

COMMISSION ROYALE SUR
LES PEUPLES AUTOCHTONES

ROYAL COMMISSION ON
ABORIGINAL PEOPLES

LOCATION/ENDROIT: **THE CITADEL INN**
 OTTAWA, ONTARIO

DATE: **WEDNESDAY, JULY 7, 1993**

VOLUME: **2**

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

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**Royal Commission on
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Ottawa, Ontario

1
2 --- Upon resuming on Wednesday, July 7, 1993
3 at 8:40 a.m.

4 **CHAIRPERSON RUTH NORTON:** We are going
5 to start off the morning with a prayer. Elder Noel Knockwood
6 will say a prayer for us to begin today's session.

7 **--- Opening Prayer by Elder Noel Knockwood**

8 **CHAIRPERSON RUTH NORTON:** Good morning.
9 (Native language - not translated)

10 Good morning, everyone. I thank the
11 Elder for the prayer.

12 Today we have a special task. One of
13 the topics that we are going to be discussing this morning
14 is language and culture. To many of the Elders that I
15 personally work with and also the language educators this
16 is the essence of who we are as Aboriginal people. Also,
17 language is something that we need to look at for the future
18 of our young people.

19 This morning we will be hearing from two
20 people. Dr. Eber Hampton, who is the President of the
21 Saskatchewan Indian Federated College, will be giving an
22 overview of a discussion paper which examines the goals
23 of Aboriginal peoples with regard to education and

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1 Aboriginal languages.

2 The second person will present a model
3 of an Aboriginal education initiative, a person whom I
4 have known for many years and have worked with for a long
5 time. She is one of the leading activists in the area
6 of language, language promotion, language retention,
7 language development at the community level, regionally
8 and at the national level. Dorothy Lazore is currently
9 teaching in Tyendinaga. She is doing the job of 10 women.
10 She is going to be presenting the language immersion
11 program.

12 The moderator this morning is Al
13 Howatson from the Conference Board of Canada.

14 The people who will participate in Round
15 Table No. III are the following: Carmen Rock,
16 Co-ordinator of Education Development for the Montagnais
17 in Quebec; Marjorie Gould, a Mi'Kmaq Education Consultant,
18 Province of Nova Scotia; Marian Dinwoodie, Special Advisor
19 to the Office of the Treaty Commission, Saskatchewan;
20 Okalik Eegeesiak, Executive Assistant, Inuit Tapirisat
21 of Canada; Jose Kusugak, Keewatin Inuit Association; Dr.
22 Cecil King, Director of Aboriginal Teacher Education,
23 Queen's University; Marie Battiste, Associate Professor,

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1 saved my life. It was a path of recovery from the effects
2 of abusive education, abusive religion, drugs and alcohol.

3 What started me thinking about that was
4 yesterday at lunch time when Verna Kirkness was talking
5 about the wheel of life and about the spokes and the rubber
6 and the hot air, but sometimes it is going around and around
7 so fast we get dizzy and we need to get closer back to
8 the hub of it.

9 For some reason, when she was talking
10 about that, I started thinking about the pipe, and then
11 I realized that that is the way I was taught to get back
12 closer to my own centre and to the Creator's centre.

13 I have to ask my grandfather's
14 permission and compassion to talk about the pipe just a
15 little bit. I feel a little bit like my 10-year-old son.

16 He comes up to me sometimes and says, "Hey, Dad, I thought
17 of something," and he tells me something. A lot of times
18 it is good, but it is his thought. I feel a little bit
19 that way about what I am going to say about the pipe because
20 I am not sure if I was ever told this. Sometimes I am told
21 things and I forget that somebody told me that; I thought
22 I discovered it.

23 When I was thinking about that hub that

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1 an academic named Nebrija in Spain. At the same time that
2 Columbus was -- I want to say "writing grant proposals",
3 but I am not sure that is exactly what he did. At the
4 same time Columbus was trying to trying to raise money
5 for his voyage to India, at that very same time Nebrija
6 was petitioning the Queen trying to raise money for a very
7 academic project, a very educational project. Nebrija
8 told the Queen -- and we have in some of the libraries
9 of the world copies of his grant proposal. He told the
10 Queen, "Your empire is expanding. Books are being written
11 in hundreds of languages."

12 The printing press had recently been
13 invented, and there was an explosion of literacy and of
14 people writing books. No longer was it the high priests
15 and the noblemen who were writing books, and their
16 advisers, but common people were writing books --
17 mechanics, housewives, artisans.

18 Nebrija told the Crown in his grant
19 proposal, "There is no way to approve of the contents of
20 these books because they are being written in so many
21 different languages. If your empire is to have stability,
22 the books must be written in only one language, the royal
23 language." He said, "As your empire expands --" -- and

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1 it to. We are spending tremendous amounts of time and
2 energy hoping that it will.

3 In order for the Commission not to
4 disappoint us, not to fail in its mandate, it must face
5 some terribly difficult, challenging issues. It pains
6 me to say that one of these issues is funding. Funding
7 for First Nations languages -- I have no idea how
8 politically expedient it is. I am convinced it is morally
9 right; I am convinced it is intellectually right.

10 The Commission, as far as I know, has
11 to say something about funding for many, many issues, and
12 certainly for this central issue for First Nations people.

13 It is something our Elders have always told us -- the
14 importance of language.

15 There are some other things that I hope
16 the Commission addresses -- it may or may not. It may
17 be just one person's thoughts or a few persons' thoughts.

18 I hope the Commission distinguishes between right
19 education and wrong education, between education for
20 assimilation and education for self-determination.

21 We have seen the disasters in education
22 that result from non-First Nations, non-Aboriginal control
23 of Aboriginal education. We have seen the disasters.

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1 solving the problem.

2 We know through history, repeatedly over
3 and over again, that non-Aboriginal control will not solve
4 the problems. We also know that Aboriginal control
5 doesn't automatically solve the problem. It still takes
6 blood, sweat and tears and hard work and thought. It gives
7 us the possibility of solving the problem.

8 So in the area of education the one
9 recommendation that I want to underline out of this paper
10 is the proposal for an Aboriginal Language Resource Centre,
11 or Centres, clearly under Aboriginal control, properly
12 funded, for the support of what our Elders think is the
13 most important part of our education.

14 Then, just between you and me, I want
15 to say how important it is how that Centre operates. We
16 cannot duplicate the language instruction that we find
17 in most schools and most universities of North America.
18 That language, we have seen, does not produce people --
19 that kind of language instruction disables people's
20 fluency in the language, rather than promote it.

21 There are some things that seem to work.
22 Immersion seems to work. The language nest idea seems
23 to work. Natural language teaching methods seem to work.

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1 It is terribly important how we implement our language
2 instruction.

3 Thank you for the time.

4 **CHAIRPERSON RUTH NORTON:** Now we will
5 hear from Dorothy Lazore.

6 **DOROTHY LAZORE, Mohawk Language**

7 **Teacher, Tyendinaga Territory:** This is the first time
8 in all my years of education that I have been placed in
9 a corner. As a teacher, I am usually used to having
10 everybody running around the room. I will accept it for
11 today.

12 "A Challenge in Indian Control of Indian
13 Education" is a document that was put out back in 1972.
14 On most of our reserves there was education happening,
15 but I don't think it was in our own Native ways, as most
16 of us have gone through.

17 What happened on one of our Mohawk
18 reserves, which is located near Montreal, Kahnawake
19 Reserve, was that a teacher at the nursery level expressed
20 her desire to learn the Mohawk language. She consulted
21 with the parents of the students that were in her nursery
22 class -- there were about 30 students. She consulted with
23 them, asking them if it would be okay to implement the

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1 nursery program in the Mohawk language. The parents were
2 very co-operative and they went along with her request.

3 She also approached the Cultural Centre
4 in the Kahnawake area and asked if they would provide monies
5 to hire a fluent speaker of the Mohawk language to assist
6 her in the classroom.

7 She spoke to the parents, letting them
8 know that she wanted to learn the language and that, along
9 with that process, she would also encourage the students,
10 as she would teach them and they would all learn the
11 language at the same time. This is how the immersion
12 program in one Mohawk Reserve got started.

13 The following year she went to
14 Kindergarten and had the same students and implemented
15 a Kindergarten program. That was back in 1980. The
16 initial project started in 1979.

17 In 1981 the program went up to Grade 2.
18 They selected 15 students from that project, and we
19 implemented a Grade 1 Mohawk Immersion Program.

20 At the time there were no materials
21 prepared for this type of project. The teachers who were
22 involved sat down with the parents and some of the other
23 teachers and designed materials to teach in all subject

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1 areas for the Grade 1 program.

2 The following year it went up to Grade
3 2, so it was a gradual process.

4 As the years went on, instruction in all
5 subject areas was provided in the Mohawk language. Math
6 was taught in the language; science; social studies;
7 health; the language arts were all taught in the Mohawk
8 language. The main focus of this program was that the
9 parents had requested that their child be able to speak
10 and operate in our own Native tongue, and that was the
11 goal that led everybody and guided everybody in order to
12 develop a total immersion program in the Kahnawake area.

13 From 1981 to 1993, the school is
14 operating from nursery to Grade 6. Any student who enrolls
15 in that program gets an elementary education in the Mohawk
16 language in all subject areas. English is introduced at
17 the Grade 4, 5 and 6 level, and French is also introduced
18 at that level. So the students coming out of that program
19 are able to operate in three languages.

20 The project took approximately 10 years
21 and, as that project progressed, we had to look at the
22 personnel, we had to look at finances, and we also had
23 to take a look at the children to make sure that the children

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1 were succeeding in that program.

2 With regard to personnel, we had to look
3 for qualified teachers. We encouraged the people who
4 already had degrees to go into immersion programs.
5 Teachers who spoke the language but were not certified
6 were encouraged to go to university in order to get their
7 degree or their certificate in teaching. Some of the
8 people already had degrees, so they automatically went
9 into immersion. Those who did not have degrees worked as
10 teacher assistants and worked toward a certificate
11 program. We also looked for qualified speakers of the
12 language who were fluent in the Native Mohawk language.

13

14 This is how the program got started.
15 It was a gradual development. As I said, the students
16 started from nursery, kindergarten, Grade 1 and on to Grade
17 2.

18 We also looked at program challenges.
19 We looked for teachers who were able to develop, create
20 their own objectives and standards in an atmosphere where
21 there was an absence of guidelines and overall long-range
22 planning.

23 We also looked for teachers who were able

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1 to constantly develop, change and revise program
2 materials, because there were absolutely no materials for
3 these programs.

4 Teachers wrote the Mohawk language that
5 was handed down to us orally up until about 1973. In 1973
6 we also asked a team of teachers to sit down and develop
7 an orthography in the one dialect in that area. Teachers
8 also had to learn the spelling system in order to write
9 the curriculum for their classroom use.

10 Older Native speakers cannot really
11 write the language. So, as teachers were teaching it,
12 they were also learning it. They were struggling in order
13 to write the language correctly.

14 The spelling system presented a
15 challenge to the teachers in the Mohawk language.
16 Spelling in the Mohawk language was a challenge. But as
17 a team working together, they were able to develop the
18 materials that were required.

19 Teachers also had to present concepts
20 and skills to pupils who had very little knowledge of the
21 structure and the syntax, plus a limited vocabulary to
22 express these concepts.

23 With regard to financial cost, the

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1 Education Department had to look at salaries of teachers.
2 They also had to look for additional services, teacher
3 aids, costs for curriculum development. I think the
4 initial cost for developing and organizing a curriculum
5 department in the area started at about \$80,000 for one
6 year.

7 Monies were also granted through summer
8 programs, some grants, and in 1981 the federal government
9 gave over \$85,000 for five years in order to continue the
10 curriculum development materials.

11 The children in immersion -- parents,
12 teachers, and the education team also looked at what
13 happened to children in immersion classes. Some of the
14 things we found were that the students were very highly
15 motivated, that they showed a very keen interest; the
16 learning process was quick; the energy level was very high;
17 there was a lot of spontaneous creativity; eagerness to
18 perfect their skills in learning the language. There was
19 a positive attitude to language learning. Participation
20 in all gym classes and sports was very high. The drive
21 to learn was very exciting.

22 The students got to the point where they
23 could learn the same concepts in a second language

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1 immersion situation. Teachers also had to develop the
2 methods, as well as the curriculum in order to get the
3 children involved in the learning process. There was a
4 lot of spontaneous expression, and there was great
5 individual freedom.

6 The one thing that I observed was that
7 the students had a strong, confident, Native identity,
8 and that came on strong in the immersion program. The
9 students were more confident in school; they were excited
10 about coming to school, and they liked to come to school.

11 The teacher in immersion also required
12 a high level of language proficiency in the language.
13 The stronger the teacher was, the stronger the students
14 became in that immersion program.

15 The immersion teacher was prepared to
16 teach the relevant subject matter to a second-language
17 speaker. The teachers also had to learn all the methods
18 and design the methods in order to teach the students in
19 all the subject areas. It was like redoing a complete
20 education system.

21 The immersion teacher also had to be
22 flexible, imaginative, creative, dedicated, interested
23 in immersion. She required a basic knowledge of the

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1 linguistic syntax and structure of the Mohawk language.

2 She also had to be conscious of the fact
3 that her students were non-speakers of the language and
4 had to adapt all of the materials and her methods of
5 teaching to the child. There was constant encouragement
6 going on in the classrooms.

7 An immersion teacher's workload is
8 heavy. She has to be a writer of the language, a
9 translator, and to prepare the text, to prepare
10 audio-visual, organize the skills and concepts to be taught
11 at every grade level, or the grade level that she is
12 teaching at in every subject area, and research skills
13 that are contained in the language and the skills that
14 could be considered as enrichment.

15 The immersion teacher also used the
16 students' experience as a starting point of instruction.

17 The immersion teacher also engages in meaningful
18 activities for comprehension skills, and there was greater
19 satisfaction of the children's needs.

20 Some of the questions that were posed
21 by the parents and some of the community members were:
22 How fluent will the students become? Is the level of
23 proficiency reached by immersion students adequate?

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1 gradually. If a teacher resigned, then they replace them
2 with a Mohawk language teacher, or somebody was presently
3 looking into retraining for staff members.

4 Workshops for teachers in curriculum
5 development and language learning were also introduced.

6 There was training of Native teachers to teach, who were
7 fluent in the language. Solution: They had to look for
8 long-range planning.

9 How did planning for immersion
10 programs really start? What were the requirements? They
11 looked at the wishes of parents and students, a major
12 concern. Parents got completely involved in the education
13 of their children. There was a total revision of
14 curricula, replacement of staff, retraining of staff.

15 Staff capabilities of fluency in the
16 Mohawk language: Substantial additional expenditures for
17 curriculum development.

18 We also look at other models of
19 immersion, the French immersion programs. We also looked
20 at the results of their research, and some of the research
21 was also implied in the Mohawk immersion program.

22 Evaluation programs with overall objectives and long-range
23 planning.

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1 The main goal of the immersion was to
2 get students to speak in the language, to become fluent
3 in the language, and also to get an education with a solid
4 base. I think the future of Native education rests heavily
5 on establishing a solid communication with the Elders in
6 our communities. Elders are our only resource to
7 re-establish our vision as Aboriginal people.

8 Our Elders possess a language that
9 Aboriginal people require to set the standards for future
10 generations. The language spoken by the Elders is in its
11 pure, original form. The message they possess will
12 strengthen us. It will help us to focus on our Native
13 ways of life. It will help us to survive for the next
14 seven generations. The knowledge Elders have will assist
15 Native people in their struggle for self-determination.
16 Their wisdom will strengthen our belief in ourselves as
17 a Nation.

18 In 1993 this generation desperately
19 needs to rekindle their relationship with Elders in order
20 for future generations to survive as a distinct, separate
21 Nation with a linguistic and cultural background. Elders
22 are our main resource for survival as a people.

23 The model of education that we have in

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1 the Kahnawake area could be used to encourage other Native
2 groups to follow a similar model or program, so that all
3 Native groups right across Canada can have Indian control
4 of Indian education.

5 In a conference in 1983 Prime Minister
6 Trudeau and René Lévesque said at a First Ministers'
7 Conference: "If you no longer speak your language and
8 you no longer practise your culture, then you have no right
9 to demand Aboriginal rights from us, because you are
10 assimilated with the ruling power."

11 An Elder from the Brantford area stated:

12
13 "We, as Onkwehonwe, are the original
14 North American Natives, and I
15 strongly suggest: Let us learn
16 our language and culture well so
17 that we can stand up in this world
18 and be accounted for. To each
19 individual, knowing to speak,
20 read, write his or her language
21 well makes one very proud of
22 oneself. It identifies you
23 knowing who you are and where you

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1 their own language if we are to survive for the next seven
2 generations.

3 Thank you very much.

4 **CHAIRPERSON RUTH NORTON:** Thank you
5 very much.

6 Just before we break and then come to
7 the Round Table, I just want to update you on a National
8 Elders gathering that we just had in June, just two weeks
9 ago. The Assembly of First Nations and the Ojibway
10 Cultural Foundation in West Bay had a National Elders
11 gathering on June 21 to 25.

12 At this gathering we had over 1,000
13 Elders who came together to discuss the issue of language
14 and culture and also education, self-government, treaties
15 and all other issues that pertain to Aboriginal people.

16 These Elders represented most of the languages across
17 the country. We had representation from every part of
18 the country.

19 They came with the understanding and
20 with a goal in mind, and that was to ensure that our
21 languages would be supported and also to ensure that they
22 would have a strong voice in the revitalization of the
23 languages. They also came with a very strong concern that

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1 teachings, they will no longer be Anishnabe, Crees and
2 so on.

3 They came also with the understanding
4 that they were going to come with a message but also to
5 give strong recommendations, and they did that. They gave
6 us strong recommendations. For example, they said, "One
7 of the major recommendations that we want to give the
8 educators across this country is that we want to assist
9 them to take control over the education of our children
10 and that that control must be based on the language and
11 culture and the traditions of our people."

12 They also said that for the last 20 years
13 people, like the people we heard this morning, have been
14 concentrating on the little children, and they have done
15 a good job, but that we now have to look at adult education
16 programs within the communities because we have to assist
17 the young parents to relearn their language and to relearn
18 their traditions and to relearn their customs so that they
19 can transfer those traditions and education to their
20 children, so that they can also assist the teachers. Once
21 the teachers are teaching the children the language, then
22 there has to be a support base at the home and in the
23 community.

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1 The Elders also said that the
2 communities themselves have to be assisted in revitalizing
3 their language but also to have faith in themselves, to
4 also look at their language and say, "Look, we need this
5 language and we need help to relearn our language." They
6 said that is the area you have to look at in the next 10
7 years.

8 There was one Elder from Sioux Valley
9 in Manitoba who outlined a whole plan for 10 years, a
10 10-year program on how we can assist the young parents
11 to relearn their language. Another Elder from Onion Lake,
12 Saskatchewan also outlined a whole series of things that
13 you can do to revitalize the language in the community.
14 He outlined that for us over and over again, as we
15 progressed through the week.

16 Another strong recommendation that the
17 Elders had was that we need to have a language gathering,
18 an Elders and language gathering, a national one, once
19 a year. However, throughout the year every language group
20 must have a language gathering whereby the Elders can sit
21 in their teaching lodges teaching the young parents,
22 teaching the educators, teaching the children on all
23 aspects of the language and the traditions and the customs,

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1 and so on, that you get out of the language.

2 Those were some of the recommendations.

3 There was a lot of recommendations that they had, but
4 I guess the strong message that they were giving the
5 educators there and the people who were at the language
6 gathering was that now it is time for us to take control
7 of the education of our children. They also said, "When
8 you talk to educators, tell them that we do not have too
9 much time. A lot of us have shortness of breath, because
10 our breath is going so short." When you hear an
11 89-year-old person tell you that, it makes you think that
12 his words are something that we really have to take
13 seriously. He said, "When my breath is gone and if I didn't
14 transfer all the customs, the traditions and the language
15 to the young people, then my breath will be no more, and
16 neither will yours."

17 I thank you very much, and I hope you
18 have a good Round Table.

19 We will take a five-minute break.

20 --- Short Recess at 9:45 a.m.

21 --- Upon resuming at 10:00 a.m.

22 **MODERATOR AL HOWATSON:** Good morning,
23 ladies and gentlemen. It is my privilege to be the

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1 Moderator for the Round Tables today.

2 Before we commence the Round Table, we
3 want to take a few moments for comments or questions
4 directed to our presenters this morning. If Dr. Hampton
5 and Dorothy could join me just for a moment at the front
6 table again, we want to allow you a moment or two to put
7 a question to them or perhaps make a comment on something
8 they have said.

9 If anyone wishes to address the
10 presentations this morning, now is your opportunity, but
11 we are only going to take five minutes, so please be brief.

12 **SCOTT GORDON POULSON:** I want to address
13 a question to Dorothy.

14 I was really intrigued by the strategies
15 that you have in your community --

16 **MODERATOR AL HOWATSON:** Excuse me, our
17 Rapporteur has asked that you identify yourself.

18 **SCOTT GORDON POULSON:** My name is Scott
19 Gordon Poulson.

20 Just to continue the question, I am aware
21 for sure, because we implement a similar kind of project
22 in the community I come from, but I also encounter the
23 situation where we have a group of people who are parents

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1 who are not fluent in the language. I know the kids at
2 times come home and attempt to speak to the parents, and
3 the parents are looked upon as role models and they cannot
4 communicate in the language.

5 What are the strategies in your
6 community. I know we have attempted to use the radio,
7 for example. We have a community radio system and we have
8 families who are fluent speakers. We bring the kids into
9 these family environments. Are there any strategies in
10 your community that you could elaborate a bit on?

11 **DOROTHY LAZORE:** The parents in the
12 Kahnawake area were very co-operative. They collaborated
13 with the teachers very closely.

14 Some of the teachers organized courses
15 at night. Some of the teachers also worked with the
16 parents once a week to give them some of the language
17 patterns and the lessons. The parents were totally
18 involved. They wanted to know what math was being taught
19 and what type of programs were being taught to the children,
20 to make sure that the concepts were intact. But we could
21 consult with parents on a daily basis.

22 A lot of courses were provided in the
23 area, and I think even today a lot of parents are enrolled

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1 in the courses, working along with the teachers.

2 One of the things that I was going to
3 recommend to some of the teachers in the area was to use
4 tapes. I work in a community in Tyendinaga where I have
5 only one fluent speaker out of a population of 3,000.
6 So what I do is make tapes, and the students take them
7 home and work with the parents at home.

8 There is a lot of interest in relearning
9 the language in that community, especially because it is
10 almost gone.

11 Maybe some people could make some videos
12 on the language. I think one of the things we could try
13 to aim at is adult immersion programs -- pay our people
14 to go back and re-educate themselves in the language, send
15 them back to school to relearn the language at an adult
16 level with adult immersion programs. I think that would
17 be highly effective.

18 **DAVID PERLEY:** David Perley, Department
19 of Education.

20 I have a question on the evaluation of
21 students and the response by the non-Aboriginal education
22 systems. One of the points I would like to make is that
23 the dominant society feels that, if you learn the Native

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1 language, then that is a hindrance when you enter the
2 non-Native institutions. Did you find that the case?

3 **DOROTHY LAZORE:** The evaluation program
4 was conducted by McGill right from Grade 1, so that the
5 parents and the teachers were able to monitor how the
6 students were doing in English, and the students did very
7 well.

8 When they graduated from Grade 6, some
9 of these students went on to private schools and, by
10 December, some of these students were on the Honour Roll,
11 so they did very well. These children are still doing
12 well through high school, where the teachers are still
13 watching them. The parents are still involved with their
14 education and monitoring how they are doing.

15 Overall, the students are doing very
16 well.

17 **DAVID PERLEY:** Is that also true for
18 those who have entered university?

19 **DOROTHY LAZORE:** That's right.

20 **DAVID PERLEY:** And they were recognized
21 by the university as meeting the criteria of eligibility
22 and so on?

23 **DOROTHY LAZORE:** That's right.

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1 **DAVID PERLEY:** Thank you.

2 **MODERATOR AL HOWATSON:** Thank you very
3 much.

4 If there are any other comments or
5 questions for our two presenters this morning, perhaps
6 there will be some time later during one of the discussion
7 periods this afternoon.

8 Let's commence Round Table No. 3. If
9 you have your agenda, I refer you to page 13 and the grey
10 box, Fundamental Question No. 3. We are discussing
11 language and culture, particularly the importance of
12 language and culture to identity. Let me read to you the
13 key question that we are going to focus on this morning:

14 What must take place to strengthen and
15 improve education in ways that incorporate Aboriginal
16 traditions and values while simultaneously rebuilding
17 Aboriginal culture, self-esteem and identity in order to
18 heal Aboriginal communities?

19 If you have a pen, I encourage you to
20 either underline that or put a star next to it. No doubt,
21 my background as a former high school teacher is coming
22 out here, and I hope you forgive that. As you all know,
23 old teachers never die; they just lose their class.

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1 We are going to focus on this question
2 during the Round Table. We actually have a shortened
3 version of it on the overhead projector this morning, and
4 we are going to direct the attention of the Round Table
5 to the overhead as well as that box.

6 Let me read out again the members of the
7 Round Table. We have Carmen Rock, Marjorie Gould, Marian
8 Dinwoodie, Okalik Eegeesiak, Joe Kusugak, Cecil King,
9 Marie Battiste, Dorothy Lazore, Keith Lickers, Don
10 Robertson and Elder Noel Knockwood. If they would join
11 me at the Round Table, we will get started.

12 The shortened version is on the overhead
13 projector. The main question is in the grey box on the
14 agenda. Let me describe what we are going to do this
15 morning, how we are going to proceed.

16 For the next hour and a half during the
17 Round Table, what I would like to do is have three phases
18 to it. During the first phase, we will do three quick
19 tours of the table. During the first tour, as we did
20 yesterday, identify yourself, your affiliation and
21 indicate which of (a) or (b) you would like to address
22 first as we go around. That will give us a starting place.

23 We will then make another round. We

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1 will start with our Elder, and everybody has two minutes
2 -- and I do stress that we need to be brief -- two minutes
3 to address either (a) or (b), particularly what needs to
4 be done.

5 We will then make a third round and we
6 will focus on the barriers. You may pick up on your own
7 point or on a point that someone else has made, particularly
8 on the last two questions: What are the barriers to
9 achieving the goals, and how can we overcome those
10 barriers? That should take half an hour to 40 minutes.

11 We will then go to phase two. We will
12 open it up and have a dialogue amongst each other and,
13 if you didn't have enough time to make your points during
14 the first few rounds, this will be the point to elaborate
15 on those.

16 At the end, in phase three, we will open
17 it up to the floor and take some comments and questions
18 from members of the audience.

19 Let's simply go around and introduce
20 yourselves -- your name, your affiliation and a choice
21 of either (a) or (b) to start with. Elder Knockwood, we
22 will start with you and then proceed around that way.

23 **ELDER NOEL KNOCKWOOD:** Good morning,

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1 brothers and sisters, Mr. Chairman. My name is Noel
2 Knockwood, and I am an Elder from the Micmac Nation. I
3 also sit on the Grand Council.

4 I just would like to make a few
5 statements in reference to language, and perhaps we can
6 go from that.

7 I have heard this morning some of the
8 comments that were said, and one of the things I picked
9 up on was that we were told we were linguistically
10 handicapped. I would like to add a little more to that
11 because many of us are linguistically handicapped in
12 anglophone, francophone and in our own language. So we
13 need to make a tremendous thrust in education.

14 Our Elders right across the country
15 continue to tell us to promote, preserve and protect our
16 languages, and this we need to do. We also require
17 linguistic training to teach the languages. In some areas
18 there is a problem in orthography, or the alphabet which
19 can be used.

20 When we look at the educational system
21 -- and, in my experience in it, I see that we Native people
22 see our classroom activity where there is no cheating,
23 only students helping students. When we look at testing,

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1 we also should begin to realize that in testing the degree
2 of failure measures the teacher's deficiency. If a
3 student makes 75 per cent on their written examination,
4 the teacher has failed by 25 per cent -- an interesting
5 point. The teacher will victimize the student and say
6 it is the student's fault. So we need to look at that
7 as well.

8 One of the most beautiful things in all
9 of the languages of North America is that it is impossible
10 to swear or to take the name of the Lord thy God in vain.
11 That's a universal rule right across the North American
12 continent. You cannot swear in our languages, and that
13 is the beauty of our languages.

14 We have to understand, too, that the
15 Caucasians have a monopoly on education and, therefore,
16 we must develop our own school boards and deal with the
17 provinces because education is a provincial
18 responsibility.

19 Finally, we have to begin to realize that
20 there are many hidden secrets in the Aboriginal languages.

21 We have to begin to tell the world audiences that the
22 Europeans did not even introduce a numbering system to
23 us, for it is linguistically evident that in all of the

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1 languages we speak there is a numbering system there.

2 We must further tell the people of the
3 world that in our languages we have botany, biology and
4 even astrology and many more hidden things that are in
5 the languages.

6 With that, I hope that we can begin our
7 discussions now and perhaps other comments on what you
8 have on your mind in reference to Aboriginal languages.

9 Thank you, Mr. Chairman.

10 **MODERATOR AL HOWATSON:** Thank you,
11 Elder. Perhaps I can clarify again what we are going to
12 do after our Elder's introduction.

13 In the first round, simply state your
14 name, your affiliation and whether or not you are going
15 to address (a) or (b) before your comments. Then we will
16 start in, and everybody has two minutes to make a statement.

17 I must stress that the reason we only
18 have two minutes is that we have three Round Tables today,
19 and some people indicated yesterday that we weren't able
20 to get through to the questions. So we do need to be strict
21 about that. I know that Myrtle Bush and our Chairperson,
22 Ruth, are vicious with moderators that don't keep things
23 on track. Since I don't want to spend the rest of this

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1 lovely summer in traction in hospital, please have mercy
2 on this poor moderator and help me.

3 I am going to assist you, in fact, by
4 doing a few things. I am really just a sheep dog who barks
5 and nips at heels and tries to make sure we don't go off
6 the field. I am going to help you.

7 When I flash these, it means you have
8 15 seconds. When I flash this one, you are down to five,
9 and then, bingo, time's up. Perhaps that will help when
10 we are going around.

11 Again, we stress brevity, and remember
12 solutions. I think the Commissioners are well aware of
13 the problems; they have heard them at many hearings. What
14 they want to hear are solutions. They spent some time
15 formulating these questions, so I would encourage you to
16 address the questions on the overhead or, if you are having
17 difficulty seeing the overhead from the back of the room,
18 in the grey box on page 13.

19 Let's begin after our Elder's
20 introduction. I need to know who you are so I can call
21 you by name.

22 **JOSE KUSUGAK:** You have five seconds
23 left.

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1 **MODERATOR AL HOWATSON:** At that point,
2 let's go around and identify ourselves.

3 **MARIAN DINWOODIE, Special Advisor to the**
4 **Commissioner, Office of the Treaty Commissioner:** My name
5 is Marian Dinwoodie. I am with the Office of the Treaty
6 Commissioner in Saskatchewan; I have just recently joined
7 that office.

8 I am going to attempt to provide some
9 comment on Question (a).

10 **JOSEPI PADLAYAT, Makivik Corporation:**
11 My name is Josepi Padlayat. I am from northern Quebec.
12 I have been involved in the Nunavik Education Task Force
13 for the past three years, and I represent Makivik
14 Corporation

15 **MODERATOR AL HOWATSON:** Which question
16 would you like to start with?

17 **JOSEPI PADLAYAT:** Basically, not so
18 much a question but to state the fact that our language,
19 Inuktitut, has survived quite well, but that has been due
20 to the fact that we are in a very remote region.

21 **MODERATOR AL HOWATSON:** If I could
22 interrupt you, we will come to that in a moment. Right
23 now we just want to have everybody introduce themselves

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1 and indicate which one of these questions they are going
2 to address, if that is possible.

3 **KEITH LICKERS, Senior Policy Advisor,**
4 **Native Education Policy Unit, Ministry of Education and**
5 **Training, Province of Ontario:** Good morning. My name
6 is Keith Lickers. I am a Senior Policy Advisor with the
7 Native Education Policy Unit in the Ministry of Education
8 and Training for Ontario.

9 **MODERATOR AL HOWATSON:** Which question
10 will you start with, Mr. Lickers?

11 **KEITH LICKERS:** Utilizing and promoting
12 Aboriginal language, culture and identity in education
13 systems.

14 **CARMEN ROCK:** Bonjour. Je m'appelle
15 Carmen Rock. Je travaille pour l'Institut culturel et
16 éducatif montagnais. Je co-ordonne le développement
17 éducatif, primaire, secondaire, postsecondaire,
18 professionnel, langue et culture.

19 **JOSE KUSUGAK:** I am Jose Kusugak. I am
20 here on behalf of Keewatin Inuit Association. I work with
21 Inuit Broadcasting Corporation in Keewatin, and was the
22 Chairman of Standardizing Inuit Writing System in 1975.
23 I would like to address (a).

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1 **DON ROBERTSON:** Don Robertson, Brandon
2 University. I would like to address (a).

3 **DOROTHY LAZORE:** Dorothy Lazore,
4 teaching at Tyendinaga at the elementary, high school and
5 university level. I would like to address (a).

6 **MARJORIE GOULD, Mi'Kmaq Education**
7 **Consultant, Department of Education, Nova Scotia:** My name
8 is Marjorie Gould. I am a recently-appointed Mi'Kmaq
9 Education Consultant for the Province of Nova Scotia.
10 I would like to address (b).

11 **MARIE BATTISTE:** My name is Marie
12 Battiste. I am a Mi'Kmaq from Nova Scotia. I have been
13 the Mi'Kmaq Cultural Curriculum Co-ordinator for the
14 Eskasone School Board, and I am currently going to be
15 teaching at the University of Saskatchewan in Saskatoon.
16 I would like to deal with issues that are presented in
17 (a).

18 **DR. CECIL KING, Director, Aboriginal**
19 **Teacher Education Program, Faculty of Education, Queen's**
20 **University:** My name is Cecil King. I am from Kingston.

21 **MODERATOR AL HOWATSON:** Thank you very
22 much.

23 Let's begin then. Again, I encourage

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1 you to address solutions to the particular problems that
2 are on the overhead projector. The question there is the
3 shortened version of the one on page 13: What is necessary
4 in education to rebuild Aboriginal culture, self-esteem
5 and identity? In particular, what needs to be done in
6 (a) utilizing and promoting Aboriginal languages, culture
7 and identity or (b) in assisting physically and mentally
8 disabled Aboriginal peoples to improve their self-esteem?

9 If you would like to address both, there
10 will be time later in the Round Table to address both.
11 Perhaps we could start, however, with the item you
12 identified in the first round. Let us begin with Elder
13 Knockwood. I realize, Elder, that you have already made
14 a statement. Would you like to say anything more to (a)
15 or (b)?

16 **ELDER NOEL KNOCKWOOD:** Not presently,
17 Mr. Chairman. I said what I wanted to say. Perhaps later
18 on I can add other comments.

19 **MODERATOR AL HOWATSON:** Thank you. Ms
20 Dinwoodie, please.

21 **MARIAN DINWOODIE:** I state initially
22 that I am among the linguistically handicapped, and it
23 has been a real struggle for me in a variety of areas to

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1 community, and gradually the incentive declines.

2 It appears to me that the promotion of
3 the opportunities is really very much dependent on
4 improving the numbers of people who are able to teach.
5 I firmly believe that you cannot operate and teach in a
6 system if you cannot do it yourself.

7 **JOSEPI PADLAYAT:** Like I started to say,
8 it was not an education system that preserved our language,
9 but more the fact that we have been isolated. However,
10 in recent times we have started teaching and learning our
11 language in the schools.

12 We have the delivery of education that
13 is starting to respect our language and culture more.
14 However, I think if we don't have a means of self-governing,
15 just the language itself is not adequate; it's not good
16 enough. You have to have a means of running your own life
17 the way to choose to, the way we have for a long time.

18 I am going to repeat that many times
19 because that is the way I see it, and that is the way our
20 people wish to have it. If you have a means of
21 self-governing, then these other things, like education,
22 should improve.

23 That's my two minutes.

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1 **MODERATOR AL HOWATSON:** Thank you. I
2 will just add that we have a flip chart over there. Brad
3 is going to write down the major points from each of the
4 speakers so that it is clear to the audience and to everyone
5 else as well. When we go around the table a couple more
6 times and open it up for discussion, we can refer to the
7 flip chart and the main points.

8 Mr. Lickers, please.

9 **KEITH LICKERS:** I indicated that I am
10 with the Ministry of Education. I should also point out
11 that I am also a Seneca from the Six Nations Reserve.

12 I think one of the factors that helps
13 in the topic we have under discussion is, if it is at all
14 possible, to at least have people like myself in various
15 Ministries of Education across the country as advocates
16 with respect to Native Studies or Aboriginal Studies and
17 certainly Aboriginal languages. This is where I think
18 in Ontario we take some satisfaction that we have made
19 some progress, as you heard yesterday, with what we are
20 doing in respect of self-government and also in respect
21 of the Native language programs that are, in fact, in place.

22 When I joined the Ministry in 1974, as
23 we heard yesterday from Verna Kirkness, there was this

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1 Avec la scolarisation, avec les médias, on sent maintenant
2 chez les jeunes surtout une perte progressive de la langue
3 montagnaise.

4 Depuis trois ans les spécialistes des
5 neuf communautés se sont regroupés en comités et ont
6 commencé par identifier les problèmes qu'ils rencontraient
7 chez eux. Et là maintenant on en est à essayer de trouver
8 des solutions.

9 Dans les solutions qu'on a identifiées
10 on commence d'abord par faire une sensibilisation auprès
11 de la population, population non-autochtone mais aussi
12 population autochtone, parce que les parents ont un peu
13 perdu l'importance de bien enseigner le Montagnais
14 à leurs enfants. Ils pensent leur donner une chance pour
15 leur avenir en leur parlant en français. Alors notre
16 première démarche est de sensibiliser les parents.

17 Ensuite, on est en train de se doter
18 d'outils, comme un dictionnaire montagnais-français, une
19 grammaire montagnaise, des lexiques pour tous les termes
20 nouveaux, les termes techniques qui existent et qui
21 n'existent pas en langue montagnaise. Alors on fait des
22 néologismes.

23 On essaie aussi de préparer une relève,

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1 parce que les gens qui actuellement travaillent dans les
2 communautés à faire du matériel et à enseigner la langue
3 sont déjà des personnes qui sont là depuis 15 ou 20 ans,
4 et on commence à préparer une relève, des jeunes à qui
5 on donne des sessions d'uniformisation de l'écriture, des
6 jeunes qu'on prépare aussi à posséder une pédagogie pour
7 être capables de transmettre ces connaissances-là.

8 Notre dernière démarche, qui se fait
9 cette semaine, après avoir regardé tout ce qui empêchait
10 un bon développement et une santé pour la langue
11 montagnaise, on s'est dit que les premières personnes à
12 sensibiliser ce sont nos décideurs. Alors cette semaine
13 on a quelqu'un du comité qui va aller faire une présentation
14 à l'Assemblée des Chefs montagnais pour sensibiliser
15 vraiment le côté politique à l'importance de préserver
16 et de promouvoir la langue montagnaise, de l'utiliser dans
17 les radios communautaires, de l'utiliser dans les écrits
18 qui se transmettent à l'intérieur des conseils de bandes,
19 de l'utiliser entre les différents organismes aussi
20 tribaux qui s'occupent de la Nation montagnaise.

21 Je crois que j'arrête ici.

22 **MODERATOR AL HOWATSON:** Merci beaucoup,
23 madame.

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1 Mr. Kusugak, please.

2 **JOSE KUSUGAK:** Thank you, sir.

3 I think, in the Northwest Territories
4 at least, the Government of the Northwest Territories
5 should be accountable to actually produce what they said,
6 to produce by the year 2000 50 per cent of the teachers
7 to be Inuit. They have had a good start, and I really
8 do hope that the Royal Commission would ensure that they
9 keep their word and actually produce that many Inuit
10 teachers.

11 On another area, I think there is too
12 little cultural courses about Aboriginal people, not
13 necessarily just Inuit in the Territories but we would
14 certainly love to hear about some of the Indian cultures.

15 We do get quite a lot of it now through Television North,
16 and I assure you that, not understanding Wahwahke, we still
17 do watch those programs and learn an awful lot about
18 Indians, now that the Cold War is over between the Inuit
19 and the Indians. It is nice to be able to sit around with
20 many of them at these conferences.

21 Our responsibilities, as well, in
22 schools have to be taken to our homes. We, the parents,
23 have to take the responsibility to ensure that languages

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1 are used at home. My wife and I, for example, do not allow
2 our kids to speak English at home at all. I think it should
3 actually be a law that you speak your language at home
4 or get shot, or something like that.

5 I really do think that the society laws
6 of Indians and Inuit should be encouraged to be taught,
7 not just encouraged but should be taught, whether they
8 are spiritual or just the society laws. In
9 Inukitujuk(PH), when you wake up in the morning, you have
10 to go out; it's a law. That is not being practised by
11 a lot of families, but for those of us who do encourage
12 our kids to get up and get out for a moment, the law is
13 so that you will live long. By the time we get old enough
14 to realize that you don't live long just because you get
15 out early in the morning, you start to appreciate that
16 you have to look at the weather to see what kind of a day
17 it is going to be. We have to encourage these kinds of
18 thing.

19 We do know that Aboriginal children who
20 obey these laws are very strong in their language and very
21 strong in their culture and, thus, you know they are the
22 ones who obey their mothers and their fathers, which is
23 Commandment No. 1 in Inuktitut, to obey your mothers and

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1 your fathers.

2 I also think that Inuktitut must be
3 standardized in the circumpolar region, between Alaska,
4 Greenland and Canada. Although they are standardized now
5 in all their different regions, there has to be developed
6 a Queen's Inuktitut version.

7 I do know as well that Elders -- and I
8 know that we always say we have responsibility to the
9 Elders, but Elders also have to be understanding that there
10 are now Inuit and Indian experts on languages and
11 education, and they have to give us some freedom to allow
12 us to make expert decisions on standardizing writing
13 systems and those kinds of thing.

14 We have to ensure, all of us, that
15 Aboriginal communication societies do not get funding
16 cuts. This has happened too many times, and we have to
17 ensure that we write to our members of Parliament and
18 Secretary of State that communications societies, when
19 they work in the language, have to -- I have 15 seconds
20 left. He doesn't know how long 15 seconds is in Inuktitut.

21 We must also accept that Qadlunaat, or
22 white people, are in it for themselves as well, and it
23 is totally right for them to do that, that they impose

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1 language on us. After all, if we only speak English and
2 not Inuktitut, it is to their benefit, and we have to allow
3 them that right. Therefore, we have to realize it to be
4 a war in a sense that we use our language ourselves and
5 do everything to promote Aboriginal languages and culture
6 in the education system.

7 Thank you.

8 **MODERATOR AL HOWATSON:** Thank you. I
9 found very interesting your comment about having to speak
10 your own language at home or being shot. My ancestors
11 are mostly Scots, and I know, if I tried to speak the
12 language of my ancestors at home, my wife would shoot me.
13 So I am going to have to pass on that one, but I think
14 it is a very good point.

15 **DON ROBERTSON:** Aboriginal languages
16 were perceived as being negative in the early Canadian
17 education of the children. The use of the language was
18 forbidden; it was outlawed. Many of us remember the school
19 yards where we had to go into the bush to use our language
20 to survive.

21 The use of Aboriginal languages was
22 believed to be detrimental to learning and deterred quality
23 education. For that reason languages began to be extinct,

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1 acceptance and respect has to be maintained at all levels,
2 including the universities.

3 On the preparation of teachers at the
4 university level, I was very interested in the presentation
5 this morning by the lady next to me, where retraining for
6 teachers was an important part of that. That is doubling
7 the cost. If we could teach teachers how to teach the
8 Aboriginal languages at the university, then it seems to
9 me that that is one way that the language and culture and
10 traditions have to be taken seriously by the non-Aboriginal
11 people.

12 **DOROTHY LAZORE:** I feel, in answer to
13 (a), that we could take a look at the document, "Indian
14 Control of Indian Education." I think, as Native people,
15 we have to take this more seriously with regard to teachers
16 and funding.

17 I think in this day and age we have to
18 encourage our Native people to go into education, to go
19 into teaching, in order that our school systems can develop
20 more Native-oriented teaching programs.

21 We need to re-educate ourselves in our
22 own culture and language, because the generations coming
23 up have no language at all. We need more community

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1 involvement. We also need to promote the functional use
2 of our language throughout the community.

3 Community awareness. Making language
4 a priority throughout our local governments, throughout
5 our families.

6 We need to re-establish pride in
7 ourselves as a people and in our language.

8 Sometimes I even wonder if a Bill 101A
9 would help -- some type of Native policy, some type of
10 BCR, something. I know Bill 101 helped out for the French
11 language programs.

12 The other thing I would like to bring
13 out is that maybe we could sponsor adult immersion programs
14 on our reserves to retrain our people in the language.
15 Sponsor them, pay them, to go to school to relearn the
16 language.

17 Funding -- often throughout the last few
18 years, even the last 20 years, people kept saying there
19 was no money for Native education. I think we have to
20 refocus. There are billions of dollars being poured into
21 Native education, and what is happening with the funding
22 is that our own people in our local communities are using
23 that funding for non-Aboriginal education, non-Aboriginal

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1 the last 500 years. I guess somehow our language has
2 managed to survive against incredible odds. We sometimes
3 wonder how our language has survived all those years.

4 I guess you could say that it attests
5 to the strength of our values and our customs and our
6 traditions.

7 With this background and my involvement
8 with education and the involvement I have had over the
9 last 30 years, at every conference that I have attended
10 in the last 30 years, the front and centre of all our
11 discussions has been the Native language and culture.
12 We talk about problems, but we never get at the root causes.

13

14 I guess you could say the front and
15 centre root cause of our existing dilemma in Canada is
16 the fact that our languages have been neglected. Our
17 languages are the vehicle for the transmission of our
18 values customs and traditions, and this has been terribly
19 neglected by the education systems.

20 Of course, you could say that the
21 symptoms are around us. Our biggest business on the
22 reserve is alcohol and drug rehabilitation centres. We
23 have drop-outs. The latest thing that is going on right

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1 do it is now.

2 Thank you.

3 **MARIE BATTISTE:** Under existing
4 constitutional rights of Aboriginal peoples, federal
5 government legislation must be enacted to provide a
6 mechanism that ensures an adequate quantity and quality
7 of education services for Aboriginal people, based on a
8 comprehensive understanding of Aboriginal languages and
9 thought.

10 This legislation, which has been
11 discussed in many places, must be the mechanism by which
12 all of the kinds of problems that we have heard around
13 this table and other places can be addressed. There has
14 to be a way in which a standards policy, our work among
15 Aboriginal peoples, First Nations, to guarantee and to
16 protect languages to continue to exist, educational
17 services provided, and that university and schools get
18 the kinds of money to promote various kinds of language
19 and cultural education.

20 I think the provincial government has
21 been probably the ones who have promoted over the years
22 cultural and cognitive imperialism, and they must be called
23 on this. They must be ready and willing to ameliorate

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1 political roles, in trying to assure that these things
2 are done.

3 I think maintenance of bilingual
4 education and immersion programs need to be fostered in
5 our communities, but I think we also need to educate our
6 own people to what it is that has been done to us -- what
7 I call cognitive imperialism. I think that is the root
8 to why our people can't all come together and say, "We
9 want language education." They have been led to believe
10 over the years that, if they do that, there will be losses
11 economically and politically if they go back to their
12 languages.

13 I think we need to advocate to the
14 Canadian public the merits and importance of our languages
15 and cultures, and the world view and consciousness that
16 can be a global help to the world, that in our knowledge
17 base we have a way to secure the survival of all peoples.

18 I think that must be taken as a campaign across the
19 country, and that we are able to educate all people of
20 the necessity of this.

21 Finally, I think we need to settle the
22 land claims of our peoples, and from this we will be able
23 to secure a way for funds to develop these areas among

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1 our people.

2 Thank you.

3 **DR. CECIL KING:** Thank you, Mr.
4 Chairman.

5 I would like to go back to yesterday
6 morning. Two terms were being touted. One was oral
7 history and the other was oral tradition, and we seem to
8 be using the terms interchangeably. They are not the same,
9 in my opinion. Maybe they are but, for whatever it is
10 worth, I would like to run those terms by you.

11 Oral history is just what the word
12 implies. You are telling someone about what you did last
13 night or last week or last year. In our language we might
14 call those debajimonan -- remembrances of things that we
15 have done..

16 Oral tradition, on the other hand, again
17 in my opinion, is the sum total of the knowledge that we,
18 as Aboriginal people, bring to these institutions which
19 can enhance the total content of what is already there.

20 We need to sway these institutions to recognize that
21 Aboriginal students who come to these places do bring with
22 them this body of knowledge. The institution,
23 unfortunately, is oblivious to that -- and someone

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1 commented on that yesterday as well.

2 The oral tradition I haven't really a
3 word for other than a term we use which is innahkonigehnan
4 or inandagwad is another word we use. This is the way
5 things are, so they are that way.

6 From this foundation you get why you are
7 or your purpose for being who you are.

8 When we talk of languages, all this comes
9 alive and it brings this element to these institutions
10 which strengthen it, for every Aboriginal child should
11 be able to articulate in whatever language what it means
12 to be an Aboriginal person.

13 I find with our first-year students that
14 very often this probably is the first time they have ever
15 pondered it. But, yet, from that the strength of who you
16 are will then give meaning to all that we are talking about.

17 The institutions must be made to
18 recognize that we have a body of knowledge. We have a
19 world view. We don't just bump along through life with
20 no perception of where we are or who we are or where we
21 are going. All of us have to believe that in order to
22 strengthen our resolve in pursuing all that we are saying
23 here.

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1 the preservation and fostering of languages. Perhaps some
2 of you would like to comment on that, on what needs to
3 be done to remove barriers and to increase teacher
4 training.

5 If you would like to speak, just motion
6 and I will recognize you. Again, I understand and
7 appreciate the difficulty of keeping it to two minutes,
8 but we do want to leave some time for members of the audience
9 to respond, too.

10 We will take 10 or 15 minutes to have
11 an open discussion amongst the participants.

12 **ELDER NOEL KNOCKWOOD:** Just a brief
13 comment.

14 As you people all know, the Micmac domain
15 covers a vast geographical area. Prior to the arrival
16 of the European immigrants upon our land, we had
17 uncontested sovereignty over what is known today as Nova
18 Scotia, most of New Brunswick, the entirety of Prince
19 Edward Island, parts of the Gaspé Peninsula in the province
20 of Quebec and even in Newfoundland. That is a vast area
21 of land.

22 Jumping from there to the linguistic
23 concept, there is a minor problem I see in the Micmac

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1 language in reference to orthography because we have two
2 sets of alphabets that we use. One is used in New
3 Brunswick, and the other one is used in Nova Scotia. The
4 difference between the two is not all that great, as I
5 understand it. I think that is a minor problem, but I
6 am sure other areas probably have the same problem, where
7 they cover vast areas of land and probably have lots of
8 language differences, even though it is the same language
9 spoken.

10 Maybe this could be mentioned. In some
11 areas perhaps it is a major problem. I thought I would
12 just mention that in passing.

13 **DON ROBERTSON:** I want to continue a bit
14 on teacher education since that is what I am involved in.

15 Perhaps to carry on with what Professor
16 King has presented, if I understood what he presented,
17 one of the ways to increase Aboriginal knowledge and
18 language and culture in the universities is the
19 participation of Elders in teaching and teacher education.

20 As much as we talk about that and as much as we have said,
21 we haven't done that, and it is not going to go away.

22 I believe that the participation of
23 Elders in teaching and in teacher education is going to

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1 interrelated aspect of education that we have to be able
2 to come to grips with.

3 One of the things I want to add -- and
4 there are so many things to add -- is that, while right
5 now we are in a place where what we are pressing for is
6 our Aboriginal knowledge base to be acknowledged,
7 respected and utilized, we also have to see something that
8 is happening in other places in the global world, that
9 Aboriginal knowledge is being exploited and taken and
10 removed from people. The sciences are now beginning to
11 see the importance of Native medicines and are going into
12 different places and taking those medicines and taking
13 traditions away from people and exploiting them in
14 different ways.

15 This month at the United Nations they
16 are going to be talking about cultural properties. I think
17 we need to acknowledge those knowledge bases, but we also
18 in the same vein need to find ways to preserve and protect
19 them so that they are not exploited, that they are not
20 taken away from people and not given credit for and not
21 replenished, and so on. As we herald our point about
22 developing our Aboriginal knowledge bases, we need to find
23 ways to protect them as well and make sure that they stay

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1 with the people and that the people are protected with
2 what their cultural properties are.

3 A point I would like to make is that I
4 think teacher education is something that we need to work
5 through our own communities, through adult education.
6 I have found that, when our children and young adults begin
7 to learn about themselves and learn to confront racism
8 in the curriculum, they begin to realize their place in
9 it, and it sort of provides the focus for them that helps
10 them to view themselves and their culture in a very
11 different way than they had in their previous experiences
12 in education.

13 I think those, connected with teacher
14 training, are the ways in which we can increase the number
15 of people, increase the number of speakers in our schools
16 and enable our children to have the resources to develop
17 their languages in their communities.

18 **KEITH LICKERS:** In Ontario, when you
19 talk about Native teachers, I think there are a number
20 of activities that are going on, and I am hoping that we
21 can prevail upon Cecil to talk about the program that is
22 going on at Queen's. I think that is the kind of thing
23 that needs to happen as a whole different mindset with

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1 respect to Faculties of Education in universities.

2 We had this notion up until three or four
3 years ago in universities across the country -- maybe not
4 so in British Columbia -- that, rather than saying that
5 the universities, particularly the Faculties of Education,
6 are the sole sources for the teacher certification route,
7 there has to be more of encouragement of the institutions
8 going to the Native community. The kinds of thing that
9 are going on at Queen's University in Kingston, the program
10 that Cecil was involved with, and the program that is going
11 on through Lakehead University in Thunder Bay, Ontario,
12 with respect to going to the Sandy Lake Reserve to train
13 and certify Native people as teachers, I think, is a real
14 breakthrough.

15 I am hoping that there would be more
16 opportunities across the country to follow the British
17 Columbia model, where community colleges have a more direct
18 linkage with the universities. The Community Colleges
19 of Applied Arts and Technology have their own function
20 with respect to academic upgrading and, for a lot of young
21 people who have dropped out of high school for one reason
22 or another and don't have the Grade 12 academic requirement
23 that is required to get into universities, that is a place

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1 for community colleges. For those who are interested in
2 going into teaching, there could be that articulation
3 between the college and the university to allow that to
4 happen. I think that is the kind of thing that certainly
5 needs to be encouraged.

6 With respect to Native language
7 teachers, that is another really crucial area. Again,
8 what we are finding, certainly in Ontario, is that a lot
9 of the people who are fluent in a language don't have the
10 academic background to meet the university criteria.

11 With the Native language program that
12 we have in place, which I indicated earlier started in
13 1987, there are a lot of programs offered by school boards
14 for K-6. Then they start to drop off in Grades 7 and 8.
15 Of course, with this program, we are saying that you have
16 to have a qualified teacher.

17 I don't think we in Ontario are any
18 different from any other province. I met a lady from
19 Manitoba on Monday night. She is a qualified high school
20 teacher in Thompson. I asked how many others like her
21 there were in Manitoba, and she wasn't sure, but I could
22 guess that you could likely count them on one hand.

23 The same thing is true in Ontario. I

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1 basis, to see whether there in fact is interest, and we
2 are hoping to have this in place by next spring.

3 In summary, I think we have to be a little
4 more innovative with respect to breaking down some of the
5 ways we have been doing business and certainly having to
6 force the Native communities to take the action and take
7 the initiative and go to them, as opposed to going the
8 other way around, which is the way it has been
9 traditionally.

10 **MODERATOR AL HOWATSON:** Thank you. Mr.
11 Kusugak, you have the last comment of the Round Table before
12 we open it up to the floor.

13 **JOSE KUSUGAK:** Then I had better make
14 it a good one.

15 I propose that the Royal Commission
16 suggest that there be an Aboriginal Teachers' Conference
17 in the near future. I think there are excellent teachers
18 -- and I have heard one this morning. Dorothy Lazore made
19 an excellent speech.

20 Somebody needs to organize it. If there
21 needs to be some of us at this conference, who are
22 kick-starters -- and I think Verna Kirkness was one who
23 suggested we do thing instead of just talking about them

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1 -- could be at that conference. I think I am a pretty
2 good kick-starter, if I can use myself.

3 I think around this table we are the
4 "why" people, why things need to be done, why there needs
5 to be barriers taken down, et cetera; why we need to promote
6 Aboriginal languages. I think the "how" people, the
7 people who know how to do these kinds of thing are the
8 teachers who are working with these children, and they
9 need -- and I suggest strongly that the Royal Commission
10 have an Aboriginal Teachers' Conference.

11 There have been, outside the room, when
12 we have coffee and when we get together after the meetings,
13 some suggestions of developing a resource base of some
14 of the knowledge that has been spoken about here. It would
15 probably be a very good start at a Teachers' Conference
16 to start developing that resource base.

17 Some of the outstanding Aboriginal
18 people that this gentleman was talking about, like George
19 Manuels, Elijah Smith and Verna Kirkness, et cetera --
20 my children should be able to quote some of the excellent
21 things they have said. I think my children know who wrote
22 the Gettysburg Address, which was an excellent piece.
23 However, as good as it is, they should, side by side with

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1 that, be able to quote some of the stuff my friend Elijah
2 Smith used to say.

3 As well, I think our traditional
4 culture, the spiritual aspects or the real things, should
5 be taught as fact. I will just use one example.

6 Ravens have been used, and they are a
7 very strong belief in Inuit society. We have actually
8 used these birds in talking to these stranger birds, not
9 a pet bird but a stranger bird. I actually doubted myself
10 whether it was true or not, but there have been Inuit,
11 and I know a number of them, who, when they have seen ravens,
12 asked the ravens to show them where the animals were.
13 When they fly, they go like this. They say (Native
14 language), which means, "When you go above the animals,
15 just do that." Sure enough they do. Every time they do
16 that, they get a polar bear.

17 I actually doubted that, although I
18 believe that because why lie about it? My doubts were
19 removed when I was watching a David Attenborough film in
20 Africa where some African tribes actually used little birds
21 for finding honey. The little bird sang, and they
22 responded to them, and they actually follow these birds
23 for miles sometimes. When they get to the actual honey,

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1 they land near the honey or the bees, so that, when the
2 honey is taken out, the birds get their share. It is the
3 same thing with the ravens. It's a fact that, when the
4 Inuk gets their polar bear or whatever, the birds get their
5 share, so they are pretty smart.

6 These kinds of thing should be taught
7 and shared in the Teachers' Conference that I am suggesting
8 happen.

9 **MODERATOR AL HOWATSON:** I am going to
10 break my rule a little bit here and give Don the last
11 comment. I should really make you stand up for this, Don,
12 but we will let you make it sitting down. Those of you
13 who wish to make comments, please come to the mikes. We
14 only have five or six minutes before we must break for
15 lunch. Please make your comments brief at the mikes.

16 **DON ROBERTSON:** I really don't have a
17 comment. I want to talk about the finger the gentleman
18 was talking about.

19 In the teacher training program that I
20 direct, we have had 230 graduates in teacher training.
21 In Brandon, in the teacher education project, we have
22 graduated about 680 teachers in Manitoba in the last 20
23 years. So it is more than just one finger.

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1 **MODERATOR AL HOWATSON:** We have two
2 speakers at the mikes. Again, please keep your comments
3 as brief as possible, and we are dealing with the whole
4 issue of language and culture and identity. If you could
5 make your solutions or recommendations appropriate to
6 that, it would be appreciated.

7 **PHILIPPE MAILHOT:** Philippe Mailhot
8 from St. Boniface.

9 As a survivor of a minority language
10 situation, what I am hearing today is all very familiar.
11 When Mr. Kusugak talked about shooting the children if
12 they spoke English in the house, it brought back many
13 memories. I sort of think about the cycle of the household
14 of my mother. It was very much that. If you speak
15 English, you get a whack across the head.

16 That works to a certain extent, but what
17 happens when kids hit puberty or they get rebellious, and
18 the first form of rebellion is, "I'm going to speak what
19 my parents don't want me to speak." So that may not be
20 the most successful strategy. It is perhaps better by
21 example.

22 Another quick story: My younger
23 sisters were playing with the neighbours, francophones

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1 as well. There they were, five or six years old, speaking
2 in broken English. They were just struggling to get these
3 words out. I came to them and I asked, "Why are you
4 speaking in English?" They looked at me with the eyes
5 of innocence and said, "We're playing grown-up."

6 What they saw was that, when people were
7 out in the grown-up world, they of course were speaking
8 English. So I think one has to lead by example.

9 Another factor is pride. I had a uncle,
10 who was a farmer and not very well educated. I was
11 commenting to him once that, sometimes when I would speak
12 French, somebody would sit there and correct that little
13 fine point of grammar, and so on. My tendency would be
14 to shut up. In other words, if I can't open my mouth
15 without being criticized for the quality of my French,
16 I won't speak. His comment to that was to the effect --
17 and I will say it in French first and then I will repeat
18 it in English: Peut-être que je le parle comme une vache,
19 mais au moins je le parle, et je le parle parce que je
20 hais les Anglais. His comment was: "Perhaps I speak
21 French like a cow, but I speak it and the reason I speak
22 it is because I hate the English." That is a negative
23 pride.

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1 There is a positive pride that can work
2 as well in terms of what is accomplished, what people
3 see, and so on.

4 With the teacher training, there is also
5 the economic imperative. What I see with the people that
6 I grew up with is that these were people who didn't have
7 a lot of time for French, until they got to university
8 and saw that they could get jobs as school teachers either
9 in immersion or in the French language schools. Then,
10 boy oh boy, there was that attrapage like you never saw
11 before. These people went to university, went to St.
12 Boniface College, and spoke French.

13 So there is hope. If people can see,
14 "Hey, I can make a career out of learning the language
15 of my parents and my grandparents," there is hope there
16 for the whole educational system.

17 Thank you.

18 **JOSE KUSUGAK:** For the record, let me
19 say that, when I say "shoot your kids for speaking English,"
20 I didn't mean that. I didn't even mean slapping them.
21 That was not the suggestion. But I do mean: Be firm in
22 suggesting that they do speak the language at home.

23 I also think that, as much as I respect

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1 the gentleman's comments, rebelling against your parents
2 is taught by a society that believes that children have
3 to, by law, rebel by the time they are getting older.
4 I have said it a number of times. If you suggest obeying
5 your mother and your father from childhood to when you
6 grow up -- I have been taught this all my life and,
7 therefore, all my brothers and sisters, and there are 13
8 of us in our family, are all in Rankin Inlet because our
9 parents have taught us to listen to them, and she wants
10 us to be there.

11 We have the whole of Canada and the world
12 where we can go and work, but it is because of their strong
13 belief that we obey our mother and father. They wanted
14 us to be there, and we are all in Rankin except for one
15 brother who is in Iqaluit and frequently goes to Rankin.

16 It has to be that you obey your mother
17 and your father. Teach your language at home. It has
18 to be done, and you don't necessarily have to rebel. It
19 is not a law; it is taught.

20 **KEITH GOULET:** I want to comment on the
21 one aspect yesterday, Marie Battiste's comments on
22 cognitive imperialism as well as the functional approaches
23 by Lazore in regard to language teaching.

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1 In 1971 when I was teaching Cree at the
2 university, we went into the whole problem. We had Cree
3 taught in five communities in northern Saskatchewan. We
4 had problems in the development of the orthography,
5 problems in the development of syntax, in semantics, and
6 also actual function of grammar use as has been mentioned.

7 I really felt that there was a real lack
8 of constructive dialogue and criticism in this whole area.

9 I felt during that period of time that linguistics tended
10 to the new bible and that some of the linguists tended
11 to be looked upon as the new missionaries. Indeed, when
12 we saw that without formal linguistics training, we were
13 able to speak our own languages in the past. It is the
14 dynamic, experiential and functional approaches that are
15 important in the field of teaching and learning. At the
16 same time, we do not neglect the learning of syntax and
17 developing it.

18 My basic point is that it is experiential
19 and functional approaches that will work in the classroom
20 and in the context of the community.

21 When I look at it in that context, I know
22 that in the theory of pedagogy, as was raised yesterday,
23 we have words in Cree on thinking, that interconnection

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1 between the brain and thinking (Native language - not
2 translated). We know the theories of knowledge (Native
3 language).

4 We also need to know that we have to
5 understand (Native language). We have to understand.
6 These are the beginnings of a theory of teaching and
7 language, of pedagogy, and language is an important and
8 interconnecting variable. We have to know what that we
9 have to be able to constructively criticize that which
10 has developed so far in the fields of standardization,
11 in the field on syntax, in the field of semantics, and
12 the highly neglected theory of meaning in our people.

13 Thank you.

14 **MODERATOR AL HOWATSON:** Thank you very
15 much. That was a great deal in a short space of time.
16 You did very well with that comment.

17 We have two more comments before we break
18 for lunch.

19 **DEL ANAQUOD:** Del Anaquod with the
20 Office of Education, Federation of Saskatchewan Indian
21 Nations.

22 Mr. Chairman, just a couple of points
23 of information. It is kind of what Keith was alluding

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1 to.

2 This fall our Chiefs entered final
3 reading of what we call the First Nations Languages Act
4 in Saskatchewan. What the Act says is that anybody who
5 works for the Federation has to be bilingual. If you are
6 not, you have to go off to teacher training.

7 The biggest thing the Act does and what
8 we are looking at is sending a signal to schools: If you
9 want a job, you have to know your language.

10 We can no longer sit down and say
11 language is to be taught and be put on a pedestal. We
12 have problems. We go out in the urban areas, in Regina
13 and Saskatoon, and a lot of Indian parents whose kids don't
14 know, "We're being denied." That is why I have been
15 meeting with the school boards -- and, as a matter of fact,
16 the attitude of school boards has changed: We had better
17 start teaching Sauteau and Cree and Dene, and so forth,
18 because those languages are needed for a job. I wanted
19 to point that out.

20 The second thing is somewhat my
21 frustration. About two years ago I came up with a concept,
22 and I went to our own people in the languages area in our
23 institutions. This idea didn't fly because of some

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1 internal debates, and I am hoping somebody else will pick
2 it up.

3 One of the things that our office wanted
4 to do was: We had started negotiating with "Sesame Street"
5 for cartoon programs, "Roadrunner", et etcetera, to dub
6 and to translate those programs into our own languages.
7 We had got to the point already with "Sesame Street" of
8 buying about 80 hours, hiring our own people to play the
9 different parts, and so forth.

10 The philosophical debate on that one,
11 which I had with our own people internally, was -- to me,
12 our kids are going to watch cartoons. They are going to
13 watch television, so we might as well sit down and teach
14 it.

15 The counter argument to that is: These
16 programs, which I agree, don't reflect our values. They
17 don't reflect some of our ideologies, and so forth, so
18 can we do this? We eventually shut it down.

19 If somebody is interested in getting
20 into some of these areas, my point is that our kids are
21 going to watch cartoons. If they are dominated by other
22 foreign cultures, they are going to watch them anyway,
23 so they might as well watch them in our language. If

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1 anybody wants to pick up on the idea, I think we should
2 be doing some of this mass education.

3 Thank you.

4 **CHARLES COOCOO:** Durant la
5 présentation, les paroles qui ont été données à la table
6 ronde, disons qu'il y a certaines choses qui m'agacent
7 par ce genre de discussion.

8 On a parlé des difficultés. C'est vrai.
9 Il faut reconnaître. On a parlé de l'alcoolisme. Il
10 faut être conscient de ça; c'est vrai. Mais on a oublié
11 de mentionner de dépasser cette éducation traditionnelle,
12 d'aller au-delà de cette éducation, que je pourrais appeler
13 peut-être une éducation innovatrice -- innover notre sens,
14 notre démarche quand on parle de la langue maternelle.

15 Justement, au sujet de la langue
16 maternelle, il ne faut pas simplement se servir de la langue
17 maternelle quand on parle de ce langage comme une excuse
18 pour démontrer notre indiennité ou notre image autochtone.
19 Il faut aller au-delà.

20 Je veux dire dans ce sens que la langue
21 maternelle c'est tout simplement pas le langage. Il y
22 a aussi une autre chose en arrière selon l'enseignement
23 des Anciens.

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1 Pour donner de l'énergie à ce langage
2 je pense que les Anciens préconisent aussi une démarche
3 profonde au niveau des disciplines, toutes ces grandes
4 qualités humaines, des valeurs humaines. C'est ça qui
5 va donner de l'énergie à la langue maternelle, et c'est
6 comme ça je pense que les jeunes pourront mieux accepter
7 cette langue.

8 Justement hier j'avais mentionner les
9 trois processus entre à la naissance d'un enfant jusqu'à
10 six ans. Dans ces trois processus, le premier processus
11 concerne disons, si je peux le traduire dans ma langue,
12 le premier processus de zéro à un an, la tendresse. Et
13 nous avons mentionné les difficultés que les jeunes ont
14 avec l'alcool. Souvent c'est un peu affectif, émotif et
15 sentiment d'infériorisation. Alors c'est entre zéro et
16 un an: tendresse.

17 Le deuxième processus: de un an à trois
18 ans, c'est discipline. Et de trois ans à six ans, c'est
19 connaissance et savoir vers la socialisation.

20 C'est une préparation qui est très
21 importante quand on utilise la langue maternelle dans ces
22 trois processus de développement. Et quand il intègre
23 l'école je pense que cet enfant-là a des armures. Il est

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1 chomaganish (PH); il est un guerrier.

2 Voil . Merci.

3 **MODERATOR AL HOWATSON:** Thank you very
4 much.

5 Round Table participants, thank you very
6 much for your contributions. On behalf of the
7 Commissioners, I know that your comments will be taken
8 and considered.

9 I pass it back now to Madam Chairman who
10 will instruct us further.

11 **CHAIRPERSON RUTH NORTON:** Lunch will be
12 served in Ballroom C. Our keynote speaker is Esmeralda
13 Thornhill. We will be back in this room between 1:00 and
14 1:30.

15 --- Luncheon Recess at 11:45 a.m.

16 --- Upon resuming at 1:20 p.m.

17 **CHAIRPERSON RUTH NORTON:** We will start
18 our afternoon session. Since we have two Round Table
19 discussions this afternoon, I would like to get started.

20 This afternoon we have two Round Tables,
21 IV and V. First of all, for Round Table IV we are going
22 to be discuss remote and northern education issues, and
23 we are going to have an overview of Discussion Paper No.

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1 and then pass on that knowledge they have gained.

2 Therefore, I would like to acknowledge that.

3 The title of this paper is "Housing our
4 Past; Creating our Future." This discussion paper was
5 prepared for the Royal Commission on Aboriginal Peoples
6 by Sheila Watt-Cloutier. Unfortunately, she could not
7 be here; she is down in Australia. So, physically, she
8 cannot be here.

9 I and four other people did a study on
10 education for Nunavik in northern Quebec. The report we
11 did was called "Silatunirmut", "The Pathway to Wisdom."

12 We completed it at the beginning of this year. We worked
13 on that report for about a year and a half.

14 I am going to read some of the points
15 on this report, beginning with the title "Leading to the
16 Present Situation."

17 Education is the means of learning, the
18 way people prepare themselves for life. All people have
19 some form of education. The effectiveness of education
20 is measured by how well it prepares people to handle the
21 problems and opportunities of life in their own time and
22 place.

23 For thousands of years the Aboriginal

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1 people had a very effective education. We knew how to
2 prepare our children to handle everything they would face
3 when living on the land. Then things changed. Increased
4 contact with southern culture brought us into a new way
5 of life. Events and decisions in distant places changed
6 our lives. It was no longer clear what determined our
7 own time and place, or what had to be done to control our
8 own lives. How to prepare ourselves and our children for
9 living was also unclear. The path of education we had
10 followed for countless generations could not prepare us
11 for all these new things.

12 Southern culture uses schooling as a
13 means of education. It seemed like an idea worth adapting,
14 although the idea of institutional learning was new to
15 us, and it was difficult for many people to understand.
16 We had no experience with the southern institutional way
17 of doing things. Institutions can be very powerful;
18 however, they can make people dependent on being told what
19 to do.

20 I would also like to point out that we
21 have not been exposed to education in northern Quebec for
22 very long. In fact, I was one of the first students back
23 in 1958 in my community. The so-called modern education

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1 started around that area about the same time.

2 As I stated earlier, we have a very
3 strong language and culture identity that we stick to.
4 We have used the language and we have lived the culture
5 for many, many years, and we continue to live that.

6 As this paper states, we should have our
7 own education system that respects the way we live, the
8 way we read and the way we speak. Part of that could be
9 attained by being allowed to govern ourselves; in other
10 words, having self-government.

11 We are working on that. It is very
12 difficult because the political will has not been there
13 to a large extent until very recently. As you have seen
14 over the last three or four years, our political leaders
15 work very hard to achieve recognition. As you seen the
16 history, it has always been an uphill struggle.

17 I must also point out that education,
18 as you see it down here, is not the same as the education
19 up there. Education means a lot more for our people.
20 It means a way to preserve and to protect the language
21 and culture of our people.

22 You have cultural departments, and you
23 have many different institutions that we do not enjoy to

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1 date.

2 I will go on to read a couple more
3 comments from this paper.

4 In Nunavik (Northern Quebec) initially
5 the schools were set up and run by the governments in Ottawa
6 and Quebec City. The government schools were basically
7 "outpost" versions of southern schools. Their programs
8 had nothing to do with our language, culture or the adaptive
9 challenges faced by our people, but they did provide an
10 entry point to southern culture for some of our youth.
11 They had mixed results. It enabled some of our youth to
12 move more freely into the ways of the southern culture,
13 but it did little to bridge the gap to our own culture
14 and situation. Rather than making us stronger, it tended
15 to undermine our confidence and identity.

16 In Nunavik, the James Bay and Northern
17 Quebec Agreement of 1976 gave our people a certain degree
18 of regional autonomy, including the responsibility for
19 operating our own school system. This provided an
20 opportunity to create an educational service that matched
21 the needs of our people. Unfortunately, neither we nor
22 the governments involved anticipated what would be
23 required to reshape the institutional system of learning

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1 - the system's organization and
2 structure.

3 There are three general categories of
4 community needs, each with different subdivisions of
5 capabilities:

- 6 - self-government;
- 7 - culture preservation and development;
- 8 - development of the community and
9 regional infrastructure.

10 There are four general categories of
11 personal needs:

- 12 - self-management skills;
- 13 - heritage skills;
- 14 - global cultural access and analytical
15 skills;
- 16 - community and economic skills.

17 The following are charts that outline
18 in more detail what a picture of wise education would look
19 like as well as what Aboriginal community and personal
20 needs translate into. It is a good starting point for
21 those wishing to look deeply into the problems of our
22 education systems.

23 The charts are included with the paper.

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1 Once again, I would like to thank the
2 Commissioners for giving me this opportunity to make this
3 presentation. Thank you.

4 **CHAIRPERSON RUTH NORTON:** Before we
5 have Don Couch come up, I would like to acknowledge the
6 Commissioners who are in the room: Georges Erasmus; J.
7 Peter Meekison; Viola Robinson; and Mary Sillett.

8 Don Couch, please.

9 **DON COUCH, Director, Nunatta Campus,**
10 **Arctic College:** I have a number of transparencies, and
11 you may or may not be able to see them back there. I warn
12 you now in case you want to turn off a light.

13 What I would like to do is to invite you
14 north of 60, not to the television show on Monday nights
15 -- and you can watch the reruns there -- but to Qikittaaluk,
16 or Baffin Island as most of us know it, and to talk to
17 you about some of the activities in that area of Canada.

18 My starting point is from page 24 of the
19 Discussion Paper which lists a number of identified
20 educational needs. We could certainly deal with each one
21 of those, but I have purposely selected, although I have
22 indicated four, two main ones: language preservation and
23 development, and heritage language, which seem to fit in

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1 with the earlier discussions today and some of yesterday.

2 At present, there is only one
3 post-secondary education institution in the Northwest
4 Territories, and that is Arctic College. It is a community
5 college with a comprehensive range of programs. This time
6 next year there will actually be two colleges there.

7 The three eastern campuses I have
8 indicated in blue. Baffin or Nunatta campus is the
9 farthest east; Keewatin -- Jose is from that region; and
10 Kitikmeot or the Arctic Coast. Next year those three
11 regions will form a separate college which will be almost
12 identical with Nunavut, which I have indicated in purple,
13 the eastern section of the Northwest Territories.

14 I am Campus Director of the largest of
15 the three eastern campuses, Nunatta, and we are based in
16 Iqaluit, the second-largest community in the Northwest
17 Territories, but we do deliver programs in each of the
18 14 communities of Baffin as well as most of the communities
19 of Keewatin and Kitikmeot.

20 Eighty per cent of our students are
21 Inuit; indeed 80 per cent of the students throughout
22 Nunavut -- and it varies obviously by community, but in
23 some communities it would be well over 90 per cent. Their

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1 first language, of course, is Inuktitut, and virtually
2 all our fluent, but there are generational differences
3 in terms of literacy.

4 We have found through various tests that
5 our Inuit instructors have run that generally college
6 students are not literate in Inuktitut, so we have
7 undertaken several projects and programs to address this
8 situation. To illustrate our response to that and to
9 the earlier question, I just want to pick out two of the
10 couple of dozen or so programs that we offer at the campus.

11 I want to talk about the Eastern Arctic
12 Teacher Education Program, or EATEP as we call it, and
13 Inuktitut language courses.

14 EATEP has been in place now for over a
15 decade, and it serves all three regions. Although it is
16 based in Iqaluit on Baffin, it serves Keewatin and
17 Kitikmeot, and we have students come from those areas and
18 we take courses into those areas as well. It is operated
19 in conjunction with McGill University, and students have
20 dual registration with the college and with the university.

21 There are three categories of data here.
22 The first one is graduates with Bachelor of Education,
23 and there are two years here -- from August of last year

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1 and as of last week. There have been 28 graduates with
2 Bachelors of Education. There are over 100 now with
3 certificates for teaching in the Northwest Territories,
4 and there is a breakdown by region. Most of them, as you
5 might expect, are in Baffin where the largest population
6 is but, as Jose mentioned, there has been a significant
7 increase in the Keewatin. You will see the jump from 16
8 to 48 in the Keewatin.

9 We have over 200 active students and,
10 all told, twice as many have actually taken courses at
11 one time or another under the EATEP program.

12 Just a few comments about the
13 requirement and the program itself. With very few
14 exceptions, to be admitted students and fluent and literate
15 in both Inuktitut and English. That is our starting point
16 which I suspect not many people are able to establish at
17 the outset.

18 There has been reference to classroom
19 assistants. Most of our students are admitted after
20 previous experience as classroom assistants or teacher
21 trainees in Nunavut schools. In Baffin, and in some other
22 school districts as well, the first three years in
23 practically all schools are taught in Inuktitut, all

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1 subjects at the elementary level.

2 There has been reference to the fact that
3 three years ago the Minister of Education of the Northwest
4 Territories set a goal of 50 per cent Aboriginal teaching
5 force by the year 2000. In 1992 the figure for the N.W.T.
6 was 18 per cent.

7 Let me give you some data for Nunavut,
8 for the Eastern Arctic.

9 The first column indicates the total
10 number of teachers, the second the number of Inuit teachers
11 in 1992. The average was about 30 per cent in the Eastern
12 Arctic, ranging from 35-36 per cent in Baffin down to 17
13 per cent in Kitikmeot.

14 The Keewatin program is what we are
15 describing as a community teacher education program, and
16 we are implementing this fall a similar program in Baffin
17 in the communities of Arctic Bay, Igloolik and Pangnirtung
18 and also in Kitikmeot in Tiloyiak(PH) and Cambridge Bay.

19 That will result in considerable increases in the number
20 of Inuit teachers, so that the average will go up to about
21 42 per cent.

22 My point would be that I think the target
23 of 50 per cent is reachable. If we can get to 42 per cent

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1 by 1995, then by 1999, which may be a better target because
2 that is the introduction of Nunavut, certainly from where
3 we are looking in terms of providing the training, it seems
4 an achievable goal.

5 Let me move now to Inuktitut and some
6 comments on that.

7 We now teach twice as many Inuktitut
8 classes to twice as many Inuit and non-Inuit students as
9 we do English. It's probably pretty obvious why we are
10 doing this -- and there is a number of reasons, but let
11 me indicate three of them.

12 The first one is related, of course, to
13 Nunavut. In 1999, with the establishment of the new
14 territory, not only will Inuktitut be the official language
15 -- it is already one of the official languages in N.W.T.
16 -- but there is every expectation that it will be the
17 official working language as well. We are preparing
18 people to work in Nunavut. That is our mandate, so we
19 have a responsibility to provide the opportunities for
20 people to be able to not only speak but to read and write
21 in Inuktitut.

22 This is some data showing the number of
23 courses, classes, communities. The top half of the graph

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1 shows Inuktitut, and the bottom half is English, and the
2 instructors and so on.

3 There are, of course, different levels
4 of Inuktitut, so we have to build that in
5 -- in what we term 110, 120, 130, 140, et cetera. People
6 come to us with different backgrounds in the language in
7 terms of their literacy. It is quite an administrative
8 challenge, but we have been able to put that in place.

9 The second reason -- and Josepi referred
10 just before to the social problems of communities and the
11 need to turn that around to provide self-esteem,
12 confidence, the ability to accomplish, to have
13 achievement, and we are pretty convinced that language
14 is a key part of that. That is another reason that we
15 are investing heavily in Inuktitut language programming.

16 Those of you who are involved in the
17 theoretical background will most certainly have come
18 across Jim Cummins' work. He has been quite influential
19 in the Baffin in terms of the advantages of first language
20 education.

21 There is one other reason I want to
22 mention, and that is that a year or so after I arrived
23 in the Baffin, we had a planning conference of most of

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1 the staff, both non-Inuit and Inuit, and from the
2 communities as well as from Iqaluit and from neighbouring
3 regions as well, for several days, and we drew up a
4 strategic development plan for the campus. Let me refer
5 to some sections of that plan.

6 In essence, the key point is this: It
7 was agreed that by 1993 each program would contain two
8 required one-semester courses in Inuktitut.

9 Second, by 1995 all programs would have
10 25 per cent of the classes taught in Inuktitut, and by
11 1999 50 per cent -- we were pretty optimistic even back
12 then that Nunavut was going to happen -- of the courses
13 were to available in Inuktitut.

14 Let me say that, notwithstanding all
15 that, one of the assumptions is that the first
16 responsibility for language retention and maintenance lies
17 with the speakers of that language. If they choose not
18 to use, they are going to lose it. It is pretty clear
19 that the Inuit have chosen to use Inuktitut, and that is
20 evident to anyone who goes to Nunavut and walks around
21 the communities and goes to meetings, and so on.

22 We in education are there to provide
23 support. Although some of the background materials were

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1 subject to some criticism, that is the way we are structured
2 and that is the way we operate. Nunatta Campus is an
3 institution to provide support, and our involvement in
4 language instruction, I think, could be divided into four
5 phases, and I will go through those quite quickly.

6 First of all, in the 1980s, there were
7 several programs established -- and I have mentioned one,
8 being EATEP. Another one was Sanavik, which is a housing
9 maintainer program, and the interpreter/translator
10 program which had bilingual requirements. The students
11 had to be fluent and literate in English and Inuktitut.

12 The second stage is what is referred to
13 here as literacy. One of the intriguing things I found
14 when I arrived there was that Inuktitut courses were
15 offered only to non-Inuit, by and large, with one or two
16 exceptions. Most Inuktitut courses were non-credit
17 courses, and they were second language.

18 When literacy funding was made available
19 through an agreement between the N.W.T. and the federal
20 government -- and I can remember the letter I got that
21 said that it had to be in English. We were going to do
22 it in several communities, and Sanikiluaq was one of them
23 down by James Bay. The word came back to me pretty clear

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1 that we had better start in Inuktitut. We then had
2 community-based literacy, and it didn't make much sense
3 to do it in English.

4 So that is what we did. We started in
5 Inuktitut, and the end result was that we produced a
6 collection of stories. I understanding this is the first
7 publication in the Sanikiluaq dialect, but it is in English
8 also for those who are concerned that we do our literacy
9 in English as well.

10 There have been literacy projects in
11 other communities, and one was in Pond Inlet in the northern
12 part of Baffin. We purposely produced another publication
13 in Inuktitut only, and it is interesting that there have
14 been a number of requests to have it translated and
15 published. Frankly, we are not doing that, purposely.
16 If Inuktitut is a language that is worth retaining, then
17 it should have its own literature. If you want to read
18 this, you have to know Inuktitut.

19 Let me refer to some other aspects of
20 Inuktitut work.

21 In terms of curriculum, I have mentioned
22 that we have done surveys of our students coming in. We
23 do them every year, but the key one was in the fall of

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1 Last fall I asked each of the programs
2 to identify the priority courses that they would like to
3 see taught in Inuktitut. They came back with a long list,
4 and that is our guideline for development of curriculum
5 and courses which will be taught in Inuktitut over the
6 coming years.

7 Currently, six of the programs are
8 working on proposals for terminology work. I had planned
9 originally to spend some time talking about that, but it
10 will have to at some other time. I was quite interested
11 in the Montagnais discussion about terminology and would
12 be interested in participating in any national discussion
13 about all the stuff that goes into development of
14 terminology, particularly in terms of contemporary words.

15 Let me conclude with three brief
16 observations -- and this is a repeat of what has been said
17 by several people:

18 All Aboriginal languages are of value
19 to their people, but their needs in terms of retention
20 and maintenance requirements are different. I would
21 probably differ from some of the recommendations in
22 Discussion Paper No. 6, from the recommendations about
23 focusing more money on the most endangered programs.

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1 Based on our experience in the N.W.T., where there are
2 six or seven official Aboriginal languages, politically
3 you get into difficulty if you identify one language over
4 another. I think it would be wiser, frankly, to allocate
5 money evenly and let people do with it differently,
6 depending on what the language's particular needs are.

7 There is no ignoring the fact that
8 Inuktitut and Inuit, if I can use an international trade
9 expression, are a most-favoured-nation in terms of their
10 language. I think most people would recognize that.

11 Our specific responses are probably not
12 appropriate to most other languages, but the specific needs
13 must be identified. I am not a linguist, but the linguists
14 talk about domains. Which domain is it that needs to have
15 most work done? Is it the home; is it the community; is
16 it the workplace? Where is it that this work needs to
17 be done?

18 Then there has to be a specific plan.
19 I heard several references to long-term plans, 10-year
20 plans. Five years is a minimum. Don't draw up a plan which
21 is going to end before the next election; take it beyond
22 that.

23 Just as one example, every year our

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1 are going to commence in five minutes will continue. We
2 have about five minutes before we start to take any
3 questions or comments concerning Mr. Padlayat's
4 presentation or that from Mr. Couch. If you have any
5 comments based on those presentations, this would be a
6 good time to do so.

7 If there was anyone who didn't get their
8 point across this morning, who didn't have time at the
9 mike, perhaps you could make your comment at this time.

10 Let's begin with the Round Table, then.

11 We will have a discussion period after the Round Table.

12 If you think of a question during the Round Table that
13 you want to address to the presenters, by all means do
14 so.

15 For Round Table No. 4, we have Don Couch,
16 Simona Arnatiq-Barnes, Denise Kurszewski, Lena Metuq,
17 Jean-Paul Olivier, Simeonie Nalukturuk, Tim McNeil, Jose
18 Kusugak, Dan Daniels, Ernie Lawton and Elder Knockwood.

19 If you could join me at the Round Table, we will begin.

20 Welcome, ladies and gentlemen. I am
21 your sheep dog again for the afternoon. I will be barking
22 and nipping away, as usual, to keep us on course. You
23 will notice that Myrtle hasn't broken either of my arms

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1 education.

2 Fundamental Question No. 2: What do
3 Aboriginal communities require in order to fully develop
4 their separate education systems to assist in the
5 self-determination of their communities.

6 That is to focus on Aboriginal systems
7 of education.

8 Those are the questions we want to
9 address. Again, we will operate in a similar manner to
10 this morning. What I would like to do is to go around
11 the table and give our names and affiliations and then,
12 as you give your name, identify which of those two focuses
13 you would like to begin with. Do you wish to focus on
14 solutions and recommendations on changing mainstream
15 education, or do you have some initial comments on
16 developing fully separate Aboriginal educational systems?
17 Then, as time progresses, you can perhaps make a comment
18 on the other one.

19 Again, the questions we want to focus
20 on are: What needs to be done? What are the barriers
21 to achieving those goals? How can those barriers be
22 removed?

23 We will introduce ourselves, and then

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1 we will proceed from there. We will begin with Elder
2 Knockwood to my left, and then we will carry on from there.

3 **ELDER NOEL KNOCKWOOD:** I think we should
4 address all issues -- at least, I would like to very
5 briefly. There are many presenters this afternoon, so
6 I will go directly to the point.

7 The question is: What needs to be done?
8 My suggestion and recommendation is that we, the
9 Aboriginal people, write our own Education Act so that
10 it will become a legal entity. We can write it in our
11 own language, if we so desire.

12 What are the barriers? First of all,
13 we know that education is monopolized by the Caucasians
14 or the Europeans or the descendants of the Europeans.
15 Therefore, we have to take away from them those rights
16 and pass them on to the people to whom they rightfully
17 belong, because we are the Aboriginal people of this
18 country.

19 How can these barriers be removed? We
20 take the legal route, a legal take-over, but it has to
21 be done with dignity; it has to be done with great respect.

22 The people in power need to be told that they have abused
23 the responsibilities given to them because we, as Native

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1 people, have not been very successful when we have taken
2 their education. Many of our people who come back from
3 the education system are unable to speak the language
4 properly, and they are unable to speak their own language.

5 When we send our children to the white
6 man's school, they come home unable to skin a rabbit, and
7 things like that.

8 These are the things we need to talk
9 about, and Indian control of Indian education is necessary.

10 We also have to recognize the fact that
11 Canada has chosen to be bilingual, in English and French,
12 and it also chooses to be multicultural. But in that
13 bilingualism we have to cast aside perhaps the languages
14 that we don't want to learn and hang on to the languages
15 that we already speak. We must be able to function in
16 both cultures and both societies, for we have to walk a
17 dual path and, in doing so, we need education to mould
18 us into individuals who will become responsible citizens.

19 I leave those thoughts with you in the
20 hope that we can continue our discussion from there.

21 Thank you.

22 **MODERATOR AL HOWATSON:** Thank you,
23 Elder Knockwood. We will allow the Elder the privilege

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1 of making an initial comment. From now on, I would like
2 us just to identify ourselves and our affiliation, and
3 then we will start a discussion after we have all identified
4 ourselves.

5 **DON COUCH:** I am Don Couch, Director of
6 Nunatta Campus of Arctic College.

7 **DAN DANIELS, Director, Yellowknife**
8 **Campus, Arctic College:** Dan Daniels, Director of the
9 Yellowknife Campus for Arctic College. I am also the
10 President of the Métis local association in Yellowknife.

11
12 **SIMEONIE NALUKTURUK, Chairman, Nunavik**
13 **Constitutional Committee:** Simeonie Nalukturuk. I am the
14 Chairman of the Nunavik Constitutional Committee and also
15 a member of the Joint Committee on Education in Nunavik.

16 **TIM McNEIL, Education Advisor, Labrador**
17 **Inuit Association:** My name is Tim McNeil. I am an
18 Education Advisor with the Labrador Inuit Association.

19 **DENISE KURSZEWSKI, Teacher/Instructor**
20 **Trainee, Arctic College:** My name is Denise Kurszewski.
21 I am a teacher as well as an instructor trainee at Arctic
22 College. I am also the Vice-President of the Native
23 Women's Association of N.W.T.

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1 If I may, I would like to take just a
2 few moments to perhaps criticize the process or the set-up
3 of this particular discussion. I guess I came with some
4 preconceived ideas where I thought there may be X number
5 of tables set up whereby there were different discussions
6 taking place. As I suppose other people have travelled
7 a long way to come here, I left my community last Saturday
8 in order to be here on Tuesday morning, and I certainly
9 didn't come down here to enjoy your fine weather.

10 I have what I perceive to be a clear focus
11 of the issues and the topics I wish to address and perhaps
12 some recommendations. In coming down here, I was given
13 an agenda and a topic which seems to narrow my time. I
14 understand that there has to be limitations.

15 I believe in what the Commission is
16 doing, but I would also like you to take into consideration
17 the fact that people have travelled vast distances in order
18 to be heard and to take part in discussions, and it is
19 intimidating to be shown signs that you have 15 seconds
20 left.

21 Thank you.

22 **MODERATOR AL HOWATSON:** I appreciate
23 your concern, and I respect that it is very difficult to

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1 travel a long distance and to have only a few minutes to
2 make your point. However, the organizers and the
3 Commissioners do wish these questions to be addressed.
4 It is my understanding that they have heard a great deal
5 in the community hearings, and resulting from those
6 hearings they have framed these questions and do wish
7 specific solutions put forward to these questions.

8 We will do our best, if we can, to allow
9 time, after everyone has had a chance to participate, to
10 open it up and, if you were not able to make your point
11 during that time, that would be the time to make a
12 presentation.

13 **JOSE KUSUGAK:** I am still Jose Kusugak.
14 I am here on behalf of the Inuit Association from Keewatin,
15 and I work with Inuit Broadcasting Corporation.

16 **JEAN-PAUL OLIVIER:** Mon nom est
17 Jean-Paul Olivier. Je suis Directeur de la Coordination
18 des activités en milieu amérindien et inuit au ministère
19 de l'Éducation du Gouvernement du Québec.

20 **ERNIE LAWTON, Assistant Deputy**
21 **Minister, Department of Education, Yukon Territorial**
22 **Government:** Ernie Lawton, Department of Education, Yukon
23 Territorial Government.

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1 **LENA METUQ, Principal, Baffin**

2 **Divisional Board of Education:** Lena Metuq, Principal.

3 I work for the Baffin Divisional Board of Education.

4 **SIMONA ARNATIAQ-BARNES, Pauktuutit,**

5 **Inuit Women's Association:** Simona Arnatiah-Barnes,

6 Pauktuutit, Inuit Women's Association of Canada.

7 **MODERATOR AL HOWATSON:** Thank you very
8 much. Perhaps we could begin again with Elder Knockwood,
9 if you would like to make another statement. Given the
10 comments expressed, perhaps we will give everybody three
11 minutes. Again, this will be my bark and this will be
12 my bite. I am afraid I do have to enforce the time given
13 the fact that we have another Round Table yet to do this
14 afternoon.

15 We are focusing to solutions to the
16 questions. Let's begin.

17 **ELDER NOEL KNOCKWOOD:** Initially, I had
18 made some statements to start this Round Table discussion,
19 and I will leave it at that. I will pass the mike on to
20 the next person.

21 **DON COUCH:** You have to be on your toes
22 here. The terms have changed from what is written here,
23 the one that I had prepared.

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1 If you don't mind, Mr. Moderator, can
2 I go to that?

3 **MODERATOR AL HOWATSON:** Yes, address
4 whichever you wish.

5 **DON COUCH:** Thank you.

6 The question of mainstream education
7 system in the north is a little tricky because it is public
8 education, it is a public government, but by virtue of
9 the majority of the population being Inuit, it satisfies,
10 I hope, most of the concerns about self-government,
11 self-determination, et cetera. In only in a few areas
12 in the north that I can think of would this be a major
13 concern.

14 The point that I wanted to raise
15 -- and it's not a new one. I notice there is a reference
16 in the Assembly of First Nations report, second volume,
17 addressing the point of how you approach the issue of having
18 recognition of Aboriginal perspectives in mainstream
19 education. The suggestion is this: Perhaps the
20 Commission might consider recommending to the appropriate
21 legislative bodies, primarily provincial and territorial,
22 that where there are educational authorities there be a
23 provision for a designated Aboriginal representative on

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1 that board.

2 I have just very quickly done a little
3 work on this. I gather there are something like 831 school
4 boards in Canada, probably 160 colleges and institutes
5 and 50, plus or minus, universities. So you are talking
6 about 1,000 representatives.

7 The immediate reaction would probably
8 be that this is token, but I have had considerable
9 experience in British Columbia facilities working with
10 Boards of Governors of colleges and institutes. Both
11 there and in my own community work and on a whole range
12 of boards and agencies, one thing that has struck me is
13 the way in which quite regularly boards will go to great
14 lengths to listen to the views of one individual who may
15 not be in the majority.

16 I think it is an idea at least worth
17 discussing to some extent. Other proposals I have seen
18 talk about it being in proportion to the number of
19 Aboriginal students in that particular jurisdiction.

20 It provides an opportunity, I think, at
21 the governing level where decisions are made on curriculum,
22 programs, finance, et cetera, of getting some input for
23 the Aboriginal perspective.

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1 Thank you.

2 **DAN DANIELS:** My comments are going to
3 focus around four different areas: planning; political
4 will; funding; and accountability. Before I get into
5 that, I will introduce my comments by saying that the
6 education system is not only under attack from Aboriginal
7 points of view, but is under attack by Canadians in general.
8 It seems to be failing a lot of people and doesn't seem
9 to be working for a lot of people, and those are different
10 perspectives for various reasons.

11 Yesterday there was a comment made that
12 perhaps we have to turn the system upside down. I don't
13 know if that is enough because, to me, education cannot
14 be resolved in isolation. There are many other factors
15 that political leaders are faced with, including housing
16 and various social issues that other people are going to
17 feel demand equal or even more time.

18 In terms of what I think needs to be done,
19 I guess we have to be clear on what our goal is in all
20 of this. One of the things I tried to summarize, just
21 from talking to other people and from my own perspective,
22 is that our goal is self-determination, individually and
23 collectively. One of the ways of doing that is with

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1 meaningful and relevant education that enables us to meet
2 the current and future opportunities and challenges.

3 The problem I see is that a lot of people
4 don't see education as being meaningful, especially to
5 us in the north, because we have had such a limited history
6 and involvement in the education process. A lot of our
7 parents never had the opportunity to attend school and,
8 if they did, it was only for a very short period of time
9 before they had to leave to support their families. So
10 we have had a very limited involvement and have had very
11 little input and participation in the system.

12 In the Northwest Territories our
13 situation is changing quite rapidly. As a lot of people
14 here already know, we have a consensus style of government.
15 The majority of our government is made up of Aboriginal
16 people, so Aboriginal issues are very much on the front
17 of the table in the north. So we are probably able to
18 move ahead much more quickly than a lot of other areas
19 in the country when it comes to Aboriginal issues.

20 In terms of solutions to make education
21 more meaningful, I think we have to get more local control
22 of the education system. By local control, I don't mean
23 just administration of education. It also involves having

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1 a say in the priorities and the policies and the programs
2 that are put into place in the education system. In order
3 to get that, we need the political will of our leaders,
4 not only in the territories but nationally and perhaps
5 in the provinces as well. We need to be able to liaise
6 with other leaders in other areas to ensure that we are
7 getting the best programming we can.

8 I think the political will be more
9 possible if we develop strategic plans to outline our
10 vision, our values, our goals and our objectives. Some
11 of the things that we need are local control. We need
12 funding to develop our plans. I think that is one of the
13 things that maybe the Royal Commission can say in their
14 report. In order to get local control, we need to develop
15 our plans and we need support to develop those plans.

16 We need funding to implement our plans.
17 We need funding to evaluate the plans and to revise them
18 as we move along.

19 As we gain more responsibility for the
20 education system, I think we also have to ensure that there
21 is an accountability structure set up so that we show that
22 we are accountable to meeting the needs of our people.

23 Thank you.

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1 **SIMEONIE NALUKTURUK:** I will try to be
2 brief on remote and northern education issues.

3 Many of us, including myself, were born
4 in igloos. We had our own governing and education systems.

5 Boys were taught by their grandfathers and their fathers,
6 and girls were taught by their grandmothers and mothers.

7 In our learning process, instead of
8 diplomas, we got harpoons, dogs, kayaks. Eventually, if
9 you learned enough, you got yourself a wife.

10 It took many thousands of years to
11 continue that education system. Very recently, in the
12 1950s, that education system was cut up, slashed, and put
13 away.

14 Our children are now being taught the
15 system of education which would possibly teach them how
16 to live in Montreal or in Ottawa. The system that was
17 implanted in our remote communities took away the necessary
18 skills of our people in order to survive in that same
19 location that they have been living in for thousands of
20 years.

21 I think we need to introduce and get back
22 into our own education system in conjunction and alongside
23 the system that is now in place. We cannot get away from

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1 this new age; we do need some of our people to be doctors
2 and lawyers and office workers, but we still do need to
3 teach the majority, maybe 80 per cent, of the children
4 how to continue to make a living off their own territory.

5 I don't think all of the children will be moving to
6 Montreal or Ottawa to make a living.

7 Thank you.

8 **TIM MCNEIL:** First, I want to say that,
9 if I sound a little bit flustered, it is because I didn't
10 come prepared to sit at the table; I came prepared to sit
11 in one of the seats back there.

12 I speak on behalf of the Labrador Inuit,
13 and from the Labrador Inuit perspective only. To help
14 appreciate a bit more some of the problems that we will
15 probably encounter in any reforms that we plan for the
16 future, we have five small communities in our region where
17 the majority of our membership live. These communities
18 have very small populations, ranging from 270 to maybe
19 977. The communities are small, and transportation
20 between the communities is difficult, so delivery of any
21 type of programming is difficult because of the remoteness.

22 Another problem which we know we will
23 encounter is the fact that there is a large white population

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1 in most of the communities

2 There are many other problems, but we
3 have no intention of letting the problems get in the way.

4 We have the intention of making changes and reforms; it
5 is just a question of when we can get the authority and
6 the legislation to do that.

7 I had some difficulty when looking at
8 Question No. 1 because it seemed to refer to having to
9 adapt the mainstream education system or finding things
10 that you can adopt into the mainstream education system.

11 It's what Mr. McCue referred to yesterday as tinkering.

12

13 We have a teacher education program in
14 our area for Native teachers; we have had it for 14 years.

15 We have a kindergarten through Grade 3 program for first
16 language. We have Inuit VPs in our schools. We have Inuit
17 people sitting on the school board. We still have
18 problems. We have one of the highest drop-out rates in
19 Canada.

20 To me, the fact that a person is dropping
21 out of school is not necessarily a good thing, but what
22 hurts me even more is not only the fact that the person
23 is dropping out but that the person has in some sense been

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1 destroyed and demoralized, and the children are hurting.

2 To get to the second question, to make
3 effective change, regardless of what it is, we first have
4 to have control. If we don't have control and we don't
5 have legislation to have control, then we will be, as Mr.
6 McCue said, just tinkering.

7 That is all I will say.

8 **DENISE KURSZEWSKI:** I am not going to
9 speak to each of the questions, but I think my points will
10 tie in with the questions that are on the table.

11 The first issue I would like to discuss
12 is the topic of Elders. I heard a lot of discussion
13 yesterday on the utilization of Elders in the education
14 system. What I would like to see is the utilization of
15 Elders being made compulsory within the education system.

16 Second, I would like to see the teachers
17 trained to utilize these Elders in the proper manner.

18 Third, I would like to see them given
19 a wage that is comparable to a professor so that they are
20 seen as the valuable resources and the professors that
21 they are.

22 Another area I would like to look at is
23 elementary and primary education. I am an elementary

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1 they can market themselves and market the resources of
2 our people, and just basically use their skills.

3 Thank you.

4 **MODERATOR AL HOWATSON:** Thank you very
5 much. I think your comments were indeed quite relevant
6 to the questions.

7 **JOSE KUSUGAK:** I will steer away from
8 comments already made by Don and Dan and others on the
9 political side of education. I would like to stress for
10 everybody that "remote" is probably the wrong word for
11 those communities. I think "remote" is us who are in those
12 communities. It kind of gives the wrong connotation that
13 they are small, little groups, but in reality they are
14 our people and they need to be involved with the non-remote
15 groups. I wanted to make that point.

16 To answer what are the necessary changes
17 to remote and northern education systems and what needs
18 to be done, we have a real problem in the Northwest
19 Territories of following the Alberta curriculum.

20 Although the actual text is not a problem, it is the time.

21 We start our schools in August and end them at the
22 beginning of June to make the kids available to go out
23 camping with their parents. The high school students end

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1 In Keewatin at least, in order to have
2 the numbers necessary in the communities for these high
3 schools, we had to develop a standard that they had to
4 meet.

5 I think I will stop there.

6 **MODERATOR AL HOWATSON:** Thank you very.
7 The kinds of comment we have been getting are exactly
8 the kinds of thing the Commission wants to hear. Please
9 keep them coming. The Moderator is prepared to be a little
10 bit flexible as long as we are getting the kinds of
11 solutions and responses to those questions that they want.
12 Thank you.

13 **JEAN-PAUL OLIVIER:** Je pense qu'on peut
14 dire que la mise sur pied en 1976 de deux commissions
15 scolaires du Nord, la Commission scolaire Crie et à la
16 Baie James, la Commission scolaire Kativik au Nunavik,
17 répond peut-être pas parfaitement mais en partie aux
18 préoccupations qui sont actuellement sur le tableau.

19 La définition de ces commissions
20 scolaires telle qu'elle a été faite dans la Convention,
21 permet beaucoup de choses.

22 D'abord, ces commissions scolaires là
23 sont gérées par les Autochtones eux mêmes, qui forment

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1 le Conseil des Commissaires et le comité exécutif de ces
2 commissions. Sur le modèle des commissions scolaires du
3 sud du Québec des Autochtones sont élus par chaque village
4 nordique ou communauté indienne pour les représenter au
5 sein de la commission.

6 Les administrateurs sont de plus en plus
7 des Autochtones à mesure qu'ils peuvent assumer de plus
8 grandes responsabilités. Il en est de même pour le
9 personnel enseignant, qui graduellement prend la place
10 qui lui revient dans les écoles nordiques.

11 Ces commissions scolaires sont aussi
12 dotées de pouvoirs spéciaux que n'ont pas celles du sud.
13 En plus d'avoir compétence sur l'éducation préscolaire,
14 l'enseignement primaire et secondaire et sur l'éducation
15 des adultes, elles peuvent aussi conclure des ententes
16 sur l'enseignement postsecondaire des personnes de leurs
17 territoires.

18 Elles peuvent enseigner dans la langue
19 autochtone, élaborer des cours, manuels et matériel
20 didactiques conçus pour préserver et perpétuer la langue
21 et la culture des Autochtones, choisir des cours, manuels
22 et matériel didactiques convenant aux Autochtones. Elles
23 peuvent fixer l'année scolaire et le calendrier scolaire

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1 pour répondre à leur culture et à leurs traditions.

2 Les élèves de ces commissions scolaires
3 jouissent aussi d'avantages pécuniaires pour des études
4 à l'extérieur au moyen d'allocations pour pensions, de
5 foyers d'accueil, d'allocations de subsistance, de frais
6 de scolarité et de transport.

7 Ces commissions scolaires peuvent
8 également établir des cours spéciaux de formation pour
9 leur personnel enseignant, et même mettre sur pied des
10 programmes de formation destinés aux non-Autochtones
11 appelés à enseigner dans leurs écoles.

12 En plus, elles ne sont pas tenu d'imposer
13 des taxes scolaires comme les commissions scolaires du
14 sud.

15 Pour m'arrêter là, je pense qu'on a
16 répondu un peu aux préoccupations qui ont débuté ce tour
17 de table par M. Knockwood.

18 Merci.

19 **ERNIE LAWTON:** As has already been said,
20 I think there are a number of issues that could be addressed
21 if time allowed. Since we are restricted, I will restrict
22 my comments to one aspect of change to mainstream education
23 that probably is essential if there is going to be any

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1 meaningful change at the grassroots level. That is a
2 change in legislation.

3 We, in the Yukon, changed our Education
4 Act two years ago. First Nations in the Yukon indicated
5 to us that it was essential that a number of things be
6 included in that new legislation -- and most of those things
7 have been discussed earlier; for example, guaranteed
8 representation as selected by First Nations on all school
9 boards and school councils in the Yukon; cultural-related
10 courses in teacher training for non-Aboriginal people;
11 teacher certification that recognizes the qualifications
12 and competence of Native language teachers in the Yukon;
13 certification on a par with certification that is granted
14 to university graduates from other parts of the country.

15 The question of Elders in the school
16 system was paramount and one which, at the suggestion of
17 First Nations, awaits further direction on a national level
18 as to how they should be recognized within the school
19 system.

20 When we speak of legislation, if nothing
21 else, I am very hopeful that this Commission will recommend
22 to the federal government the need for legislation in
23 immersion programming. I think, if one uses the official

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1 languages in education model, it will provide the kind
2 of framework that will provide funding for curriculum
3 development, for teacher training, for all those aspects
4 of an immersion program that I believe would be essential
5 to the preservation and maintenance of Aboriginal
6 languages in this country.

7 In the Yukon most of the First Nations
8 people under 40 years of age no longer speak the language.

9 It is going to take a tremendous effort, and the kind
10 of thing we are doing in the school system now with the
11 teaching of Native languages as a second language will
12 not suffice. I think there is a critical need for
13 immersion programming. The model is in place, a model
14 which politicians understand and one that could, I believe,
15 be adapted to the situation in Aboriginal education.

16 Thank you.

17 **LENA METUQ:** A lot of the things that
18 I wanted to say have been said by mostly everybody. One
19 of the main things I would like to comment on is funding
20 or resources for our Inuktitut materials.

21 A lot of the stuff for teaching Inuktitut
22 is locally made by hand, and that can be stressful and
23 is another load on the teacher, to be able to make her

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1 own resources. For English there is a lot of resources
2 that they can just take and use in the classroom.

3 I am recommending that there be funding
4 for resource development for Inuktitut materials to be
5 used in the classrooms and that those resources be of high
6 quality that can be used for a number of years. Also,
7 in order to get this resource funding, first priority
8 should be given to divisional boards in order to get the
9 staff or teachers to work on these resources, especially
10 for Inuktitut materials.

11 Over the years we have collected
12 different resources that have been made by teachers from
13 different areas on Baffin but, if we had funding so that
14 there could be a resource centre for all the schools, then
15 we could just order or request those resources that we
16 would like to use in our classrooms, which are relevant
17 and which reflect the Inuit culture.

18 Other people have said there should be
19 a resource where there are Aboriginal materials available.

20

21 I do strongly believe that we need Elders
22 in the school, not just for visits or special days, but
23 I would like to see them part of the school where they

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1 are the leaders and they give direction to the teachers.
2 Even though we are graduating more Inuit teachers, we
3 have to keep in mind that they are the younger generation
4 and they don't have all the knowledge of Inuit beliefs,
5 traditions and customs. So one of these recommendations
6 is for the Elders to be recognized as part of the staff
7 within the school at the community level.

8 Thank you.

9 **SIMONA ARNATIAQ-BARNES:** One of the
10 things I would like to talk about on education is that
11 we need to get back to basics, and that is to address
12 community development in our communities. We have a lot
13 of social problems and we have health problems which
14 prevent us from being productive as a society.

15 Pauktuutit, where I am presently working
16 part-time, has been focusing on education and health and
17 the well-being of Inuit and the community, and this is
18 from birth to death. They have tried to revise midwifery.
19 They have been involved in training counsellors dealing
20 with grief and death, and use of the Elders. I don't know
21 what the definition of an Elder is. To me, that is
22 confusing.

23 I live in Ottawa, and I am under 40; yet,

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1 when I look at the people from my home town, Igloolik,
2 they consider me an Elder. I don't know what the
3 definition of an Elder is -- wisdom, I suppose.

4 The other focus that we would like to
5 see in the community development is to encourage young
6 people to stay in school. Stay-in-school programs have
7 to take place right from kindergarten to Grade 12.
8 Community leadership has to be active, to make sure that
9 the children are encouraged to stay in school.

10 That goes back to the other problem where
11 we have been dealing with leadership in the Inuit
12 communities. We recognize that leadership needs to
13 develop skills, and terminology also has to be created
14 in the Inuktitut language if we are to deal with financial
15 statements and deal with management issues and policies.

16 We should also make sure that our
17 leadership has a full understanding of the issues and
18 understand the terminology. Therefore, a lot of
19 terminology creation needs to take place now with the work
20 world we are involved in and the new organizations that
21 are springing up, which are very important. We now have
22 land claims, and compensation monies are going to be
23 available. Our directors will be expected to make

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1 decisions, and an understanding of the whole situation
2 has to be there, where the leadership has to provide a
3 role model to the youth so that youth have some expectations
4 for the future.

5 Our leadership should be encouraged to
6 practise a code of ethics and a code of conduct so that
7 our youth are instilled with pride in their own Inuit
8 organizations.

9 We have also talked about cultural
10 identity and language. We have done some cross-cultural
11 education program materials in language, but one of the
12 things that we keep coming back to, as a women's
13 organization, is that funds are very limited, and we rely
14 on volunteer help at the community level.

15 When we go back to the basics in the
16 community, we need to get back to looking at our own local
17 resources and look for our own local solutions, with less
18 dependency on the expertise which is going to cost about
19 \$550 a day, which we don't have.

20 So it is important that we look at what
21 is in the community, what solutions we have locally, and
22 look to our own people for solutions. For culture and
23 language retention, only we have the solution.

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1 Thank you.

2 **MODERATOR AL HOWATSON:** Thank you very
3 much. That is a long list of excellent recommendations
4 and comments which have been put forward. We now have
5 20 or 25 minutes in which I would like to open it up a
6 bit. Again, we will go around, not in such a strict way.
7 Simply indicate that you wish to speak, and I will
8 recognize you.

9 Perhaps, if have spoken to (a), you would
10 like to speak to (b). Perhaps some would like to follow
11 up on a comment made by another panelist. Perhaps you
12 would like to continue on and make some comments from where
13 you left off before.

14 Simply indicate that you would like to
15 speak, and I will recognize you. Jose, please.

16 **JOSE KUSUGAK:** I don't know what that
17 gentleman behind you has against me, but I have never made
18 his flip chart yet. I hope you are making another list
19 somewhere for framing really profound statements and that
20 I am on that list.

21 The traditional base education that some
22 people have spoken about, I think, has to be discussed
23 at length, both by Inuit and Indians across our different

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1 regions. We have always maintained it to be a good idea,
2 and I am not saying it isn't. However, traditional
3 education has always been, in our case, to observe,
4 observe, observe, never ask why; whereas, in the Qadlunaat
5 education they encourage you to ask why if you don't know,
6 and that is good.

7 That is why we are so traditionally
8 based. Everything is tradition, tradition. The science
9 behind these traditionals has been worked out by trial
10 and error many, many years ago; thus, we don't need to
11 ask why. We just do them exactly the same way over and
12 over again -- everything from making moccasins to kamiks.

13 In reality, when there was Pauktuutit Conference on
14 Belcher Island some years ago, a lady asked why they have
15 to cut the trimming when they are making kamiks and not
16 let the hair be long. They said, "Because that's the way
17 you do it. You always do it that way." But she actually
18 challenged it and made kamiks differently, by allowing
19 the hair to be long. She said that, after two days, she
20 cut it off because it collected too much snow and got wet
21 every time she went in the house.

22 So a lot of these things have real
23 scientific background to them. As I was saying yesterday,

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1 when we are raising children, we allow them to be children.
2 We have what we call a uquasiq in every region where we
3 sing to our children and tell them they are able, and every
4 one of these uquasiqs have "ayunme, ayunme, ayunme" (PH)
5 which means, "you are able, you are able, you are able"
6 -- and watch out for Cain.

7 The whole idea is to encourage the
8 children and tell them that they are able, and that should
9 be continued throughout the school. We have teachers from
10 the south who often look at Inuit -- and this is why I
11 think cross-cultural education is so important. They
12 often look at Inuit as not being able, and they have very
13 low expectations of a lot of our students. One of the
14 really good things about getting Inuit teachers is that
15 they are going to really raise the expectations of
16 achieving things in the schools. That has happened
17 already in Rankin Inlet.

18 I would like to ask our Indian friends
19 if they have that same problem of teaching traditional
20 things and not answering why you do these things. It
21 actually makes them disinterested. If they knew why we
22 do these things, I think they might be more interested,
23 but I am posing this as a question more than that is the

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1 way to do it. Somewhere along the line, the two teaching
2 systems are totally opposite. One encourages us to ask
3 why; the other one says, "Don't ask why; just do it."

4 **MODERATOR AL HOWATSON:** If there is
5 anyone in the audience who wants to take up Jose's question,
6 you can do so in a few moments when we open up the floor
7 mikes.

8 **DENISE KURSZEWSKI:** Since time is
9 permitting, I would like to speak a bit on the
10 post-secondary education in the N.W.T.

11 In our Arctic College campuses which are
12 situated in the larger centres, quite often the students
13 have to move from the smaller communities where there is
14 an abundance of wild meat and fish and food they can rely
15 on. When they move into the larger centres, they don't
16 have this, which brings into question financing. There
17 is a huge cost to pay for food and other necessities, and
18 in the Territories it is far higher than it is in the south.
19 So financing is really important.

20 Also, housing is a critical aspect.
21 People need to have housing when they move in because quite
22 often they are moving in with children.

23 Child care needs to be readily available

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1 for students who are moving in, as well as support systems
2 within the campus to help out in financing and looking
3 for the help they may need.

4 We don't have any degree programs in the
5 Territories; therefore, moving to the south is a big move
6 and more so if you have a family. I think different
7 initiatives could be set up for students. I would like
8 to share with you, if I may, the training position that
9 I am involved in with Arctic College.

10 I have a teaching certificate and am
11 working toward a degree. At the moment I choose not to
12 move to the south because I strongly believe that my sons
13 need the culture and the hunting and everything else that
14 goes along with their life in the north. They need that
15 right now, and I choose not to take that away from them
16 because I believe that some day they are going to rely
17 on that. So I am staying where I am.

18 Arctic College has made a position
19 available to me whereby I will co-teaching with another
20 Aboriginal instructor but, at the same time, taking the
21 university courses that they are presenting from time to
22 time. In the end, to obtain my degree I will have to move
23 but not for a long period of time.

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1 We need to set up more initiatives like
2 this to encourage people who cannot take that step to move
3 for two or four years out of their community and out of
4 the Territories.

5 **MODERATOR AL HOWATSON:** Does anyone
6 else have another comment?

7 **TIM McNEIL:** If I could make another
8 comment, when I spoke earlier, I didn't give many solutions
9 other than that, ultimately, it comes back to legislation
10 and control.

11 I purposely said that because many of
12 the things we have heard around the table aren't new.
13 Many of the solutions are things that have been talked
14 about for ages.

15 As I mentioned, we have some of the
16 solutions in place. We have part of the solutions, but
17 even part of the solutions doesn't work. You find yourself
18 sometimes just hitting a brick wall.

19 As an example, our teacher education
20 program which we have had for 14 years, after 14 years
21 and with money available each year, we still only have
22 nine people who have passed the 20-credit diploma level.
23 So apparently something is not working. Even though we

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1 have other programs in the schools, we still have a high
2 number of students that are getting to Grade 12. So there
3 are things that just aren't working.

4 It reminds me of a comment made to me
5 by a Mohawk from Kahnawake, who said that, regardless of
6 how many federal programs you have or how many provincial
7 programs you have accessed, you will still not make real
8 progress until you have control, until you are actually
9 self-governing. I think that is what it eventually boils
10 down to. We have to have control.

11 I have heard comments that, if we have
12 too much Inuktitut in the school, then the children will
13 not be competent to go on to university and they will not
14 do well at university. If they are learning Inuit history,
15 they are not learning what other Canadian students are
16 learning.

17 I challenge that. I think we can put
18 a system in place as well as anybody else can, and we can
19 produce young men and women who are competent, who are
20 confident and have high self-esteem, who know about their
21 past and about their present and who can also be very
22 competitive at any university or college across Canada
23 and across the world. I have no doubt that we can do that,

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1 but we have to be given control.

2 **DON COUCH:** I just want to pick up on
3 a couple of earlier comments. Jose's point about
4 remoteness I would certainly agree with. Since the
5 introduction of the damned fax, I can't escape any of the
6 communities and the people in them at all. So the links
7 are quite strong.

8 On Denise's point about distances,
9 Arctic College has operated on pretty much of a
10 decentralized system. For instance, I mentioned the
11 closing of the Sanavik Housing Maintainer Program, so that
12 now people wanting to go from the Baffin have to go to
13 Fort Smith, which is about the equivalent of going from
14 here to Winnipeg, to take a program. It means that there
15 are differences in terms of other linkages within the
16 N.W.T.

17 For instance, I didn't make the point,
18 but the teacher education program in the east with McGill
19 can be done completely in the north, which is different
20 from the relationship with the sponsoring university in
21 the west. So there are some differences within the N.W.T.

22 Thank you.

23 **MODERATOR AL HOWATSON:** Does anyone

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1 else have any comments they wish to make? Elder Knockwood,
2 please.

3 **ELDER NOEL KNOCKWOOD:** Just one
4 comment. I think it is only sensible to say that Indians
5 will never have control of education if they don't control
6 the money. I believe that, as long as the Department of
7 Indian Affairs has control of the money, Native people
8 will not be able to determine their educational destiny
9 because these people make sure that they have control.
10 They put guidelines and restrictions on your dollars so
11 that you will not be able to do too much with them.

12 If there was some way to by-pass the
13 Department of Indian Affairs and give the money directly
14 to the Band Councils, I think we would be farther ahead.

15 That is my suggestion, that maybe we should abolish the
16 Department of Indian Affairs. We should design our own
17 legislative laws and then we can tell the Treasury Board
18 to give the money directly to us so that we can control
19 our educational destiny and other destinies under
20 self-determination and self-government.

21 Thank you.

22 **SIMONA ARNATIAQ-BARNES:** We have talked
23 about the things we heard about three years ago when the

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1 Government of Canada decided that they were going to
2 introduce "Pathways to Success." This was three years
3 ago, and it was going to be an Aboriginal initiative
4 sensitive to Aboriginal training needs. In the two days
5 we haven't heard anything about the successes of "Pathways
6 to Success", so I am wondering whatever happened to it.

7 **MODERATOR AL HOWATSON:** If anyone has
8 an answer to that, perhaps you would like to come to the
9 mike and address it, or anyone at the Round Table for that
10 matter.

11 I will open it up to the floor. If
12 anyone wishes to speak to this particular Round Table,
13 remember that we are dealing with remote and northern
14 issues.

15 Jose, you put out a question. Do you
16 want to repeat that? Are you asking someone in the
17 audience to speak to the issue you raised?

18 **JOSE KUSUGAK:** Masecho. Yes, because
19 I think it is one of the things that Elders, whoever they
20 might be, as Simona suggested, hold on to the idea of
21 traditional teaching, that we don't ask why they are done
22 this way, we just do them because the science of it has
23 been perfected years ago. There are many, many things

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1 like that. When we talk about them, our Qadlunaat friends
2 say, "That's so traditional" or "That's so Native." Yet,
3 they make perfect sense.

4 I don't know if it is time now for us
5 to get the Elders to release the flock, so to speak, for
6 us younger people, in order to carry on these traditional
7 teachings, to be able to ask why they are done this way,
8 and to answer that question. There is definitely an answer
9 for every single one of them.

10 For example, we have a tradition where
11 we have all these rock piles called inuksuks up north.
12 The law is that you don't push any of them down. The law
13 is that, if you do push any of them down, you have one
14 year to live. After one year, you die.

15 As a child, when you are taught that,
16 that's scary, so you don't do that. Once you push any
17 of them down, you rebuild them right away because you don't
18 want to die. But after a while you grow up, as you do
19 with the belief in Santa Claus and everything else, and
20 you realize that you don't die after a year, but that there
21 are purposes to these inuksuks and very necessary purposes
22 in order to survive. It is with that respect that your
23 knowledge of them grows.

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1 For all the traditional teachings of
2 Inuit there are real scientific explanations, and I am
3 asking if it is time now for us to be able to teach these
4 sciences to our young people instead of just the
5 traditional way of doing it.

6 **MODERATOR AL HOWATSON:** If I understand
7 your question correctly, it is a request to southern
8 Aboriginal peoples to address this issue you are speaking
9 about.

10 Take note of that and, if anyone wants
11 to address that question, please come to the mike.
12 Remember to keep your comments brief. We have 12 to 15
13 minutes before our break. Please proceed.

14 **ROSE-ALMA McDONALD-JACOBS:** I just want
15 to make four really quick points, so you will have to throw
16 up your sign if I get going too long.

17 One of the things I wanted to talk about
18 was what Elder Knockwood was referring to in terms of how
19 we need to bypass Indian Affairs and design our own
20 legislative laws and control our own destiny and
21 self-determination.

22 Yesterday we talked quite a bit about
23 designing our own educational system and having our own

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1 should reform our education system when they are turning
2 around and looking at us and saying, "Well, gee, we need
3 to take some ideas from the Aboriginal peoples."

4 One of the things that I didn't get a
5 chance to say yesterday was that some of the major
6 contributions of Aboriginal people have been in the
7 medicines and have been in a whole variety of areas, in
8 the language. The word "Ottawa" came from Aboriginal
9 peoples.

10 Two more quick things.

11 Another thing is home schooling.

12 Again, in the mainstream education system, I saw a thing
13 on TV the other day about how non-Aboriginal people are
14 very unhappy with their education system, so they have
15 decided to do home schooling. They have decided to pull
16 their kids out of school and teach them themselves. In
17 that way, they have total control over textbooks; they
18 have total control over educational setting; they have
19 total control over the amount of time that is spent per
20 day. Why can't we do that? We are talking about that
21 now.

22 One other thing -- and this is radical.

23 Of course, we Mohawks are known for being a little bit

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1 radical nowadays. The other thing is in terms of student
2 exchange programs.

3 I used to be Director of Education in
4 Akwesasne. I created the Board of Education there. One
5 of the things that I used to say is: Why do our students
6 always have to go to their schools? Why can't their
7 students come to our schools? Instead of our sending our
8 Grades 9 through 12 to the provincial school, why can't
9 we have a high school and why can't their kids come to
10 our schools, so they can learn from us? I had teachers
11 who taught my students for 20 years, and all they did was
12 come across the bridge and teach for the day and leave.
13 They didn't know anything about our culture and didn't
14 know anything about our language; they didn't know anything
15 about us, but they were there every day for 20 years.

16 What I am saying is that they need to
17 learn from us, and we need those kinds of exchanges.

18 **MODERATOR AL HOWATSON:** Thank you very
19 much. Those were very useful comments.

20 I think I will take a Moderator's
21 prerogative here and add to what you said. In addition
22 to what you said about Aboriginal ways of life,
23 particularly regarding the environment and so on, we could

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1 add to that Aboriginal respect for Elders, which is
2 something that is gradually being lost, I think, in the
3 western tradition. That is something that
4 non-Aboriginals can learn from Aboriginal communities.

5 We have someone at Mike No. 4.

6 **BOB TURNER:** Thank you.

7 My name is Bob Turner, and I work for
8 the Inuit of Arctic Quebec, for the Kativik School Board.
9 My associate and I are the Directors of Education.

10 I am going to make a few obvious points
11 which I think have to be underlined anyway. Josepi has
12 told you about "Silatunirmut", and some of you have read
13 that document. There is a healthy, ongoing discussion
14 of education in Nunavik right now that involves everybody
15 in some way or another, to the point that cousins agree
16 not to talk about education and people in the same household
17 agree not to talk about education sometimes because they
18 have very strong feelings about education.

19 The Inuit of Nunavik have some of the
20 things you have been talking about, which you feel are
21 necessary in order to achieve the kind of educational
22 reality, the kind of civilization, that you want to have:
23 legislation; money; Native teacher training system run

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1 in-house; people who start their education in their mother
2 tongue. These are all things that are happening in Kativik
3 School Board right now.

4 The more those things are introduced,
5 the more the evidence is there that the education won't
6 do everything that you want it to do for your children.

7 Overriding all of that, somehow or other the people have
8 to get together and decide what is our vision of what we
9 want our children to be. What is the potential we want
10 them to have?

11 In our school board we have a dual
12 mandate which is recognized by everyone, which is that
13 every child shall learn his culture and his traditions
14 and his language, and that he shall learn in such a way
15 as to be able to participate in the modern world. That
16 dual mandate is both terrible and wonderful. It is very
17 difficult to accommodate all of those things together
18 because it is bringing together two different worlds in
19 some ways, two different styles, two different languages,
20 two different ways of learning.

21 I guess the important job that we have
22 in front of us in Kativik School Board, as we go through
23 an Implementation Committee, of which Simeonie, our

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1
2 I expect that the provincial governments
3 are going to put in place legislation that will ensure
4 that curriculum is Native-oriented and with Native content
5 and will try to hire Native people. But I do not expect
6 the provincial government to tell us what kind of school
7 calendar we are going to have and who is going to be
8 recognized within our school as a teacher. If we decide
9 that we want an Elder and we recognize that Elder as a
10 teacher, so be it. We have made that decision, and our
11 people have sanctioned it. I think that is important.

12 So what are we asking of the provincial
13 government? I think the point would be recognition. We
14 recognize that you are there and we are prepared to be
15 a partner, but you need to recognize us. The situation
16 we have in Quebec now is that the provincial government
17 doesn't even know we are alive as First Nations within
18 our own communities. Although we run our own schools and
19 we do our own thing, they don't recognize us. So, when
20 our kids want to transfer at the secondary level, there
21 is difficulty. Yet, the colleges of Quebec and the
22 universities totally accept the high school leaving
23 diploma that we give ourselves. So there are some real

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

2 --- Upon resuming at 3:35 p.m.

3 **CHAIRPERSON RUTH NORTON:** The summaries
4 from yesterday's Round Tables can be picked up outside.
5 The second Round Table will be on the
6 Métis and other Aboriginal people in urban settings. We
7 will have an overview of Discussion Paper No. 4 by Louis
8 Lamothe. It outlines situations where Métis and other
9 Aboriginal people in urban settings are given the
10 opportunity to create and administer their own education
11 systems.

12 After that we will have a presentation
13 by the Gabriel Dumont Institute, a Model of an Aboriginal
14 Education Initiative. That will be presented by Isabel
15 Impy.

16 Then we will go into our Round Table
17 discussion. We will be looking at fundamental questions
18 pertaining to the Métis and other Aboriginal people in
19 urban settings.

20 Question No. 1: What reforms are
21 necessary to ensure the mainstream education system
22 recognizes Aboriginal perspectives and fosters a
23 relationship of equality, respect and reconciliation?

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1 What adaptations in the education system are necessary
2 to overcome omissions of Aboriginal perspectives?

3 Question No. 2: What do Aboriginal
4 communities require in order to fully develop their
5 separate education system(s) to assist in the
6 self-determination of their communities?

7 At Round Table V we will have Bonnie
8 Laing, Calgary Bow, Legislative Assembly, Alberta Ministry
9 of Education; Dianne Cooley, Acting Director, Native
10 Education Branch; Audreen Hourie, Education/Research,
11 Métis National Council; Thomas Doroegel, Executive
12 Director, Métis Settlements, General Council; Gloria
13 Anderson, Director, Métis Women of Manitoba; John Dorion,
14 Director of Research and Development Unit, Gabriel Dumont
15 Institute; Philippe Mailhot, Administrator, St. Boniface
16 Museum; Brenda Neilsen, First Nations School District 68,
17 Pacific Métis Federation; Cindy Ziorio, Youth Worker,
18 Métis Child and Family Services; Ron George, President,
19 Native Council of Canada; and Elder Noel Knockwood.

20 The presentation on the Model of an
21 Aboriginal Education Initiative, the Gabriel Dumont
22 Institute, will be given by John Dorion.

23 I will call now on Louis Lamothe.

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1 **LOUIS LAMOTHE, President, Lamothe and**
2 **Associates Limited:** Thank you.

3 I am Louis Lamothe. I am 60 years old.
4 I have a wife and three kids, and they get angry with
5 me because they are 25, 23 and 19. The 23-year-old one
6 beat her brother and graduated out of Education this April
7 with Elementary Ed Music emphasis, and lucked out in
8 Alberta and found herself a teaching job.

9 I, two and a half years ago, took the
10 golden handshake and retired as a teacher, principal,
11 senior administrator and Chief Executive Officer of
12 educational institutions, after about 34 years of
13 experience.

14 Some people think I am well kept, and
15 I agree. It's my wife's fault.

16 I notice that Jose is here, and I rather
17 enjoyed some of the comments he made, so I make a personal
18 request that he sing on tape the little song that they
19 sing with the children and give me the translation, and
20 I guarantee that by this time next year there will be in
21 Alberta 400 to 500 non-Aboriginals who will be singing
22 it, because the message of that song is just beautiful
23 and it is applicable to all children and all students.

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1 on literacy, said that a person must read at the Grade
2 10 level to be a functional literate. I suggest that,
3 if you can't read between the lines, you are equally a
4 functional illiterate.

5 Release.

6 Now grab your fingers like this. Hold
7 your arms up high and pull hard. Pull as hard as you can
8 and, once you can't do it any more, let it release. Let's
9 see how long you can hold it. Try it. Do it. Just do
10 it.

11 I would like to suggest that I had an
12 acquaintance at Bella Coola, and the Bella Coola man said,
13 "Louis, birthing in this country is a political decision."

14 I also have a Nootka friend from the west
15 coast of Vancouver Island and he said that, in their
16 tradition, in the morning they get up early before the
17 sun, they run out into the ocean, they dip themselves,
18 they thank the Great Spirit for bringing them through the
19 night safely and thank him for another day. He also shared
20 with me. He said, "Louis, that was the worst thing in
21 my life, but I did become a hell of a swimmer."

22 If you would also like another Nootka
23 tradition, it is that a man had to abstain from sex for

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1 nine months before going on a whale hunt. This friend
2 of mine said, "But, Louis, I have a bunch of friends that
3 prefer to walk down to the corner store for a can of corned
4 beef rather than wait nine months for a whale."

5 I would like to take a moment now to
6 recognize our Elders, support our Commissioners as they
7 strive to honour their sacred trust, honour the
8 participants, auditors and recorders in the hope that their
9 contributions will affect public policy in Canada.

10 Now I have to take a sidetrack; as an
11 old teacher, you always to do this. You have to keep people
12 wondering: Where is he coming from; what is he getting
13 at? Later on this afternoon, or maybe already within your
14 minds you are saying, "What did he do to us? Who is he
15 to say 'stand up, do this and do these funny things?'
16 What goes on in our minds that somebody we believe is in
17 a position of authority just says 'Do it' and we do it?
18 Why don't we just do things all and of ourselves? But
19 look at how well we have learned."

20 By the way, I did that, and the person
21 at another conference that made me do it, made those
22 comments, and I said, "You know, it's right."

23 When I begin these types of thing -- you

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1 see, I am Métis. No, I'm not. I am Canadian of mixed
2 ancestry. That makes me Métis, which places me within
3 the Constitution Act, 1982. I would also like to take
4 a little side trip and suggest that there is not one issue
5 affecting an individual Aboriginal or an Aboriginal group
6 that does not affect all Aboriginal groups.

7 Because we, the Aboriginals, have our
8 inter-tribal rivalries, while white society has their
9 inter-agency rivalries, we do not become mutually
10 supportive. I am going to give you an example of how
11 support can occur.

12 In one of my voluntary deals, I am
13 President of the Ben Calfrobe Society in Edmonton; I am
14 President of the Métis Education Foundation; and I am
15 President of my Church Council. You see, once you get
16 your pension, you can fool around. Then I have my own
17 consulting firm, and sometimes I go to conferences and
18 give keynote addresses and at other times I am asked,
19 "Louis, would you write up some crazy ideas on paper,"
20 as the Commission did, and so I prepared Paper No. 4.

21 Alberta government decided that they
22 were going to reduce support for Native Ed in Alberta,
23 and they did by 8 per cent. Not as President of the Ben

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1 other revenues they replenished the 8 per cent reduction
2 that government was not awarding the Districts.

3 If you decide to do something, you do
4 it regardless of decisions of others. At about this time,
5 I usually say, "May the powers beyond me inspire my mind
6 and control my tongue so that I will only say those things
7 which should be said. If, however, my mind is not
8 receptive to your inspiration, give me the humility and
9 strength to accept my limitations."

10 That is why I do these crazy things
11 before this. Now I have to get serious a bit.

12 I know that all of you people received
13 a copy of my presentation, Paper No. 4, but I am also aware
14 that everybody never had an opportunity to read it. I
15 also recognize that I am not going to summarize it, but
16 I am going to touch on a couple of points.

17 One of the points I would like to touch
18 on is that education is, by constitution, the exclusive
19 prerogative of the provinces. That applies to Métis,
20 non-status and treaty Indians in this country. But in
21 Alberta at least, there are provisions within the School
22 Act that may provide for groups to set up their own private
23 schools and still be publicly funded. Therefore, if those

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1 provisions exist elsewhere, take all of the money you can
2 from Indian Affairs, but consider that reality. You won't
3 have full-blown to start with, but you will be learning
4 a lot and you will get your systems up and running. I
5 do make that suggestion.

6 Another bit of trivia is that right now
7 the Archives of Canada have 12,500 boxes of archival
8 material that are classified as RG-13 Aboriginal. They
9 are classified; therefore, they are non-accessible. All
10 of the research and the documents that are now available
11 that are classified and that are Aboriginal is because
12 of the land claims -- and this was done not to help the
13 Indians but to help government procrastinate the process.

14 When I did research in the States, in
15 the northwest U.S., I managed to access unclassified
16 material, but I had to fill in a form saying, "This is
17 what I am researching." Any document that I wanted copies
18 of, the Archivist would take them and classify them and
19 put them as part of public access. I would like to see
20 something like this happen in Canada because I would like
21 to get into some of those boxes in certain specific years,
22 particularly prior to 1870 and particularly in the west.

23 During my many short years, I confess

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1 that my presence before such a distinguished body as I
2 am here today is unique. I hope that you will be nice
3 to me.

4 I am going to throw another couple of
5 things before you. During the constitutional debate, the
6 term "Métis" was not defined for constitutional purposes.

7 It appeared within legislation in the Indian Act by
8 exclusion, but there was no inclusion. "Métis" means an
9 Aboriginal person who self-identifies as Métis, who is
10 distinct from Indian and Inuit and is a descendant of those
11 Métis who received or were entitled to receive land grants
12 and/or scrip under the provisions of the Manitoba Act,
13 1870 or the Dominion Lands Act as amended from time to
14 time.

15 I tried to define "non-status Indian",
16 because that is not defined either -- and, hopefully,
17 government legal beagles will get on it -- as a Canadian
18 Aboriginal who self-identifies as Indian, who is distinct
19 from Métis, status or treaty Indian, and who is not
20 registered with Indian and Northern Affairs Canada under
21 the provisions of section 6 of the Indian Act.

22 I want to share another idea of an old
23 Indian, because you couldn't call him an Elder. This was

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1 more than what he is really saying." I know what it feels
2 like to be in this position.

3 I want to quickly share a little bit
4 about the Ben Calfrobe Society. It is a society which
5 was formed 17 years ago. It was set up to convince a School
6 District to set up an alternate junior high Native program
7 to try to keep them in school. We just work with that.

8 A few years ago we got involved in other services, so
9 we do contract deals. We used to just raise \$2,000 to
10 \$3,000 a year so they could take field trips. We are at
11 \$1.7 million this past year, and we are on our way to
12 \$3-\$5-\$7 million in the next few years.

13 We have five social workers. If
14 students have problems, there have to be problems in the
15 home, and our social workers go out.

16 We have another program. A kid starts
17 missing school. We have a youth intervention that goes
18 and checks the home. If it is dirty, we have a worker
19 who goes and cleans the house. If the parent is a substance
20 or drug abuser, Poundmaker Lodge, which is a residential
21 treatment centre, will take them in. We, the society,
22 can place a person in that home to look after the children
23 during that period.

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1 Social Services tell us that last summer
2 470 Aboriginal children were kept out of care because of
3 this type of program. This summer we are running a summer
4 program to try to help those children who were having a
5 bit of trouble in certain subjects, but it is mostly a
6 recreation/culture experience.

7 How do we fund it? We fund it because
8 Social Services pays the tuition fee because the case
9 workers say, "I'll sign that chit." You use every method
10 available to you.

11 Now I know I have to close because I am
12 going to run over my 12 minutes, but I have to say this.

13 If you want to talk to me about the Ben
14 Calfrobe program later, come and see me. I could talk
15 to you people until seven o'clock tomorrow morning.

16 In closing, may I suggest that the Round
17 Table participants address some of the suggestions and
18 recommendations and build on the recommendations, modify
19 or reject them. Do that at will because everyone will
20 benefit.

21 It remains a personal dream that the
22 Royal Commission will find their philosopher king whose
23 role will control the report's form and structure, will

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1 find their prophet who will have the knowledge, skill and
2 ability to cut through the smoke and mirrors of today,
3 say it as it is and articulate our collective dream, and
4 will find the skilled technicians who are capable of
5 distilling the quintessence of thousands of pages of
6 thoughts, emotions and desires so that the Commission's
7 report will clearly affirm that there exists a collective
8 set of values within Canada's Aboriginals and that they
9 ascribe and buy into a common vision so that finally all
10 Canadians recognize that the mission of our homeland is
11 worthy of praise, warrants universal support and becomes
12 the cornerstone of our collective tomorrows.

13 Based upon paraphrasing Pierre Teilhard
14 de Chardin -- and I translate freely: It is our duty to
15 do everything to the best of our ability for we are
16 collaborators in creation.

17 I thank you for your forbearance, and
18 I wish you well. But I am going to impose because another
19 idea flashed through my mind based on the talk.

20 Today we heard the term "paradigm". We
21 heard it twice, three and four times. I have gone to
22 school, have three university degrees, and I ran into the
23 word "paradigm" and I didn't know what the hell it meant.

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1 I now have my own interpretation of "paradigm."

2 I live education. I live helping people
3 learn. I encourage them. I do everything I can. If you
4 need time off, take time off, but commit yourself to come
5 back. I thought the paradigm that I have is: The more
6 I learn, the higher up the ladder I am going to go and
7 the bigger bucks I am going to get.

8 We all buy into that. That is what it
9 is. We can become self-governed through
10 self-actualization.

11 I am going to throw you another paradigm:
12 What does learning do? Learning makes you dig a hole
13 in the ground. You get a big cellar. You make it bigger
14 and bigger and bigger and bigger. Every once in a while
15 you climb back up the ladder to ground zero, you take a
16 breath of fresh air, and you walk with the rest of the
17 humans. It doesn't put you up there; it just gives you
18 more canned food behind the eyeball so that you can maybe
19 react quicker, easier and better to the things that come
20 to you.

21 If I imposed, I am sorry. I appreciate
22 your forbearance. Have a great good life, and God bless.

23 **CHAIRPERSON RUTH NORTON:** John Dorion,

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1 please.

2 **JOHN DORION, Director of Development and**
3 **Research Unit, Gabriel Dumont Institute:** Thank you, Madam
4 Chairperson, Elders, ladies and gentlemen.

5 Today I want to share with you issues
6 surrounding Métis education in Saskatchewan.
7 Specifically, I want to talk about the Gabriel Dumont
8 Institute.

9 Gabriel Dumont Institute is a
10 Métis-controlled institution in Saskatchewan. I want to
11 share with you the Institute's mandate and history, our
12 education strategy and training principles, Métis
13 university and technical school training, Métis K-12
14 education, Métis self-government initiatives as they
15 relate to Métis education, the reasons for our successes,
16 future education, training and employment initiatives and,
17 finally, I want to share with you some of the problems
18 we are experiencing in the delivery of education and
19 employment programs to Métis people in Saskatchewan.

20 The mandate of Gabriel Dumont Institute
21 is to promote the Métis culture in mainstream educational
22 institutions. Also, we want to promote the positive
23 aspects of our culture worldwide, not just in Canadian

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1 of our people have lived three generations on welfare.

2 I have experienced welfare myself. I
3 lived in the welfare world, and I see the impact welfare
4 has on our people. It is really devastating. It is not
5 a nice thing to experience. When you experience things
6 like that and when you get up in this world and get into
7 a position to do something for your people, you get serious.
8 You have to be committed. We have been knocked down,
9 but we got back up and we have fought for our people.
10 We have come a long way in 13 years, and I am really proud
11 to be up here to share our successes with you people today.

12 The Institute uses three training
13 principles for all the programs we offer. The first
14 training principle is that every course we offer the Métis
15 people must be an accredited and a certified program.
16 Most of the programs we offer are certificate programs,
17 diploma programs and degree programs.

18 We try to deliver these programs right
19 to our Métis communities. The reason we do that is
20 because, when our people move to urban centres, they
21 experience a lot of problems with racism, discrimination;
22 they can't get jobs and they have trouble getting housing.
23 They experience a lot of social problems in urban centres.

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1 So we eliminate all that by delivering our programs at
2 the community level.

3 Not only that; we have really good
4 support from the communities for our training programs,
5 so there is a lot of pressure that comes from the
6 communities for our students to succeed. It is not just
7 a matter of quitting tomorrow. They know that, if they
8 quit our training program, there is going to be a lot of
9 pressure coming from the community.

10 The other principle we use is that all
11 our courses must be of the highest quality. We don't offer
12 any more the Mickey Mouse courses like three-month ballroom
13 dancing programs.

14 When the government first moved up
15 north, when they started taking over our minds and our
16 resources, they were supposed to develop Métis people up
17 there to take over the jobs. They were supposed to get
18 all these opportunities to work in the mines and with the
19 government, and so on. The courses they came up with were
20 ballroom dancing, just Mickey Mouse courses. All our
21 courses must be of the highest quality, and they must lead
22 to certification.

23 If our students in Cumberland House

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1 finish a two-year diploma program and if they maintain
2 a 70 per cent-plus average, they can go to the University
3 of Regina or the University of Saskatoon and continue their
4 course in Business Administration or teacher training.
5 The door isn't closed after their two years of training
6 at the community level.

7 Our third principle is that all our
8 educational programs must be directed toward our long-term
9 goal of self-government. The reason that we use this
10 principle is that, if we are going to realize our dream
11 of self-government, we have to have an educated work force
12 to make this dream a reality. The young people are the
13 ones who are going to make self-government a reality.
14 We need doctors, we need lawyers, we need teachers, we
15 need trades people, and so on. These are the people who
16 are going to make things happen.

17 On the K-12 side we have an extremely
18 high drop-out rate. In some of our communities in the
19 north, the drop-out rates are as high as 95 per cent.
20 Our students are dropping out like flies at Grades 6, 7,
21 8 and 9.

22 What we have done is looked at ideas and
23 discussed ideas. One of the things that came up is that,

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1 since the provincial government is doing such a poor job
2 of educating our K-12 students, I don't think we can do
3 a worse job. So we say: Why don't we develop our own
4 K-12 system of education?

5 It's easier said than done. After this
6 idea came about, we went and talked to some of the Métis
7 parents, and some of them are scared of the idea. They
8 are saying, "If you develop your own system of education,
9 you are going to segregate the students. They have to
10 learn to live with the white man. They have to learn the
11 white man's skills in order for them to survive in the
12 white man's world."

13 At the same time, we are in a real dilemma
14 because parents are scared of segregation but, if those
15 students drop out of school at Grade 8, they are segregated
16 anyway. They end up in a provincial correctional
17 institution or in a penitentiary, or they end up in the
18 welfare world. They can't take advantage of the
19 opportunities that are out there for educated people.

20 What we are going to do is set up a Métis
21 Education Task Force in Saskatchewan. This task group
22 will go around and have meetings with our Métis parents
23 right at the community level, and they will determine the

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1 support we have for such a K-12 education system. Also,
2 we want to evaluate the provincial school system.

3 Also, we are starting to develop a Métis
4 Education Act in Saskatchewan. This Métis Education Act
5 is going to be used to govern all our educational activities
6 in the future. Along with the Education Act, we are
7 putting together a position paper on Métis education.
8 With that position paper we are going to have our education
9 principles, similar to what FSI has done.

10 One of the things we are doing right now
11 in Saskatchewan is that anything we do now has to be
12 Métis-controlled. We are moving away from Aboriginal
13 Management Boards. A lot of times, when we participate
14 on these boards, we have one vote on a management board,
15 and then we usually get out-voted. What we are going to
16 do from now on is that we have to have Métis control before
17 we participate in any federal or provincial government
18 program.

19 On the university side, we are
20 negotiating with the University of Saskatchewan right now
21 to establish a Federated Métis College in Saskatchewan.

22 The FSI people did this about 10 years ago. They have
23 the Saskatchewan Indian Federated College and, from what

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1 I hear, the college is doing extremely well. They have
2 upped the numbers. They have brought in a lot of students
3 from the reserves, and they are going into the University
4 of Regina, so they are doing a good job. That is what
5 we want to do at the University of Saskatchewan.

6 We also offer several university-type
7 programs at the community level. The first one is the
8 Native Human Justice Program. This program prepares Métis
9 students to work in the field of justice and corrections.
10 The other programs we are offering are the Métis
11 Management Training programs. We have five programs:
12 one in Meadow Lake, one in Saskatoon, Prince Albert, Regina
13 and Yorkton.

14 We also have a four-year Teacher
15 Education program which is called the SUNTEP program.
16 It is the Southern Urban Native Teacher Education Program.
17 This program has graduated 220 students since 1980. So
18 we are making an impact at the provincial level in terms
19 of hiring Métis teachers.

20 One of the programs we are working on
21 right now is a program called University Access. We want
22 to deliver this program right at the community level.
23 The idea is to offer the first two years of arts and science

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1 to our Grade 12 graduates. We are negotiating with the
2 provincial government to start this program this fall.

3 For example, in the community I come
4 from, Cumberland House, there are 75 Grade 12 graduates
5 there. They have nothing to do in the community; they
6 have no educational opportunities and nowhere to go to
7 school. What we are going to do is given them the first
8 two years arts and science right in Cumberland House and,
9 if they do well in that program, we can career path these
10 students into our technical school programs or we can
11 career path them right into the University of Saskatchewan,
12 if they want to leave the community of Cumberland House
13 to go to school to further their education.

14 On the Métis Technical School side, we
15 just finished negotiating a Federation Agreement with our
16 Saskatchewan Technical Institute which is called SIAST.

17 This Federation Agreement established a Métis Technical
18 Institute which is called the Dumont Technical Institute.

19 What we are doing is delivering
20 technical school programming through the Dumont Technical
21 Institute right into our communities. This is a major
22 breakthrough for us. We have been working for the last
23 four years to try to get this Institute.

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1 On Métis self-government, this year
2 Gabriel Dumont is starting to educate Métis people for
3 self-government and nation-building. I think this is the
4 key. I have listened to some of the debates here in the
5 last two days, and there hasn't been much talk on
6 nation-building. I think the only way for us to rebuild
7 our societies is that we must come up with strategies at
8 all levels, such as economic development, land use,
9 education. We just can't talk specifically about
10 education; we can't just use education to solve all our
11 problems.

12 We had a three-day Self-government
13 Workshop in Saskatoon, and we invited Métis people from
14 all across Saskatchewan. The Manitoba Métis heard about
15 our workshop, and 10 Métis people came in from Manitoba
16 to participate in this workshop.

17 We talked about inherent rights. We
18 talked about Métis self-government, and we tried to define
19 what that means.

20 The workshop really went well, and I
21 think we have to go back and do some more of these workshops
22 at the community level. If we are going to nation-build,
23 I think the people at the community level must know what

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1 that means, and I think that is why the Charlottetown Accord
2 failed, because the Métis people at the community level
3 didn't understand the agreement. They didn't understand
4 what self-government meant, what it means to be a nation,
5 what rights you have as a nation of people.

6 The workshop really went well. There
7 were some strong recommendations that came out of that
8 workshop to restructure our organization, to make it a
9 political organization rather than delivering government
10 programs.

11 What we are doing right now is developing
12 a political agenda for the Métis Nation of Saskatchewan.

13 I talked about the Métis Education Act.
14 We are also going into the communities. We are presenting
15 the first draft of a Métis Education Act to the people.

16 We are asking for their participation and also for
17 recommendations for changes to that Métis Education Act.

18 Last week the Métis Society of
19 Saskatchewan and the Government of Saskatchewan signed
20 a Bilateral Process Agreement. The terms of reference
21 of this agreement include the development of strategies
22 to clarify the jurisdiction for Métis people and to address
23 policy and sector program issues.

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1 Since Gabriel Dumont Institute is a
2 research institute, we are going to change our strategy.
3 Instead of putting together research for program dollars
4 or putting together proposals and doing research on
5 statistics, and so on, one of the things we are going to
6 do this year -- and this is a new initiative for us --
7 is that we are going into the community of Pinehill,
8 Saskatchewan, and we are going to help these people. This
9 came from our self-government workshop in February. They
10 want us to come in there and do strategic planning for
11 the community. They want a five-year strategic plan on
12 education, employment, training and self-government.

13 One of my researchers has gone to
14 Pinehill and she is going to be spending two or three weeks
15 with the people there. She is going to go door to door
16 and talk to the people. Once she does her consultation,
17 then she comes back to Saskatoon, and we are going to put
18 together a first draft of this strategic plan. Once the
19 strategic plan is done, then we will go back to the
20 community, present it to the people and see if they like
21 the plan. If they approve the plan, then we will write
22 the final draft.

23 Once that is done, then we are going to

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1 contact all the stakeholders -- the Department of
2 Education, Manpower, our politicians -- and we are going
3 to get these people to start implementing that strategic
4 plan.

5 A lot of times we develop a strategic
6 plan based on government needs. We never spend enough
7 time with our people to determine what their needs are.

8 I think it is time that we start developing strategic
9 plans based on our needs, not the government's needs.
10 I think this is really important.

11 In this way, if the people know we are
12 starting to implement our ideas, we are going to get strong
13 community support at the local level. Not only that, it
14 will help strengthen our political organization. There
15 is a lot of positive benefits to doing strategic plans
16 with the communities.

17 In our programs we have a 75 to 80 per
18 cent success rate. This is compared to the provincial
19 success rate of 10 per cent for Métis students. The reason
20 we have a good success rate is that we have excellent
21 support systems for our students. In every program we
22 offer, we have to have a counsellor.

23 Manpower gets really mad at us because

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1 it costs a lot of money to deliver our programs. But I
2 think in the end it is worth spending more money to develop
3 the support systems for our students because they graduate
4 and then eventually they get away from welfare.

5 I want to give you an example. Our Human
6 Justice Program had a graduation about a month ago. Out
7 of 25 students, 23 graduated with a two-year diploma in
8 the Human Justice Program. Another program we offer in
9 Cumberland House is a Métis Management Training Program.
10 Out of 23 students, 19 graduated. So we must be doing
11 something right to graduate that many students.

12 Some of the things we are working on
13 right now, major initiatives, are that we have established
14 an Elders' Council in the province, a Métis Elders'
15 Council. Another thing we are going to start doing is
16 we are going to establish a cross-cultural training unit
17 within Gabriel Dumont Institute. The reason we are doing
18 this is that about two years ago -- I live in the city
19 of Prince Albert. An Indian man was murdered right in
20 our community by white extremists. This gave us a wake-up
21 call. There is a lot of negative attitudes out there
22 toward Indian people and Métis people.

23 I think what we have to do is get out,

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1 as Indian people and Métis people, and educate the
2 non-Native people. There is a lot of good things about
3 our culture, and they are not aware of it. Anything they
4 learn about us is negative. As a result, a lot of these
5 people really, really hate Indian people and Métis people,
6 and they don't know why. They really have bad attitudes
7 toward us.

8 In Prince Albert, if you go to the bank,
9 if you go to the schools, if you go to the correctional
10 centres, if you go to the bingo -- if you go anywhere,
11 it is all white people working. You hardly see any Métis
12 people or Indian people working in these institutions.

13 I just got my two-minute notice here,
14 and I have quite a bit to tell you, but I guess I have
15 to shorten my presentation.

16 We have a lot of work to do. We have
17 to tear down these institutions that promote racism toward
18 Indian people and Métis people. We have to change them,
19 their programs and policies. Their policies are not made
20 for us to succeed. I reached the conclusion a long time
21 ago that the government wants us to stay on welfare so
22 they can control us. They don't want us to nation-build.
23 When you talk about nation-building, they get really

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1 nervous.

2 I think the only way we can really
3 strengthen our communities and our organizations and our
4 nations is that we have to go back and start rebuilding
5 with our communities. We have to have the people behind
6 us before we can move.

7 With that, I want to conclude by saying
8 that GDI is very proud of its record, but to fulfill the
9 mandate given to us by the Métis people of Saskatchewan
10 and to achieve the goals we have set for ourselves as Métis
11 people, we will need the support of the Royal Commission.

12 We need your help to build a better educational system
13 for our young people.

14 We can no longer depend on mainstream
15 institutions to continue to not educate our children.
16 We must take on the responsibility for educating them
17 ourselves. We must educate them for nation-building.
18 We must educate them to lead the Métis Nation.

19 We believe that only through Métis
20 nation-building will we find self-sufficiency for our
21 people in our land.

22 I want to thank you for listening to me.

23 **CHAIRPERSON RUTH NORTON:** We will go

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1 right into our Round Table now.

2 The people who will be sitting around
3 the table are Bonnie Laing, Dianne Cooley, Audreen Hourie,
4 Thomas Doroege, Gloria Anderson, John Dorion, Philippe
5 Mailhot, Brenda Nielsen, Cindy Ziorio, Ron George and Elder
6 Noel Knockwood.

7 Thank you.

8 **MODERATOR AL HOWATSON:** Welcome, ladies
9 and gentlemen. The focus of this Round Table is on Métis
10 and other Aboriginal Perspectives in Urban Settings on
11 Education.

12 Again, as with the previous Round
13 Tables, let's begin by simply focusing our attention on
14 the questions that the Commissioners have said they would
15 like addressed. We are now on page 15 of the agenda, and
16 I invite your attention to the grey box. Again, the
17 simplified version is on the overhead projector.

18 Feel free to address either the
19 shortened version you see on the overhead or the questions
20 in front of you in the box. Let me read them out for those
21 of you who may not have your agenda:

22 The perspectives of Métis and other
23 Aboriginal people in urban settings on the issues presented

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1 in the fundamental questions, which are as follows -- and
2 notice the parallel with the previous Round Table on remote
3 and northern education. I think everybody has the full
4 set. If we need translation, we will perhaps have to call
5 for some more.

6 Fundamental Question No. 1: What
7 reforms are necessary to ensure that the mainstream
8 education system recognizes Aboriginal perspectives and
9 fosters a relationship of equality, respect and
10 reconciliation? Again, the focus is on mainstream
11 educational reform.

12 What adaptations in the education system
13 are necessary to overcome omissions of Aboriginal
14 perspectives?

15 Fundamental Question No. 2 focuses more
16 on Aboriginal communities: What do Aboriginal
17 communities require in order to fully develop their
18 separate education systems to assist in the
19 self-determination of their communities?

20 The shortened versions are on the
21 overhead projector.

22 As before, we will go around and
23 introduce ourselves. Please give your name, your

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1 affiliation and just indicate what you would like to start
2 with, (a) or (b). After the first round, if there is time,
3 you can perhaps address the other one.

4 Then we will go around and have two or
5 three minutes to make a presentation, again addressing
6 solutions to those specific issues. We will then open
7 up and have some cross-dialogue. You can ask questions
8 of each other or make comments on each other's
9 presentation, and then we will open it up to the floor.

10 Elder Noel Knockwood needs no
11 introduction. He has been with us now for several Round
12 Tables. So, let's start in the other direction and
13 introduce ourselves.

14 **RON GEORGE, President, Native Council**
15 **of Canada:** My name is Ron George. I am President of the
16 Native Council of Canada.

17 There are a number of issues. I could
18 probably just take John's presentation and add to it.
19 I think the Gabriel Dumont Institute is on the right track,
20 but there are some issues that we need to address in regard
21 to how that gets done.

22 **BONNIE LAING, MLA for Calgary Bow,**
23 **Legislative Assembly, Alberta:** I am Bonnie Laing, a

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1 recently-elected MLA for Calgary Bow. I am representing
2 the Ministry of Education here today for the Province of
3 Alberta.

4 Prior to becoming an MLA, I was an
5 educator in an elementary classroom for 26 years, so I
6 have a very keen interest in education.

7 **DIANNE COOLEY, Acting Director, Native**
8 **Education Branch, Manitoba Education and Training:** I am
9 Diane Cooley. I work in the Native Education Branch of
10 the Manitoba Education and Training.

11 **AUDREEN HOURIE, Provincial Education**
12 **Co-ordinator, Manitoba Métis Federation:** I am Audreen
13 Hourie. I am the Provincial Education Co-ordinator for
14 the Manitoba Métis Federation. I am here with the Métis
15 National Council.

16 **PHILIPPE MAILHOT, Administrator, Saint**
17 **Boniface Museum:** I am Philippe Mailhot with the St.
18 Boniface Museum, located about 100 yards from the grave
19 site of Louis Riel. Every morning, as I walk into work,
20 I look at the coffin that Louis Riel was transported in
21 from Regina to St. Boniface. I think that is why I feel
22 a strong affinity for much of what is going on here this
23 weekend.

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1 **CINDY ZIORIO, Youth Worker, Métis Child**
2 **and Family Service:** I am Cindy Ziorio. I am a Métis from
3 Alberta. I am working on a Stay-in-School Program with
4 Métis Child and Family Services.

5 **GLORIA ANDERSON, Director, Métis Women**
6 **of Manitoba:** I am Gloria Anderson. I am a Director of
7 one of the regions of the Manitoba Métis Women. I am also
8 a therapeutic foster parent.

9 I would like to speak on Question (a).

10 **BRENDA NEILSEN, First Nations School**
11 **District 68, Pacific Métis Federation:** I am Brenda
12 Neilsen. I work with School District 68 in Nanaimo. I
13 also work with the Pacific Métis Federation.

14 **JOHN DORION:** I am John Dorion, and I
15 work for Gabriel Dumont Institute. I am the Director of
16 our Research and Development Unit.

17 I would like to speak to Question (a).

18 **MODERATOR AL HOWATSON:** Thank you very
19 much. Let's go in the opposite direction now, and start
20 with Elder Knockwood, addressing whatever question he
21 would like to.

22 **ELDER NOEL KNOCKWOOD:** Thank you, Mr.
23 Chairman.

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1 I would like to begin this discussion
2 by making some comments and statements on the way I see
3 things and from there perhaps we can begin the discussion.

4 When we go back in the history of time,
5 when we begin to realize just what happened in the past,
6 it will help us to understand today and make a plan for
7 the future. Hopefully, tomorrow will be better for our
8 children and our children who are yet unborn.

9 The first Europeans arrived upon our
10 sacred land in the year 1497 in the province of Nova Scotia.

11 On that first shipload of Caucasians that came across
12 the great salt waters they did not bring any women with
13 them. It was not until several years later that the first
14 European woman placed her feet upon our holy and sacred
15 land.

16 The first Métis probably was of Micmac
17 and French ancestry. They had been here for a long, long
18 time, and the history of the French upon Nova Scotia land
19 is not an exciting story because they suffered from
20 exclusion and rejection. They were taken and put on ships
21 and boats and taken away and scattered along the coast
22 of the United States, in Louisiana. It was called the
23 great French expulsion. Some of them walked back home,

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1 only to find their homes taken away from them by the British
2 sovereignty. Some moved westward where they found much
3 settlement.

4 The history of the French and Indian
5 people is a story that needs to be told to the entire world
6 because these people made a great contribution to the
7 development of Canada. They were the first intermediaries
8 between the Native people and the Europeans who came to
9 our homeland, and they were very instrumental in the fur
10 trade. They lived both cultures.

11 It is very nice to hear that the Gabriel
12 Dumont Institute provides Métis education and that it
13 promotes Métis culture.

14 I was very delighted to hear that the
15 Métis people are looking at Métis self-government and
16 nation-building -- probably Louis Riel's dream of a nation.

17 Louis Riel, as you know, was a person of mixed ancestry,
18 and he stood firm in his convictions, because of his mixed
19 ancestry, that he might be able to do something for his
20 people. He was hung upside down. He was killed and
21 executed because he believed in good principles.

22 Métis education is important to Canada
23 and to all Canadians.

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1 I am glad to hear that the Métis people
2 are beginning to look at the Métis Educational Act that
3 will clarify jurisdiction and that will speak of
4 self-determination. Self-determination is what
5 democracy is all about. The Métis people themselves will
6 determine their destiny according to the principles of
7 democracy if we are to carry that out.

8 The Métis people have suffered from
9 racial discrimination. They have suffered exclusion, and
10 they were rejected by the dominant culture and were
11 segregated by some Aboriginal communities. I think they
12 rightfully deserve the recognition that we should give
13 them because they are people of sound minds and good
14 principles.

15 I would like to open the discussion with
16 those comments and hope that you can add whatever you think
17 is important to the destiny of the education of your people.

18 Thank you, Mr. Chairman.

19 **MODERATOR AL HOWATSON:** Thank you,
20 Elder Knockwood, for that opening statement.

21 Now we will go around and proceed with
22 statements. Again, just a reminder that I am here as your
23 sheep dog to bark and nip at heels and make sure we are

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1 staying on the field.

2 Please keep your comments to about two
3 to three minutes. If necessary, I will let you know when
4 you have 15 seconds to go. This is just in fairness to
5 make sure everyone has an opportunity.

6 Again, at the request of the
7 Commissioners, please focus on solutions to problems.
8 The problems are well-understood.

9 I have been told that my time is up.
10 Again, we are focusing on solutions.

11 John Dorion, please.

12 **JOHN DORION:** The first issue that is
13 really important to me is the issue of accountability.
14 Where I come from the Métis parents are in a powerless
15 position to do anything to change the education system
16 or to improve the education system for their children.

17 The reason I say that is that I know the
18 public school system and the separate school system get
19 their funding based on the number of students who enrol
20 in the fall. By the end of October they get grants for
21 the numbers of students that are going into their schools,
22 so it doesn't matter whether these students pass or fail;
23 they still get that money. That money is guaranteed.

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1 I think that is wrong.

2 We have to have some kind of policies
3 on accountability. If we have a 95 per cent failure rate
4 of Métis students, I think the public school system should
5 lose that money, and it should go somewhere where these
6 students can go to school and finish their education.

7 It is really important. Right now they
8 just get a cheque in October, and they don't care whether
9 these students pass or fail. There is nothing we can do
10 about it because we don't sit on school boards. We are
11 in a minority situation. We can't elect our people, so
12 there is nothing much we can do.

13 The other issue is involvement of
14 parents. It's a key issue. When our students get into
15 problems in the schools, a lot of times they are just shoved
16 aside and principals don't care. A lot of them have
17 negative attitudes toward us. The parental involvement
18 and support is not there for Métis students. I see that
19 in urban centres.

20 The other issue is identity. In our
21 programs one of the things we do is provide a lot of
22 counselling for our students. When they come to us, they
23 are really unsure of themselves. They have never taken

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1 have been working at the kindergarten to Grade 10 levels
2 in our B.C. School District 68 on Vancouver Island.

3 I found that what was being taught about
4 the Métis was half-truths and it was put in such a short
5 time frame that our Métis students were getting no
6 education from it and no cultural background from it.

7 In the last year I have put in a cultural
8 program, a component which will allow our Métis students
9 as well as Native students, because we deal with a large
10 Native population where I am from, to understand more of
11 the Métis culture and the history.

12 Dealing with a large urban setting,
13 though, we are not able to identify how many Métis students
14 we are actually dealing with. I feel strongly that some
15 sort of enumeration should be done in the school systems
16 so that we know where we can identify our Métis students
17 as well as the students who wish to learn more about the
18 Métis culture, the Native students who have lost their
19 heritage and their culture.

20 I also feel strongly that, once
21 enumeration is done in the urban settings, if the need
22 is there, some sort of institution should be put in for,
23 I would say, 9 to 12 grade levels. I find with the females

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1 in these grades we are dealing with a high rate of
2 pregnancy, which allows a drop-out rate in the schools.

3 Having their own institution to go to, with a low number
4 of students, I feel they would benefit more and would go
5 farther on in school.

6 I think that is about all I would like
7 to say at this time.

8 **MODERATOR AL HOWATSON:** Thank you very
9 much. Let me make sure that we are getting things down
10 on our flip chart so that, when we come to the second round,
11 we have some material there that you can actually respond
12 to.

13 Let me highlight a couple of points from
14 the first couple of speakers. Mr. Dorion noted policies
15 on accountability and involvement of parents as being
16 important. Ms Neilsen has particularly stressed
17 enumeration in school systems.

18 If we could mark those down on the flip
19 chart, we will make a long list and come back to those
20 issues.

21 Ms Anderson, please.

22 **GLORIA ANDERSON:** I came to this Round
23 Table hoping to find ways and means to access funding.

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1 I believe that, if children are given a proper training,
2 counselling and support, they can do well in any school.

3 I am sort of caught between a rock and
4 a hard place because I am Métis. I have no intention of
5 totally leaning toward my Aboriginal side and forgetting
6 my Polish side, so I am going to stay very strong Métis.

7
8 I foster Native troubled teenagers, and
9 I am finding that, if Native people are off-reserve, they
10 are really up the creek when it comes to funding for any
11 special ed. Most foster children who are put in a foster
12 home in their teens are in need of a lot of special ed.

13 Because of what we know now in this
14 generation, my generation, we don't have to be taught lies
15 and we don't have to allow our children to be taught lies.

16 We can prevent that. We can act in a proactive way.
17 If we have a good relationship with our children, we know
18 what they are learning in school and we can straighten
19 that out.

20 We have to have more people on school
21 boards, and that is not all that difficult. It just takes
22 a lot of energy; it takes one or two people in a community
23 who are going to really go to work and garner support for

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1 when election time comes. If we have more people on the
2 school board of Métis and Aboriginal ancestry, then we
3 can change the curriculum. If we are not backward to go
4 straight to the trustee and to the principals of the
5 schools, we can get them to have people in the school.

6 Our community had a difficult time
7 because we asked for Aboriginal input in the school, and
8 they say, "Well, you're Métis." I said, "Yes, I am Métis."

9 So they brought in powwow dancers, and I said, "That is
10 not Métis; that is for Aboriginal children. Now would
11 you do something for Métis." They had to be taught; the
12 principal and the resource people in the school didn't
13 know the difference between Métis and treaty people. So
14 they do need educating.

15 Through our own Métis Federation offices
16 we have had workshops. That is where I learned that the
17 Riel Rebellion was not a rebellion; it was a resistance.

18 I passed that on to my daughter, and she wrote a report
19 at school that was very well accepted. In fact, they used
20 it to enlarge on the subject in a quite unexpected way.

21 I don't think Métis people are going to
22 send their children to Aboriginal schools. At least in
23 my part of the country they wouldn't. I think Métis people

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1 have to really work at getting the government to put in
2 X amount of money per child, as they go through school
3 -- and that's not a little X; that's a big X. I don't
4 care if they want to keep it and give anything left over
5 as a bonus when they get out of Grade 12 or if they want
6 to take what is left over and put it into the kitty to
7 help somebody else who is going to use a lot.

8 Not all Métis children have trouble in
9 school. There is a large portion of us who go through
10 school and have learned to get along with whoever we are
11 going with.

12 I would also like to see more parents
13 involved in the training and in the curriculum of children
14 from K to 12. We have heard a lot about suicide and welfare
15 and all these negative things, violence in the home. I
16 think, if we really start in kindergarten teaching those
17 little ones about the negative things which a number of
18 them are probably seeing anyway -- we could even start
19 teaching budgeting in kindergarten. If you start them
20 in kindergarten, by the time they are in their teens, they
21 are going to know a lot already about not tolerating abuse
22 to themselves. They are going to know about having to
23 work to find money to pay the bills.

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1 I don't mean to really heap it on these
2 little ones but, if we do it in a sensible way, they will
3 know this.

4 I would dearly love to speak a language.
5 I know there is a few people in the Métis Federation that
6 do speak. I would really like us to really have people
7 who are going to teach the Machif language. I think it
8 is very, very important.

9 No one spoke about physically and
10 mentally handicapped children. I think we have to send
11 a very strong recommendation for extra funding for these
12 kids. We have been going to workshops on fetal alcohol
13 problems and so on. We have to have extra funding, and
14 there is money to do all kinds of strange things -- build
15 brand new multimillion dollar buildings and fix roads that
16 really aren't in need of that much repair. There are all
17 kinds of ways that the government, if they are pressured
18 -- and that is something I don't know about, government
19 pressuring. But there are ways to get money to look after
20 these children.

21 The social agency that I am working for
22 has been saying that since the cutbacks they are going
23 to have to start placing children in institutions if they

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1 run away four or five times, and this kind of thing.
2 Institutions are not the place for teenagers. Good, solid
3 homes with support mechanisms are what is going to help
4 them turn out to be good, honest citizens.

5 I know, with all the heritage problems
6 we are having and everything, it seems almost a shame to
7 have to say, "I need money." But the fact of the matter
8 is that we need money in the Métis community to help our
9 children get through school.

10 Thank you.

11 **MODERATOR AL HOWATSON:** Thank you. Ms
12 Ziorio, please.

13 **CINDY ZIORIO:** That's a tough name; you
14 got it, though.

15 I would like to start with saying "ditto"
16 to everything John said. I really enjoyed what you had
17 to say.

18 I am taking my 15-year-old daughter's
19 advice -- and she knows it all -- and reading something
20 that I have written rather than rambling on on a topic
21 that is very dear to me.

22 I am speaking as a Métis woman working
23 directly with Métis and their families and the schools,

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1 addressing the high drop-out rate among our youth through
2 a Stay-in-School program in Edmonton.

3 I see at a very personal level how low
4 self-esteem and self-worth play a significant role in
5 deterring our youth from excelling academically as well
6 as personally.

7 Presently, the school environment is a
8 very competitive, sometimes overwhelming, one, not
9 promoting co-operation and self-growth and not recognizing
10 the Métis value system, history and traditions.

11 Priorities in the education system
12 should be development of programs that are conducive and
13 supportive to the Métis way of life, promoting creativity
14 rather than placing them in programs that lower their
15 achievement goals by not challenging them.

16 The continued use of Elders, community
17 resource people, as well as community-based prevention
18 programs -- and I stress "prevention" -- is possibly a
19 step in achieving some of our goals. We need to teach
20 from our own perspective, designing and delivering our
21 own programs, encouraging family input and participation
22 in the schools and helping the youth and families realize
23 their own true value.

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1 I will end with that. I would also like
2 to say -- and it may be repetitive, but I really feel
3 strongly about it. Educating the educators in the Métis
4 history is very important. The need for more funds for
5 prevention programs, rather than intervention and
6 after-the-fact. I believe we can make our families well.

7 Thank you.

8 **MODERATOR AL HOWATSON:** Thank you.

9 By all means, if what you have to say
10 repeats something that has already been said, but you were
11 going to say it anyway, say it. It will just add more
12 strength to the final conclusion.

13 Mr. Mailhot, please.

14 **PHILIPPE MAILHOT:** Among the many hats
15 I wear, one of them is husband to a school teacher. Over
16 the past day and a half we have heard a lot about what
17 school teachers should be doing, how they should do, why
18 they should do it, and so on. I am starting to get a bit
19 sensitive to it because it almost blames the teachers,
20 that they are doing all these horrible things to us.

21 My wife is a school teacher in Winnipeg.
22 She has to deal with a class of about 27 to 30 Grade 3
23 students. Some come from broken homes; some are learning

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1 disabled. Any teacher in the room knows the whole gamut
2 of what a teacher has to do. They have to be social
3 workers, nurses, mothers, instructors, babysitters -- the
4 whole bit. Some parents are involved to a certain extent;
5 others are completely detached.

6 In all this she has one Native child,
7 Louis. Let me tell you a quick story about Louis.

8 My wife was preparing a little unit that
9 had to do with the contributions of Native people to Canada
10 and to the world. On the little sheet that she had, one
11 of the contributions was bannock. I told her, "Bannock
12 is a very important part of Native culture, but it is not
13 one of their contributions." She said, "Are you sure?"
14 I said, "Well, I did go to university for 14 years, and
15 this is one of these little tidbits I picked up."

16 In order for her to believe me, I had
17 to go out and do some research and bring her stuff written
18 on paper saying that this was a Scottish recipe, and so
19 on. What she was most afraid of wasn't the other teachers
20 who said, "Well, are you sure? We have always been told
21 that it is Native." She was afraid that Louis, her one
22 Native child, would look at this and say, "No, this is
23 one of our things." She was very concerned about this,

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1 and this is why she wanted to have the proof.

2 Finally, this unit comes and she is
3 asking the kids about the various contributions. The word
4 "bannock" came up, and Louis piped up and said, "Yes,
5 bannock is very important. It is one of the things that
6 the Native people use, but my mother taught me that we
7 stole the recipe from someone else." So he knew; here
8 was a mother who knew.

9 This was a fear that my wife had. On
10 the one hand, her concern was that she is not getting enough
11 of this type of information to be able to deal with Louis,
12 who is an Aboriginal, or a Métis child in her class. If
13 she is not getting enough to deal with the Aboriginals,
14 she is not getting enough to deal with the white children
15 in her class, to tell them about what is going on, what
16 Natives are up to, why Natives are the way they are.

17 Essentially, with a lot of kids -- and
18 let's deal with the reality of many of the urban Aboriginal
19 population. A kid goes downtown and talks Native on the
20 street corner, and it's there. Natives are drunks and
21 what have you, and they are going to learn that from their
22 parents. She has to deal with that, and she doesn't have
23 the tools.

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1 We can sit around this room and we can
2 say, "We want the Royal Commission to make sure that
3 teachers get this background," and so on, but meanwhile
4 in Manitoba the provincial government has cut out six of
5 the Professional Development Days because of budget cuts.
6 So there are even less opportunities for teachers to go
7 and learn about these things.

8 If the Royal Commission is going to make
9 recommendations about what teachers need to know, both
10 in mainstream and Aboriginal schools, they are also going
11 to have to be in a position to provide funding to the school
12 divisions and say, "Here is X amount of dollars to pay
13 substitute teachers so that five or six teachers from your
14 school can go off and take this training." Otherwise,
15 it is not going to happen. I think that is a reality that
16 we have to deal with.

17 The other important thing is that, in
18 the course of doing this, we have to educate the white
19 people, be they French Canadian, Ukrainian or what have
20 you, about the Natives. Especially in the urban
21 environment, the people that I know don't come into contact
22 with the people who are around this table; we come into
23 contact with the people who have drifted into the city

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1 looking for economic opportunity or what have you. They
2 are the people on the welfare rolls, the socially
3 disadvantaged -- whatever term you want to use for them.

4 Some of us may have a bit better
5 understanding of why they are the way they are; others
6 don't want to know, and I think that is what schools have
7 to deal with as well.

8 If I get a second chance, I will have
9 a crack at point No. 2.

10 **MODERATOR AL HOWATSON:** Thank you very
11 much. I appreciate the story about your wife and Louis.
12 I think it makes the point very well.

13 Ms Hourie, please.

14 **AUDREEN HOURIE:** I will be hoping, too,
15 for round two, so I will just cover a couple of issues
16 in round one.

17 I have been working with the Manitoba
18 Métis Federation for about 15 years. We have done an
19 incredible amount of research. If you go out on the open
20 research market, you don't find the kind of information
21 out there that is important to our people in order to get
22 a job done. So we are hoping that over time the research
23 will become accessible to other people across the country

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1 and likewise.

2 One of the things I wanted to address
3 was regarding (a). I will try to put it in some kind of
4 urban context because I work on a provincial and
5 semi-national level.

6 I think one of the major research
7 projects that we took on over the years -- and I was not
8 the only one who was doing it, although I am the only one
9 in the MNF; the others are colleagues out in the field
10 -- was to have a look at the system itself, the education
11 system as it stands. I am talking in provincial
12 jurisdiction here because that is where we are.

13 Some of the things that turned up were
14 that, if you look at the provincial system in Manitoba
15 -- and every province has undergone a review, I understand.

16 Those systems were under review, and the reports are
17 coming out now as to where they stand. The reality of
18 the situation was that the structure in Manitoba is built
19 around the fact that 20 per cent of the population will
20 be expected to be attending the higher education learning
21 institutions. So the whole budget and everything is
22 structured around this premise.

23 If you look at the reality of the

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1 this -- and we have researching and bringing this forward
2 for 10 years as a public issue -- was when one of our
3 colleagues from the other side joined the fight and wrote
4 a paper as to how this was actually being carried out by
5 team teaching, where you have one set of teachers geared
6 to teach the first level of academic streaming, the second
7 level and third level, and we just grind our wheels in
8 there.

9 Five years ago, when I looked around,
10 this is what I had for academic students. I could hold
11 in one hand and find my university entrance students,
12 especially who had math and science. Now, five years
13 later, I could probably put up another hand, but that's
14 about it.

15 I am kind of not surprised that Ontario
16 may be finding a similar situation, which is why we are
17 not advancing at the university level to be producing
18 junior and senior high math and science teachers because
19 they are not coming up in the system.

20 The next thing we did -- and I am trying
21 to touch base here because low expectations of our people
22 is kind of a myth. There are no expectations in that math
23 population in our public school system in Manitoba for

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1 number one, parental involvement be seriously addressed;
2 number two, that the Ministers of Education especially
3 be encouraged by the Commission to address the key issues
4 of concern to Métis and Indian people out in the provinces;
5 and three -- and I am doing this because we may not get
6 round two -- that those helping institutions and learning
7 institutions that are being put in place for Aboriginal
8 people be protected by whatever means is being requested
9 by the people.

10 We are going to put an institution in
11 place in Manitoba called the Louis Riel Institute, which
12 we will be looking for legislative protection on.

13 **MODERATOR AL HOWATSON:** Thank you. We
14 will indeed have a round two, although it may be brief.
15 We certainly will if our remaining participants are as
16 concise as our previous speakers have been.

17 **DIANNE COOLEY:** One of the papers that
18 we received in our package made a reference to the fact
19 of the modern education system as being generally supported
20 by, or accepted by, non-Aboriginal people. I think we
21 have already had some discussion here about how all
22 education systems these days seem to be under attack and
23 some of the measures that parents and people are taking

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1 to ensure that they get the kind of education they want
2 for their kids -- home schooling programs and more
3 independent schools being set up.

4 I think ministries across the country
5 and school divisions and individual teachers and everyone
6 is examining some of what needs to change to make education
7 more effective and more responsive, not only for Aboriginal
8 people but for everyone generally.

9 I think a lot of what we heard yesterday
10 and today about some of the problems are problems that
11 are throughout the system. There are some special
12 concerns related to the issues that Aboriginal people,
13 Métis and non-status, have, but the solutions perhaps that
14 some of the Ministries of Education and other people are
15 proposing also are some of the same kinds of thing. This
16 may not be surprising. As someone mentioned, I think
17 non-Aboriginal society is looking in some respects to some
18 of the answers and the models that Aboriginal people have.

19 I just wanted to mention a few of the
20 things that are happening from the Department of Education
21 perspective in Manitoba, again recognizing that for many
22 students in our province at least, for many Métis and
23 non-status students, this is where they will end up going

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1 to school, either by choice or perhaps because there aren't
2 any other options. It is, therefore, incumbent on the
3 system to make sure that we are addressing the needs.
4 That is easy to say, but I think it takes a lot of work
5 to do.

6 Some of the areas that we are looking
7 at for education reform, backed up by legislation in some
8 cases, have to do with putting in place some guidelines
9 that really emphasize a learning environment. I think
10 the way that is being defined is "a safe environment" --
11 and that is psychologically and physically safe, because
12 there are a lot of concerns with the predominance of
13 violence and aggression in schools -- but also
14 psychologically safe and connected to the community. Here
15 I think the reference to the models from Aboriginal
16 society, the idea of the extended family, where everyone
17 has a responsibility for all the kids, everyone on the
18 school and everyone in the community, connecting students
19 with teachers and teachers with teachers -- as many people
20 have point out, teaching is a really isolating kind of
21 profession. We teach teachers that they have autonomy,
22 that they can close the door to their classroom and teach.
23 If they try to call on others for assistance, it's a sign

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1 of weakness. That is the message that comes through in
2 some of the teacher training programs.

3 So we need to emphasize that
4 collaborative, team-building approach. This is where,
5 hopefully, the opportunities will be for people from the
6 community, Aboriginal parents, to have a real involvement.

7 We are heading in the direction of more
8 and more school-based planning, the idea being that the
9 smallest local unit can be more responsive to the needs
10 of the community. This is the way, as Gloria said, that
11 it can be done. It takes tremendous commitment and time
12 and energy on the part of people, but there are some ways
13 to make this happen.

14 Our branch has just published a handbook
15 called "Seeking a Balance: Helping our Students Succeed."

16 The idea is to work with parents, empower Native parents
17 to ensure that they know the roles and the rights and the
18 responsibilities that they have in their children's
19 education. One of the rights is to expect that the system
20 reflects and is responsive to the kinds of understanding,
21 the cultural teachings that they want incorporated. At
22 the same time, there is a responsibility to be able to
23 communicate to the system what the values and the culture

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1 and the things that they consider important are, so that
2 they can be incorporated. Again, that is the idea that
3 you were mentioning, Philippe.

4 The teachers in many, many instances are
5 really well-intentioned, but are held back somewhat by
6 fear of making a mistake, of saying the wrong thing. So
7 give them something that is validated by the community
8 that really supports what they are saying.

9 I have only got to the first point, but
10 perhaps I can come back.

11 The other things we are looking at are:

12 - teacher training and the changes that
13 need to happen there;

14 - curriculum relevance and, indeed,
15 looking at the hidden curriculum;

16 - addressing head-on the issues of
17 racism that are inherent in the system;

18 - appropriate student assessment; and,
19 as someone mentioned earlier,

20 - looking at outcomes.

21 We are not just talking about building
22 self-esteem and building positive self-identity for
23 Aboriginal students, but making sure that we are also

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1 giving them the skills and the understandings. We want
2 to have that accountability in the system to make sure
3 that that happens.

4 I will stop there.

5 **MODERATOR AL HOWATSON:** Thank you very
6 much. Hopefully, we will have time to come back.

7 Mr. Lamothe, please.

8 **LOUIS LAMOTHE:** I will attempt to be
9 brief.

10 I would like to mention about the
11 society. Really and truly, if you want to know what the
12 society is, it is the most effective Aboriginal society
13 in the province of Alberta. Why is it so? Because we
14 are a society composed of Aboriginals and non-Aboriginals
15 who are committed and will discriminate against anybody
16 else except the Aboriginals. So we are there with a
17 straight, tight focus. If you come in with Mighty Whitey
18 to lobby, how are the people we are talking to --

19 What's the composition? We decided we
20 know all of the problems that occur all over the place,
21 and we say, "Some of these are going to take too long,
22 so let's just start stuff and, if we get into trouble,
23 then we'll get into trouble."

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1 So we set up the society. It has 12
2 board members. On the board we asked the School District
3 to have a senior administrator, a trustee and the school
4 principal on the board, and they went along with it.

5 Then we entered into some protocols with
6 the District. Anybody can fill any positions on
7 Executive, or what have you, regardless of ethnicity.

8 What are the some of the things that
9 Aboriginal ed needs in the country? We need an Aboriginal
10 information data bank remotely accessible 24 hours a day,
11 through modem and computers.

12 Now a little bit about the school. The
13 school started 7 to 9. Last year it went 6 to 9. Next
14 year it goes 5 to 9. We also said, "These children need
15 something." We, as a society, had \$7,000. We used it
16 as a fulcrum. The School District spent \$67,000 for the
17 infrastructure. We set up an industrial kitchen and lunch
18 room. We have hot breakfasts and hot lunches, full meals
19 served every day for free.

20 Then we said, "We need role models."
21 So the society decided we needed other partnerships. We
22 set up with the School District an adult literacy program,
23 which was modest for a number of years, with 15 or 20

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1 students, and modestly funded. Then we felt there was
2 a need for expansion. This is housed right in the school
3 also.

4 Advanced Education cannot provide to a
5 not-for-profit society funds for educational purposes,
6 so Advanced Ed said, "You become a partner with Grant McEwen
7 Community College, and we will provide the funds." We
8 were happy. Grant McEwen, with the society, play around
9 with the scope and sequence. These adults are getting
10 Cree language training in a literacy program, plus
11 mathematics, plus cultural experiences, and we have Elders
12 who come in for Pipe and for Sweetgrass, and then we Métis
13 Elders who come in also and share.

14 For this one we have Advanced Ed through
15 Grant McEwen. How do these people get subsistence
16 allowance? Employment and Immigration cannot provide a
17 school district or Grant McEwen CEIC funds. We claim it,
18 so we are the people who go after the funds for subsistence
19 allowance and some infrastructure coverage. Grant McEwen
20 gets the money for all administration and professional
21 development of staff.

22 Then the School District did some
23 facility modifications at no cost, and we are housed in

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1 the school for free.

2 I talked a bit more about the family
3 support systems, which has become quite all-inclusive,
4 with a staff now of about 27 social worker/prevention type
5 people.

6 Once the adults came in, we said, "Gee,
7 these adults have to eat, too, so we have to enhance a
8 bit of our kitchen." We didn't have any money. So the
9 trade unions of Edmonton donated the money and donated
10 their professional time to bring in bigger stoves and some
11 other things, so now we have a full-fledged kitchen, with
12 an industrial stove, a walk-in freezer and all of that
13 type of stuff.

14 So we were saying to ourselves, "Okay,
15 it's good to have all of these dreams, but now we are serving
16 people. We have people out of the junior high programs
17 who are in honours and international baccalaureate." We
18 didn't do it all ourselves because there has been a lot
19 of community-type education going on.

20 Thank you for your time.

21 **MODERATOR AL HOWATSON:** Ms Laing,
22 please.

23 **BONNIE LAING:** Thank you. Some of the

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1 reforms I feel we need are consultation and participation
2 of Aboriginal people at all levels.

3 In the Alberta School Act there is
4 provision for a local school advisory council, and I
5 believe parents should be involved there. They should
6 be encouraged to join and to have input right at the local
7 school level.

8 They should also be encouraged to run
9 for school trustees. I think that is a very important
10 role. It would certainly be a good role model for all
11 the families in the city, especially.

12 Alberta's Native Education Policy was
13 developed through consultation at 176 meetings that were
14 held throughout the province with Aboriginal organizations
15 and educational groups. From this consultation a Native
16 Education Project was established, and 20 learning
17 resources were developed through a collaborative process.

18 This project included such things as content written by
19 Aboriginal people to reflect their own perspective;
20 resources were designed for specific units and social
21 studies; and also these units in social studies resources
22 are used by all Alberta students to sensitize young
23 children to Native history and the world view.

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1 Special grants have made to 56 school
2 jurisdictions which enrol a significant number of
3 Aboriginal children, and a lot of these are in northern
4 Alberta. To qualify for a grant, there must be a Native
5 Parent Advisory Committee, and it is very important that
6 the parent involvement be there -- and several of you have
7 already said that.

8 The grants have led to over 200 Native
9 people being employed as home-school liaison workers,
10 language instructors, tutors, and so on. In the city of
11 Calgary the Separate Board has liaison workers who go out
12 and help with the school situation and they also go into
13 the home and help at home. So you can bring those together
14 and bridge the gap so that they are supporting each other.

15 In Alberta the Métis Settlement
16 framework ensures that settlement schools are run by the
17 Métis Councils. Also, out of the 44 Reserve Boards, 39
18 are under the Band Council. So we have given a lot of
19 the control and directions over to parents.

20 The inclusion of parents in the child's
21 education is key to success. If the parent sees education
22 as important, then the child will achieve, and that is
23 very important. They need that support.

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1 It is more difficult for some of the
2 urban parents to have direct participation. Sometimes
3 they arrive in the city, and it is like a culture shock.

4 I actually had a child who was 12 years old who was brought
5 into the city and couldn't speak one word of English.
6 Where do you start? It was a different environment, the
7 language, many many things. So there are sometimes some
8 real gaps in making that bridge over to the city school.

9 The School Act places emphasis on parent
10 involvement, on parents' right to choose, and that there
11 are choices that could be made. As was mentioned earlier,
12 the private schools are funded up to 75 per cent of the
13 regular school grants. So, should there be provision for
14 a private school, they would be funded up to 75 per cent,
15 and that also includes the Special Ed grants. I believe
16 the only thing that isn't covered is transportation. So
17 there is fairly good funding for the private schools.

18 One of our problems, I still feel, is
19 the funding for older students. This is a real challenge.

20 The federal government won't fund students who have left
21 reserves, and the public school board has a mandate to
22 service children up to the age of 19.

23 We have a wonderful school in Calgary.

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1 I think, much like your school, it's a real role model
2 for everyone to use. To me they are doing all the right
3 things, and it is very difficult to find the proper funding.

4 They have parent advisors; they have a
5 day care for single parents' children; many of them are
6 over 19; the Elders are hired as part of the staff; they
7 have cultural teachers and academic teachers, and they
8 are considered equal partners in the school. The culture
9 is a very important part of their curriculum.

10 The success rate for students, I feel,
11 is very high. They don't all go on to university, but
12 a lot of them make a real turnaround in their lives. On
13 their graduation powwow, they often give little vignettes
14 from their life story of how they were into drug abuse
15 or alcoholism and had some real serious problems, and
16 because they came to that school, they acknowledged their
17 traditions and their culture and they saw themselves as
18 being of worth. They have made a real turnaround. To
19 me, the worth of that is immeasurable.

20 More than half of the 400 students fit
21 that category, so it is a very large curriculum base that
22 you are looking at. I feel it does a wonderful thing.

23 The public school was funding them for

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1 recognition of this. One of the private colleges that
2 has adult upgrading courses had as the graduation exercise
3 a powwow which the students organized for themselves and
4 invited the rest of the school. I thought it was an
5 excellent opportunity to show that the recognition is
6 there.

7 I think we do need, as other people have
8 said, in-servicing for teachers. I think we do need
9 cross-cultural experiences and curriculum for all the
10 students so that they understand each other's needs and
11 understand the history and can correct some of the
12 stereotyping.

13 Those are some of my recommendations.
14 Thank you.

15 **MODERATOR AL HOWATSON:** Thank you. Mr.
16 George, please.

17 **RON GEORGE:** Thank you. First of all,
18 on your title of Métis and other Aboriginal people, I guess
19 I will speak on behalf of the 400,000 other Aboriginal
20 people who are in the 25 major metropolitan urban centres
21 in Canada, according to the last census, but not to downplay
22 the importance of the Métis. We also represent Métis
23 among our organizations, especially the ones Noel was

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1 talking about and the non-Red River Métis, the ones who
2 are in the Maritimes, the Northwest Territories, the Yukon
3 and other areas that don't fit into the definition that
4 you were talking about. That is one thing I would like
5 to point out.

6 After all the research papers that the
7 Royal Commission has done, I think there shouldn't be any
8 lack of material for reforming the mainstream education
9 system and what the reality of everyday Aboriginal and
10 Métis life is.

11 For Fundamental Question No. 1, how do
12 we reform, obviously it is to get the truth into the
13 curriculum. One of the things that the Native Council
14 of Canada has done is develop a Self-government Handbook
15 to sensitize Aboriginal, but mostly non-Aboriginal people,
16 on what self-government means. We are not going to be
17 kicking you off your fee simple property, and all those
18 kinds of thing. That's a good start. I think that will
19 probably be the remedial handbook that is required, but
20 it has to be built on.

21 That is for groups who choose to reform
22 the education system now. I really believe that, with
23 the leg up society has had for the last 125 years, it is

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1 paramount that we develop our own education systems to
2 accommodate the healing and the self-esteem that has to
3 be built up of our own peoples. To try to revamp a system
4 that hasn't worked for us, I think, is a monumental task.

5 I would be more favourable to our building our own system,
6 similar to the systems that are here in Ontario, for
7 instance. There are four school boards here for
8 Protestant, Catholic, franco school boards and English
9 Catholic School Boards. There are four school boards that
10 taxpayers can put their money toward. We could Aboriginal
11 to that with no problem.

12 So I am leaning toward development of
13 a status-blind education authority. We have heard that
14 people who leave the reserves no longer get funding. Well,
15 join the crowd. There are 750,000 Aboriginal people who
16 live off-reserve who have been experiencing that all of
17 their lives -- Aboriginal and Métis I should say.

18 In order for us to get our own system,
19 we are definitely going to have to be thinking about
20 financing. I say "status-blind" for the reason that, if
21 we all splinter off into our own directions, I think it
22 would be a very hard sell -- not only a hard sell, but
23 physically impossible in most cases where the numbers

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1 aren't big enough to warrant a separate authority.

2 The Native Council of Canada has been
3 promoting of late the authorities recognition legislation
4 that is required, since the Charlottetown Accord has
5 failed. We still need to have a process to recognize our
6 own authorities, and legislation is one way of getting
7 that happening since it can't be entrenched in the
8 Constitution until some time in the future, hopefully.

9 That is my major point. People have
10 mentioned other points I would like to make. Again, I
11 would like to endorse John's presentation that he made
12 here, almost totally. The nation-building concept has
13 to be built on.

14 We have to stop thinking in terms of
15 First Nations meaning bands, because that is so confusing,
16 and it's a cop-out for most bureaucrats and politicians
17 to think that, once they have dealt with a First Nation,
18 i.e. band, then their job is over. It has to be on a Nation
19 level, be it Métis or Micmac or whatever, to reflect a
20 true community situation. We are not all First Nations.

21 Three-quarters of us live away from the government's
22 interpretation of what a First Nation is; thus, the
23 status-blind recommendation on how we address and repair

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1 what has gone on in the past.

2 The other reason for a separate
3 education system is that we have this healing process that
4 we have to undergo, and we don't need any other
5 non-Aboriginal advisors telling us what our solutions are.

6 We have to come up with them ourselves. The remnants
7 of the residential school system and all the racist laws
8 have created many dysfunctions among ourselves and, in
9 order to become healthy again and to run a school system
10 or be self-governing, we have to heal and deal with those
11 problems as we do.

12 Above all, I agree with John when he
13 talks about self-government training. We do need to know
14 and train our people as to what the requirements are and
15 the needs of our communities in order to govern ourselves.

16 Any number of skills come to mind when we are talking
17 about self-government, and it doesn't include just the
18 academics that are being taught in school. You don't get
19 an education on how to be an Aboriginal leader, for
20 instance. You get thrust into that position, and then
21 you learn by trial by fire. That shouldn't happen. It
22 burns too many people out, and we end up spinning our wheels
23 all the time. As soon as one person burns out, another

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1 one has to take their place and go through the same process.

2 Self-government will be the same way.

3 We have to learn how to deal with the rest of society,
4 but we should know what we are dealing with before we get
5 into it. That is why self-government must be a major focus
6 on how we get there, learning all of the pratfalls along
7 the way from us old burnouts. I'm not kidding. I have
8 many colleagues who have gone through this phenomenon,
9 and it was because they didn't know what they were getting
10 into. They just went in there knowing they had to do
11 something, and they thrust themselves into it without
12 knowing what was there.

13 Life skills and support systems are
14 important, as well.

15 I will stop there.

16 **MODERATOR AL HOWATSON:** Thank you very
17 much.

18 We have a large list, I am sure, on our
19 flip charts, and I am sure those are just some of the points
20 that have been brought forward.

21 We have about 15 minutes before we open
22 it up to the floor. Rather than going around again
23 individually, it may be best to say that, if you want to

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1 follow up on a comment that one of your colleagues has
2 made or if there were some points that you didn't get to
3 and you would still like to come back to, this would be
4 a good time to do it.

5 Just indicate that you would like to
6 speak and, again, remember brevity.

7 Mr. Mailhot, please.

8 **PHILIPPE MAILHOT:** First, I would like
9 to second the idea of the Aboriginal peoples and the Métis
10 running their own schools where possible. An ideal world
11 would see my children going to school with your children,
12 learning about Aboriginal culture and society, your
13 children learning about French Canadian society or the
14 mainstream society, where everything is wonderful and
15 great. Of course, this was a marvellous concept that we
16 passed through in Manitoba where we were supposed to share.

17 It doesn't work because all the sharing was done in English
18 and all the sharing was done on the white Anglo-Saxon basis.

19 Where possible, if feasible, attempt to
20 set up your own schools, but be prepared to fight and to
21 fight like hell. As I said before, given that
22 theoretically the francophones were essentially a Charter
23 group and had guaranteed rights in constitutions, and so

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1 on, the history of French language education in Manitoba
2 is a sorry story, and we are still paying that price.
3 I still pay that price.

4 We are actually people who are
5 considered by our peers as taxpaying, working, educated,
6 et cetera, et cetera. Again dealing with the widespread
7 perception in society of Native people just sort of
8 leeching off the working people and the reaction that will
9 come when provinces or the federal government starts to
10 put into place Aboriginal schools within an urban
11 environment, the fur is going to fly. You have to be
12 prepared to fight. I can tell you that for many of us
13 who have lived that experience in our own way, hopefully,
14 you will have our support.

15 The other point I would like to make very
16 briefly, to state the obvious, is that education is
17 absolutely vital, especially in the urban environment.
18 Natives and the Métis have been coming to what I call Red
19 River, Winnipeg, since the 1780s looking for economic
20 opportunity, whether it was in the fur trade, whether it
21 was hunting for the Selkirk settlers who didn't know how
22 to live in the area, and so on. In order to access that
23 opportunity, one needs to have an education that will help

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1 provide that.

2 Louis Riel became a leader of the Métis
3 not because he was an Elder but because he had an education
4 that most people did not have.

5 **MODERATOR AL HOWATSON:** We have Mr.
6 Lamothe, then Ms Hourie and Ms Cooley -- about two minutes
7 each.

8 **LOUIS LAMOTHE:** Mine is just a few
9 seconds.

10 I successfully ran an election in rural
11 Alberta on the county parkland, which was the largest
12 geographical area. I ran the fifth largest school
13 district in the province.

14 I came to the conclusion that, if anybody
15 wants to run an election, run. The worst thing that will
16 happen to you is that you will get elected.

17 All you need to get elected is to have
18 fire in the hole and 12 avid supporters. If there is not
19 enough fire, get 24 avid supporters, and you will get
20 elected.

21 I want to thank you.

22 **AUDREEN HOURIE:** I have a couple of
23 follow-up comments.

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1 Number one, I don't believe in Manitoba
2 that our people have ever supported the concept of separate
3 systems for the Métis in the 15 years I have been around.

4 We have never had a resolution pass the floor of the
5 Assembly to take us in a totally separate direction.

6 One of the understandings of our policy
7 of integration and co-operation is to try to influence
8 the existing system and be co-operative on new ways of
9 delivering education that can be developed.

10 The curriculum or the history of the
11 peoples, I think, is key on this. Other peoples have a
12 bit of a fear of us because they don't have a good
13 understanding of history. They were never taught that
14 in the school system, in our province anyway. I made the
15 point yesterday that history is not taught in Manitoba
16 -- only at three levels, and it is optional.

17 A matter of sharing amongst ourselves
18 and sharing with other people the history of all Aboriginal
19 peoples, especially in Canada, to me, is a priority. One
20 of the way I would recommend that that could be done would
21 be that we build a resource base that we can share with
22 each other across the country.

23 We have a Minister in place in Manitoba

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1 right now -- and that is the fifth one now that I have
2 worked with -- who is willing to discuss teaching history.

3 We would do part of the work, but we want to put that
4 into the public school system for all of the students,
5 not just as a minor study about Métis people for just a
6 few people, but get it right out to the public schools.

7

8 We have been 10 years trying to increase
9 the demand for this, by going out and doing cross-cultural
10 training -- you name it; we have done it -- to bring that
11 demand up, so that the teachers will demand it. I think
12 Philippe raised part of it. The teachers don't have the
13 product to deliver to the students and, if we are wise,
14 we will produce it.

15 I am going to leave it at that. I will
16 make one quick comment on the languages.

17 I think it is a priority, and the Royal
18 Commission can help us, not just to develop strategies
19 of how to work with the languages but help us to organize
20 how we are going to get it done. One thing I am going
21 to recommend is that we have a means of sharing information.

22

23 We are working with oral languages, and

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1 we need to be able to contact other people. Language
2 centres, I think, are important, even if there is just
3 one central one in Canada rather than each one having
4 territorial or provincial ones. Archival means in
5 development is important.

6 I will close with that comment.

7 **DIANNE COOLEY:** I just wanted to make
8 a follow-up comment related to separate schools.

9 You heard Mary Courchene yesterday talk
10 about the establishment of Children of the Earth. As
11 Philippe mentioned, there was opposition from various
12 sources to the establishment of that school, which is a
13 publicly-funded school, a part of the largest division
14 in the city.

15 There was a whole variety of reasons for
16 the opposition, but one of the things that came out was
17 that, by setting up an Aboriginal separate school, there
18 was the fear that that would take the pressure off all
19 the rest of the system within that one division and also
20 in other divisions who would send their kids to that school
21 to be responsive, to really make some programming changes
22 that would address the needs of the Métis students.

23 That is just a caution that, even though

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1 there is a separate, parallel system, there probably are
2 still going to be some kids in the provincial system who
3 will need some programming that relates to their culture
4 and their heritage, and all the rest of the students in
5 the system who need that cross-cultural education and some
6 kind of exposure to the values and the teachings, and so
7 on, of Métis and non-status and treaty and status people
8 in the system.

9 **MODERATOR AL HOWATSON:** Thank you. I
10 am going to open it up in a moment or two to the floor.
11 If anyone has any comments or questions they would like
12 to put, please come to the mike.

13 We also have our two presenters at the
14 table with us, Mr. Dorion and Mr. Lamothe. We didn't have
15 a chance to ask people to respond to those. If you would
16 like to do that now, you could certainly do that.

17 I am going to take one or two last
18 comments from the Round Table before we open it up. Mr.
19 Mailhot is first and then Mr. Dorion.

20 **PHILIPPE MAILHOT:** The only thing I was
21 going to say was "amen" to her comment. That was one of
22 the ones I couldn't squeeze in.

23 **JOHN DORION:** In the last 15 years I have

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1 noticed that racism is being promoted between Métis and
2 Indian people. This really concerns me because I am a
3 Métis educator and I am also a parent of two children,
4 a 13-year-old and an 11-year-old.

5 When I grew up in Cumberland House, I
6 spent a lot of time with my grandfather. One of the things
7 he taught me was to respect people.

8 I think, if we start teaching our
9 children to hate white people, to hate Indian people and
10 to hate this and that, that is wrong. One of the things
11 we have to do is start teaching our children about Indian
12 government, what is Métis government. I would like my
13 children to learn about the Mohawk Nation, the Micmac
14 Nation, the Ojibway Nation and the Inuit people. When
15 they get out of school, I want them to have a positive
16 attitude toward these different Aboriginal nations.

17 Racism is an ugly thing. We have
18 experienced Hitler in 1945. There is a lot of racism being
19 promoted right now through white extremists because they
20 don't want us to start exercising our rights; they don't
21 want us to nation-build.

22 I think one of my strongest
23 recommendations to the Royal Commission is that I would

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1 like to see curriculum brought into our schools where we
2 can learn about the different Aboriginal nations right
3 across Canada, and in North America and even worldwide.
4 That is important to me. I don't want my kids to become
5 racists because racism doesn't lead us anywhere.

6 We have so much work to do that we can't
7 spend time fighting amongst each other. I respect Indian
8 jurisdiction; I respect what the Indian people are trying
9 to do. I think politically we should support each other
10 but, at the same time, we should respect each other's
11 jurisdiction and culture.

12 **MODERATOR AL HOWATSON:** Thank you very
13 much.

14 Let's take a question now from Mike 5.

15 **SHEILA GENAILLE:** Good afternoon. My
16 name is Sheila Genaille, and I am President of the Métis
17 National Council of Women.

18 I just want to elaborate further on what
19 John was saying about self-government. He alluded to the
20 fact that the Métis Nation are nation-builders. That is
21 our history, and we are continuing to do so.

22 What the Métis Nation is presently doing
23 is that we have formed a Constitution Commission which

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1 consists of senators from the Métis Nation, from the
2 provinces of Ontario, Manitoba, Saskatchewan, Alberta,
3 British Columbia, and Elders from the Northwest
4 Territories who are going into the communities to see what
5 the people see, and how they think on what they see, as
6 what self-government for the Métis Nation will be.

7 First, I would like to address the second
8 one about the separate Aboriginal education system, and
9 the self-government, I think, would fall into that.

10 In order to do that, I think one of the
11 major priorities for the Métis Nation is a proper
12 enumeration of our people. The Government of Canada,
13 through Census Canada, has failed miserably because we
14 don't know how many of us live in this country. So that
15 is one of the major things that has to be done.

16 Secondly, people of the Métis Nation are
17 Canadian taxpayers. Presently, our tax dollars are
18 allotted, education-wise, separate or public. To expand
19 on what Ron said earlier about an Aboriginal education
20 system, I think the Métis people would like to see it more
21 than just Aboriginal.

22 What happened to us -- and we heard it
23 during the Constitution Round constantly from our

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1 community -- was that the Métis people were considered
2 as third-class Canadians and second-class Aboriginal
3 people because we get lumped together under the term
4 "Aboriginal". We have been fighting that policy, and will
5 continue fighting being lumped together.

6 For example, in the Northwest
7 Territories we have Métis people in the southwestern
8 portion. You wouldn't want to lump the Indian, the Dene
9 and the Inuit together and say, "This is one culture."
10 As Billie from the Territories would say, "No, we are unique
11 and distinct from one another."

12 So we can't just say "an Aboriginal
13 education system."

14 One of the things we could do, using the
15 existing things that are out there now
16 -- when the governments come to do enumeration for you
17 and say, "Do you support a public or separate system?"
18 you could add the three, separate, public, Métis, Inuit
19 or Indian. In that way you would know exactly where those
20 tax dollars are going.

21 Perhaps, rather than having a separate
22 education system, as Audreen said earlier -- rather than
23 having a system where perhaps the numbers don't warrant

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1 it in a particular area, use the existing schools and share
2 with the broader society. If there are Indian people
3 there, share with them, or Inuit -- whatever. You could
4 either have a separate Aboriginal -- and I can see that
5 in the future for the Métis Nation, because we are moving
6 to self-government and we won't stop until we get it.

7 Perhaps for now, rather than a full
8 separate education system, we should share what is there
9 now, but making sure our tax dollars go back to our people
10 and not just into the separate or the public system.

11 I guess that's all I have to say. Thank
12 you very much.

13 **MODERATOR AL HOWATSON:** Thank you. Our
14 Chair actually has a contribution to the discussion. Then
15 we have one more question at Mike 4 and then Mike 6.

16 I think Ron wants to clarify something.

17 **RON GEORGE:** Sheila, I didn't pretend
18 to omit the Métis. I thought I was being very specific
19 about including them.

20 Just in case anybody had that
21 misconception, I am not pretending to say how they should
22 be divided up. That is up to the communities to decide
23 for themselves.

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1 I tried to make the point that Métis and
2 Aboriginal people should have their separate systems, if
3 they so choose. I don't want that to be confused.

4 **SANDRA DELARONDE:** My name is Sandra
5 Delaronde, and I am with a number of organizations, most
6 of them being Métis, but I am not going to mention them.

7 I am very angry and I want my comments to be without
8 prejudice to those organizations that have fought so hard
9 to be participants in this assembly and other assemblies.

10 As women, we are told that the gifts that
11 we learn in the home are transferable into the workplace
12 or into any forum. One of the gifts we have is, of course,
13 that of being housekeepers, so some of the comments I am
14 going to make are indeed housekeeping matters that we will
15 sweep up and put in the garbage, I suppose, at this point.

16 One of the things that I noticed this
17 afternoon is that this Round Table deals with Métis and
18 non-status issues, or Métis and other Aboriginal issues.

19 I have always been led to believe that Aboriginal is an
20 inclusive term and that Métis fall under that jurisdiction
21 of inclusivity.

22 Further, I notice as well that there are
23 no Commissioners here. I think oftentimes, as Métis

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1 number of Aboriginal people that will be involved in the
2 public school systems and in the mainstream system, and
3 we acknowledge that the fastest-growing population is in
4 fact the Aboriginal population across Canada.

5 We have heard provincial governments
6 say, "Yes, we have to acknowledge that there has to be
7 change in the system because you are increasing as part
8 of system," but I have to say that that just amounts to
9 racism, racism which we have been subjected to over numbers
10 of years.

11 What I would like to see is provincial
12 governments acknowledge that change must take place
13 because they feel a need to change, that systems have to
14 change to be inclusive and to eliminate racism, that the
15 systems that we currently have in place are in fact racist,
16 and that the institutions are in fact racist. What it
17 amounts to, in fact, is the Canadian form of genocide.

18 As an acknowledgement of that racism
19 that is inherent in the system and in our institutions,
20 I would call on the Commission to ensure that, when they
21 speak with provincial governments about changes to
22 education policy, people from the community, the parents
23 and the students that are involved in the system, are

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1 involved in promoting and processing that change.

2 **MODERATOR AL HOWATSON:** Thank you.

3 Mike No. 6.

4 **ROSE-ALMA McDONALD-JACOBS:** I just have
5 a couple more comments -- and I have my little list here.
6 I will keep them brief.

7 The gentleman who was talking earlier
8 about Prince Alberta and the racism and the attitude of
9 non-Aboriginals toward Métis, non-status and status --
10 I used to live in Prince Albert, and I know what he is
11 talking about. I am Mohawk, but I have red hair and am
12 light-skinned, and I can kind of mix in both cultures and
13 not experience the kinds of thing he is talking about,
14 but I still saw those kinds of thing.

15 One of the things that I wanted to
16 mention is that, when I did my doctoral dissertation, I
17 did it on self-concept and attitude toward school. One
18 of the things I learned when I was in university -- and
19 I went to school for 14 years. One of the things many
20 of the theorists says is that, if we label children as
21 under-achievers or that they are special ed, or whatever,
22 that is they way they are going to perform. If you treat
23 them way, then that is the way they are going to perform

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1 -- and I see heads nodding.

2 I think one of the things that we need
3 to do among non-Aboriginal and all teachers is that we
4 should have high standards and expectations. That should
5 be a must for all of our students, for them to be successful,
6 and this must be from early childhood to higher education.

7 Also, one of the other things that is
8 near and dear to my heart is the issue of alternative
9 assessment instruments. I think there should also be a
10 lot of development in the area of culturally appropriate
11 assessment instruments.

12 Two other real quick points. In the
13 area of teacher training -- and I really related to the
14 gentleman's story about his wife. I think one of the
15 things that I mentioned yesterday, and I will say again
16 today, is that, in terms of providing support and teacher
17 training, I would like to see universities offer at all
18 levels all across Canada a requirement that there be
19 training on Aboriginal peoples -- and that includes status,
20 non-status, Métis, everybody -- and that there should be
21 in-services for teacher to get certification that they
22 have that training about our Aboriginal peoples.

23 I am very supportive of what Louis talked

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1 about in terms of a national data base. I do a lot of
2 international work in the United States and in Canada,
3 and what we are running into is computerization and using
4 modems and getting information through data bases, and
5 that kind of thing. I think that is the future for us.

6 I think we need to do a lot more interchanging of
7 information and networking and have student access and
8 have it available 24 hours a day through computer modem,
9 and that kind of thing.

10 That's it. Thank you.

11 **MODERATOR AL HOWATSON:** Thank you very
12 much. Ruth, I will turn it back to you for the last comment
13 of Round Table No. V.

14 **CHAIRPERSON RUTH NORTON:** Just two
15 short comments. I have been sitting here all day and dying
16 to speak.

17 When the Inuit and the northern people
18 were speaking about reforming their own education systems,
19 and so on, there was a lot of input from people from up
20 there about the different studies and so on, which they
21 wanted to implement, particularly Inuit studies.

22 I observed that, as people were talking
23 around the Round Table, the participants were talking about

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1 whole period. Even though a lot of us come from reserves,
2 we do have a lot in our history that pertains to that whole
3 period of Métis history.

4 We talked about the possibility of
5 having communities do their own research on history books.
6 For example, where I come from, Sagkeeng, Manitoba, our
7 history is so full of not only the Indian part, the Ojibway
8 part, but also the French and Métis history. It is really
9 interrelated with the history from Saskatchewan and
10 Alberta.

11 One of the things that both of us talked
12 about is that each community would research their own
13 history, document it and then exchange the history book
14 with another community. Therefore, the community of
15 Sagkeeng would have a history book that they researched,
16 and they would share that with people from La Loche or
17 Cumberland House, and so on, and also Slave Lake, Alberta,
18 and so on. What you would have is a network of history
19 books start to develop right across the country.

20 What that would mean is that we would
21 be researching, rewriting our own history books right
22 across the country. Once that is done -- and that would
23 be an ongoing process -- what we would be doing is rewriting

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1 history according to our own history but also sharing it
2 with the larger community, the non-Native people.

3 Therefore, the history of Canada would
4 be rewritten by Aboriginal people, and also they would
5 share it with the non-Aboriginal peoples.

6 There is a lot more to history than just
7 talking about relationships, kinships and so on. There
8 is also the history of the geographical areas and the
9 territories of the people.

10 That was one recommendation or solution
11 that this particular educator from northern Saskatchewan
12 and I were talking about. You would involve the community
13 people, you would involve the Elders and their knowledge,
14 you would involve the way that they teach, and you would
15 also include other peoples.

16 Those were the two things that I wanted
17 to point out.

18 Another point is that we are talking
19 about reforming education systems right across Canada.
20 I think provincial governments and federal government,
21 territorial governments, First Nations government, Métis
22 governments and so on should really band together and come
23 up with a curriculum that is based on, first of all, the

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1 First Nations history and then work from there. Once that
2 kind of collaborative approach is done, then maybe we can
3 go on to look at the details.

4 That is all I wanted to say. Thank you.

5 **MODERATOR AL HOWATSON:** Thank you,
6 Ruth.

7 This brings to a close Round Table No.
8 V. Again, on behalf of the Commissioners, I want to thank
9 the participants for their contribution.

10 I would like again to ask members of the
11 audience and members of the Round Table to remain seated
12 for a moment, and I will turn it back to Ruth for the closing
13 events of the day.

14 **CHAIRPERSON RUTH NORTON:** I just want
15 to say thank you very much to all the participants, on
16 behalf of the organizers here and also on behalf of the
17 Commissioner, Peter Meekison.

18 Tomorrow we start at 8:30. We will have
19 another full morning. We will try to finish at 12:30.

20 We will close now with a prayer by our
21 Elder, Noel Knockwood.

22 Once again, meegwich and I hope you have
23 a good rest tonight.

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1 --- **Closing Prayer**

2 --- Whereupon the Hearing adjourned at 6:05 p.m.

3 to resume on Thursday, July 8, 1993

4 at 8:30 a.m.