoki Friendship Centre;
14 founder and co-adviser to Tsuu T'ina
15 Sik-ooh-Kotoki.

16 **KEITH CHIEFMOON:** [Translation from
17 Blackfoot] Hello. I welcome everybody here. It's great
18 to have you here at our reserve.

19 [English] I will refer to the outline
20 I have in front of me. The local tribe here is Gaana (PH)
21 and it comprises many different bands. When the treaty
22 was signed away back in 1877, there were approximately
23 15 to 20 different bands.

5 [English] It has never really been
6 taken into consideration what has been put here in southern
7 Alberta, (native language) what they have contributed to
8 where we are today.

11 [English] One of the very rich
12 heritages -- from what we can gather, it was an outpost
13 for whisky traders. That part we are not very proud of.
14 I certainly am not proud of it.

21 For example, employment opportunities.
22 We have tried many times. We apply for different
23 positions in the city, in the society here, and we get

5 I can attest to the fact. I have been
6 here in the city of Lethbridge for a long time. I leave
7 it, but I always end up coming back. I studied at the
8 University of Lethbridge; I graduated from there. I do
9 most of my business here. I am Vice-President of the
10 Sik-ooh-Kotoki Friendship Centre, so I know what goes on
11 here. Many times it is very frustrating.

20 There are many institutions here.
21 There is the University of Lethbridge. As I mentioned
22 before, I graduated from there. We have Lethbridge
23 Community College and the school boards.

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1 But there seems to be an underlying
2 factor here that the Indian doesn't belong here, that we
3 are not capable of doing things. For example, at the
4 University of Lethbridge I can say they have their own
5 Native Studies Department, which is a plus. But if you
6 go to Lethbridge Community College, there is nobody there
7 in what you would call a top management position. If you
8 go down the list of their departments, we are always looked
9 at as being second-class citizens. Yet, they don't take
10 into consideration that we allowed them to utilize the
11 lands so they could build the college there.

12 In fact, if you look at the Yellow Pages
13 or the Directory, you will find a section that says "Native
14 Education." If you phone up that number and say, "Where
15 are the Indians?" they say, "There is none."

16 They use these Natives, I would imagine,
17 for funding. They certainly don't serve the purpose.
18 They more or less go on oppressing us, those of us who
19 want to get ahead.

20 In the various businesses there is a bit
21 of a change, but not enough. The businesses are not hiring
22 Indians. I think they should begin to take into
23 consideration that many, many students are out there.

5 If you look at the courts today, if you
6 show up at the courts tomorrow morning, you will find,
7 whether it is Cardston or Fort McLeod or Lethbridge, there
8 is quite an array of Indians that will have to go to court.

11 On the reserve, for example in Cardston,
12 according to Alexander Morris, a Commissioner, the Indians
13 were brought to the RCMP -- they called them the Northwest
14 Mounted Police. The idea was that they were supposed to
15 protect the Indians, but that is not happening today.
16 There is open season on them. They are constantly being
17 harassed.

22 If you look at the jails, there is
23 probably 60 to 75 per cent of Native population there.

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1 If you talk to these boys there, they will tell you, "I
2 don't know why I got sent to jail."

3 In the hospitals there is no
4 consideration given that they should take into
5 consideration that a lot of our people end up having to
6 go there. If you look at the personnel, I don't know if
7 there are any Native people working there. If there are,
8 they are very subordinate -- probably a janitor or
9 something like that.

10 That is what is happening here today.
11 We have the provincial services here. Many times they
12 will hire somebody to work for them, but sometimes they
13 don't even speak the language. Keep in mind that Blackfoot
14 was the first language, not English. That causes serious
15 problems.

16 We had a literacy project here, just to
17 get a few things straightened out for our clients. It
18 really caused a lot of problems because the people I was
19 dealing with were functionally illiterate. We had no
20 co-operation from the provincial services even though they
21 have Native people there -- and, again, they were in a
22 very subordinate position.

23 The federal agencies -- you might as well

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1 forget about those.

2 However, there have been various studies
3 and commissions that have been done. The only thing that
4 came out of the Royal Commission is that the lawyers made
5 money. They came out with a large bank account. For
6 example, there were supposed to be some recommendations
7 and follow-through, particularly with the RCMP and so on,
8 but those are shelved today. The question in the Cawsey
9 Report was: Why are the Indians in jail? There is no
10 improvement whatsoever.

11 I still see those recommendations being
12 not adhered to. For example, the Indians are supposed
13 to be allowed not to have to post bail, and that is daily.
14 I was instructing a course out there, and one of the boys
15 that was in there had to raise up to \$1,000 bail, and that
16 certainly contravenes the Cawsey Report. You begin to
17 wonder: Why go through all the hoopla? What's the point?

18 If you look at the Alberta Human Rights
19 Commission, if you make a complaint to them and you go
20 through all the bureaucratic hassle, at the end they will
21 say, "Well, we don't have any jurisdiction. Sorry." Are
22 we supposed to allow these discriminations to go on?

23 The Federal Human Rights Commission is

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1 the same thing. They say, "Well, we can't do this and
2 we can't do this. It's out of our jurisdiction, and we
3 can't do anything."

4 In fact, Max Yalden, the head of the
5 Canadian Human Rights Commission, made some very serious
6 recommendations as to the treatment of the Indian people.
7 What happened to those recommendations? Nothing.

8 So it is very, very frustrating for us,
9 and you begin to wonder: Why is Canadian society so down
10 on the Indian people? They don't even take into
11 consideration how much we have contributed. I see on TV
12 every day immigrants saying, "I want to go to Canada; it's
13 a good place to be." What about us?

14 The other thing is that on-reserve it
15 is more drastic. That's more serious. Just to give you
16 an idea, there is no accountability as I speak today.
17 I had access to some financial statements there. In the
18 fiscal year 1991 for the Blood Indian Reserve, there was
19 a \$3.3 million unexplained expenditure. In the year 1992
20 there is a \$4.2 million unexplained expenditure.

21 We are wondering, "What about our money?
22 They are supposed to look after us."

23 Another note is that in salaries alone

5 What I am getting at is that this racism
6 and discrimination has really gone down to the communities.

9 It's really a sad situation. And we're supposed to be
10 in the nineties; we are supposed to be a G7 country,
11 according to the Canadian standards.

22 If you look at the staff over there,
23 they're not qualified. I don't know what are their

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1 principles on social work. The elders are suffering.
2 The children suffer. Women and single parents suffer.
3 The unemployed are victimized. The ask to go on UIC, and
4 UIC says, "We can't help you." Nepotism is a common thing
5 over there.

6 Look at education. I was talking to
7 several members a couple of weeks ago at an education
8 conference. Most of these members were trying to improve
9 themselves by getting back into school, and they are being
10 denied by their own Education Department on the reserve.

11 I have the opinion that the individuals running -- I don't
12 know what the education control is. They are unqualified
13 and they are implementing Indian Affairs policies. Even
14 though there was a referendum that was passed, they
15 certainly never took that into consideration.

16 The unfortunate part is that the parents
17 are withdrawing their children off reserve so they can
18 get quality education.

19 Medicare is being deteriorated. That's
20 a treaty right. Tribal members are being denied basic
21 medical needs. They are restricting dental, optical.
22 Through the Health Care Commission we are deteriorating
23 our own rights to medicare by forming these corporations

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1 and, in turn, they are causing problems for us. There
2 are so many restrictions put on them.

3 Again, the bottom line, as my
4 predecessor mentioned, is that there is systemic
5 discrimination that is taking place.

6 The principles are geared to more or less
7 the high-income people. They don't realize that the
8 majority of the reserve residents are on a fixed income
9 or no income at all. There is no equilibrium between the
10 rich and the poor. Everything is being geared to the
11 individual who is making a high salary.

12 Just to give you an example about the
13 disabled, they are blaming each other. The Blood Tribe
14 Health Centre and the Housing Department are to put in
15 some of these ramps. It goes back and forth to the point
16 where nobody cares.

17 Just to give you an idea about water
18 rights, many homes are being restricted by our own band
19 administration. They are gearing the whole water issue
20 on a Third World country. I was visiting in Mexico where
21 they had to buy water, and that is what is happening on
22 the reservation.

23 My recommendations for these inequities

8 With that we also have to look at the
9 preservation of our languages, language being very
10 important. For myself, English is my second language.
11 Blackfoot is my first language. If we were to lose our
12 indigenous language in North America, we have no place
13 to go to relearn our language. However, if you are Russian
14 or Polish, you can always go back to Russia or go back
15 to Poland and you will be able to relearn your language.
16 There has to be an acknowledgement of the languages.

22 If you go to Chief and Council, they say they have no
23 money. If you go to Alberta Human Rights Commission, they

4 I am suggesting that there should be
5 Indian human rights legislation to protect Indians,
6 whether they are on or off the reservation. If that
7 legislation were in place, it would at least begin to appeal
8 to somebody that might begin to better serve the needs
9 of the Indian, whether he is living on or off.

10 I would also like to recommend that there
11 should be an off-reserve Indian government. As we speak,
12 many, many families are living in the cities and they get
13 bounced around between the provincial and the federal and
14 the Tribal Council, and they have no place to go for any
15 justice at all. The Tribal governments are given X number
16 of dollars to deal with these people but, when we make
17 application, they say, "You're off reserve. You go back
18 and see those guys over there."

19 The other thing I would like to recommend
20 is that the Indians be represented in the House of Commons
21 through the treaties that are signed. For example, Treaty
22 7 -- all the bands in Treaty 7 should have one MP to vote,
23 and that would be a representative to the House of Commons.

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1 If you look at history, the Canadian government had signed
2 treaties throughout Canada. For example, where there is
3 no treaty, the Indians there should decide amongst
4 themselves how they are going to deal with being
5 represented in the House. As well, there should be
6 representation in the Senate; that's very important.

7 The other thing I would like to recommend
8 is that land claims be settled once and for all. We keep
9 going on and on to the point that we are not getting
10 anywhere.

11 I would like to recommend as well that
12 treaties have to be ratified. For example, the \$5.00.
13 Five dollars bought a lot away back in 1877, but the \$5.00
14 today doesn't buy anything, not even a pack of smokes.
15 We have to adjust that. If it is all in the best interests
16 of the Canadian government, I think we should seriously
17 look at those recommendations.

18 My final point is that the Canadian
19 government has made apologies to the Japanese, and I was
20 told they made apologies to the Germans. But what about
21 us? We are still getting it. At least, they should stop
22 oppressing us and begin to work with us, not try to
23 extinguish us. We have made our point.

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1 The churches have acknowledged that the
2 Indians were treated very badly. They are, in fact,
3 apologizing for what happened. Again, I would like to
4 recommend that they should stop somewhere along the line,
5 and we have to take into consideration that we are
6 citizens-plus. We are not ethnic. We are a minority;
7 we are indigenous. It was under the auspices of the Indian
8 people of North America that you have Canada and all these
9 other things.

10 That is my closing point. Thank you
11 very much.

12 **MODERATOR REGGIE CROWSHOE:** I would
13 like to thank you, Keith.

14 Our next presenter is Sheena Jackson.
15 Sheena is a full-blood member of the Peigan Nation. She
16 is married and a mother of two. At the present time she
17 is employed with the Peigan Economic Development staff.
18 She is a third-year student at the University of
19 Lethbridge. Her majors consist of the English language
20 and Native American Studies. Her topic is on racism and
21 discrimination within the education system.

22 **SHEENA JACKSON:** Thank you.

23 Most of what I am going to talk about

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1 is things that I have discovered in going back to school
2 and a realization that Native people do have a voice and
3 that we should speak up.

4 Racism is something that people do not
5 like to talk about because, in today's society, people
6 like to think it doesn't exist. On the other hand, it
7 is a harsh reality that needs to be addressed in order
8 for people to feel equal in this society.

9 For Native people, the roots of racism
10 can be traced back to the perceptions that the white man
11 had upon contact, when they first contacted the Native
12 people.

13 In taking a Native history class this
14 past semester, going back to when I was in high school,
15 I always learned that Native people were savages, barbaric,
16 atheists, that we had no culture and that we were just
17 basically here in existence. It was enlightening to see
18 this comment in this book by Errol Gibson, "The American
19 Indian," which stated that Columbus actually said that
20 Native people were a beautiful group of people who are
21 very loving and caring and very open to other people.
22 It occurred to me: Why is that perception never brought
23 out to students who are in high school, who are learning

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1 about Canada and the United States?

2 In many of the books that students learn
3 about in high school and whatnot they learn about the
4 negative factors of Native people. They learn about
5 historians who have written books about Native people who
6 are savages, who are atheists, who give these kinds of
7 perception. This negative perception is what is taught
8 to both Native and non-Native students.

9 I feel that, even though Native people
10 are included in the educational curriculum, what is taught
11 is what is in these history books that contain the negative
12 factors about Native people, and this all comes from a
13 non-Native perspective.

14 The study of Native people is usually
15 found in Social Studies where it is only given a brief
16 mention from this stereotypical image of Native people.

17 I find that these images of Native people are very
18 generalized. They make Indian people seem like we are
19 all the same, that we don't have distinct cultures, that
20 we don't have distinct languages, that we were all the
21 same. When these classes are taught to Native students,
22 Native Studies is usually an option and usually it is an
23 option that doesn't have to be taken by anybody. It's

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1 up to you. It's by personal choice if you want to take
2 a Native Studies class. Most of the time these Natives
3 Studies classes are filled with Native students.

4 A lot of times you want to reach out to
5 the non-Native students and teach them that there is Native
6 culture, which has a very different element to it, rather
7 than the negative factors that are presented in historical
8 books.

9 As a result, Native students have to deal
10 with these images both from their teachers as well as from
11 their non-Native fellow students. This makes it very hard
12 for a Native student to become successful because these
13 stereotypes always get in the way. By this, I mean that
14 the written word always has more impact on people's beliefs
15 in today's society rather than our oral tradition where
16 talking about things is more important than what is written
17 in a book.

18 Not only that, but outside the school
19 walls these students have to deal with these stereotypes
20 that are created through literature and Hollywood's images
21 of Indians, which makes it very hard for Native people
22 to get away from these stereotypes. When they go home,
23 in advertisements and TV Native people are always portrayed

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1 as second-class citizens.

2 I am thinking about one show, "Northern
3 Exposure". It's nice to see Native people on TV, but you
4 will notice that the doctors, the teachers, the lawyers
5 -- anybody in a high status position -- are not Native,
6 and they still show the Native person as the mystical
7 person. We never get away from these perceptions. When
8 are we ever going to be portrayed as human beings and as
9 a part of this society?

10 There are so many things in education.

11 If we can teach children that Native people are equal
12 and are human, maybe racism would be easier to deal with.

13 When you look at the Blackfoot
14 perception of education, it's totally different from the
15 western concept. For the Blackfoot people, education
16 begins the day a person is brought into this world and
17 it doesn't end until the day they leave this world. There
18 is no beginning and there is no end because our belief
19 is that the Creator always has a lesson to be learned.

20 Furthermore, we believe that all humans
21 are equal on this earth. The only higher authority that
22 can exist comes from the Creator.

23 In mainstream society, education has a

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1 beginning as well as an end, and all abilities are measured
2 on a grade scale that puts people in a hierarchical
3 situation, where only the strong are perceived to have
4 the ability to survive.

5 Many times Native people are considered
6 among those who will not survive, maybe because Native
7 parents don't always think that reading a book is more
8 important than family. Those kinds of cultural difference
9 affect education and affect people's progress. It's
10 cultural clashing.

11 I feel that one way that Native people
12 can become more effective in mainstream society is to have
13 Native Studies become a mandatory aspect of the education
14 curriculum. By teaching others about Native people, it
15 makes the distinctions of the various Native tribes that
16 exist in both Canada and the United States.

17 There is a whole lot of
18 misinterpretation as well as misconception about Native
19 people. People who may live right next to an Indian
20 reservation will not have the slightest idea of what Native
21 people are all about, and that is very sad. It is only
22 through education that both cultures can overcome this
23 barrier.

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1 We will never have the ideal society
2 where racism and discrimination will not exist, but what
3 can be done is to give Native people the opportunity to
4 teach others about their culture which has existed on this
5 continent for over 10,000 years. A lot of our problems
6 stem from cultural clashes and misunderstanding.

7 The reason that I say that education is
8 the solution is because mainstream society used education
9 as the tool that separated Native people from non-Native.
10 Today we still live with those downfalls. Native people,
11 even though they become educated, are told that they still
12 have to have more education in order for them to succeed.

13 I feel that it is through education that
14 our people will become more successful. It may not solve
15 the problem of racism and discrimination, but at least
16 it is one way that helps our people to voice who they are
17 and give their interpretation of what happened throughout
18 history.

19 Thank you.

20 **MODERATOR REGGIE CROWSHOE:** Thank you,
21 Sheena.

22 At this time, I would like to take a break
23 for 15 minutes. At about 3:35 we can start a discussion

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1 session.

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

3 --- Upon resuming at 3:38 p.m.

4 **MODERATOR REGGIE CROWSHOE:** I would
5 like to welcome everybody back.

6 I would like to introduce Commissioner
7 Viola Robinson who just got in.

8 I would like to keep going with the
9 discussion. At this time I would like to have the three
10 presenters discuss for a few minutes their topics with
11 each other and, at the same time, we will have Georges
12 and Viola ask questions of the presenters. Then I would
13 like to open the floor up for discussion.

14 **RONNIE LEAH:** One thing I wanted to add
15 is that underlying the racism is essentially the lack of
16 power that First Nations have in Canada. I think an
17 underlying theme has to be self-government and Aboriginal
18 rights. Without that, I don't think the underlying
19 racism, the systemic racism, will ever be eliminated.

20 I think the education programs, the
21 cultural awareness that I a lot of the Native women I
22 interviewed spoke about is important, but it is only one
23 step. So long as you have the basic inequality and the

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1 lack of power, the lack of self-government, the lack of
2 treaty rights and so on, I think the racism is going to
3 continue. I just wanted to add that.

4 The other thing is that, although laws
5 by themselves can't change racist attitudes, they can
6 create different standards. I think strong affirmative
7 action laws for hiring and, for example, a much stronger
8 Human Rights Commission
9 -- and I like the idea which Keith suggested, where you
10 have something that has jurisdiction in all areas, so that
11 Native people aren't bounced back and forth from one agency
12 to another. There should be very strong human rights
13 legislation for Native people.

14 Again underlying that is that Native
15 people themselves have to organize. I think it is only
16 by Native people speaking out very strongly as a community
17 that that change will come about. Even the Royal
18 Commission, I think, is in large part a response to Native
19 protests and Native people taking a stand. I think that
20 kind of pressure is going to have to continue by First
21 Nations and their supporters for real change to come about.

22 **KEITH CHIEFMOON:** If I could just add
23 on to my presentation, particularly in the city of

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1 Lethbridge there is a little glimmer of hope as far as
2 the employment situation is concerned. I was presented
3 with a package from the City of Lethbridge, from their
4 Human Resources Department. They have on staff five
5 seasonal individuals and one permanent, so at least there
6 is some consideration being given.

7 Another plus we have is that there are
8 several of us who sit on the Standing Committee within
9 the City Council. I happen to be a Board member for the
10 Lethbridge Public Library, and I think there are other
11 individuals that sit on the Police Commission, the
12 Community Services, the Health Services and Historical.

13 Again, for the city itself we have to
14 make our stance that the Native people here do play a role
15 in the community. Whether they like it or not, the Indian
16 people are here to stay.

17 We did an economic impact study some
18 years ago, and we found out that we were contributing to
19 the city's economy, I think, in the millions of dollars.

20 With all those contributions that are being made to the
21 City of Lethbridge -- for example, we have our students,
22 we have the school boards. We have a large contract with
23 education here. We have students going to the University

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1 of Lethbridge and Lethbridge Community College.

2 Even though we do end up in jail, we also
3 provide employment for guards. So we play a large role
4 here in this community.

5 We did talk to various individuals, and
6 that is when the City Council took into consideration that
7 the Native people have been involved with their different
8 boards and different committees. I am not saying that
9 is the answer, but it is the beginning of a new era and
10 it's a start.

11 That is in addition to the comments I
12 made earlier.

13 **SHEENA JACKSON:** I want also to add to
14 mine. If you are going to make Native Studies mandatory,
15 it should be taught to people who live beside a reserve,
16 people who live where reserves don't exist.

17 Also, in teaching the Native Studies
18 program, our Elders should be given equal recognition as
19 certified teachers. In our culture, we don't need
20 somebody to be certified in order to teach. It is through
21 personal experiences and responsibility that we teach.

22 I guess that is basically all I wanted
23 to add. Thank you.

3 Do you think in the last 10 years there
4 has been change? Has the situation improved, gotten any
5 worse? Is there the same amount of racial incidents?

10 I guess there have been some changes.
11 That is the impression I get from the women we spoke to.
12 But the change is occurring so slowly, even in terms of
13 Native content in curricula. There is a change. There
14 are new textbooks being written; there are new curriculum
15 guidelines, but it is very little and very late.

19 I guess I am not very optimistic. The
20 stories that people were telling me of what is happening
21 today in the city of Lethbridge -- people are still being
22 harassed by police; people are still being denied housing;
23 people are still being followed by security in stores.

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1 These things are going on today.

2 Although there have been some changes,
3 for example, in the education system, it is obviously not
4 yet really having an impact.

5 **KEITH CHIEFMOON:** If I could add to
6 that, as far as change is concerned, I don't think there
7 have really been substantial changes. With the society
8 of the Friendship Centre, there was a shooting by the city
9 police to one of our volunteers. Again, I am of the opinion
10 that before it was very subtle; now they don't seem to
11 be too concerned. They just go ahead and do it anyway.

12 The fact that we had different
13 Commissions -- I think there are over 100 unexplained
14 deaths in the city of Lethbridge alone, and it caused the
15 Royal Commission to take place. Yet, in my view, those
16 are still unexplained.

17 With the recommendations that were
18 supposed to be in place, those incidents, those unexplained
19 deaths, are still unexplained. In fact, the city of
20 Lethbridge has been viewed as the Mississippi of the
21 States, and it is right here in Canada.

22 **CO-CHAIR GEORGES ERASMUS:** You made
23 reference to the different Commissions that have occurred.

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1 Why do you think the recommendations are never
2 implemented?

3 **KEITH CHIEFMOON:** I guess nobody took
4 them seriously. The only thing that came out of it is
5 that we made a lot of lawyers rich. They are counting
6 their bank accounts right now.

7 All these Commissions went through the
8 political hoopla and, at the end, those recommendations
9 are collecting dust. They are supposed to improve the
10 services.

11 I am of the opinion that they are just
12 used as smokescreens. The issues are never dealt with.

13 **SHEENA JACKSON:** I see it, as they deal
14 with those issues, that they are admitting to their faults,
15 and they don't want to admit to their faults. They don't
16 want to see themselves as racist, I guess.

17 **CO-CHAIR GEORGES ERASMUS:** How much can
18 be done by Aboriginal people in this area?

19 **KEITH CHIEFMOON:** They certainly can
20 begin to educate the community. I have been a graduate
21 from the University of Lethbridge Native American Studies
22 Department. I remember, when we first started having
23 these pow-wows. I remember one of these citizens of the

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1 city asking me, when we were going to have this pow-wow,
2 "How much is it for me to get in?" At pow-wows we don't
3 charge anything. We share our celebrating.

4 I think, as far as the community is
5 concerned, we have a long way to re-educate the experts
6 that are here. I think there has to be a willingness from
7 the community that we are here to stay and we want to provide
8 some information to them.

9 I will agree that it has not been such
10 a downer. For example, the city police have a working
11 relationship with the Friendship Centre. Again, that came
12 from the community itself wanting to know more about the
13 values, the traditions, the lifestyles of the Indian
14 community here.

15 It is causing a small glimmer of hope,
16 but it certainly can go a long way yet. I think the
17 businesses and the other organizations in the city have
18 to take into consideration. There has to be an honest
19 and genuine interest rather than just doing it for
20 political purposes.

21 There has to be a willingness from the
22 community with the Indian community that there has to be
23 a better working relationship than what we have had in

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1 the past.

2 **RONNIE LEAH:** I think there is a lot of
3 really good ideas in terms of dealing with racism, but
4 one of the frustrations that people have is that there
5 aren't adequate resources and funding to do this. For
6 example, as to all the suggestions for what the Friendship
7 Centre could do, I sit on the Board of Directors of
8 Sik-oo-Kotoki, too, and one of the big problems we have
9 is with funding.

10 I think there is a lot of ideas out there,
11 but what kind of resources do we have available to do them?

12 I think it comes down to the fact that Native people
13 themselves have to be running these programs, even in terms
14 of dealing with the impact of racism, the kinds of
15 destructive effect it has had on people. Keith mentioned
16 the high rate of suicide, the drug addiction, alcoholism,
17 the high levels of family violence. I supervise a lot
18 of research with Native students, and these are the kinds
19 of things they are looking at.

20 I guess part of it is for people to begin
21 healing themselves. There is a real need for more programs
22 so that people can begin to heal and then go ahead to the
23 next step. I think the community itself has to be able

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1 to take more initiative for this. It has to be given more
2 power, in a sense, to run these kinds of program themselves
3 according to Native needs, Native culture, Native world
4 view.

5 **CO-CHAIR GEORGES ERASMUS:** Do you
6 really think you can give people power?

7 **RONNIE LEAH:** No, you can't give people
8 power, but I think for so many years Europeans have taken
9 that power away. I think it is a question of returning
10 that power to where it was originally.

11 You are right. Empowerment comes from
12 within, but I think the white society has done everything
13 in our ability to disempower Native people. I think the
14 white society -- and I think this Royal Commission is mainly
15 for what the Canadian government, the white government,
16 can do, and that is to create the conditions that will
17 allow for the empowerment of Native people by themselves.

18 **CO-CHAIR GEORGES ERASMUS:** Do you have
19 any views on what Aboriginal people should do?

20 **SHEENA JACKSON:** In terms of the
21 political situation, we have to be recognized as distinct
22 societies -- not just that Indians are distinct, but that
23 each and every tribal culture is distinct, that we are

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1 not all governed the same. We all have our own cultures;
2 we all have our own language; we all have our own way of
3 life, and that has to be recognized.

4 **MODERATOR REGGIE CROWSHOE:** I would
5 like to thank you for your ongoing discussion. Right now
6 I would like to open up the floor for any questions or
7 any added comments.

8 **CELESTE STRIKES-WITH-A-GUN:** My name is
9 Celeste Strikes-With-A-Gun. I am a Peigan.

10 It is interesting that we are talking
11 about racism and discrimination today. I am sure that
12 all the Native people here can tell us all kinds of stories
13 about our experiences, but I think we have to step back
14 and look at what is being suggested here and what is being
15 suggested in the universities and in Native literature
16 -- and by Native literature I don't mean just books written
17 by Native people but also by non-Native people.

18 What they are suggesting is that the
19 solution to discrimination, racism and all these terrible
20 things is self-government. There are two kinds of
21 self-government taking place. One is delegated
22 legislation where white interests are protected on our
23 Indian lands, and the other form it takes is where the

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1 delivery of services takes place through non-profit
2 organizations under provincial society legislation.

3 If we are looking at that, that tells
4 me one thing, that we are legally being set apart to be
5 treated differently. White people have the benefit of
6 legislation, right up to the Constitution, to protect their
7 human rights and their civil rights. We have nothing.

8 Section 15 says that we are supposed to
9 have equal protection of the law, equal benefit of the
10 law, and we are supposed to be equal before and under the
11 law. We don't have the benefit of that.

12 We have to look at self-government and
13 see what it really means and look at who is oppressing
14 us, who is discriminating against us. It is not only the
15 non-Native people; it's our own people who are doing it
16 to us. We have to work together, and we can't do it under
17 the guise of the white man's law because there is no
18 spirituality in their law. We will never get justice in
19 their law.

20 In my experiences, I have seen people
21 who have appeared before the courts for ridiculous things,
22 things they should never have been there for. I have
23 talked to Jim Langston who is the Chief Crown Prosecutor

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1 for this area, and he has admitted that, yes, it's the
2 white people who own the justice system. He also admitted
3 that we are not going to get fair treatment from them.

4 So what do we do? I certainly don't see
5 myself as a victim where I have to go for counselling to
6 help me with my self-esteem and all that. I don't have
7 a problem; it's the white people who have a problem, and
8 it is their new oppressors who have the problem. What
9 are they afraid of? What do they want? They want our
10 lands; that's what they want.

11 That is what self-government is all
12 about -- our lands. We have to look after our lands,
13 because we are the land. If the land is gone, we are gone.

14 All this new talk about Chief and Council
15 responsibilities and roles and changing them -- sure,
16 they're not doing things right. But what they are
17 proposing is that they become the people that are going
18 to have power over the land. Right now it is the band.
19 We can't change that. We have to go further and look
20 at Band Councils and look at the way they are set up.
21 They are not set up according to our ways. They are set
22 up on democracy, and democracy is not our way. It will
23 never be our way.

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1 We talk about education. Well, I've had
2 lots of experiences in those institutions. There was a
3 principal here -- I was thinking of becoming a teacher
4 at one time. He took me aside and he said, "We'll call
5 you "Swag"; it will make you feel more comfortable." I
6 said, "No, I'm certainly comfortable with my name. I
7 prefer Strikes-With-A-Gun."

8 In my journal I wrote that this was
9 probably well-intentioned, but it was really an insult
10 for him to suggest that I bastardize my name. The teacher
11 who was responsible for me got hold of it, and she went
12 through the roof. Who had the problem? It wasn't me;
13 it was the principal and that teacher who had the problem.

14 It went on, and now at the University
15 of Calgary I know students who are physically assaulted
16 by their professors. Nothing is being done about that
17 because they are too afraid, because they know that, if
18 they appeal to the system, the system is not going to give
19 us justice.

20 Even here I know of professors who appear
21 at their students' doorsteps early on Saturday morning
22 to threaten them with a defamation lawsuit just because
23 that student criticized their teaching methods. That is

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1 how absurd these things are.

2 To go on and on and on about having
3 self-government as the solution, it's not going to work.

4 The solution that we have human rights legislation --
5 that is just legislation. Why do we have to settle for
6 mere legislation when white people have the protection
7 of the Charter?

8 When white people get their education
9 services, their health services, their housing services
10 -- all those services -- there is a piece of legislation
11 in place. Because a government entity is delivering those
12 services, that government entity is subject to the Charter.

13 But we don't have that.

14 Several years ago there was a few cases
15 that went up to the Supreme Court of Canada on the Charter,
16 and the result was that the Charter would apply to a college
17 situation but not to a university situation, even though
18 the universities receive government money.

19 This is what it means, and we have to
20 be honest with ourselves. We have to start with ourselves.

21 We can't go out to other people. We have to start looking
22 at ourselves.

23 We have to see the white people for what

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1 they are and what they are doing. In the presentations
2 that were made, they talk about stereotypes. Those
3 stereotypes are happening in the courts. If you look at
4 the recent decision from the Supreme Court -- they used
5 to call it the Supreme Court in B.C. -- the
6 Gitksan-Wet'suwet'en case, Mr. Justice MacEachern, when
7 he talked about the people there, either saw them as savage
8 Indians, noble Indians or dying Indians. That's the way
9 they see us, and they haven't gone outside of that.

10 Thinking cross-cultural education
11 programs are going to help the police and all these other
12 people to suddenly change, it's not going to happen. We
13 can't get justice through their system. I have tried it,
14 and I have seen that it fails time and time again.

15 Friendship Centres, all these new things
16 that are coming up -- maybe I should ask before I go on:
17 Professor Leah, are you a Native woman?

18 **RONNIE LEAH:** No.

19 **CELESTE STRIKES-WITH-A-GUN:** It's fine
20 for Friendship Centres to do their work that I heard they
21 were doing several years ago, and it's really good to have
22 non-Native people there. But, as Native people, we have
23 to realize that Native centres are taking a very important

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1 part in political decisions today, and I have a problem
2 with a non-Native person making representations on my
3 behalf.

4 We always go back to our education and
5 looking at training dollars. Right now it is set up so
6 that the Friendship Centres have a definite say on how
7 training dollars are spent. They always say treaty
8 rights. Where is that treaty right when you have a
9 non-Native person deciding? This is what happened in
10 Pincher Creek. We discussed it with them, and nothing
11 came out of it. They still went ahead and said "Pathways"
12 was such a wonderful thing.

13 Our solution is to go back to who we are
14 and to use our ways for us to live good again and, as
15 difficult as it is, to also pray for those people who hurt
16 us. Today I know that there are a lot of white people
17 that come to us and act really nice, but actually they
18 have their own hidden agenda. They even come to our
19 ceremonies, but it is not our place to judge them.. There
20 is the Creator who is going to be looking at them and,
21 if they continue doing two things at once, they are going
22 to be responsible.

23 We cannot use our culture, our

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1 spirituality, for money, for prestige. We have to use
2 it for the right reasons, for us to have a good life.

3 Thank you.

4 **DEANNA JANSEN:** My name is Deanna Jansen
5 and, as everybody here can see, I am definitely not Native.
6 But I am not proud of it. All my life I have got along
7 better with Natives than I have with, excuse me, my own
8 people because I just don't feel I belong. The Native
9 people are honest; they are sincere. If they say they
10 are going to do something, they will do it. They don't
11 turn around and stab you in the back.

12 Celeste, you mentioned the justice
13 system. I think you should have learned by now that there
14 is lots of law but there is no justice.

15 Keith mentioned the stereotyping of the
16 Native people and that, if it weren't for the Natives,
17 the prison guards would be out of work. That's true.
18 I read the police column every night, and the Natives are
19 stereotyped.

20 But take a look around you today, right
21 here in this room, and the Native people are not all the
22 kind that are lying around in Galt Gardens.

23 In that same column on the police courts,

5 I would just like to ask Sheena a
6 question, if I may. You mentioned the Native Studies and
7 teaching your people their cultures. How about teaching
8 the white people what the Native people really are, that
9 they are human, that there is caring, that there is a heart
10 in there. They are not all carved out of wood. Calijah
11 was the only one that was carved out of wood; the rest
12 of them are human, and a lot more human than we white people
13 will ever be.

16 **JIM PENTON:** I hadn't intended to speak
17 because I will be speaking tomorrow. I am Métis, and every
18 Métis who is a member of our organization takes an oath.
19 That oath is to be proud of the blood of our mothers and
20 the blood of our fathers.

StenoTran

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1 the racism of whites, and I have heard too much of it.

2 Fundamentally, we are human beings. We
3 live together on this earth and, if we recognize what Native
4 spirituality says, we are all children of this earth.

5 I am very resentful, too, of having a
6 colleague of mine at the university treated in the way
7 that she was by being told that she shouldn't speak on
8 behalf of Native people. I sometimes disagree with her,
9 but I have deep respect for her because I know how she
10 has stood for Native people in this community and, in some
11 cases, risked being thrown into prison for speaking out
12 on behalf of Native people. I want to remind some of you,
13 too, that this woman is a member of a community which has
14 suffered more than ours, any of ours, because millions
15 of her people died in concentration camps in the last World
16 War.

17 I don't like it. We have to recognize
18 that all of us live here together on this continent.
19 Native people are not going to disappear, but European
20 people are not all going to go back to England or France;
21 it's impossible. Let us begin to live together in respect
22 and work out our differences.

23 That is the purpose of this Commission,

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1 to hear how the problems of Aboriginal people can be dealt
2 with, not for us to sit here or stand here picking our
3 scabs. For God's sake, stop it!

4 **MYRNA ROY:** I am Myrna Roy, and I am a
5 Cree from northern Saskatchewan, recently new to the
6 Lethbridge area.

7 Excuse me if my voice seems a little bit
8 shaky; this is quite intimidating.

9 As a Native woman in the criminal justice
10 system, I have noticed a theme, just in sitting with my
11 husband over there and listening to the people. I think
12 it is really important -- and I don't pretend to speak
13 for anybody but myself as a Native worker in the criminal
14 justice system.

15 In my three months that I have worked,
16 first at the Fort Saskatchewan Correctional Centre and
17 now recently at the Lethbridge Correctional Centre, it
18 has been my experience that we talk about empowering the
19 people. We have to, first of all, empower our own
20 community to take care of their own. I have seen that
21 and experienced it with people inside the criminal justice
22 system, where they are discriminated against by not being
23 allowed to go back to the community of their origin or

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1 the community in which they now reside. There has to be
2 very deliberate and concrete reasons for them to go back,
3 other than just personal reasons -- for the offender to
4 be integrated back into the community.

5 If there was a recommendation of mine,
6 it would be that we have to allow the Native people to
7 welcome their own back, to help in the healing process
8 that I hear so often.

9 The other issue I want to talk about a
10 bit is that, as a Native person in the criminal justice
11 system, there is discrimination toward me if I get involved
12 in another Native person's personal life. In fact, it
13 would give them -- and when I say "them", I mean the
14 provincial government whom I work for -- reason to fire
15 me when I get involved in trying to help the recovery of
16 Native people. I don't think that should be allowed.

17 Thank you.

18 **MARY ANN CROW:** (Native language
19 -- not translated). My name is Mary Ann Crow, and I am
20 an indigenous person from southern Alberta.

21 To start off, I would like to tell you
22 that I share Celeste's views, her concerns about the
23 Aboriginal people of this area. I share her concerns.

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1 On the other hand, as far as her views go regarding
2 non-Native people and their relationship with Native
3 people, I must say that I have been in the city of Lethbridge
4 for several years now and I have many non-Native friends.
5 Some of them are my best friends. I just cannot go to
6 blaming individual non-Native people that are in our
7 community for what has happened to our people.

8 The blame rests with the federal
9 government and colonialism. That is what we have to go
10 against. That is what we have to unite our efforts in
11 combatting.

12 In 1960 colonialism was outlawed in the
13 world. Today colonialism exists right here in Canada.

14 I have the opportunity of teaching this
15 to the Native students here in the city and non-Native
16 students here in the city. I am the Native Liaison
17 Co-ordinator. I teach the Blackfoot language and I
18 facilitate Native Studies in the high schools. This is
19 the message that I bring to the youth of our community,
20 and this is the same message I am writing in the Aluka (PH)
21 Native papers. I am saying that we are a nation in southern
22 Alberta. We are one nation.

23 I would like to start off with a song

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1 right here, "This land is your land."

2 "From Red Deer south to the Yellowstone,
3 from the Rocky Mountains west to the Cypress Hills, this
4 land is our land."

5 This land belongs to the Aboriginal
6 people. It belonged to us 200 years ago; it belongs to
7 us today. And people want us to continue buying into the
8 lies of treaty?

9 We know how that treaty came about. We
10 know about indirect rule. We know what people did in
11 India, how they established these puppet governments.
12 This is what our Chief and Councillors are on the different
13 reserves; they are puppet governments established there
14 by the federal government so that they could maintain rule
15 over our people.

16 The fact is that this land is our land,
17 and we must pull together. First as nations, we must pull
18 our individual nations together -- (Native language - not
19 translated). We must all come together as one nation
20 again.

21 We must re-establish our traditional
22 governments. We know darn well that Chief and Council
23 has nothing to do with our traditional government. We

2 Each year we get together in an annual
3 encampment, Itawagugatsiup(PH). Who is at the centre of
4 that? Certainly not Chief and Council. Those are our
5 traditional leaders.

6 That is just a bit of the information
7 I am passing on to our children. I have children in the
8 high schools. I have access to 77 excellent minds in the
9 high schools, and this is what I am doing.

11 **JORDAN CHIEFMOON:** My name is Jordan
12 Chiefmoon. I would just like to add to what has been said
13 here this afternoon.

14 I come from the Blood Reserve. There
15 is going to be an election pretty soon, where Kim Campbell
16 and all the rest of Brian Mulroney's gang are going to
17 be asking for elections, for us to vote for them. I haven't
18 heard any one of these politicians asking permission of
19 the Native people to be leaders of Canada. I haven't heard
20 one of them mention the Native people. The only one that
21 mentioned them was Ralph Klein, and he said Lawrence Decore
22 called the Native people s-h-i-t. I saw this in the news.

StenoTran

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1 I have lived with my wife for 27 years. In October I lost
2 my driver's licence. I got charged for impaired driving.
3 Then recently I had my tools with me, and I went to look
4 for a job in Glenwood, about five miles away. On the way
5 back the RCMP stopped me, and they made me walk home.
6 They took my vehicle away. Myself, as a Blood Indian,
7 I have an income of \$500 a month. They took my vehicle
8 away.

9 On my Blood Reserve, I have a cistern
10 that I use for water. On Thursday I ran out of water,
11 and I asked my department to bring me water. Today I have
12 no water at my place.

13 Going back to that charge, when I
14 appeared in court, the magistrate had in front of him a
15 Bible which I don't think he ever opens. In that Bible
16 it states that the people are supposed to believe in God's
17 word. If they don't, they will go to hell.

18 I, as a Native, drank all my life. When
19 I am a drunkard, at the end I am supposed to go straight
20 to hell. I have had enough problems all my life, and then
21 to go away like that -- I question that.

22 Today I don't know who to ask for help
23 any more. There is a pamphlet and it says, if there is

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1 an injustice toward a Canadian citizen, you are supposed
2 to phone 1-800 to Edmonton. I did that, and I told my
3 story about what the RCMP did to me. Today, all weekend,
4 I had to go and get water on foot, a mile away, just like
5 you see on TV with those Somalians and those Croatians.
6 Things like that are happening right here.

7 These important people who are running
8 for election and office have to go out on the reserve and
9 find out what is going on over there. They don't know.
10 They just stay in fancy places like this and get coffee
11 served to them. You have to go out there to the reserve,
12 if you don't get stuck. That's how bad the roads are.

13 Not too long ago Ralph Klein stated that
14 \$50 million was to be forwarded to Alberta. Go out to
15 Blood Reserve and see the roads. He stated he was going
16 to fix up Banff Road and make an underpass for the deer
17 so they won't get run over. What about the first people
18 here? I haven't heard one politician say, "I really
19 appreciate the Indians for letting us use their land.
20 I really thank them. They let us be millionaires. We
21 are millionaires, and we taught them to be lazy and not
22 to work. We promised we will take care of them, and now
23 they are a nuisance to the public."

4 Kim Campbell is not the answer. Bill
5 Clinton is not the answer. Yeltsin is not the answer.

8 Today, if I ask the law to help me with my problems at
9 home, they say, "You have your own Chief and Council."

13 When these things happen to an Indian
14 -- if it was 20 years ago what is happening in my home,
15 I could hitchhike down the road and go find a drink just
16 to forget about this. This is where you will find me,
17 at the park on a park bench. I could say I am a park bench
18 bum today. With my experience today, I think I am capable
19 of leading Canada as well as these politicians in the way
20 they are running Canada. Today they haven't gone through
21 what I have gone through.

22 We need to experience hardship; then you
23 really see the picture. Today I suggest that we ask for

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1 outside help. We might as well ask the Middle East people
2 to help us. We might as well ask their lawyers to come
3 down and help us with what is taking place here today,
4 because nobody will listen to us here. We could talk here
5 for 100 years, talk about discrimination, and nothing will
6 happen.

7 We have to use the white man's system
8 -- lawyers, judges, policemen. We have to take our problem
9 in that direction. Otherwise, nothing will ever happen.

10 Thank you very much.

11 **RONNIE LEAH:** Could I make a comment.

12 I don't want to centre attention on the
13 whole issue of the role of non-Native people. I just want
14 to make a brief comment.

15 It is clear that Native people do speak
16 for themselves and have to speak for themselves, and nobody
17 can do it for them. That's unequivocal. I think
18 organizations like Native Friendship Centres indeed have
19 to be run by Native people. My role as a non-Native person
20 is one of support and solidarity for Native rights.

21 I also think it needs to be pointed out
22 that racism is based on power and privilege of the dominant
23 group, so those of us from dominant groups need to actively

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1 organize and fight against racism; there is no other way.

2 Having said all that, I think there is
3 an important role for non-Native people to support the
4 struggles of Native people, to act in solidarity around
5 issues of social justice. But, clearly, the impetus for
6 change for Native people comes from them themselves. That
7 I have absolutely no disagreement with.

8 In terms of any success coming out of
9 this Royal Commission, hopefully being more successful
10 than the other Commissions that Keith Chiefmoon referred
11 to, I think the power for that change will come from Native
12 people themselves. I think the very fact that the
13 Commission was established was because of Native people
14 speaking up, taking action for themselves, as well as the
15 support of the non-Native society. I think we all have
16 a role to play in this change.

17 I also think one of the other aspects
18 of racism is that the non-Native society is isolated from
19 those ideas and beliefs and world views of other people.

20 I think one of the reasons for me, as a white person,
21 to fight against racism is that I have a lot to learn from
22 Native people, from Native spirituality, from the Native
23 understanding of Mother Earth and the natural world.

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1 One of the destructive aspects of racism
2 is that it denies that knowledge of Native people that
3 the rest of us need in order to preserve the earth.

4 So there is a very strong reason for
5 those of us who are non-Native to fight against racism
6 and to understand the ideas and the world view of Native
7 people, because we also need that knowledge in order to
8 survive.

9 **CO-CHAIR GEORGES ERASMUS:** Thank you.

10 **CELESTE STRIKES-WITH-A-GUN:** Since
11 some of my comments were criticized, I am going to take
12 this opportunity to speak on those things that were raised.

13 What the professor said is something that I find very
14 acceptable.

15 As I said earlier, Friendship Centres
16 are making political decisions. As a Peigan person, I
17 resent a non-Native representation on Friendship Centres
18 all across Canada to be speaking on my behalf on those
19 political issues. It's bad enough that we have problems
20 with our own Native representation; we don't need that
21 non-Native representation speaking for us, too.

22 At the same time, I see that we have to
23 work with non-Native people. As I was discussing with

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1 the professor here earlier, we were talking about the
2 criminal justice system. If you look at the reports of
3 a sociological nature, when you look at the whole criminal
4 law process, right from policing to the end of the process
5 when they come out of the jails, they are only focusing
6 on a small portion. They only focus on the Native people
7 when they are in the system, and they are wondering what
8 to do with those people.

9 My concern is looking at those people
10 when they first come into the system. Are they getting
11 adequate representation? I know they are not. If that
12 was taken care of, it would cut those numbers down
13 drastically.

14 In this area there are ridiculous things
15 that appear before the court. I will recount a few of
16 them just to give you an idea.

17 Last year an elderly man on the Peigan
18 Reserve was charged with failing to fill an accident report
19 and no insurance, because the police said that he ran into
20 a vehicle in town. Their report said two things. On one
21 hand, they said he sideswiped a vehicle, and later on in
22 their same papers he said, as he was making a turn, he
23 hit that vehicle. It also came out that the damages were

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1 \$90. In court they came down to \$82.

2 The law, which is just a provincial
3 statute, says that, when the apparent damage is about
4 \$1,000, that is when an accident report is filled in.
5 This man went to one of our own Native lawyers to ask for
6 help, and that man told him, "Yes, don't fill an accident
7 report in."

8 We went back and told the people in
9 Pincher Creek, and one of the head honchos up there said,
10 "Well, your legal advice is wrong." I said, "Okay, put
11 it in writing." "Sure, no problem." But I knew they
12 wouldn't and, when I got there, of course they didn't have
13 it ready.

14 They dragged this poor old man through
15 the court system. Other people appeared in court and,
16 when they pled not guilty for the same types of offence,
17 provincial offences, their trial was put down two or three
18 months down the road or six weeks, but for this man they
19 had it set for the next week. When he did appear before
20 that, they wanted to delay it. This man is an old man,
21 and he is not going to be around here that much longer.

22 He wanted to enjoy his summer, so he wanted to deal with
23 it right away.

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1 Some of the silly things that the crown
2 prosecutor was saying was that, if he fills in that accident
3 report, it's going to limit his civil liability. How
4 absurd can you get! There was not a mark on this vehicle.
5 He didn't know of being in an accident. He is not going
6 to turn around and admit that he was in an accident by
7 filling out a report. That's ridiculous. That is the
8 kind of discrimination we are dealing with.

9 I also heard of a recent situation where
10 a young man was involved with dope. That is wrong. But
11 if we are going to use the white system, let's use it the
12 way they apply it to their own white people. All the
13 evidence they had was from a third party who said this
14 person sold them dope, so right away they were charging
15 that young man with trafficking. Then they put it down
16 to possession. There was no problem with evidence.

17 When you look at those sorts of things
18 happening, we have to start looking at those things. When
19 we are dealing with the issue of discrimination, racism
20 and so forth, it is a subject that people are afraid to
21 deal with. When you look at the report on
22 federally-sentenced women and when they deal with the issue
23 of Native women, when they deal with the issue of racism

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1 and discrimination, they manage to put it down as not being
2 very solid evidence. The way they do that is they say,
3 "Well, these Native women, they gave this information and
4 it was subjective. Because it's subjective, it doesn't
5 have that much weight."

6 How can we work with people like this
7 professor so we can get good, solid evidence to show that
8 there is discrimination happening and how we can deal with
9 it, instead of dealing with it the way we are dealing with
10 it today? It's not working.

11 People get angry with me, but I think
12 about them, and I have been involved in a lot of battles.
13 I always look at myself and I always ask for help: Am
14 I dealing with this right? Am I being honest with myself?

15 **CO-CHAIR GEORGES ERASMUS:** Could I ask
16 you a question.

17 You made a lot of statements earlier
18 which you didn't fill out in relation to what your
19 preference was and what your ideas and solutions were.
20 For instance, you made some comment about legislation not
21 being enough to protect human rights, and then you made
22 a reference to the rest of Canada having the Charter.
23 You never concluded with saying what you prefer. What

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1 is it that you would recommend for Aboriginal people?

2 **CELESTE STRIKES-WITH-A-GUN:** We have to
3 go back to our ways.

4 **CO-CHAIR GEORGES ERASMUS:** You said
5 that, but then you didn't say much more than that. For
6 me and what I am going to write down, what does that mean?

7 **CELESTE STRIKES-WITH-A-GUN:** I will use
8 education as an example, and it applies to policing
9 services, health services, housing services, all across
10 the board.

11 In the province of Alberta there is a
12 School Act. Under the School Act a board is set up, the
13 school boards. There is a whole area of law called
14 administrative law. Those school administrators and
15 teachers have to act strictly within the law and, if they
16 go outside of that, people like us have administrative
17 law remedies. That is one protection.

18 There is also the provincial human
19 rights legislation that is in place pretty well all across
20 Canada. There is the Canadian Bill of Rights, and then
21 there is the Charter. That is where people get protection
22 for their human rights and civil rights at the
23 constitutional level.

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1 But when you look at us -- several years
2 ago, there was all this talk about Indian control of Indian
3 education and all these wonderful things were going to
4 happen. We have that control right now and, as was
5 mentioned by one of the presenters, it's not working.

6 On our reserve we have a school board
7 that is set up under the Societies Act for Alberta. It's
8 a non-profit organization. You take a non-profit
9 organization, and it isn't equal to a government entity.
10 You know that the Canadian government entities -- federal
11 government and provincial government -- have powers to
12 go along with it. They have certain privileges, and so
13 forth. But when you are looking at a non-profit
14 organization, that's all it is. Is that the kind of
15 self-government we want?

16 Because it's not a government entity,
17 people like us don't get any protection for our civil rights
18 or human rights. You have section 15 which has four parts
19 to it -- equal protection, equal benefit before and under
20 the law, and so forth. As Native people, with this whole
21 process of self-government, what I see it doing is that
22 we have never fit into the Canadian justice system. The
23 way they are going to make us fit in is at a lower level,

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1 and that is not acceptable to me. I would rather have
2 my present position right now. Although it is dealing
3 with unknowns, it seems to be a stronger position.

4 That is what I am saying.

5 **CO-CHAIR GEORGES ERASMUS:** If you could
6 have what you wanted -- and that is what this whole hearing
7 is about. It is not what people are doing out there; it
8 is what people would prefer would happen in the future.
9 We know there is a lot of problems with what government
10 had done in the past. What is it you would like people
11 to do in relation to self-government or governance or
12 sovereignty, or whatever, that would strike the proper
13 chord with you?

14 **CELESTE STRIKES-WITH-A-GUN:** I think
15 the first thing to do is to look at the different groups
16 of Native people and to overcome our differences and to
17 see that certain groups don't gain benefits at the expense
18 of others, which I see happening right now, and to keep
19 our relationship with the land, to make that a priority.
20 As Jim Penton said earlier, we all have to live here.

21 There are definite problems with the
22 environment. As much as we would like to close our eyes
23 to it, it is happening. So we have to look at the

4 One of the things we have to overcome
5 is our love for the dollar. Looking at tourism, I live
6 in southern Alberta and there are all kinds of tourism
7 opportunities. They want to develop the area. A couple
8 of years ago I knew that the Native people in Hawaii have
9 recognized that they have lost lands to tourism. Their
0 people were dispossessed of their lands, and now they want
1 to get that back. Looking at Calgary Stampede, that is
2 one of the biggest things that happens in Canada, and we
3 have people who go up there. These people don't always
4 have the money and so forth, but they go up there and they
5 enjoy themselves and they give of themselves. But the
6 people who really get the money are the non-Native people,
7 and we have to stop that.

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1 to be harming the environment more.

2 These are some of the issues that maybe
3 organizations like the Committee Against Racism should
4 be aware of. We have to start talking about them instead
5 of getting defensive.

6 I used to be involved with the Committee
7 Against Racism in Calgary but, when we had the diversion
8 on our reserve several years ago, they didn't respect us.

9 I was working with some women, and we were opposed to
10 the diversion for our own reasons. We appealed to our
11 Chief and Council: Let's get both sides together and deal
12 with this internally. I spoke to the main people in CAR,
13 and they didn't respect us. There was one older women
14 on our reserve who said, "These people are using the name
15 "Lone Fighter." We are of the Lone Fighter Clan, and it
16 is embarrassing to us for them to be going out and seeking
17 donations for food and stuff like that. It doesn't make
18 us look good. They didn't respect us for that.

19 Those are things where they have to allow
20 us to work our differences out. Maybe CAR has to
21 re-evaluate its position so that it can be more effective.

22 **CO-CHAIR GEORGES ERASMUS:** Perhaps you
23 could just answer with a very brief, short answer. Is

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1 it federal legislation that you are against or for? What
2 do you see the Canadian government doing in relation to
3 self-government that would fit in with what you are talking
4 about? What is the route that you are suggesting to go
5 back and undo the things of the past?

6 **CELESTE STRIKES-WITH-A-GUN:** It is
7 certainly not provincial legislation.

8 Just as an example, at one time we had
9 asked the federal government representatives to look at
10 amending the regulations under the Indian Act for traffic
11 control. They refused to do that. Yet, at the same time,
12 they were asking us to do a by-law. The way the Indian
13 Act is set up, a by-law would be subject to the regulations
14 and, if the regulations were so out of date that they were
15 of no use, it was ridiculous to go for a by-law.

16 What was at issue is altering that
17 relationship between us and the crown. People refer to
18 it as a trust relationship, a fiduciary relationship.
19 That is what it was.

20 **CO-CHAIR GEORGES ERASMUS:** So you are
21 prepared to have federal regulation.

22 **CELESTE STRIKES-WITH-A-GUN:** I am
23 prepared to have the crown live up to its equitable duties.

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1 Beyond that, we have to use our ways.

2 **CO-CHAIR GEORGES ERASMUS:** Thank you.

3 **KEITH CHIEFMOON:** In addition to some
4 of the comments, there has been talk about self-government
5 and I can say, as a former member of the Blood Indian
6 Reserve, that there is that top-down initiative imposed
7 by the federal government. At the moment, there are
8 approximately six legislative bills that are coming to
9 come down on the Indian people of Canada, and that, in
10 my view, is an abandonment of this fiduciary relationship
11 we have with the Government of Canada through Tom Siddon's
12 office.

13 I strongly resent this movement. With
14 a 90 per cent unemployment on the reserve, like we have
15 on the Blood Reserve, there is just no way you can have
16 self-government be able to come down.

17 Some of the problems are the amount of
18 finances that are being flashed in front of our leaders
19 and, fools as they are, they are taking whatever there
20 is. No consultation has taken place. I have made several
21 desperate phone calls and tried to meet with our Council
22 on the Blood Reserve and, to date, they don't know what
23 is going on. There is a bit of a turmoil happening on

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1 the reservation, and we are just not ready for that
2 self-government.

3 What has to happen is that there has to
4 be some community development. We have to take into
5 consideration the community members -- for example, the
6 Elders and the community members. They are the ones who
7 are being affected on a day-to-day basis. From what we
8 have seen, there has been a lot of information faxed to
9 the tribal offices, and it just stays there.

10 The ones who are being victimized by
11 these gestures are the community members. What is going
12 to happen is that they are going to be abandoned. With
13 such a high rate of unemployment, they have forced us to
14 be in the social services/welfare concept. That is one
15 way they have of controlling many Indian communities
16 throughout Canada.

17 I can remember when social services was
18 non-existent on many reserves. There was a lot of pride
19 in who you were. The traditions, the philosophies, the
20 lifestyles, the languages were all very predominant. If
21 we look at what is happening today -- I think there have
22 been approximately three decades that welfare has been
23 imposed. It took away a lot of our values, the philosophy.

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1 When it was not there, a lot of the Indian people were
2 very proud of who they were. They knew how to survive.
3 We didn't have to be dependent on the outside community.
4 We learned to be with what we did. We had a lot of
5 activities, festivities, ceremonies.

6 As we look back today, it's a very sad
7 situation. It is almost a Third World condition. There
8 is a heavy dependency on such programs as the social
9 services.

10 I can remember now that in many of those
11 households that we have on the Blood Indian Reserve they
12 have implemented natural gas. I can remember when that
13 didn't even exist. We used heat in the natural way. What
14 has happened now is that there is a form of control we
15 have to be dependent on.

16 I am not saying we should go back to
17 teepees and all that, but they have implemented these
18 controls so much that it is dangerous what they are doing
19 to us. They are actually destroying us. That is the sad
20 part that I see.

21 With those bills, if they are
22 implemented, the Canadian government is going to terminate
23 the Indians of Canada, as they did in the United States.

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1 So there has to be a general concern among the community
2 members. We have to oppose those. Certainly our leaders
3 are not making any headway; they are just being bought
4 into those legislations. Some money is being flashed by
5 the Minister of Indian Affairs, and they are being taken
6 in.

7 **MODERATOR REGGIE CROWSHOE:** Thank you,
8 Keith.

9 At this time I would like to introduce
10 Tom Dixon, unless there are any more comments from the
11 floor. Are there are any last remarks or questions?

12 **RAMONA CHIEFCALF:** Thank you for asking
13 if there were any more last ones. I always feel like I
14 should get the last word because I am a woman.

15 My name is Ramona ChiefCalf. I am from
16 the Blood Reserve. I am a student at the University of
17 Lethbridge. I am a mother. I have eight children.

18 I guess one of the questions that Mr.
19 Erasmus brought up was: Have there been any changes in
20 the last 10 years? I think stereotypes are really hard
21 to combat. One of the reasons I say that is because my
22 children just this past week rented "Peter Pan." Just
23 this morning I was watching it, and you have the big Chief

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1 come up and say, "How!" Then you have Little John there
2 who noticed some tracks in the dirt, and he says, "These
3 are Blackfoot tracks; quite savage, you know."

4 Those are the things that our children
5 today are still watching. I looked at that, and there
6 is my little four-year-old just laughing her head off.

7 Like I said, stereotypes are still here,
8 and they probably always will be. I don't tell my
9 children, "Don't watch that." I will point out and say,
10 "Whoa!" I use it as an opportunity to teach them and say
11 this is the way we are portrayed. This is a way a lot
12 of people see Indians as. They see us as quite savage,
13 and it is put into their minds. It doesn't have to be
14 that way. We don't have to live up to the stereotypes.
15 We can actually change those, and it all has to come from
16 the individual.

17 Someone brought out the fact that one
18 of the ways we could maybe begin to change the way things
19 are is through self-awareness. One of the things that
20 was brought out was that getting power from within. I
21 strongly believe that; I agree with that.

22 A few years ago you wouldn't dare catch
23 me standing up here and speaking. I am one of those people,

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1 like my mother, who go to the shopping store to pay for
2 our goods, and this is how we are: We have our head down.
3 You don't look at white people straight in the eye. You
4 see yourself as inferior, a little bit lower than this
5 person standing in front of you. A lot of that has to
6 do with self-esteem, feeling good about who you are,
7 feeling proud about the colour of your skin.

8 Those are some of the things I don't want
9 my children in the future to have to go through. I would
10 like to see 10 years from now my children being able to
11 say, yes, there has been a change; there has been a
12 significant change in the last 10 years.

13 One of the ways I see that change is
14 through education. It took me to go into university to
15 really find out the history of Native people. That's
16 really sad, because it is not taught in the schools. I
17 think one of the things we have found in the Lethbridge
18 School District is that it is a matter of choice. If the
19 individual teacher would like to study a specific theme
20 in social studies, it is a matter of choice if they want
21 to teach Indian issues. It is not mandatory. There are
22 different topics they can choose from, and it is all up
23 to that person whether or not they want to deal with this

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1 issue.

2 Fortunately, some are beginning to
3 choose. When you go to teachers' conventions, it's a
4 matter of choice if you want to attend a session dealing
5 with Native issues. All these things are a matter of
6 choice. The thing is that there are very few people making
7 those choices, and it's the same people making those
8 choices every time.

9 One of the things that I would like to
10 see happen is that a lot of Native people be recognized
11 for their achievements. A lot of people are going back
12 to school. I would like to see a lot of Native people
13 being hired for those positions. In the city of Lethbridge
14 I don't think there is one Native teacher throughout this
15 whole city. If there is, they are only teaching a specific
16 course and not really certified to teach any course within
17 the whole school system.

18 One of the things that I would like in
19 the future is the security of knowing that my children
20 will have the opportunity to go to school, just like I
21 do right now. I would like to come away from this knowing
22 that the education of my children is not in jeopardy.

23 I say this because I had to go before

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1 an appeal board just about a month ago to make these people
2 on the board realize that they should keep funding me to
3 stay in school. One of the things I was told was that
4 my funding was going to be cut off in two years. In the
5 program I am in I have actually about four more years to
6 go. I got a letter saying: We're sorry, because there
7 are so many Native students coming into school and
8 continuing their education and the funding for education
9 is not growing along with the number of students coming
10 into post-secondary education, we are told we have X amount
11 of dollars. That just isn't growing. It's still the same
12 as it was years ago, but the students are growing. That
13 is why I was told that I was going to get cut off.

14 I was successful in convincing them that
15 they shouldn't cut me off. It took a lot of things to
16 take into consideration -- the fact that I had a big family
17 and the fact that my GPA was being maintained. Those kinds
18 of thing they took into consideration.

19 I would like the security of knowing that
20 my children, all eight of them, if they choose, will have
21 that opportunity to go on to post-secondary school and
22 continue their education. One of my biggest fears -- we
23 are always being told that there is a big cloud looming

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1 over and pretty soon that money is going to run out, and
2 what is going to happen. I would like to go to bed tonight
3 knowing that the education of our children is not going
4 to be in jeopardy, that it is one of the main things that
5 is going to be fought for and maintained throughout these
6 years.

7 Thank you.

8 **CO-CHAIR GEORGES ERASMUS:** Thank you.

9 **DEVALON SMALL LEGS:** Good afternoon.

10 I just woke up on the seat over here.

11 My name is Devalon SmallLegs. I am from
12 the Peigan Indian Reserve. I am a construction contractor
13 on the reservation. I have been in business in one way
14 or another for quite a number of years.

15 Just recently we were given a contract
16 to renovate a home. The family that we renovated the home
17 for was a welfare family, but they were being categorized
18 as being a dysfunctional family. We went into the home
19 to assess the situation, and we gave our bid in and we
20 were awarded the contract.

21 When we went to do the actual preparation
22 work of the house, we started to rip down walls and do
23 the necessary things to rebuild the whole house. It was

2 We happened upon one of the rooms, and
3 we found -- I think it is called Satanic worship. We tried
4 to figure out what was going on in that particular room,
5 and we found out that the young girl is into Satanic
6 worship. We started to tell the rest of the community
7 what was going on, trying to bring it to the attention
8 of the social workers and the different organizations and
9 the Chief and Council.

15 Apparently, it's an epidemic on the
16 reservation. It shows how lost our children are. It
17 shows how lost our people are. I really feel for Jordan
18 over here, calling himself the name that he called himself.
19 We are a lost people, and the epidemic is getting more
20 serious. Right from the national leaders on down, I don't
21 think there is anybody that is really talking to one
22 another, to really grab the bull by the horns and try to
23 deal with the whole situation.

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1 I believe in sovereignty of our nation.
2 We cannot, and we will never, get along with those people.
3 There is a lot of people who have friends that are white
4 people. I have friends who are white people. But as a
5 society our cultures clash too much. I believe we should
6 be a sovereign entity on this earth, and we should maintain
7 that. It is only when we become a sovereign entity that
8 our people will heal, all the way down to the children.

9 My biggest concern is that these young
10 people who are getting into this Satanic worship are going
11 to be destroyed emotionally for the rest of their lives,
12 and our leadership are barely getting a grip on what is
13 going on.

14 As a result of a lot of things that have
15 happened, they make the wrong kinds of decision, and it
16 is our people at the tail end, the children, who are the
17 victims.

18 That is basically what I wanted to say.

19 I wish the Commission all the luck in the world. In 1973
20 we were talking about these kinds of problems, and we are
21 still talking about them. I believe that, if we continue
22 to talk about them, maybe in our children's time there
23 will be change.

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1 Thank you.

2 **SANDRA VIELLE:** My name is Sandra
3 Vielle.

4 I have really heard some good
5 presentations today, and I am really grateful that the
6 Commission is here to listen to all these voices and for
7 the Commission to put all these good actions and these
8 good presentations so that it will help the people that
9 need this help. I also ask the Commission to look in the
10 area of education to help these students.

11 Now that the Native people are getting
12 all this education and we are getting lawyers and doctors,
13 now it seems like there are cutbacks because they don't
14 want the Native students to be educated to be in these
15 higher roles. I am asking the Commission, for the sake
16 of our children, to look into education.

17 My daughter is nine years old. She is
18 a very intelligent little girl, and she wants to be a
19 doctor. I don't want her oppressed in any way. I want
20 her to become a doctor. She talks about being a doctor.

21 So I am really grateful for this
22 opportunity. I am grateful for the Royal Commission.
23 I am grateful for all the people that have presented their

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1 views for the Native people. What Celeste said, I really
2 back her and support her in her views, and Ramona and Mary
3 Ann.

4 I really appreciate this day. I know
5 it has to do with the Creator's work that we are all here.
6 It is that spirituality that has helped me to be where
7 I am. I am a university student, too, and my children
8 are real good role models even though they are just young
9 kids at the elementary level. Even they face racism.
10 They get called names by these other children, these
11 non-Native people.

12 I try to do positive things for my
13 children. I try to talk to them. Racism is a real hard
14 subject. These people have these views that are
15 different. I go and see the Principal. I try to talk
16 to people.

17 My daughter was once called names, so
18 I went to see the Principal, but the Principal didn't do
19 anything. So I went a step farther. I asked for the
20 parents' names so that I could at least tell the parents
21 what their children were doing. Nothing was done that
22 day, and the Principal soon found out that I was going
23 to do something else. I was going to go to the Board.

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1 Then they finally did something. They
2 got the two children that were calling my girl names.
3 They were talking to the two boys that were calling my
4 girl names. The Principal finally got all of them
5 together, and they talked about it. The two boys ended
6 up apologizing to my daughter for what they were calling
7 her.

8 Me and my children are Native people,
9 and we look like Native people because we all wear braids.
10 We have gone through a lot with racism, but each day we
11 get up we are happy to be alive.

12 That is what I wanted to say. Even
13 though there is a lot of obstacles, we go on and want to
14 do all these things. I am really grateful to the people
15 who are representing us with the government. I guess we
16 just have to try to work with it somehow. What is happening
17 on the Blood Reserve -- the government they have there
18 is not really working for our people. Everybody is saying
19 we are in debt, and all that. I guess we just have to
20 try and work with what is happening.

21 Thank you.

22 **CO-CHAIR GEORGES ERASMUS:** Thank you.

23 **RODERICK NORTH PEIGAN:** Good afternoon.

2 I am Rod North Peigan from the Peigan
3 Nation, and a member of Council.

10 Commenting on what Keith Chiefmoon
11 mentioned, we continually support economies of the city
12 of Lethbridge and the surrounding towns, but still we have
13 this racism that is there continually. We don't have the
14 opportunity to work in these towns or in these cities,
15 or there is very few.

21 For our economy, we have this CADES that
22 is in place by the federal government to help our people
23 with economic development. It really isn't working

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1 because there are so many conditions that we have to meet
2 before we our economic development projects are approved.

3 Today I am a strong believer in fighting
4 fire with fire. I have self-determined myself all of my
5 life and, if our Indian communities are going to survive,
6 we have to do that. We have to self-determine what our
7 future is going to be.

8 So today, as a leader in an Indian
9 community, I would like to be able to say to my people:
10 What is it you want me to do? Under the present system
11 our hands are tied, and we have to get out from underneath
12 that present system that we are in because it has never
13 worked.

14 Thank you.

15 **MODERATOR REGGIE CROWSHOE:** Thank you.

16 **CELESTE STRIKES-WITH-A-GUN:** I just
17 want to make one comment that I forgot to make when I talked,
18 and I thank Roderick for reminding me of it.

19 As I said, there are some people who help
20 me and encourage me to talk, not to be afraid to talk.
21 One of the things that I want to tell this Commission is
22 that the elected Native representation cannot speak for
23 people like me and other people who have like spirits.

5 This last year some people came up to
6 me. At one time I ran for Chief because I was angry.
7 I knew I wasn't going to get in. Another time I ran for
8 Council, and then I ran for Chief again. Then I decided
9 that that was not for me, that I can't effect change
10 anything by being in such a role.

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1 That kind of interference doesn't sit
2 right with me.

3 Thank you.

4 **MODERATOR REGGIE CROWSHOE:** Thank you.

5 I would like to thank everybody for their comments,
6 questions and discussion.

7 At this time I would like to carry on
8 to introduce Tom.

9 **CO-CHAIR GEORGES ERASMUS:** I would like
10 to thank the three of you for coming forth and being
11 involved in this part of our process. It encouraged a
12 lot of participation. Thank you.

13 **MODERATOR REGGIE CROWSHOE:** Tom Dixon
14 and Wayne Etches, and the third presenter is Joe Scout,
15 a concerned member of the Blood Reserve.

16 **JOE SCOUT:** I have Tom Dixon and Wayne
17 Etches with me.

18 We have been working trying to revive
19 Kainai Industries for almost a year now. We have a
20 presentation, and Wayne will make the presentation on our
21 behalf.

22 **WAYNE ETCHES, Creditor of Kainai**
23 **Industries:** Commission Members, audience, the thrust of

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1 our presentation today is not only the resurrection of
2 the Aboriginal-based corporation, Kainai Industries, but
3 the sociological and economic impact of the loss of such
4 a major employer to the band.

5 Currently the work force of the Blood
6 Band is approximately 1,200 employable people, of which
7 only 180 are employed at today's rate. That is an
8 unemployment rate of 85 per cent.

9 Historically, with Kainai and
10 supporting industries operating, the employment on the
11 Blood Band was approximately 290. This means that Kainai
12 Industries directly and indirectly contributed to the
13 employment of 38 per cent of the employed people in the
14 Band.

15 This mass unemployment in any culture
16 is not a positive contribution. Welfare, although it
17 provides substance for the survival of the body, does
18 nothing to contribute to the self-esteem or the purpose
19 of a nation. Where such is allowed to continue, survival
20 of a nation is in jeopardy.

21 Kainai Industries is a corporation
22 established more than 20 years ago to construct modular
23 housing. Although band housing has been a primary focus

8 It appears that, although the facility
9 is not currently in use, it is taking much abuse while
10 being dormant. If efforts are not advanced in due course
11 to resurrect the business, the plant will have little or
12 no value to anyone, let alone the members of the reserve.

Kainai Industries has a facility to succeed, but has failed through lost opportunities. Opportunities have been lost through poor management and administrative interference through Band government involvement. Historically, the Band has controlled pricing of the products used in the housing program, therefore forcing the company to subsidize the housing program. A review of the pricing of housing constructed

8 With the failure of Kainai to maintain
9 operations, the Band has had to rely on outside resources
10 to supply their housing needs. Currently, it is our
11 understanding that the housing costs have escalated.
12 Estimates indicate that for a house completed to the state
13 of a Kainai-built house costs have increased approximately
14 \$35,000 to \$40,000 per unit.

20 Once again, it would appear that the Band
21 is forcing the contractor to subsidize their housing
22 program, and it would appear to be with the knowledge of
23 the Department of Indian Affairs. If allowed to continue,

5 The creditors of Kainai Industries
6 recognize that the survival of the company not only has
7 an economic impact on the Band but has a similar economic
8 impact on the Lethbridge and surrounding communities and,
9 accordingly, feel efforts should be made to resurrect the
10 company. The product built to code set by the Canadian
11 Standards Association far exceeds the building code of
12 most house construction today and, as such, has a market
13 both on the reserve, on other reserves and in any
14 environment that needs housing programs.

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3 Management assistance will be available
4 both at the inception and on an ongoing basis to ensure
5 success of this business. The specifics of the proposal,
6 provided in draft form and attached hereto, indicate that
7 co-operative effort is possible between Native and
8 non-Native peoples and that the efforts of the government
9 in this matter have an economic and social impact much
10 broader than one can envision.

20 We have done our numbers, and we show
21 that, based on today's numbers alone, if they are paid
22 that market value, they can contribute substantially to
23 the economic survival of this and other programs to the

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1 reserve.

2 We, as a group, thank the Commission for
3 this opportunity to address our concerns and the concerns
4 of the community at large and extend our support to whatever
5 practicable to ensure the success of this project.

6 We would also like the Commission to
7 realize that, because of our lack of communication with
8 the Band in the past, we come to this Commission today
9 and ask for your support to give us direction needed to
10 get this project back on its feet.

11 Thank you very much.

12 **JOE SCOUT:** I might just add that Kainai
13 Industries supported a full-time production line staff
14 of approximately 83, give or take on occasions. So it
15 is quite an employer. The erection of the foundation --
16 everything was done by the Indian people with the exception
17 of a few trades that were there.

18 Other than that, I am a firm believer
19 in this project and I think it could go a long way to create
20 employment for the reserve. The Band should not have been
21 allowed to use this industry as a whipping boy. They used
22 this as the mainline creditors to a corporation, and Kainai
23 Industries is a profit-motivated corporation.

5 **CO-CHAIR GEORGES ERASMUS:** When did
6 they go under?

9 **WAYNE ETCHES:** Approximately the fall
10 of 1990, yes.

13 **WAYNE ETCHES:** Because of the
14 disorientation of the administration on the reserve, we
15 have had difficulty finding a group that was in control
16 to ensure this process got started again. CADES at one
17 time has come out and looked at Kainai when it first got
18 into difficulties, and they suggested that there was no
19 economic viability to this company, ignoring the fact that
20 the company has been subsidizing Band housing.

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4 **CO-CHAIR GEORGES ERASMUS:** Are the
5 people who were involved in it before, Board members and
6 so forth, interested in this idea?

10 Actually, the receivables are
11 approximately \$1.5 million, and the mainline credit I think
12 is about \$270,000. So it was in quite a viable position.

17 It is in receivership right now, and it
18 is coming up for bankruptcy shortly. That is why we are
19 saying the Board should appoint somebody to try to collect
20 the receivables. Most of the other reserves owe Kainai.

23 CO-CHAIR GEORGES ERASMUS: There is a

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1 physical plant which you say is worth something.

2 **JOE SCOUT:** Replacement value of the
3 plant is about \$3-\$4 million, about \$3 million. It is
4 quite a huge plant. It is the only plant like that in
5 Canada on any Indian reserve.

6 **TOM DIXON:** All the manufacturing
7 equipment is supposed to be in place there yet. So,
8 really, it is not much to get it up and running again,
9 under proper management and proper controls.

10 **WAYNE ETCHES:** It is our understanding
11 that on Band reserves throughout Canada, by the year 2000,
12 there is going to be somewhere in the neighbourhood of
13 40,000 housing shortage. We feel that there is
14 significant enough Band housing need to keep Kainai
15 running, ignoring the outside areas they could approach.

16 The house is quite marketable. It meets
17 standards that are far in excess of the building standards
18 even in Lethbridge, so it has marketability off the
19 reserve. What the Band needs is to get some marketing
20 expert or some assistance in developing markets on other
21 reserves. It is a perfect opportunity to provide housing
22 on other reserves because it is almost like a trailer unit.
23 It is two sections, where they will take it completed

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1 to a site and just assemble it. Therefore, you don't run
2 into the difficulties that the Band is having today.

3 Today they are buying packages, and then
4 they have to get the packages assembled. They are finding
5 that they are paying to get the package assembled, and
6 it is not getting done either because of lack of materials
7 or lack of expertise to do that.

8 When Kainai was up and running, the
9 product was turnkey to the point of the concrete basement.
10 You could provide this package anywhere, in the Northwest
11 Territories, in European cities. You could provide it
12 in Kuwait. You could provide it anywhere. It is a
13 complete unit that is self-contained.

14 **CO-CHAIR GEORGES ERASMUS:** Thank you.

15 **JOE SCOUT:** I think that's about all.

16 I don't think we need to provide any more.

17 **CO-CHAIR GEORGES ERASMUS:** We have
18 copies of your presentation.

19 **TOM DIXON:** I would just like to leave
20 a package with you, to show you, as creditors and
21 inspectors, the work we have done on this. It is not a
22 one-week shot. We have been working on this for a year
23 with very little help from Indian Affairs. I put most

14 at 9:00 a.m.