

**Anishnabe Niigaanziwin
Structures and Procedures
of the
Serpent River First Nation**

Paper prepared as part of the
Research Program of the
Royal Commission
on Aboriginal Peoples

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Preface

This report, submitted to the Royal Commission on Aboriginal Peoples by the Serpent River First Nation, completes a research project undertaken by community members of the Serpent River First Nation.

The research was a joint effort involving community members, the Band Council, the Self-Government Coordinator and the Royal Commission on Aboriginal Peoples.

Anishnabe Niigaanziwin is an Ojibway word that means self-government of a people. It can be broken down as follows: *Anishnabe* — from where we came, *Niigaan* — boss within oneself/ourselves, *ziwin* — way of living/being.

The issue of governance at the First Nations level needs to be reviewed in light of the growth and complexities of services in our communities. The *Indian Act* suggests a method of selection of leadership and administration of Indian monies without the benefit of the current needs of each community in management of their human and natural resources.

The Serpent River First Nation Council, as part of a Royal Commission case study, takes on the challenge of 'dreaming' a little or creating a new vision of governance with all its structures, procedures and the need to make our own laws concerning this area.

It was our intention to share with our citizens what the *Indian Act* has now and how we have responded to their policy of devolution. First Nations governments, however, should not be restricted to just managing government programs.

Such issues as the terms of office, giving off-reserve citizens the right to vote in elections, the size of band council have all been reviewed in this document. The general response is that many are happy with the existing system with only minor changes.

We need to go beyond what our citizens see as staying with the status quo. It is clear that the federal government's *Indian Act* should not be the basis for governance any more. It has destroyed the traditional way leadership was selected. We may not want to return to that system but surely we are better qualified than they to design a model that is more reflective of our current needs at Serpent River First Nation for a new governance model.

I would like to thank the citizens who took the time to participate in this report, the staff, the researcher, and the consultants for all their hard work to complete this phase of the project. Miigwetch!

Chief Earl Commanda
Serpent River First Nation, September 1994

Executive Summary

The research was guided by three central questions:

- (a) What are emerging models of Aboriginal governance?
- (b) What are the impediments to self-governance and what are the resources needed to achieve self-governance?
- (c) What strategies are Aboriginal people adopting or might they adopt to realize Aboriginal self-governance in its fullest sense?

From the outset it was agreed that, to achieve a true understanding of what this meant to the Serpent River First Nation, the community must be involved as much as possible in this research. An Aboriginal consulting firm, Neewin Noding, was contracted to provide guidance in research. The design and delivery of the research involved the Band Council, the Self-Government Program, and the Self-Government Committee.

Genabajing is a small community of 280 members living on the north shore of Lake Huron. The community is a traditional one in the sense that it is small, homogenous and has a strong network of kin relationships. The First Nation has lived in this area since time immemorial. With the signing of the Robinson Huron Treaty in 1850 and subsequent colonization through the *Indian Act*, members of this Anishnabek band gave up a nomadic way of life to settle permanently within the boundaries defined by the Treaty. This community was traditionally known as Genabajing and in more recent times as the Serpent River First Nation.

Members of the Serpent River First Nation have always been self-governing. With the imposition of the *Indian Act* in 1876, the type of governance shifted to a model defined by that Act. The rules of governance defined by the *Indian Act* did not take into account the culture and tradition of this community; moreover, they stripped the community of any real decision-making and -enforcement powers. The people of this community adapted to the new ways, but even with the passing of generations, they kept alive a memory of that traditional form of governance.

Currently, this community is governed according to the *Indian Act* with a chief and five band councillors elected every two years. The Serpent River First Nation is a part of the North Shore Tribal Council. The Tribal Council is the umbrella organization for seven First Nations located between Sault Ste. Marie and Sudbury, Ontario.

The North Shore Tribal Council has been involved in self-government negotiations since 1990. It is a joint effort, although each community works autonomously under this structure.

To understand the impediments and thus what resources are needed to achieve self-governance, the researchers looked at existing structures and procedures. That is, we asked community members to look at a structure they were already familiar with, then to make comments on how this could be improved. This was done by designing a questionnaire using the present system as a benchmark for change. This questionnaire was made available to all band members living within the community. A random sample of members living off-reserve was sent questionnaires as well.

Questionnaire response data were not coded to reflect the sex of respondents, as the researchers were concerned primarily with a total community picture. Age, however, was used as a factor in the organization of focus groups.

Second, the researchers organized focus groups, once again drawing on community residents, to gauge substantive feelings and emotions on self-governance issues. This gave community members an opportunity to express any fears or uncertainties, and this process subsequently guided the Self-Government Program in how to address the concerns. In that respect, the focus groups served a twofold purpose. An addendum to this report shows how the Self-Government Program followed up with issues identified during this research and addressed community concerns.

Recommendations

The 22 recommendations arising from this research project are included in the main body of this report. The following is a summary of highlights of the recommendations:

Inherent right

- That the governments of Canada (federal and provincial) recognize Aboriginal inherent right to self-government. Further, to implement this right by the continuation of self-government negotiations.

Relationship

- The relationship between the Aboriginal people and the governments of Canada be one of co-operation and respect.

Community development

- That the governments recognize and act upon the fact that there is a shortage of much needed programs and services for Aboriginal people. Resources are needed for programs such as economic development, education, health (physical and mental), human services (youth and elderly), employment, training, public works and housing. Basic human needs have to be addressed and fulfilled effectively, and this should occur as soon as possible if Aboriginal people are to be self-governing.

Community consultation

- That the governments recognize and act upon the fact that further resources are currently needed for community consultation by First Nations that are engaged in self-government negotiations.
- That the governments recognize the jurisdiction of First Nations for First Nation members living off-reserve and that resources be provided for the purposes of consultation on self-government for off-reserve membership.
- That the federal government consult with the major representative Aboriginal organizations and, if possible, with Aboriginal communities before providing support and resources to Aboriginal representatives who would like to pursue some form of Aboriginal self-government so that the self-government initiatives occurring elsewhere at that time will not be adversely affected. For example, the proposed First Nations Chartered Land Act was being financially supported by the federal government without consulting the major Aboriginal organizations and Aboriginal communities. The development of the proposed First Nations Chartered Land Act was handled without regard for other First Nations and their respective self-government initiatives. It is therefore recommended that the federal government consult with the First Nations before initiating any self-government legislation so that the trust between Aboriginal people and Canada can be restored.

Aboriginal governance

- That the federal and provincial governments recognize that the forms of Aboriginal governance in each First Nation will continue to evolve over time in order to adjust to continuing cultural change.
- That the governments recognize the jurisdiction and legislative authorities held by First

Nations with respect to their citizenship, natural environment, social environment, cultural environment, economic environment, physical environment, administrative environment, judicial environment, and governmental environment.

Royal Commission on Aboriginal Peoples

- That the Royal Commission on Aboriginal Peoples in its purpose to listen to Aboriginal people, act upon those recommendations made by Aboriginal people across Canada.

As a result of this project, the Self-Government Coordinator developed a booklet to explain self-government negotiations. This booklet, entitled "Anishnabe Niigaanziwin" or "All you Ever Wanted to Know About Self-Government...", was written in plain language targeted to community members. Further, a community visioning exercise was held in November 1993 and February 1994; it resulted in a model of self-governance based on custom and tradition. To raise community awareness further and to involve the young people of the community, a public speaking contest was organized. Winning speeches were published in a booklet and again distributed to the membership. To address the concerns of off-reserve members, the Serpent River First Nation now does outreach to all members through the mailing of a monthly community newsletter.

This project benefited the community in that it served as a catalyst to propel self-governance issues to the front burner. It caused community members to stop a moment and think, and it was an education for everyone involved.

The researchers and community would like to thank the Royal Commission on Aboriginal Peoples for the chance to engage in such an exercise. Miigwetch.

**Anishnabe Niigaanziwin
Structures and Procedures
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Purpose

The purpose of the research project, conducted under a contract between the Serpent River First Nation (SRFN) and the Royal Commission on Aboriginal Peoples (RCAP), was to develop a governance model based on community consultation.

Nationally, the issue of self-government had occupied the front pages of newspapers and was a major component of discussions in the Charlottetown Accord. Among First Nations there is a variety of responses — from those who advocate for self-government to those who feel that First Nations are not yet ready. Most communities have members whose varied opinions range between these two points.

The Serpent River First Nation recognizes the importance of involving community members in the development of self-governance. Just as important, the Serpent River First Nation recognized that the opinions and views of community members must be actively sought out so that our membership is empowered. Giving our community members this opportunity to express their views provided the leadership with direction and a chance to address any concerns or fears that community members may have with regard to developing self-government.

The researchers made every attempt to contact First Nation members, both on-reserve and off-reserve. Focus groups were set up and opinions from youth and elders were conscientiously included.

This study was more than the development of one type of governance model. It was a step in the continuing process of inclusion, of recognizing the value and worth of each and every community member as we begin a journey to a destination of self-governance and self-sufficiency. Ultimately it is our community that will decide how we will get there.

We hope that Royal Commission on Aboriginal Peoples will take the opportunity to review the contents of this report. The opinions shared by community members are accurate expressions of the hopes and fears common to most First Nations. As such, we think that this document will provide the needed insight so crucial to the work of the Commission.

Community Profile

Background

The Serpent River First Nation is part of the unceded lands retained by the Ojibway who traditionally inhabited the north shores of the St. Mary's River and Georgian Bay. The Serpent River First Nation is part of the Robinson Huron Treaty, which was signed on 5 September 1850.

The Serpent River First Nation, known today as Cutler and in the recent past known as Kenabutch (also referred to as Genabajing), has always been a relatively small community. Recent years have seen a rapid development of community infrastructure and community services. In addition the on-reserve population has shown a definite increase.

Location

The Serpent River First Nation is located approximately 160 kilometres east of Sault Ste. Marie, 140 kilometres west of Sudbury and 30 kilometres east of the village of Blind River on the Trans-Canada highway. It is bounded by Serpent River and Grassy Lake to the north, Whalesback Channel and Lake Huron to the south and west, and Shedden township to the east.

The reserve consists of a land base of 26,947 acres along the north shore of Georgian Bay. It is located on the Precambrian Shield and consists primarily of outcropping igneous and metamorphic rock. This type of steeply rolling topography and its effects on ground water limits the types and locations of developments in the community.

Population

The residents are of the Ojibway Nation, which has traditionally always inhabited the area, and they continue to use the Ojibway language today.

The total population as of June 1993 was 856, with 268 living on-reserve and 588 band members living off-reserve. The large number of band members living off-reserve is due to the number of reinstated registered members under the Bill C-31 process of 1985.

Band Organization and Administration

The current band government consists of an elected chief and five councillors elected under section 74(2) of the *Indian Act*. Elections are held every two years. In 1972, under section 69 of the *Indian Act*, the band was given responsibility for the control, management and expenditure of revenue money.

The current chief and council include Chief Earl Commanda, Councillor Gertrude Lewis, Councillor Keith Lewis, Councillor Gerald Commanda, Councillor Terry Jacobs, and Councillor Jean Shawana.

Approximately 70 people are employed with the band administration through full-time and part-time programs, as well as seasonal employment.

Services and administered programs for the Serpent River First Nation include the following:

- Community Infrastructure
- Literacy Programs/Library Services
- Social Services
- Secondary and Post-secondary Education programs
- Alcohol and Drug Abuse Prevention
- Native Child Welfare
- Community Health
- Recreation
- Economic Development/Job Developer
- Membership
- Capital Housing
- Adult Care
- Band Government
- Fire Protection
- Daycare
- Postal Service

The band administration is housed in a complex centrally located in the community. The complex includes a community centre, council chambers, library, administration offices, post office and a fire hall.

Band Committees

There are currently seven committees operating on the reserve. The majority of these meet on a monthly basis or as required. The seven committees are as follows:

Membership Advisory Committee: The mandate for this committee is to advise Council regarding membership applications and policies. They also advise Council on the residency applications and policies. This committee works co-operatively with the membership registrar.

Self-Government Committee: This committee oversees all First Nations government work within the community, including community consultation and co-ordination of participation. The committee advises Council on issues and priorities relating to self-government. The committee works co-operatively with the Self-Government Coordinator.

Recreation Committee: The committee's main function is to co-ordinate the recreational activities of the community. They also must assess the recreational needs of the various age groups. This committee can recommend to Council policies regarding the use of the community centre. The community has a Recreation Worker who works co-operatively with the committee.

Health Committee: The committee may advise Council with regard to policies relating to community members' physical and emotional health, as well as community members' safety. This committee works with most of the Human Services Department.

Education Committee: The advises Council on policies regarding all areas of education, including student events, transportation etc. This committee works co-operatively with the Education Administrator.

Band Services Committee: This committee can recommend policies regarding band services, mainly capital housing. It works in co-operation with the Public Works Coordinator.

Economic Development Committee: This committee can make recommendations to Council regarding band development and planning within the community. It works with the Economic Development Officer.

Special Interest Committees: From time to time, community members with common interests on a particular issue will form a committee to initiate community action. These committees are sometimes informal, as in the case of the Women's Talking Circle and the Men's Support Group, which were formed to handle a particular need. Once the need has been addressed, the committee is dissolved by inaction or by common agreement. Another example is the formation of the Policing Committee, which was established to meet the community's need to address law enforcement issues. Since the community does not have on-reserve policing, it will be this committee's responsibility to investigate means of resolving this issue.

All committees function on a volunteer basis. None of the members receive financial compensation for their time. All committees, except special interest committees, are appointed by Council. Committees are open to all band members regardless of residence.

Economy

The economy of the Serpent River First Nation includes a number of privately owned businesses. These enterprises include two confectionery stores, a printing shop and gallery, a trucking company, four fast food take-outs, a logging company and a hairdresser.

In addition, band-owned enterprises operate within the community. The Serpent River Trading Post, located on Highway 17, sells Aboriginal specialty items. There is also a seniors' residence, Geka Wigwam, which provides extended care to Aboriginal seniors in the area.

Some band members are employed by the North Shore Tribal Council, while others are employed in off-reserve industries, but with the decline of the general economy, their numbers have diminished.

Summary

The Serpent River First Nation could be classified as a small community. It is traditional in the sense that there is a strong sense of community, and most people who live there have lived there all their lives. The last decade has seen a sharp increase in membership and on-reserve residency. The latest figures show that well over 50 per cent of the population is under 40 years of age.

There is always a shortage of housing and employment, as with all First Nations communities. However, the Serpent River First nation has demonstrated its ability to adapt to ever increasing responsibilities and a willingness to meet the challenges of providing for its membership.

Present Structures and Procedures of SRFN

The current structures and procedures of the SRFN government follow those that are allowable under the *Indian Act* and its Elections Regulations.

Council currently has limited powers with respect to law making and is restricted to making certain by-laws, which are subject to approval/disapproval by the Minister of Indian Affairs. There are also limited rights of appeal, which are outlined specifically as those in the areas of membership, taxation of local interests, election results and referendum results.

Chief and Council Summary of Main Characteristics

Selection of Leadership	<ul style="list-style-type: none">● chief and council elected by majority of electors under the <i>Indian Act</i>, which regulates election procedures
Powers	<ul style="list-style-type: none">● most legal powers held by minister of Indian affairs● chief and council have limited powers, e.g., to<ul style="list-style-type: none">● enact by-laws in defined areas, subject to review/allowance/disallowance by minister

	<ul style="list-style-type: none"> • manage and spend band revenue moneys • control and manage reserve lands in specified areas • assume control of membership
Exercise of Powers	<ul style="list-style-type: none"> • chief and council powers exercised primarily under the <i>Indian Act</i> • by-laws and decisions made in those few areas where power is recognized in chief and council subject to review/approval of minister • general requirement that band decisions reflect consent of a majority of council and a majority of the band electors
Community Participation in Decision Making	<ul style="list-style-type: none"> • consent of majority of band electors generally required • community participates in decisions through <ul style="list-style-type: none"> • participation in elections • participation in band and band council meetings • participation in referendums • such participation is regulated and defined by the <i>Indian Act</i>
Government Administration	<ul style="list-style-type: none"> • band administration (financial and non-financial) overseen by chief and council, carried out by band staff • The <i>Indian Act</i> and regulations as well as the Terms of Transfer Agreements govern many aspects of financial administration • Serpent River has a management team made up of <ul style="list-style-type: none"> • Band Manager • Public Works Coordinator • Human Services Coordinator • Education Coordinator • Band Development and Planning Director • Financial Coordinator • Adult Care Coordinator • Trading Post Manager
Appeals	<ul style="list-style-type: none"> • There are limited formal rights of appeal from decisions of chief and council • Specific appeal rights are defined in the areas of <ul style="list-style-type: none"> • membership • taxation of local interests • election results • referendum results

The accompanying chart depicts the present structure of the SRFN government. Independent committees/groups (women, policing, youth) were established by individuals with common interests and concerns. These groups sometimes make recommendations to Council but remain separate from other committees as they do not have to report to any particular body of

people. The advisory boards were established to oversee the Domicile and the Trading Post. They do not necessarily receive Council's approval for policies and recommendations but they must report directly to Council regarding the overall operations of both businesses. The chart also depicts the senior management team, which is responsible for monitoring and maintaining their departments' budgets. The seven committees on the chart act in an advisory capacity to Council but may have a reporting relationship to the corresponding staff.

Methodology

Discussion of Project

This study, which reflects how an Aboriginal community would like to govern itself, is one that may result in changes to the SRFN's current governmental structures and procedures.

The community of approximately 260 people was presented with a detailed report of its current structures and procedures before the beginning of this study. Then an agreement was signed between RCAP and the SRFN that enabled the SRFN to develop a model of governance that conformed with community opinion on aspects of governance.

Until recently, many studies conducted regarding Aboriginal affairs have been culturally biased and many times have been handled inappropriately. With the arrangement that was agreed upon by RCAP and the SRFN, the project was undertaken and has now reached its conclusion.

The first project requirement was an interim report describing how the project was proceeding. The second requirement was that a review draft be submitted, and the last requirement was submission of the final report to the RCAP. Much of the direction of research for this project was handled within the community. This, hopefully, reflects a change in the approach of the Canadian government and its willingness to listen to Aboriginal communities and to recognize the degree of autonomy needed within Aboriginal communities.

The project also allowed the SRFN to choose its own researchers, and this enabled the community to exercise its own authority with respect to research. This does not mean that the research is 'community-biased' but rather that it has involved the community in its own research and that it has provided more freedom in its direction of research.

With the help of RCAP, this project was made possible, and while the research may not be applicable to other Aboriginal communities, it may help in that it will indicate the willingness of Aboriginal people to govern themselves in what they believe is a more appropriate form of governance.

Sampling Techniques — Community Participation

(i) *Individuals* (on-reserve population, March 1993, 260; off-reserve population, 588)

Survey: Of the reserve population, 156 people are over the age of 18 and are deemed 'surveyable'. Of these 156 people, 56 were surveyed, representing 35.89 per cent community participation in the survey. There were five additional surveys returned, but these were returned by individuals under the age of 18. In all, 61 on-reserve surveys were returned.

Focus groups: In total, 40 people participated in the four focus groups, which represents 25.64 per cent community participation in the focus groups. Since not all members were surveyed, there are some who participated in a focus group but did not answer a survey questionnaire. Nine people attended a focus group but did not answer the questionnaire, which means that another 5.7 per cent participated in the study via the focus groups (most from Focus Group 2 — under age 20).

The total on-reserve participation in surveys and focus groups was 70 people (approximately 45 per cent). In reference to the total on-reserve population (including children) this percentage would be 26.9 per cent.

Of the total off-reserve membership, 167 surveys were mailed out (to 28.4 per cent of total off-reserve members) and these participants were chosen at random. In total, 33 completed surveys were returned, representing a 19.76 per cent return rate. Of the total off-reserve population, 5.6 per cent (including all age groups) participated in this study.

Total participation: Combining on- and off-reserve participation, 103 people participated in this study. There were 61 on-reserve surveys returned and 33 off-reserve surveys returned, and nine people participated in one of the four focus groups but did not complete a survey. There were 167 surveys mailed to off-reserve members, and there were 156 people living on-reserve who could have participated in the study, which means a potential of 323 surveys could have been returned. Of these, 94 were in fact returned, for a total community participation rate (on- and off-reserve members) of 31.88 per cent.

(ii) Households

There are currently 84 households. Of these households, community participation was as follows:

- 54.76 per cent or 46 households participated either in the survey or in one of the focus groups

- 30.95 per cent or 26 households were asked to participate and given a survey questionnaire or were invited to a focus group but did not complete the survey or come to the focus group
- 14.28 per cent or 12 households did not receive the survey questionnaire and did not participate in a focus group

(iii) Outreach

On-reserve: Attempts were made to reach members of the community with the survey in many ways, including the following:

- Door-to-door surveys were conducted.
- Questionnaires were available at the front desk of the band office.
- Surveys were delivered to employees of the band, Geka Wigwam, Daycare, Woodland Studios, Literacy program, North Shore Tribal Council Main office, persons working off-reserve but living on-reserve; in all, 54 questionnaires were handed out in this way. This was done to ensure that those who were working were included in the study, since they could not be surveyed in their homes during the day.
- A notice regarding the return of surveys was posted in a memorandum and delivered to community members.
- A survey deadline was set but surveys were conducted and accepted after this date.

Focus groups: Notices were inserted in two newsletters inviting the community to participate in one of the four focus groups. Three notices were posted in various locations around the band office. Participants were phoned to confirm their participation and to remind them of the group meeting. An attempt was made to reflect the community represented within these groups. The individuals invited to these groups were chosen to represent a cross-section of the community (e.g., employed, unemployed, male, female, single, married, education levels, etc.). All members responding to the open notice were invited to participate.

All age groups were included in the four focus groups as follows:

Focus Group 1 — ages 41-60

Focus Group 2 — ages under 20

Focus Group 3 — ages 21-40

Focus Group 4 — ages over 60

The over-60 group turned out to be a mixture of ages, since few people over the age of 60 were able to attend this focus group meeting.

Off-reserve: Of the approximately 600 people living off-reserve (including children), 167 persons were randomly selected to participate in the survey. A pre-addressed postage stamped envelope was put into the survey package to ensure a better return of surveys.

(iv) Research incentives

At the beginning of this research project, it was decided that something had to be given to research participants in exchange for their time and effort. This decision was made to recognize the value of the participants' time and effort. While participants were not paid, they were given admission to the community bingo as a token of appreciation. This helped ensure a better return of surveys and encouraged greater participation in the focus groups.

This research was undertaken with the intention of hearing all opinions whether they were supportive of self-government or not.

(v) Limitations

1. Not everyone was surveyed.
2. Not everyone participated in a focus group.
3. Reasons for non-participation include
 - not home when the door-to-door survey was conducted
 - did not complete survey they were given
 - did not come to the focus group that they were scheduled for
 - refused to participate
 - felt that they did not know enough about self-government to comment on it.
 - did not support the band's current involvement in the self-government initiative
 - lack of interest

Execution

(i) On-reserve survey

Questionnaires were answered in one of the following ways:

- distributed to band members and were self-administered
- picked up at the band office and self-administered
- left at a household and self-administered
- administered by the researchers during home visit

Background information about the current structures and procedures of the Serpent River First Nation was distributed in advance (see Appendix 2), and this information was reviewed during the home visits.

The survey responses were anonymous. Because the survey was conducted in a small community in which all community members were known by the research team, distribution of the surveys was done in a controlled manner to ensure that people were prevented from filling out more than one.

(ii) Off-reserve survey

Questionnaires and background information were sent to band members off-reserve along with a stamped pre-addressed return envelope. These surveys were self-administered and returned by mail.

(iii) The survey questionnaire

The survey dealt with four major areas of the structure of the Serpent River First Nation government: chief and council, committees, administration, and program and service delivery. Under each area there were questions about elements that might or might not require change.

Chief and Council:	Council's main function
	Power of Council to make laws
	Forms of decision making
	Council involvement in administration
	How Council could better serve the community
	Election system (changes)
	Elders Council
	Youth representation
Committees:	Meeting community needs
	Effectiveness

	Purpose
	Appeals
	Formalization and accountability
	Selection of committee members
	Elections and committees
	Tenure of committee members
Administration:	Hiring/firing
	Job description development
	Accountability
	Policy development
Program and Service Delivery:	Programs or Services lacking in community
Comments:	Regarding self-government

The questions asked on the survey were a mixture of simple 'yes' or 'no', multiple choice, and open-ended questions.

Since there would be strong opinions on certain issues, it was felt that the researcher would have to write down any additional ideas that the band member had. Community members were informed of this before the actual survey was conducted because this would allow for expression of ideas if the survey itself did not address a particular issue. When the survey was finished, the researcher told community members that any other ideas would be accepted and could be written down and submitted to the project.

The on- and off-reserve surveys contained the same questions.

(iv) Focus groups

Focus groups are a collection of individuals selected as representatives of a specific interest group. They are brought together in order to get information or opinions that are representative of the community.

The use of focus groups as a way of consultation is commonly used by both government and marketing companies as a means of getting feedback on particular issues.

For the self-government community consultation, four focus group sessions were facilitated. As outlined earlier, each focus group targeted a specific age group. As well, people

with the following characteristics were actively recruited: employed, unemployed, self-employed, single, married, high school or no school education, male, female, etc.

In this way, a sample of opinion about their expectations of self-government was obtained from the community. This will be a part of the design of a model of self-government.

Format: The format chosen for the focus groups brought out participants' opinions and ideas. All ideas were treated as equally important. The format included the following elements:

- 15 participants
- a question was posed to participants
- participants were given five sheets of paper to write their responses on in 10 words or less
- they were asked to pick their top three ideas and pass them on to the facilitator
- the facilitator read out the responses and posted all responses on the wall
- the responses were then grouped together in categories chosen by participants
- the categories were named by the group

This type of format encourages ideas and opinions from the group. Using this structure, the facilitators focus the group on constructive thinking and downplay any useless or needless criticisms. Although everyone gets to speak their mind, they are strongly encouraged to do so in a manner that will produce results. Using this process, community opinion will be clearly expressed.

Research Team

The research team consisted of Darlene Angecone and Tater Meawasige. Tater Meawasige has resided in the community since birth and contributed an understanding of community dynamics. Darlene Angecone has been a resident of the community since 1992. She is completing a degree in political science and brought excellent report writing and research skills to this project. Both Darlene and Tater were trained in interviewing techniques during an orientation session facilitated by Neewin Noding. They also attended a community development skills training workshop, held by Marks & Associates Incorporated, that focused on communication, negotiation, and facilitating workshops. The project was, however, guided mainly by Neewin Noding, an independent Aboriginal consulting firm.

Results

Summary of Survey Results

The survey of SRFN members was conducted using questionnaires and focus groups. The questionnaire was structured to address specific areas of governance in the context of existing structures and existing procedures (see Appendix 1). Members were asked to comment on changes regarding these specific areas to recommend specific changes. The researchers were encouraged to obtain personal opinions from the membership, and these were recorded on the surveys. The survey was approved by band officials before being administered.

The focus groups were structured to elicit opinions on general topic areas. The questions were open-ended, and participants were encouraged to be forthright with their ideas. The focus groups also served as a forum for discussion and education on the issue of self-government. All opinions, positive and negative, were recorded and are included in this report. What follows is a summary of survey results.

Survey results are based on a raw data score (see Appendices 3-5). A total of 97 surveys were completed by band members on- and off-reserve. The raw data scores were charted on graphs. Graphic results clearly indicate what the majority opinion is with respect to the questions asked (see Appendix 5).

Survey results show that members believe the band council should have the power to make laws and retain a significant responsibility to administer programs. There should be a process to involve community members in law-making decisions. Decisions should be made by majority vote.

Opinions were split on whether band members were happy with the present election system under the *Indian Act*. That is, 40 participants indicated they were satisfied with *Indian Act* elections, while 44 indicated they were not. Most people felt that the term of office for chief and council should be longer than two years. They seemed satisfied with the number of councillors remaining at five or six.

Survey results show that eligibility to run for office should be confined to on-reserve members only. Eligibility to run for office would not include off-reserve members, adopted members or band employees. Most felt that the age limit for eligibility should be 21 years of age.

In terms of voting for leadership, most felt that off-reserve members should be included as well as adopted members. The voting age should be 18 years of age.

There was almost unanimous agreement that there should be an Elders Council but in an advisory capacity. Survey results show that youth could be included in band government by electing a youth representative to band council, or through a youth council or youth committee.

The majority of respondents felt that the committees were meeting the needs of the community. While they recognized that committees act in an advisory capacity, they felt that committees should be formalized and accountable to community members. There should be a process to appeal decisions by committees. Committee members should continue to be volunteers, although a lot of members also felt that committee members should be elected by the membership. Participants thought that committees should not be dissolved at election time, but that the term for committee members should be two years.

In the area of administration, the majority of respondents felt that the chief and council should be responsible for hiring and firing of band staff. Day-to-day administration, development of policies, and job descriptions are the responsibility of managers and co-ordinators. There was a range of comments regarding accountability. Respondents believe that administration is accountable to both chief and council and the community.

Barriers to Governance

The Indian Act: One of the first barriers to self-government is the *Indian Act*. Half of those surveyed believed that system of governing under the *Indian Act* is a fair one, but the other half thought that it has its limits. The enforcement of by-laws is an area that community members have identified as a problem. Currently, the governance model under the *Indian Act* allows the band to pass by-laws but does not provide any means for the enforcement of these by-laws. The limitations imposed upon Aboriginal communities by the *Indian Act* is a definite barrier to Aboriginal governance that needs to be addressed by the Canadian government.

Traditional models of governance: The leadership of the Serpent River First Nation would like to see a form of Aboriginal governance for the community. The members have, during the course of this study, put forward ideas or have asked for implementation of culturally oriented forms of governance. There is great respect for tradition, but as with most Aboriginal communities, traditional models of governance have not been in place for many decades. It is recommended that resources for each community be provided to research traditional forms of governance if the

community wishes to implement structures and procedures that are of Aboriginal nature.

Programs and services: During this project, it became more evident that the band has developed very rapidly in a short period of time. The increase of the population in the Serpent River First Nation has resulted in a shortage of available programs and services. Concerns addressed in the surveys and focus groups reiterated the need for programs in economic development, education, health (physical and mental), human services (youth and elderly), employment, training, public works and housing. There is an awareness that before governance issues, basic human needs also have to be addressed. This, too, could be considered a barrier to governance in that the human needs of the community should be fulfilled first if they are to pursue self-government and the development of Aboriginal governance.

Self-government concerns: Many community members participating in this study expressed concerns regarding self-government. Many are sceptical of self-government, and hence a model of Aboriginal governance becomes difficult to develop when scepticism comes into play. There are many reasons for the scepticism felt by community members. The history of Aboriginal people and their relationship with Canada has been a major contributor to this general feeling of mistrust, and this has resulted in the formation of a barrier to Aboriginal governance.

It became apparent that the survey had addressed certain governmental structures and procedures but was not able to provide details on these new structures. Therefore, the same process of community consultation is needed to continue to develop these new structures and procedures that were put forth by community members. This may be difficult for most First Nations to accomplish, since resources will be needed to develop Aboriginal forms of governance.

Other concerns with respect to Aboriginal governance include accountability issues, off-reserve member involvement, and the role of larger Aboriginal organizations such as the tribal councils.

Accountability within new structures and procedures and the accountability of larger Aboriginal organizations to their member First Nations are a concern among many community members surveyed, and it is a concern that will eventually require further investigation and development.

The inclusion of off-reserve members in the governance model is a recommendation by those participating in this study. As with many other findings, details about how off-reserve members can participate in the new governance model are not available because of the limitations of the survey. More consultation with community members regarding this matter is needed. Resources for this type of consultation as well as resources for the implementation of off-reserve membership involvement in the new governance model will be required in the future.

There were many comments by those surveyed regarding the lack of knowledge of self-government. The community of the Serpent River First Nation has had a self-government co-ordinator since the latter half of 1991, but band members are still unsure of what self-government is and how it will affect them. There is a clear need for further consultation with community members about the self-government initiative. For example, one person suggested that someone could design a booklet on self-government, and numerous comments were made requesting that materials be written in simpler language so that the average band member can understand them. While financial resources are now being made available for community consultation, it appears that consultation is not too successful, and it is evident that further resources are needed so that other forms of community consultation can be developed and implemented if Aboriginal governance is to become a reality.

Proposed Structures and Procedures

In developing a model for new structures and procedures, we considered the results of the community survey and focus group activities. The survey forms provided data on specific areas. The focus groups provided opinion from the membership on how the band should be governed with respect to communication, accountability and services.

The data and personal opinion provided by the community were the building blocks for the new model. However, these were still open to a degree of interpretation by the researchers. What follows, then, is an interpretation of that opinion. It is our understanding that this model will be returned to the community for further discussion and modification if necessary.

Proposed Structures

Chief and council

The Serpent River First Nation may continue to be governed by a chief and council elected by

the community for a three-year term. How the elections will be conducted will be determined by the community. They can choose to follow the format established under the *Indian Act* or develop a new method uniquely suited to the community.

Elders council

The government of the Serpent River First Nation will also include an elders council. The elders council will consist of three elders from the community.

Eligibility: Criteria for eligibility for the elders council will be determined by the SRFN. However, it can include the following factors: band membership, residency within the community, over the age of 65, knowledge of the community and customs, and a willingness to serve.

Term: Appointed office for a three-year term at the start of chief and council term.

Duties: The elders council will advise the chief and council on such issues as governance, citizenship/membership, environment, use of lands and resources, social and cultural development, and intergovernmental issues. They would not necessarily involve themselves in administrative issues. The elders council would be autonomous in the sense that although members are appointed, they would have the power to call their own meetings and propose action or advice on any issue they determine is important.

Youth representation

The community feels that youth have a definite place in the structure of government. This can be effectively accomplished by electing a youth representative to sit with chief and council. The youth representative would be an advisory position but would be permitted to sit with council, engage in discussion and express an opinion. The youth representative would ensure the interests and opinions of community youth are heard at the council level. The youth representative could oversee the formation of a parallel youth council or the creation of a formal committee to deal strictly with youth issues.

Eligibility: Eligibility for the position of youth representative will be determined by the

community. However, it may include the following factors: membership, residency within the community, no age limit, but a willingness to serve.

Term: Elected office for a three-year term.

Duties: The youth representative would advise council on the effects of all community laws and policies on youth. In particular, he/she would advise on youth issues related to community services/infrastructure; education, training and human resource development; environment; health and social development issues; and any long-term planning initiatives being undertaken by the Serpent River First Nation.

Committees

The majority opinion is that the committees are meeting the needs of the community. However most felt that the role of the committees should be to advise and recommend to the chief and council, with ultimate decision making remaining with the band council. Since survey results indicate that committees should be more formalized and accountable, proposed changes would include structuring committees to include a chairperson, recorder and treasurer. The chairperson would not be a employee of a program directly related to the committee. Committee members should be elected by the community from a list of volunteers.

Eligibility: Eligibility to serve on committees will be determined by the SRFN. Criteria may include any band member and any adopted band member who expresses a willingness to serve in a volunteer capacity.

Term: Term of service could be staggered.

Duties: Committee members would advise the band council on all issues relating to the subject area of the committee. They would advise the band council through motions and recommendations.

Administration

The administration is the structure that carries out the directions of the community through the

chief and council. The administration will continue to operate according to policies set out by chief and council. New administrative policies can be brought forward by committees or by managers/supervisors, or can be proposed directly to chief and council by a band member. The band manager is responsible for the day-to-day operation of administrative offices. Chief and council will retain the responsibility of employing and dismissing band staff.

Financial accountability will be according to financial by-laws adopted by the Serpent River First Nation.

Proposed Procedures

The procedures of government detail how a government operates. This includes such areas as how leadership will be chosen, governance, appeals, and accountability to membership.

Selection of leadership

The chief and council will be selected by band members by ballot in an election according to rules established by the Serpent River First Nation. The rules can be adopted in accordance with a Serpent River First Nation Constitution. It may choose to develop selection of leadership according to traditional Aboriginal practices.

Eligibility to hold office: Minimum eligibility requirements are that the individual be a band member, resident of the reserve, and over the age of 21. Off-reserve band members, adopted band members, band employees and community members are not eligible to hold office.

The community may want to consider any other restrictions, e.g., criminal record, community standing, etc.

Eligibility to vote: Eligibility to vote in community elections requires band membership and will include off-reserve members and adopted members. The voting age will be 18 years of age.

How off-reserve members will vote will be determined at a future date.

Appeals process

An appeals process is necessary to ensure fair and equitable treatment of all community members. According to survey results, respondents felt that there should be an appeals process for committee/council decisions. This is a proposed appeals process for band membership.

Minutes of meetings, both council and committee, should be made public and posted within 14 working days from the date of the meeting. Band members would have the opportunity to comment or initiate an appeal on any decision in the following manner.

Band members can initiate an appeal on behalf of a non-band member community resident.

Proposed process:

1. If a band member wishes to appeal a decision, notice will be given by letter to chief and council within 21 days of the decision. Chief and council will notify the appropriate committee of a notice of appeal.
2. Chief and council will consider the band member's request to appeal and listen to the committee's opinion. Chief and council can decide to render a decision at that time or forward the matter to an appeals panel. A decision to forward the matter to the appeals panel can be done with a simple majority of a council vote. If the matter is forwarded to an appeals panel, the decision reached by the appeals panel is binding.

Appeals panel: The appeals panel may include

- one representative from the elders council,
- one representative from band council,
- one representative from another committee,
- one youth representative.

The chair of the committee involved in the appeal and the band member making the appeal will state their positions. Either party can have someone other than themselves state their position on their behalf.

The panel will render a decision that will be binding on both. Chief and council will abide by the decision rendered by the appeals panel.

Powers

Chief and council shall have the power to make laws within the boundaries of the Serpent River First Nation, governing its band members and others residing within these boundaries. The laws will be made according to a process outlined in a Constitution.

Law-making powers will encompass

- membership
- use of lands and resources
- public safety
- residency
- environment
- economic development
- creation or amalgamation of new reserves

The chief and council of the Serpent River First Nation will have the power to enforce laws according to procedures set out and agreed to by the membership of the Serpent River First Nation.

Community participation in decision making

Band members can participate in decision making through elections of leadership, by serving on committees and by voting in community referenda. Decision making by the band council and at the committee level will be by majority vote. Decision making in community referenda will require a minimum 70 per cent majority of eligible voters.

The primary way that membership can participate in government is by attending band council meetings. Band council meetings will be open to any band member. Band members have the right to voice their opinion in an orderly manner for council's consideration. Band council minutes are available for review by any band member. The minutes are located in the library of the community complex.

Band members will have the right to attend all committee meetings, the exception being when the committees decide to close a meeting to discuss a private issue by band member request. Band members shall have access to committee minutes in a timely fashion.

Band referenda: For decisions that will have long-term effects on the Serpent River First Nation, the chief and council will base their decision on the results of a band member referendum. Examples of areas where referenda may be required are as follows:

- land surrenders
- membership code changes

- economic development involving collective use of resources
- any proposed change of status regarding governance, i.e., self-government
- community laws

When off-reserve band membership involvement in decision making is developed, the off-reserve membership may be notified of referendum dates and allowed to participate.

Summary

The new structures and procedures proposed in this report are based on the results of the survey conducted with the community. The proposed structure addresses change that would allow active participation of elders and youth. It proposes leadership selection through a combination of election and appointment. It proposes a longer term of three years. The proposed procedures address community participation, an appeals process and accountability.

These proposals are subject to review by chief and council and by the community. We welcome as much feedback as possible so that new structures and procedures reflect the wishes of the community.

Recommendations to the Royal Commission on Aboriginal Peoples

Inherent Right

1. That the governments of Canada (federal and provincial) recognize the inherent Aboriginal right to self-government.

Treaties

2. That the governments of Canada recognize and honour the treaties signed with the Aboriginal people of Canada.

Relationship

3. That the relationship between the Aboriginal people and the governments of Canada be one of co-operation and respect.
4. That the Canadian governments ensure the protection and implementation of First Nations self-government in the Constitution of Canada.
5. That the federal government recognize and uphold its fiduciary responsibility that exists because of the treaties.

Community Development

6. That the governments recognize and act upon the fact that there is a shortage of much needed programs and services for Aboriginal people. Resources are needed for programs such as economic development, education, health (physical and mental), human services (youth and elderly), employment, training, public works and housing. Basic human needs have to be addressed and fulfilled effectively, and this should occur as soon as possible if Aboriginal people are to be self-governing.
7. That the ultimate decision to engage in self-government negotiations rests with First Nations. Therefore, it is recommended that the federal government not force or rush First Nations into any self-government negotiations.
8. That the governments support the affirmation, protection and teaching of our language, culture and spirituality.
9. That the governments recognize the jurisdiction of First Nations for First Nation members living off-reserve and that resources be provided for the purposes of development and delivery of services for off-reserve membership.

Community Consultation

10. That the governments provide financial support to those First Nations that choose to pursue self-government in the future.
11. That the governments recognize and act upon the fact that further resources are currently needed for community consultation by First Nations that are engaged in self-government negotiations.
12. That the governments recognize the jurisdiction of First Nations for First Nation members living off-reserve and that resources be provided for the purpose of consultation on self-government for off-reserve membership.
13. That the federal government consult with the major representative Aboriginal organizations and, if possible, with Aboriginal communities before providing support and resources to Aboriginal representatives who would like to pursue some form of Aboriginal self-government so that the self-government initiatives occurring elsewhere at that time will not be adversely affected. For example, the proposed First Nations

Chartered Land Act was being financially supported by the federal government without consulting the major Aboriginal organizations and Aboriginal communities. The development of the proposed First Nations Chartered Land Act was handled without regard for other First Nations and their respective self-government initiatives. It is therefore recommended that the federal government consult with the First Nations before initiating any self-government legislation so that the trust between Aboriginal people and Canada can be restored.

Aboriginal Governance

14. That the governments recognize traditional Aboriginal forms of governance, which also include our alliances.
15. That the federal government provide First Nations with adequate support for community consultation regarding traditional Aboriginal forms of governance.
16. That the governments recognize that the forms of Aboriginal governance in each First Nation will continue to evolve over time in order to adjust to continuing cultural change.
17. That the governments not make the mistake of assuming that all First Nations are the same and that they therefore take the approach that all First Nations have different traditions and that First Nations will have varying forms of Aboriginal governance.
18. That the governments recognize the jurisdiction and legislative authorities held by First Nations with respect to their citizenship, natural environment, social environment, cultural environment, economic environment, physical environment, administrative environment, judicial environment, and governmental environment.

Royal Commission on Aboriginal Peoples

19. That the Royal Commission on Aboriginal Peoples in its purpose to listen to Aboriginal people, act upon those recommendations made by Aboriginal people across Canada.
20. That the Royal Commission on Aboriginal Peoples use all available means possible to educate the Canadian public about the history (pre-contact and contemporary) of Aboriginal people in Canada from the documentation collected during the Commission's existence.
21. That the Royal Commission on Aboriginal Peoples emphasize that Canadian

governments examine the restrictive nature of the Department of Indian Affairs and assess the negative impact of restrictive policies and practices on First Nations communities.

22. That the Royal Commission on Aboriginal Peoples insist that the Canadian government strive to make the Department of Indian Affairs more accountable to First Nations communities and the Canadian public.

Addendum, September 1994

Throughout the spring and summer of 1993, the Serpent River First Nation conducted a research project in co-operation with the Royal Commission on Aboriginal Peoples. The purpose of the research was to examine a model of self-government based on community consultations. It also included identifying impediments and resources needed within the community to achieve self-government.

The final report on the research project was submitted to the Royal Commission in August 1993. The report included background information on the community and reported on existing structures and procedures of the Serpent River First Nation. The report also included results of a community survey and results of community focus groups.

The report was entitled "Anishnabe Niigaanziwin", and it was an account of how community members who participated in the research, felt about existing governance. It also detailed areas that needed change under the current structure.

More important, the research project provided an opportunity for feedback to the Self-Government Program and to the Band Council. All comments were faithfully recorded in the final report. The Self-Government Program examined the results and planned a course of action to address community concerns in several areas. This addendum describes activities carried out by the Self-Government Coordinator as a result of the Royal Commission research project.

Community Awareness on Self-Government Negotiations

The Self-Government Program produced a booklet, in plain language, to help answer questions that community members might have about self-government negotiations. The booklet, entitled "All you Ever Wanted to Know About Self-Government...", was published in late 1993. It was widely distributed within the community, and other First Nations within the North Shore Tribal Council requested copies to assist their communities.

An accompanying pamphlet was designed and published by the Self-Government Program called "Anishnabe Niigaanziwin, From Where We Came". This pamphlet described the

historical background of the community — from the time the community was part of an independent nation up to the present self-government negotiations. The pamphlet contained graphics and was easily read. Again this was distributed to all community members.

The Self-Government Coordinator distributed a 20-minute video produced by the North Shore Tribal Council entitled "Self-Government: Best of Today, Best of Tomorrow". This also served to increase the community's awareness.

In April 1994, a public speaking contest was organized by the Self-Government Coordinator. The contest was aimed at young people, who were given various topics on which to speak; the topics related to the community and the future of the community. The three categories the young people were asked to consider were "Our Past", "What is Self-Government?", and "25 Years from Now — Our Future with Self-Government". The winners in each category were invited to present their speeches at a community feast, at which time they were given awards. The speeches were printed in a booklet and once again distributed to the community. Youth involvement was achieved in this manner. In September 1994, the Self-Government Coordinator was approached by young people of the Serpent River First Nation with a request to provide assistance with the formation of a Youth Council.

Communications

A community directory was developed by the Self-Government Program. The directory describes how to get in touch with all programs and services. It is also a directory of existing businesses within the community. The directory will also be widely distributed.

Off-Reserve Membership

Members residing away from the Serpent River First Nation were included in the Royal Commission research project. Subsequently, awareness of the importance of off-reserve members increased in the community. Outreach is now carried out with off-reserve band members, who receive a monthly community newsletter by mail. In this way, the community maintains a connection with its off-reserve membership.

Traditional Model of Self-Governance

In November 1993, the Self-Government Program convened a meeting of community members to undertake a visioning workshop. Participants were asked to develop a model of

self-governance based on tradition and culture. With the help of an elder who was familiar with the community's traditions, the group developed an alternative model based on using a clan or family system of selecting leadership. The group met again in January 1994 to refine the model and identify the strengths and weaknesses of the model.

Summary

The final report from this research project provided direction to chief and council about what was required for community consultation and to increase the community's awareness and understanding of self-government.

As a result, the Self-Government Coordinator was able to

- increase the community's awareness of self-government negotiations and increase the community's historical knowledge;
- increase knowledge of current programs and be in a position to assess what is needed within the community, e.g., law enforcement, youth programs, etc.;
- establish a stronger link to the off-reserve membership; and
- provide members with a model of self-government that is based on culture and tradition;

Copies of the documents designed and produced by the Self-Government Program were filed with the Royal Commission on Aboriginal Peoples.

Appendix 1
Self-Government Survey 1993

Questions:

CHIEF AND COUNCIL

1) What should be Council's main function?

-to make laws Yes (___) No (___)
-to administer programs... Yes (___) No (___)

2) a) Should Council have the power
to make laws? Yes (___) No (___)

If yes, should there be a process to involve the
community in law-making decisions? Yes (___) No (___)

b) How should decisions be made?

_____consensual
_____majority vote
_____other

explain_____

3) Should Council be involved
in administration? Yes (___) No (___)

4) How could Council better serve the community?

5) Are you happy with the present election system
under the Indian Act? Yes (___) No (___)

If not, what would you like to change:

a) Term of Office (for Chief & Councillors):
2 yrs _____, 3 yrs _____, 4 yrs _____.

b) Number of Councillors:

3 ____, 4 ____, 5 ____, 6 ____, other ____

c) Who is eligible to run for office:

on-reserve members only Yes (___) No (___)

include members off reserve Yes (___) No (___)

adopted members Yes (___) No (___)

band employees Yes (___) No (___)

age....>16 (___), >18 (___), >21 (___)

d) Who is eligible to vote:

on-reserve members only Yes (___) No (___)

include members off reserve Yes (___) No (___)

adopted members Yes (___) No (___)

band employees Yes (___) No (___)

age....>16 (___), >18 (___), >21 (___)

6) Do you think there should be an Elders Council?

Yes (___) No (___)

If yes, what would be its purpose:

-give advice (___)

-decision making (___)

7) How can the youth participate in Government:

Youth Council (___)

Youth Committee (___)

Elected Youth Representative to Council (___)

Appoint Council member to Youth Issues (___)

COMMITTEES

1) Do you feel committees are actually meeting the needs of the community? Yes (___) No (___)

- 2) How do you feel Committees could be more effective?

- 3) What should be the purpose of Committees?

advisory ()

make decisions ()

- 4) Should there be a process to appeal decisions made by Committees? Yes () No ()

- 5) Should committees be formalized and accountable to community members? Yes () No ()

- 6) How should members be selected for Committees?:

appointed by Council ()

elected by membership ()

volunteers ()

- 7) Every time an election is called, should committees be dissolved? Yes () No ()

- 8) How long should a person be allowed to serve on a committee?
2____yrs, 3____yrs, 4____yrs

ADMINISTRATION

- 1) Who should be hiring/firing?:

Band Manager ()

Program Managers ()

Chief & Council ()

Committees ()

2) Who should develop job descriptions?:

Band Manager (____)

Program Managers (____)

Chief & Council (____)

Committees (____)

3) Who should the administration be accountable to?

4) Whose responsibility is it to develop band policy?

PROGRAM AND SERVICE DELIVERY

1) Are there services that are lacking in our community?

Yes (____) No (____)

If yes, what kind?

Are there any further comments you would like to make regarding self-government? (Especially in the area of structure and procedures).

Appendix 2

Survey — Background Materials

STRUCTURES & PROCEDURES

SERPENT RIVER FIRST NATION

Background

Pre-contact: The Ojibway have always been self-governing.

1763: British Royal Proclamation recognizes First Nations' nationhood and internal sovereignty including land title and self-government.

1850: Robinson-Huron Treaty signed by the Chiefs of the North Shore. Treaty reserves lands for the Ojibway and guarantees rights to hunt, fish, trap, and gather.

1876: *Indian Act* introduced.

1969: Trudeau's White Paper proposed - to make everybody in Canada equal.

1981: Chiefs of the North Shore set up the North Shore Tribal Council as a political forum.

1987: Meech Lake - prime minister and provincial premiers agree to recognize Que. as a "distinct society". Indians not asked for their input.

1990: Meech Lake fails. No changes to the Canadian Constitution. Elijah Harper says "NO!"

Oka standoff all summer.

February 1991: NSTC signs a Memorandum of Understanding with the federal and provincial governments. The MOU provides the basis for joint work in preparation for future negotiations on self-government.

April 1991: North Shore First Nations and Tribal Council sign a Framework Agreement with the federal government. The Agreement sets out an agenda and process for the negotiation of NSFN government and a new relationship.

July 1991: Ontario government signs the Statement of Political Relationship with the Chiefs of Ontario. Ontario now recognizes the inherent right of self-government for Ontario's Indian peoples. This opens the door for detailed discussions with the province on self-government.

Now: Community consultation re: structures & procedures

THE NORTH SHORE TRIBAL COUNCIL

The North Shore Tribal Council (NSTC) is a political alliance of seven First Nations living along the north shore of Lake Huron, inland from Sudbury, west to Sault Ste. Marie and north to Batchewana Bay on Lake Superior.

Who makes up NSTC

From east to west the seven First Nations are Whitefish, Sagamok Anishnabek, Serpent River, Mississauga, Thessalon, Garden River and Batchewana.

How NSTC came to be

The Ojibway who live along these areas have a long history of working together to solve and address common problems. In 1981, the north shore Chiefs began meeting more often as the "Tribal Council" to share information and to work on a local response because of changes to the Indian Act in the areas of status and membership.

Mamaweswen

The Canadian government was unwilling to deal with an unofficial body especially when it came to making program and service delivery arrangements and it was for this reason that the Chiefs of the north shore incorporated Mamaweswen (or the North Shore Tribal Secretariat) in 1985.

Mamaweswen - What does it do?

Mamaweswen is the start of Anishnabek regional government and is responsible for the management and delivery of programs and services under different agreements with federal and provincial government agencies. Mamaweswen presently assists the First Nations of the NSTC in these areas:

Administrative	North Shore First Nations Government
Financial Management	Capital Management/Technical Services
Program/Service Delivery	Mamaweswen, The Enterprise Circle
Research and Development	Environment
Communications	Education
Health Unit	Treatment Centre
Nog-Da-Win-Da-Min Forestry Unit	
Human Services	Planning and Social Development

NSTC Purpose

The NSTC Constitution was passed and adopted by the north shore Chiefs in 1981. This Constitution states its purpose, as well as matters dealing with membership, officers, meetings, committees and audits. The purpose of the Tribal Council is to "**generally unify, maintain and expand the interests, lives and identity of member bands.**" To do this, the Tribal Council is authorized to put forward positions taken by the Council, to put policies, strategies/plans of action into place (those that are accepted by member First Nations), and to actively support local government through its various operations, programs and services.

What is the Framework Agreement?

It was signed in 1991 by the Chiefs of the North Shore First Nations and the Tribal Council, and

by the Minister of State for Indian Affairs.

It is an agreement to begin discussions on North Shore First Nations government.

It sets out

- what is to be negotiated
- the time frame for discussions (negotiations)
- who will be involved in these discussions.

It is eight pages in length.

Its **purpose** is to allow the growth and discussion of North Shore First Nations government arrangements. The **aim** is to reach an "agreement in principle" for North Shore First Nations governments.

What is an agreement in principle?

It is what comes about when the First Nations and the federal government come to an agreement on how the First Nations will govern themselves. **Sub-agreements in principle** will make up the larger **agreement in principle** and will deal with the more specific details and how things will work in certain areas.

The **agenda** is listed in this agreement and covers

- interrelationship between the Tribal Council and the individual First Nations
- constitutional documents at Tribal and First Nation levels
- structures and institutions of government
- procedures of government
- legal status and capacity
- citizenship and membership
- legislative powers:
 - Socio-Cultural . education
 - . health care
 - . social development/dependent care/domestic relations
 - . cultural development
 - . justice
 - Economic . business development
 - . taxation/revenue generation
 - Physical . community services/infrastructure
 - Environment
- the environment
- lands and resources
 - lands
 - resources
 - water
- financial arrangements and accountability
- intergovernmental issues/relations
- involvement of the province of Ontario
- future application of federal and provincial laws, including the *Indian Act*

- other issues
 - off-reserve membership
 - training
- implementation plan

Ratification: The North Shore First Nations and the federal government must confirm or formally accept any agreement in principle.

Termination: Either party may suspend or end the agreement (Framework Agreement) within 60 days' notice.

Serpent River First Nation Joining Royal Commission Research Project

This document is for the purpose of describing the joint research project undertaken by the Serpent River First Nation (SRFN) and the Royal Commission. This document is to be used for presentation material for the Workshop to be held in Victoria, B.C., on March 22 and 23, 1993.

Background

The SRFN is one of seven First Nations along the North Shore of Lake Huron between Sudbury and Sault Ste. Marie, Ontario, that constitute the North Shore Tribal Council (NSTC). The NSTC signed a Framework Agreement in April of 1991 to begin negotiations with the federal government. The Framework Agreement describes the agenda items of self-government for negotiation. The SRFN has maintained the position that self-government is not an act that can be granted to us, it has and always will remain our inherent right to govern ourselves. The SRFN is negotiating the jurisdiction that the self-government agreement will encompass.

Current Situation

The NSTC has signed four Sub-Agreements in Principle in the areas of Structures and Procedures of Governments, Citizenship/Membership, and Legal Capacity. The SRFN has taken the position of further developing the Structures and Procedures of our government. We have given the community a snapshot of the current structures and procedures in terms of council, band administration and advisory committees. In relation to this, we detailed each area to cover: selection of leadership, composition, powers, community participation, procedures, appeals, and accountability.

The community Self-Government Committee and Council have agreed to develop a model on Structures and Procedures of Governance based on community consultation. The community consultation will involve door-to-door and off-reserve membership surveys as well as detailed focus group meetings. With the end product of a model, we then shall take this back to the community for ratification and to prioritize the areas they wish to implement.

Appendix 3 Survey Results

On-Reserve Survey

SEX	24 Males	37 Females
Age Group:	Males	Females
10-19	2	4
20-24	3	2
25-29	3	4
30-34	2	7
35-39	2	4
40-44	3	--
45-49	--	--
50-59	--	3
60-69	1	3
70-79	--	1
age unknown	8	9

Marital Status	Males	Females
Married	8	11
Single	9	15
Divorced	1	2
Separated	--	2
Common Law	5	3

Number of Children -- ranges from 0 - 11

Number of people in your household -- ranges from 1 - 12

	Males	Females
Employed (Full-time)	9	19
Employed (Part-time)	1	2
Unemployed	11	14
Self-employed	3	--
Student	2	1

Education Level	# Respondents
some elementary	1
completed elementary	2
some high school	24
completed high school	20
some post secondary	15
completed post secondary	10

PART I

1. What should be Council's main function?

Question:	Yes	No	No choice made
To make laws...	38	17	6
To administer programs...	47	12	3

2. a-i Should Council have the power to make laws?

Yes	No	No choice made
38	18	5

2. a-ii If yes, should there be a process to involve the community in law-making decisions?

Yes	No	No choice made
42	--	19

2. b How should decisions be made?

Consensual	Majority Vote	Other	No Choice made
12	49	1	2

3. Should Council be involved in administration?

Yes	No	No choice made
42	18	2

4) How could Council better serve the community?

COMMUNICATION	COMMUNITY CONTACT	DUTIES/FUNCTION	ELECTIONS
open lines of communication - let people know what's going on, ex. funding, programs	listen closer to community!	policy development	elections need to be more formal with a registration fee to prove commitment
inform people of decisions being made	ask people for direct input (on issues)	review process for administration & services	speech & campaigning needs to be addressed and the entire process needs to be monitored and kept legit.
more informative & stepping down	more contact with community	make laws	
listen to the people more. Try not to be so one-sided.	Get acquainted with all resident band members	council should not be biased in their decisions	
better communication	have more involvement from community - council should ask community to become involved - this way community will be involved and not just sit back and criticize	by defining council's description	
by letting community better understand the process of their decision making	speaking to the young people	by ensuring a hiring process and policies be adhered to	
by listening to their community and making acknowledgement the people are being heard by council	stop being only in there to help their own family and friends or drinking buddies	office hours each 3 days a month	
inform community of what's going on	become more in touch with community concerns		
let others know what's happening (post minutes)	to be involved in everyday situations		
	non-involvement in personal affairs of members		
	consultation from the people		
	more personal contact with community, open and available, honest & truthful.		
	more participation in community events		
	more participation in community functions		
	visit the community more		
	talk with community		
	participation in community functions		
	councillors should get out and get other people's opinions (community members)		

continued...(How could Council better serve the community?)

MEETINGS	ORIENTATION	PERSONAL CHARACTERISTICS	PROGRAMS/ SERVICES	STRUCTURES/ PROCEDURES
no in camera sessions	council should have orientation as part of their term	be open minded	create a police force	Traditional - if had this, wouldn't have a chief and council - more in tune with what's happening - not afraid to voice opinions to Chief and band administrator
have open meetings to members	new elective have orientation of all program involvement and knowledge of duties per job description	More vocal, open minded.	try for our own police	appeals to chief & council
open meetings	better knowledge of programs, provincial & federal policies, procedures, etc.	younger council	houses	decisions - council make some, but some should be made by community
open meetings	more training for council & committee members regarding roles & responsibilities	Not be too hasty - take time to think over an issue.	Hire good qualified people in programs.	stop simulating bureaucratic procedure
less meetings		Don't take things so personal at council meetings, by not getting mad when people say things at the meetings.	better public works	no, the community should decide on whether the should be a law
regular attendance at council & committee meetings				bring more decisions to the public
more meeting in community				bylaw enforcement
more meetings, open meetings				
show up at meetings				

5. Are you happy with the present election system under the Indian Act?

Yes	No	No choice made
28	29	3

Changes:

5. a Term of Office (for Chief & Councillors):

2 years	3 years	4 years	Other	No choice made
18	14	8	--	22

5. b Number of Councillors:

3 Councillors	4 Councillors	5 Councillors	6 Councillors	Other	No choice made
2	1	16	7	7	27

5. c **Who is eligible to run for office:**

On Reserve Members Only:

Yes	No	No choice made
45	7	9

Include Members Off Reserve:

Yes	No	No choice made
16	25	19

Adopted Members:

Yes	No	No choice made
14	21	26

Band Employees:

Yes	No	No choice made
18	23	20

Age

> 16 years	> 18 years	> 21 years	>25 years	No choice made
4	21	31	1	8

5. d **Who is eligible to vote:**

On Reserve Members Only

Yes	No	No choice made
39	11	11

Include members off reserve

Yes	No	No choice made
24	21	18

Adopted members

Yes	No	No choice made
20	16	25

Band employees

Yes	No	No choice made
41	3	17

Age

>16 years	>18 years	>21 years	No choice made
6	35	16	8

6. Do you think there should be an Elders Council?

Yes	No	No choice made
51	7	3

If yes, what would be its purpose:

Give advice	Make decisions	No choice made
48	19	8

7. How can the youth participate in Government:

Youth Council	Youth Committee	Elect Youth Rep to Council	Appoint Council Member to Youth Issues	No Youth participation	No choice made
38	25	29	24	2	1

COMMITTEES

PART II

1. Do you feel committees are actually meeting the needs of the community?

Yes	No	No choice made
34	21	6

2. How do you feel committees could be more effective?

COMPOSITION OF COMMITTEE	COMMUNICATION	COMMUNITY CONTACT	DECISION MAKING	DUTIES/ FUNCTIONS
by combining youth and elders and Chief & council	communication	outreach	more unbiased decisions	band services - could do more like clean up junk cars behind Sulphur Circle
get the grumblers and complainers in committees. More commitment to committees if you volunteer your time and effort.	should make community aware of issues they look after	by showing more interest in community needs	become more innovative and creative in their thinking, stop trying to appease council for political gain and economic favours - do not be afraid to take risk (no pain=no gain)	to help the band
trained or good chairpersons so that committee can concentrate on issues at hand and not get side tracked by other irrelevant info.	should also communicate more with members	get out more often	It is always council's final decision when decision making takes place - even for minor ones. Let's be more reasonable and flexible.	not too sure what committees do
more volunteers	Use P.R. to motivate younger generation to join committees	more community involvement/awareness		recreation committee - kids always bored
less nepotism	allow for band members input	people should come out and care about what's going on		
	more input from the community	committees could be more effective by meeting with their neighbours in the community		
	more communication within community	could go around (make surveys) and ask for their opinions		
	listen to the people	to get recognized		
	by hearing the communities needs and making an effort and listen to what the people have to talk about in general			
	better communication			

Continued...How do you feel committees could be more effective?

MEETINGS	PERSONAL CHARACTERISTICS	PROCEDURES
should be open attend meetings regularly	to be aware that each individual should be treated as an individual less judgemental	sometimes committees work long and hard at some things and when it goes to gets shot down bylaw and BCR enforcement - if the majority adopts certain deals, bylaws, BCR they have to be enforced - the dog bylaw isn't - the rental agreement isn't - the services fee aren't paid - you have to run like a "legit" business if you are
socializing done elsewhere than a business meeting - takes away from commitment set by council to establish each need in community show up at meetings open meetings - more input from band members		committees are making decisions first then letting council know. This should be reverse. move towards having delegated authority from chief and council rather than just They probably would be more effective if they were paid. -If people would volunteer their time - and be committed we could be more effective always asking for money for your time. - "Ask what you can do for your community what your community can do for you" - Pres. Kennedy saying - was
		more conscious thinking by council should be a better help to community

3. What should be the purpose of Committees?

Advisory	Make Decisions	No choice made
41	24	2

4. Should there be a process to appeal decisions made by Committees?

Yes	No	No choice made
53	3	5

5. Should committees be formalized and accountable to community members?

Yes	No	No choice made
49	6	6

6. How should members be selected for Committees?

Appointed by Council	Elected by membership	Volunteers	Other	No choice made
8	25	33	1	2

7. Every time an election is called, should committees be dissolved?

Yes	No	No choice made
20	38	4

8. How long should a person be allowed to serve on a committee?

2 years	3 years	4 years	Other	No choice made
23	10	10	11	5

ADMINISTRATION

PART III

1. Who should be hiring/firing?:

Band Manager	Program Managers	Chief and Council	Committees	Other
18	26	29	9	3

2. Who should develop job descriptions?

Band Manager	Program Managers	Chief and Council	Committees	Other
21	35	19	15	1

3. Who should the administration be accountable to?

Band Members/Community	Band Manager	Program Managers	Chief and Council	Other	No response
16	4	6	33	9	9

Comments: Others -

6-Committees

1-Youth

1-North Shore overseer

1-current structure OK

4. Whose responsibility is it to develop band policy?

Band Members/Community	Band Employees (includes Band Manager and Program Managers)	Committees	Chief and Council	Other	No response
18	--	8	40	7	4

Comments: Others -

2-Sr. Staff

1-Band Manager

1-Staff

1-Include adoptees

1-current structure OK

PROGRAM AND SERVICE DELIVERY

PART IV

1. a Are there services that are lacking in our community?

Yes	No	No choice made
42	12	6

b If yes, what kind?

ECONOMIC DEVELOPMENT	EDUCATION	ELDERLY	ENVIRONMENT	HEALTH
people who have jobs - not doing jobs Band Job Developer and Economic Development Officer - are they working together? i.e., UI, everyone runs out and EDO finds jobs for those on UI, therefore no one given an opportunity to make \$.	education - back on reserve	elderly	environmental	additional health service such as mental health counselling for adults
economic development	education	-expand elderly services	guarding our wildlife from poachers	mental health services
	schools	more programs for elderly ex. meals on wheels, home care..	recycling etc.	require mental health workers (before tragedy occurs)
	a school on reserve	pastor - should be visiting with elders since elders cannot get to church more elders programs there should be human services, like for the elders		mental health (children and adults) mental health field more mental health services
		chronic care		mental health
		elder involvement		ambulance
		elders		disability - home care, educational, support programs a medical bus / transportation so that all this money is not spent on 20 medical trips a day or whatever.

continued... programs or services (lacking)

HOUSING	JUSTICE/ POLICING	PUBLIC WORKS	RECREATION	YOUTH
more housing and infrastructure needed	justice for all	better roads - more gravel	recreational - specific groups, elders, small children	very young
insufficient housing	constables	better roads - wider and gravelled	recreation	youth programs
housing - poor quality houses are being passed and built	police services	railway crossings should be fixed up - puncture tires and shocks	more recreation for all age groups	youth services
houses are not kept up or caretaking isn't enforced	local policing	better roads	adult recreation other than BINGO	youth, children - counselling, activities
	police	Better roads, more street lights, better trails.	recreation	more youth programs
	law and order	the roads should be fixed put gravel on roads that are bad	entertainment (all ages)	should have youth worker
	policing		better park and recreation	some type of youth programs
	policing		Better areas (play) for children.	more youth involvement
	police officer		better parks and recreation	youth
	by law enforcement			student programs
	band constable			youth groups

OTHER PROGRAMS/SERVICES	COMMUNICATION	INTERGOVERNMENTAL RELATIONS	ELIGIBILITY
more specialized programs	more information to the members of our community about the things that are being done for the reserve.	a voice and action against government change (i.e. GST, education cuts, paying for medicals, paying for housing, etc..)	help to improve or fix or add on doesn't go for everyone
Family Resource Centre - Crisis Centre	communications		it "seems" to go by most favoured person. Better rules need to be established.
cable service			discrimination should be addressed (i.e. single parents who have poor housing, common-law partners who live in condemned buildings with their children, free homes for some and not for others, some children of band descendants not being able to be band members, etc.)
dog catcher			
more programs for community members			
programs			

PART V

1. Are there any further comments you would like to make regarding self-government? (Especially in the area of structure and procedures).

Question answered	Question Unanswered
36	25

Comments:

CHIEF & COUNCIL	COMMITTEES	ADMINISTRATION	PROGRAMS & SERVICES
"chief and council ... do follow ups until issue completed or closed"	"people committee'd to death"	"lack of training of department heads - if they aren't keeping up with their job description and job mandate and can't justify themselves, then demote or dismiss them."	"jobs on reserve should be given to most qualified. Self-government is being in control of our jobs, workers, business, land, laws, hospital/health care."
"exercising rights on federal jurisdiction, provincial and local autonomy by people voting on their rights. Therefore Chief and Councils mandate would have to be dealing with these levels of government and what their needs are."		"band employees who don't follow the rules or pay their bills have to be held accountable"	"... service workers do follow ups until issue completed or closed"
		"yes, band manager has too much power, and not too many people are watching him. The Chiefs should be looking after the band manager."	"more business in community to give more jobs on the band"

continued...comments re self-government

NEW STRUCTURES & PROCEDURES /MODEL	
"have checks in place to balance decisions, important!"	
"a new model should be developed for consideration that is removed from the Indian Act that might be more appropriate for daily living"	
"we need enforced structure but diplomacy and we need to work with/beside government."	
"the structures and procedures take time to fall in place"	
"bureaucracy - creation of native politicians - no crooks - focus on big picture and long term effects."	
"I would think the best thing to do would be to research other Native communities to see how they function or ask our membership for ideas on how we can work together....In my opinion there are far too many committees, meetings, workshops, surveys, papers and employees of the band, etc. It has to be simplified."	
"if someone does something wrong, people should be able to call for reelection for that office"	
"include members who live in north shore area. Mainly because of housing shortage on reserve therefore people have to reside off reserve therefore should be entitled to same circumstances as those on reserve."	
"university and college students should be able to vote"	
"people off reserve should be allowed to vote cause they are used in the numbers when applying of funding and getting their dollars."	
"all members should experience sitting on a committee at one time or another"	
"put new people on committees - maybe get new ideas when shuffling people on committees"	
"committees - staggered terms"	
"committees - but re-evaluated at that time or yearly and then changed if necessary"	
"committees - 1 or 2 year contracts and come up for re-evaluation. If he/she is acceptable, let stay on otherwise ask to step down."	
"not enough is done on the Tribal Council's behalf. There is not enough consultation between the seven First Nations."	

continued...comments re self-government

YOUTH	<p>"would want to make young people aware of older generation - carrying grief and also mind set from residential schools"</p> <p>"more involvement on council so can learn process of government"</p> <p>"youth had councils in the past but no support or no interest and fails - more volunteers to work with youth"</p> <p>"by asking them their opinion on issues (not a vote)"</p>
WOMEN	<p>"If you have weak women within a community, you have a weak community. If you have strong women within a community, you have a strong community."</p>
TRADITIONAL GOVERNANCE	<p>"Have we given any thought about the clan system and how it could work here for Serpent River? Was that system here before? Can it be adopted again - would it follow family lines?"</p> <p>"Are there no ways from our past that served us very well that we cannot use? Could we not leave our present system and use one that worked before and is more like ourselves? Why do we have to make it so complex? Surely to goodness we had something that worked in our great-grandparents' time - take the best from it, develop it to fit today."</p> <p>"I like the idea of a talking stick where anyone can voice their opinion and all must listen."</p> <p>"self-government committee should have "colours" - flag - symbols - will give self-government committee direction, respect colours when put up at meetings"</p> <p>"traditional - council would represent age levels"</p>
INDIAN ACT	<p>"happy living under DIA for now - some Indian Act rules have problems with"</p> <p>"do not have any powers until we get rid of Indian Act"</p>
NO COMMENT	<p>"not at this time, I feel it is important but I don't have the time to get into it."</p>
SURVEY	<p>"don't like structure of this survey. Not allowed to form opinions. No room for input. Basically yes or no answers. Opinion formed by questions that are asked. (i.e., election system.) Basically listing 4 items under change but no space to list any other changes one would like to see - no other options allowed."</p>

continued...comments re self-government

ELDERS

"elders council necessary - because younger people in office (Chief and Council) may not be accountable enough to all community members"

"elders would be more unselfish and will look at a wider base instead of our own community"

"I want the wisdom of our Elders to be part of these very important decisions."

"good idea but not right now - no one is listening to elders anyway"

"reserve too small - hardly any more elders"

"what is an elder? Someone who grown chronologically older, or someone has gathered knowledge and wisdom along the trail of life. A long time ago we sought out our elders, we did not display them."

"not too many would go - bingo means more"

COMMUNITY MEMBERS

"natives (non members) - should be included and have same privileges as members"

"I feel that anyone, regardless of race, should have right to vote on community issues if they posses a permit to reside within our community."

"people having residency permits should have the right to vote."

"non natives - shouldn't be here"

continued...comments re self-government

CONCERNS

"How will this (social services) be affected by self-government?"

"Are we economically self-sufficient to go towards self-government? Do we need government money to service? Who will benefit from this? Will the rich get richer and the poor get nothing like in the white society? Are we going to structure our life style by traditional way?"

"dictatorship scares me"

"power hungry "lifers" scare me. (e.g. once hired - forever hired)"

"We are not ready to administer ourselves. We do not have an economic base. The Band (Chief and Council) are still relying on government grants, etc. Let's pull up our socks."

"community is not ready - not enough education"

"scary -in future, if we run out of \$ what will happen?"

"Caution should be taken in pushing this issue too quickly. There has to be mechanisms of check points in place to evaluate process. Healing of our people, sometimes it looks like the self-government process as it stands is like a parent handing over all the household finances to the baby and expecting things to happen."

"don't really understand what self-government is all about - gets kind of scary."

"I do not wish to comment on self-government because I don't think we will ever be ready for it. I think self-government is one way to get rid of Indian Reservations. If self-government ever comes, we will all be living like white people, paying land taxes, income tax and every other kind of tax that comes along. We can't afford self-government."

"If the government's not living up to the treaties - why should we believe they are going to live up to self-government?"

"I think of our Elders, single parents, those with less education than others, those on welfare or poor paying jobs - my hope is that their voices will be heard too....In the past 10 years of living here I have seen a change from a simple structure with closer community spirit, to something that seems to me foreign, imposed on us and apart from us. It's much like the government is just subtly re-forming on a smaller scale right in our community."

continued...comments re self-government

Self-government - GENERAL	
<ol style="list-style-type: none">1) before we can love our community, we must start with ourselves and our family (love is the absence of hate, jealousy, fear, etc..)2) We must have confidence and security in ourselves if that is to reflect in our family and community (good relations peace of mind)3) We must have good sound health, if we are to make good sound decisions4) We must be financially independent of governments and corporations which would give us the ability to move in any direction we choose. All of the above give us control over our own destiny. If a bully fights you unless you fight back you might get beat the first time. If you do nothing you will get a beating all the time. Whatever we choose there is a price to pay, and we must be prepared to pay the price - socially, economically, politically, environmentally. There is no secret or magic formula if we are willing to put forward the effort and understand there is a price to pay."	"Foundation for Self-government (without this our structure will fall)
	"community needs to be educated about self-government. What it entails, process ... even if it means mandatory attendance at workshops by staff."
	"If people want to be heard, they should get involved with the self-government committee, go to meetings and join in instead of complaining where their voice is not heard."
	"if someone could design a booklet about self-government that is clearly read and understood."
	"look forward to it"
	"needs to be explained in simple language, so it can be understood better."
	"more information needed about self-government"
	"no idea"
	"not talk enough - never hear anything on self-government"
	"to me in order for self-government to work first of all, we all as a band should get along with each other not quarrelling or disagreeing with one another; we as Native people have to have unity and cut out this jealousy that is on every Reserve."
	"I suggest we have an open forum on any and all these issues where any person can get up and ask any question, voice a concern or make suggestions/ share ideas than can work....Another concern I have is that most Band employees, to my knowledge, (and I may be wrong) receive their salary from some source of govt funding. If we really want to cut the strings & be "self-governing" we should also be self-supporting in <u>all</u> ways. Otherwise we are merely a puppet again and in a nice way are being run by the government...Most of the written information I receive is not written for the lay person to understand. It sounds like government language all over again but in a different format....Personally I do not like the idea that First Nations and the federal govt have to come to an agreement on how <u>we</u> will govern ourselves. We should be the ones telling the govt what <u>we</u> will do."

Off-Reserve Survey

SEX

15 Males

18 Females

Age Group:	Males	Females
10-19	2	--
20-24	2	3
25-29	3	2
30-34	1	5
35-39	--	--
40-44	1	1
45-49	--	--
50-54	1	2
age unknown	5	5

Marital Status	Males	Females
Married	4	5
Single	7	8
Divorced	--	--
Separated	1	3
Common Law	3	2

Number of Children -- ranges from 0-6

Number of people in your household -- ranges from 1-7

	Males	Females
Employed (Full-time)	3	7
Employed (Part-time)	1	1
Unemployed	3	2
Self-employed	2	1
Student	6	7

Education Level	# Respondents
some elementary	3
completed elementary	1
some high school	4
completed high school	3
some post secondary	12
completed post secondary	10

PART I

1. What should be Council's main function?

Question:	Yes	No	No choice made
To make laws...	18	6	9
To administer programs...	29	1	3

2. a-i Should Council have the power to make laws?

Yes	No	No choice made
20	10	3

2. a-ii If yes, should there be a process to involve the community in law-making decisions?

Yes	No	No choice made
20	1	12

2. b How should decisions be made?

Consensual	Majority Vote	Other
10	23	1

Note: The numbers do not add up to 33 here because a respondent chose both "consensual" and "majority vote"

3. Should Council be involved in administration?

Yes	No	No choice made
26	5	2

4. How could Council better serve your community?

# respondents who answered the question	# respondents who did not answer the question
21	12

Comments:

COMMUNICATION	COMMUNITY INVOLVEMENT/AWARENESS	EDUCATION	EMPLOYMENT
By listening to natives, and not to divide people from others. People should be treated equally while living on reserves.	By working with the community	Educational opportunities	Make sure there's more job opportunity, and equal opportunity for all concerned.
Feedback of information with communication to members and committees	More involvement with people		
Allow open forum to community audience	By getting everybody involved even the off reserve natives		
Response not to be rejected until information is known.	By being aware of issues that affect individuals within the community and outside the community		
Listen to what band members are saying.	Working together to solve any community problems. Re teens/adults		
	Be around when needed.		

4. Comments...continued

ELECTIONS	MEETINGS	REPRESENTATION	OTHER COMMENTS
A system of accountability at election time. Such as reviewing their participation, their voting record, and future proposals.	Invite community members to participate actively in Council meetings.	By remembering the concept of "representative government." By giving the power back to the people.	Unfortunately I have never lived on the reserve, so I can't really comment on this, but I think all councils should be accountable, representative and autonomous.
	Regular meetings	To be more representative of the community and to represent both on and off reserve members	I don't know because I don't live in the community.
			It has been almost 20 years since I lived on the reserve, there have been many changes but I do not have current knowledge of what is in process, etc...
			I am unfamiliar with how the council serves the community now because I do not live there.

5. Are you happy with the present election system under the Indian Act?

Yes	No	No choice made
12	15	6

Changes:

5. a Term of Office (for Chief & Councillors):

2 years	3 years	4 years	Other	No choice made
4	6	11	--	12

5. b Number of Councillors:

3 Councillors	4 Councillors	5 Councillors	6 Councillors	Other	No choice made
1	3	4	8	6	14

5. c **Who is eligible to run for office:**

On Reserve Members Only:

Yes	No	No choice made
25	5	2

Include Members Off Reserve:

Yes	No	No choice made
16	6	6

Adopted Members:

Yes	No	No choice made
10	8	15

Band Employees:

Yes	No	No choice made
12	9	12

Age

> 16 years	> 18 years	> 21 years	No choice made
3	9	20	3

5. d **Who is eligible to vote:**

On Reserve Members Only

Yes	No	No choice made
21	7	5

Include members off reserve

Yes	No	No choice made
21	3	9

Adopted members

Yes	No	No choice made
14	4	15

Band employees

Yes	No	No choice made
16	3	14

Age

>16 years	>18 years	>21 years	No choice made
4	15	13	3

6. Do you think there should be an Elders Council?

Yes	No	No choice made
32	1	--

If yes, what would be its purpose:

Give advice	Make decisions	No choice made
32	16	1

7. How can the youth participate in Government:

Youth Council	Youth Committee	Elect Youth Rep to Council	Appoint Council Member to Youth Issues	No Youth participation	No choice made
12	17	18	13	--	1

COMMITTEES

PART II

1. Do you feel committees are actually meeting the needs of the community?

Yes	No	No choice made
14	7	12

2. How do you feel Committees could be more effective?

ACCOUNTABILITY	COMMUNICATION	COMMUNITY CONTACT	MEETINGS	PLANNING
One governing/administering body for accountability checks and stream-lining	By listening to the people and trying their best.	Be in contact with band members, not too far removed.	Welcoming them to council meetings and inviting their input.	Set the issues, clarify the community's needs
	Letting everyone have a say and to listen earnestly.	By including the community more	By making informed recommendations	More use of strategic planning process
	Communication.		More community involvement. Not the same persons attending committee meetings should be heard. The community should have input.	
			Reaching more agreements together	

REPRESENTATION	TERMS OF REFERENCE	
Equal amount of women to men represented in committees	Depending on the committee perhaps a "code of ethics" would be useful to help guide committee members in decision making processes as well as for confidentiality issues which could assist in maintaining personal and committee integrity. The code of ethics should be developed by the established committee.	Don't k
I feel they could be more effective if they were to look at helping the natives off the reserve.		I don't t
		I don't t or 4 tim

3. What should be the purpose of Committees?

Advisory	Make Decisions	No choice made
26	11	--

4. Should there be a process to appeal decisions made by Committees?

Yes	No	No choice made
29	3	1

5. Should committees be formalized and accountable to community members?

Yes	No	No choice made
29	2	2

6. How should members be selected for Committees?

Appointed by Council	Elected by membership	Volunteers	No choice made
6	20	11	1

7. Every time an election is called, should committees be dissolved?

Yes	No	No choice made
10	22	1

8. How long should a person be allowed to serve on a committee?

2 years	3 years	4 years	Other	No choice made
12	8	10	1	3

Comment: re "other" - until the work is done for project specific committees

ADMINISTRATION PART III

1. Who should be hiring/firing?:

Band Manager	Program Managers	Chief and Council	Committees	No choice made
10	11	16	6	2

2. Who should develop job descriptions?

Band Manager	Program Managers	Chief and Council	Committees	No choice made
6	21	9	15	1

3. Who should the administration be accountable to?

Band Members/Community	Band Manager	Program Managers	Chief and Council	Other	No response
7	4	1	16	3	8

Comments: Others -
 1-Elders Council
 1-Impartial unrelated body elected from regional representatives
 1-Mamaweswen

4. Whose responsibility is it to develop band policy?

Band Members/ Community	Band Employees (includes Band Manager and Program Managers)	Committees	Chief and Council	Other	No response
8	3	3	18	7	5

Comments: re "others" include

- 2-Elders
- 1-Youth
- 1-Policy Committee
- 1-Policy Advisor
- 1-Working Groups
- 1-North Shore Tribal Council

PROGRAM AND SERVICE DELIVERY

PART IV

1. a Are there services that are lacking in our community?

Yes	No	No choice made
12	3	17

b If yes, what kind?

- 2-Youth
- 1-Transportation (for single parents)
- 3-Off reserve membership inclusion
- 1-Support services for members in Correctional system
- 1-Education (own school on reserve)
- 1-Legal Services
- 1-Special Needs
- 1-Mental Health
- 1-Upgraded water services
- 1-New Fire department equipment (due to lack of funding)

PART V

1. Are there any further comments you would like to make regarding self-government? (Especially in the area of structure and procedures).

Question answered	Question Unanswered
14	18

Comments:

"Self-government was given a "no" vote by the natives themselves because they are afraid of what the tribal councils are up to. They never had any say via the formation of tribal councils. They want to be informed about the concept of self-government. There is no communication between self-government supporters and the native people. More work is

necessary in communication."

"Self-government is an issue which must include every member of the native community. Although the government appears to be restrictive at this moment, the limitations which self-government will put on Native people will be greater once it is implemented."

"Specific time table for elections. Elect half/one third the members at each interval like the U.S. senate."

"I was pleased to receive your package re: self-government survey on _____'s behalf. I hope you don't mind that I filled it out for him because of age and lack of understanding its contents. _____ has been our son since his mother passed away...so I'm thrilled that his home community has made this attempt and connection with him."

"I am a new member and from what I know so far I'd like to see any improvement. I do not know exactly what happens and who runs what but would like to learn more."

"I hope self-government happens. As for structures and procedures, I believe it should be simple and understandable and when implemented, a written booklet addressed to everyone on the reserves so that they know where they stand on what's happening."

"Under a self-government system, there should be a member at large to represent the interest of off reserve membership as we do not know what policy affects us, thereby a communication system is there so off reserve members will have an idea as to what laws affect their membership."

"I don't agree with them still suggesting to us what to do, even though they say "yes" you can have self-government. I think we should stand tall and strong concerning our rights which in reality has always and should always be our right."

"I firmly believe that the whole community must be represented in decisions that directly affect the people. As it stands, the people who live off reserve have little or no representation in the decision making process. Off reserve or Bill C-31 individuals, are in the position they are in because of racist government policies of the past. Some of these individuals are being denied band membership because they no longer have a link to the immediate community or they no longer speak the language. By refusing membership under these grounds, Council is merely extending the racist policies of the past. Off reserve members should be entitled to the same rights as on reserve members and an off reserve representative should be part of decisions such as decisions on Band membership."

"It would be nice to see workshops on how existing programs and services are structured and developed and how they meet the needs of people. It would also be nice to see community program evaluations to examine how they do not meet individual peoples needs."

"I believe all facets of the community should be involved - young, old and everyone in between. However, it should be limited to those members who reside on the reserve."

"Correspondence communication is the best form of addressing the people about Council and administration happenings."

"At this time I am unfamiliar with the way things are handled living on a reserve concerning different laws for native people. I believe that new programs to help people would benefit anyone."

"All first nations whether they live on or off reserve must be able to vote, voice their concerns, etc. Over 1/2 of all first nations across Canada live off reserve. You are excluding

the majority and their rights as Canadians when it comes to self-government. Who are they (people living on reserve) and what gives them the right to make all political decisions that will directly affect all first nations both on and off reserve. Their decision will directly affect myself, our children, grandchildren, etc... If you want self-government to work and be successful, I suggest you take measures in assuring all first nations especially off reserve are given their God given right (Inherent right) to vote. (I believe self-government is a very big and important step for first nations people and will vote for it if done right.)

"When do we start? And don't start without me. Hold out on any deals they want self-government (whitey) because it will justify their land grabbing."

Appendix 4

Focus Group Results

The following pages contain the responses of each of the four focus groups that were facilitated as part of this study.

Focus Group 1: ages 41 - 60
 attended by 10 people

Focus Group 2: ages under 20
 attended by 11 people

Focus Group 3: ages 21-40
 attended by 10 people

Focus Group 4: ages - mixed
 attended by 9 people

FOCUS GROUP #1 ----- Ages: 41-60

QUESTION 1: How could Council better serve your community?

MORE ACCESSIBLE	OPEN MEETINGS	MORE TRAINING	COMMUNITY INVOLVEMENT	Self-government EDUCATION	NOMINATIONS
To be more visible and accountable to community members	To have more meetings with the general public.	More training for community members	Try to work with people that try to help the community	Council has to work with self-government , not try to push it.	Have the people who are nominated for Council say what they will do to serve the community if they are elected.
By meeting with members of the band just to talk and share their views and discuss their concerns. Not just Band Council meetings, but as a big family gathering once in a while.	Have more open meetings with the general public to let them know what's been happening and what's being planned	By teaching people to serve themselves better By educating the people Provide for training in Business Economic development, etc...	By getting the people more involved in important issues and listening to peoples ideas about economic development Community & Council work both ways - I can depend too much on council and neglect to do anything		

FOCUS GROUP #1 ----- Ages: 41-60

QUESTION 2: What programs or services are lacking in your community?

ENFORCEMENT	FREE ENTERPRISE	YOUTH INVOLVEMENT	ELDERLY CARE	OTHERS
Council makes all kinds of bylaws and policies but don't have any way of enforcing the bylaws - no dog catcher	A grocery store	Youth programs	More health care for our elderly in their homes.	Need mental health program
Policing is lacking in our community	A gas station	Young people programs - education on Indian Act, etc...	Volunteer work like visiting the elderly.	Diabetic clinic to educate and better deal with it.
	More privately owned business	Youth involvement		More programs designed to service different age groups.
	Business marketing study groups for new business ventures	I think our younger people need some kind of involvement in our community. Maybe by helping to clean up or cutting brush. To teach them how to work.		Upgrade fire department equipment.
	More training to do our work better	Invite the high school children to band council meetings or all committee meetings.		

FOCUS GROUP #1 ----- Ages: 41-60

QUESTION 3: What do you think self-government is?

SELF SUFFICIENCY	IDENTITY
Self-government is trying to look after our own affairs. Are we ready?	People doing things and deciding for themselves on ways and means of surviving as a people - to be accepted as a human being but different and able to do things for ourselves as who we are.
A self sufficient way of life.	Not being a puppet anishnabe.
Self-government is the key to the future of our peoples self dependence.	
Running our own lives.	
Making our own decisions.	
Self-government is working towards self enforcement.	
Being able to look after our own education money and other programs.	
Self-government to me means paying taxes.	
Self-government is working towards self support.	
Governing our own affairs and administering our own programs and enforcing our own bylaws and policies.	
Self governing	

FOCUS GROUP #2 ----- Ages: under 20

QUESTION 1: How could Council better serve your community?

PUBLIC WORKS	MORE YOUTH ACTIVITIES	MORE YOUTH AWARENESS	COUNCIL SHOULD LOOK MORE ON ENVIRONMENT ISSUES
Make better houses	Have more opportunities for the youth ie.) trips, sports, movies	They can prepare the youths for the future. ie. council, jobs	I think they should ask and as soon as possible get some recycling around the reserve, so it does not become the next landfill site.
Fix the street light in front of the Chief's house	The council should dish out some money for sports activities	I personally think council should help get involved with the students (young adults) and inform us in what is going on, so that we too can have an opinion on how we can become the leaders, so we can make a better future for our people and community.	Teach us how our band can improve our way of living ie. recycling, environmental issues, such as our ozone layers.
Put better lights up Walk House Bay and down that other road	Put up another arcade	Council could see that the youth get more involved in the community (activities).	
Put up more lights, where they're needed	Put up a new arcade	Help youth become aware of what's going on with the community.	
Fix those roads in the front of the centre	Make a hang out for the teenagers so they stay out of trouble. Something interesting.		
Fix the roads	Do it by putting a teen hang out.		
They should fix up the roads	Have weekly gatherings for students and adults. Slap up an arcade around here to bring some excitement.		

FOCUS GROUP #2 ----- Ages: under 20

QUESTION 2: What programs or services are lacking in your community?

YOUTH PROBLEMS	BETTER STUDENT EMPLOYMENT	MORE CULTURE	ENTERTAINMENT
A little hot line for the youth who are in trouble or need to talk some things over with someone who they can trust.	I think the programs that should be set up or helped more are for students and also the summer employment for students, the rules should be changed.	Teach the young people about the old ways having the elders join the community and give us more background.	Find a place for kids to hang out ie. arcade, a restaurant
A.A. programs	I think that we should have a full term summer, instead of giving it to the ones who have good attendance, because it is not fair.	More traditional native events.	Make better areas for the children to play. (ie. playgrounds, beaches)
Minors drinking	Offer after school jobs during the school year.	Our community is lacking native gatherings such as pow wows, sweat lodges, traditional stuff.	Set up a bigger store.
Have more things for everyone to do - instead of drinking	The band workers get too many holidays. Have longer summer jobs Having our community together and communicating together Get programs set up so we can be more occupied and students and kids do not get bored. And hire people so they can be willing to do the job. Instead of people doing something and never finishing it.	Things to do for young people	Dances for young adults. ie. DJ or band Have more entertainment for students
	Making a decision and keeping it.		
	Longer summer jobs. And more for everybody.		

FOCUS GROUP #2 ----- Ages: under 20

QUESTION 3: What do you think self-government is?

BEING RUN BY ITS OWN PEOPLE	TAKING ON THEIR OWN ACTIONS	MORE COMMUNITY AWARENESS
Self-government is natives taking on their own actions and don't need any help from those white guys.	To me self-government is about allowing us to decide for ourselves and by handling our own problems.	I think self-government is! I don't know because it is not discussed enough among us adults.
I think self-government is that each community is run by our own leaders. And will not get anything from the government of Canada.	They meaning community make their own laws and use their own policing systems made up of own band members.	Natives having our own governments for whatever government is for.
<p>I think self-government is being run by our (its) own leader. With no help from the Canada's government.</p> <p>Self-government is a governed city or place that is run by its own individuals.</p> <p>Being able to handle their finances eg. child welfare, mother's allowance, & so on...</p>	It is having the community take their own actions to help themselves.	

FOCUS GROUP #3 ----- Ages: 21 - 40

QUESTION 1: How could Council better serve your community?

Community Awareness	Better Meetings	Housing	P. R.	Visibility	Proactive	Justice/Laws	Human Relations	Representation
By learning to listen to the children and passing on knowledge for the better.	Make meetings less formal or do something to entice community involvement.	Provide more housing.	Explain decision making processes so everyone has a clear idea of what is happening.	Council help in events in community. Be visible.	Stand up for what they believe in	Work towards our own justice system - enforcing our laws.	Stay out of the private lives of its members.	More council members on council.
Council do follow-ups on issues & concerns put out to them	Attend committee meetings which they are assigned to.	Having more available housing for the community.	Make the community be aware of what's happening on the reserve - newsletters etc.	Spend more time in the community.	Be more of a lobby group for needed services & facilities.		Improve on human relations - education through life skills in all ages	
Council elected be well orientated in organizational structure and job descriptions.	Designate certain council members to meetings.		Publish bi-monthly newsletters which inform residents of Council's dealings/agenda.					
More communication with the community which reflects openness and accountability to all band members. To have better communication with the community								

Be more approachable to discuss ideas with.								
Council get better acquainted with all band members and residents in community								

FOCUS GROUP #3 ----- Ages: 21 - 40

QUESTION 2: What programs or services are lacking in your community?

Schools	Policing	Cable TV	Youth Services	Health Services	Housing	Employment Services	Volunteers	Taxi	Own "MNR"
Schools on reserve.	Law enforcement	Cable TV - communication to access our position in the world	Youth worker	Mental Health worker	A new sub-division for housing	Employment counselling services	Volunteers with open minds	Public transportation to out-of-town services	Better programs in the area of natural resources
No schools	Policing programs	Our cable TV	Youth programs/services	Health, fitness	Sufficient temporary housing, an apartment building?	Employment counselling			
	Policing	Communication in all services	More programs for youth involvement	Immediate accessibility to health care services.					
	Police service			Expanded adult care.					
	No police force								
	Enforcement officer								
	Policing								
	Law & Order								

Note: A concern was raised regarding the number of similar responses to a question. The group stated that a high number of similar responses did not necessarily reflect the priorities within the community. For example, one group's response to a question resulted in a high number of responses which stated a need for policing. The group recognized that this may be a needed service but not one that should be prioritized over other concerns which had less responses.

FOCUS GROUP #3 ----- Ages: 21 - 40

QUESTION 3: What do you think self-government is?

Self-government	RECOGNITION	VALUES	FEARS
Self determination	The true history of the land & its people will be justified. Ojibway sovereignty recognized	Understanding	An uprising within Indian country amongst each other.
Involvement		Discipline	More native bureaucracy/red tape.
Serving the needs of our people		Responsibility	Abolishing of all reserves lands/resources.
Choosing our own destiny		Willingness	Rich getting rich & poor getting poorer.
The right to self-determination without any outside forces.			
Self supporting community			
Making our own by-laws/policies as per need in community			
Controlling our own services and programmes			
Governing ourselves through all aspects of our lives.			
Originally wiping out DIA to have better access to funding/services.			
Beyond delegated self-management to governing ourselves those things that are within our jurisdiction.			
Community action			
Exercising our own rights.			
Stand firm in what you believe as a native.			
Making our own structures and procedures for our own government.			
Generating our own revenues to allow us to be financially autonomous.			

FOCUS GROUP #4 ----- Ages: mixed

QUESTION 1: How could Council better serve your community?

TRADITIONS	COMMUNICATION	REPRESENTATION	MEETINGS	EMPLOYMENT	LEADERSHIP
Imply native language into community. Open meetings with sweetgrass burning rather than Lord prayer.	Update on weekly/bi-weekly basis, therefore, becoming more aware of issues & concerns	Get younger people involved	No closed meetings.	Flexibility in creating band businesses and creating employment.	Selection on sound leadership to benefit all community members.
Recognize our Elders as advisors & suggestion making folks.	More aware of what's going on in the community ie. meetings, newsletters, cultural gatherings	Acknowledge concerns of our youth/elders , appoint one member specifically for youth/elders .	More open meetings.	Become familiar with existing programs on reserve before making decisions	
	Home visits to community members as part of duty as council - to get input from members	Council could be made of 3 different age groups. 15-25, 25-40, 40-70	Ask community members for more input and attendance at monthly meetings.	Introduce more programs	
	Council to be visible to our community members.		By more involvement with Band members needs. a) <u>policies</u> governing the needs		

FOCUS GROUP #4 ----- Ages: mixed

QUESTION 2: What programs or services are lacking in your community?

HEALTH CARE	YOUTH	HOUSING	ECONOMICS	CULTURAL HERITAGE	EDUCATION	POLICING	HUMAN SERVICES	ELDERS PROGRAM
Optometrist service	Youth program against substance abuse	Single resident housing service	Entrepreneur programs	Cultural Program - co-ordinator to teach-inform traditional ways.	Teaching	Police service	Correctional services, out-reach, halfway homes, detention	More programs and involvement for our elders.
Dental service	More programs provided for our youth		Financial institute	History of our community.	Begin to look at avenues/areas for funding to educate our children	Policing	Legal services	
Chronic care	Child & Youth development programs. To promote self-esteem.		Creating programs & self employment to help our community to function on their own	Retention of Native Language programs.			Acknowledged foster care for native children.	
Ambulance service	Programs. The effects of Drugs & Alcohol abuse. To our Youth & Children.		Business funding & training	Traditional learning centre for all community members.			Crisis home programs...	
A mental health program. Long term counselling for individuals	Programs that specifically target youth problems. Youth worker		Revenue base					
			Economics					
			Fuel & mechanic service					
			Employment					
			School bus which would provide employment for the people					

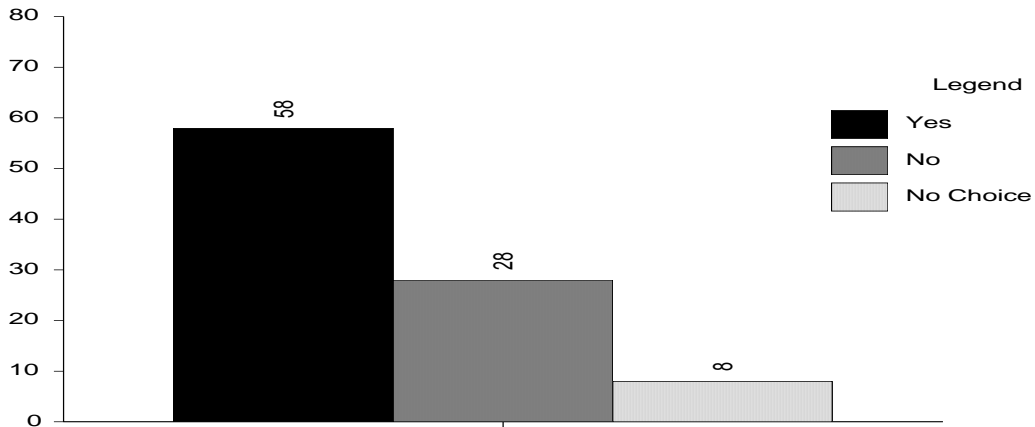
FOCUS GROUP #4 ----- Ages: mixed

QUESTION 3: What do you think self-government is?

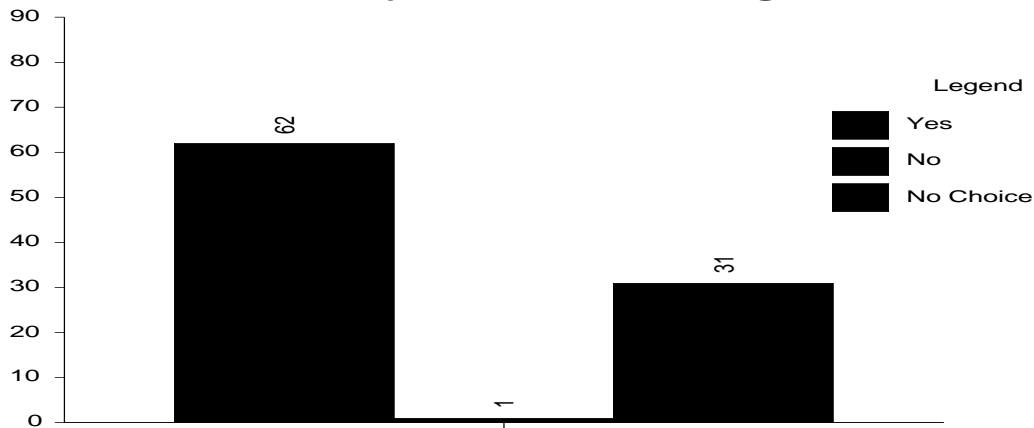
TAXATION	OWNERSHIP	FUNDING	?	JUSTICE	LOSS OF TREATY RIGHTS
We begin to pay taxes on & off reserve.	Self-government is running your own community	Self-government we lose our education dollars & funding sources	What is it	Our own judicial system	Self-government is similar to non-native society
	The ability for all members to have a say in what is right for us & not someone telling us what they think is right.		Can be self governing by only refined definition on what?	Our own army-military forces	No more Treaty dollars.
	The people have the power! -policies... -services...		Scary.		
	Ability to sell our homes.				
	Our own money-currency				

Appendix 5 Survey Results, Graphs

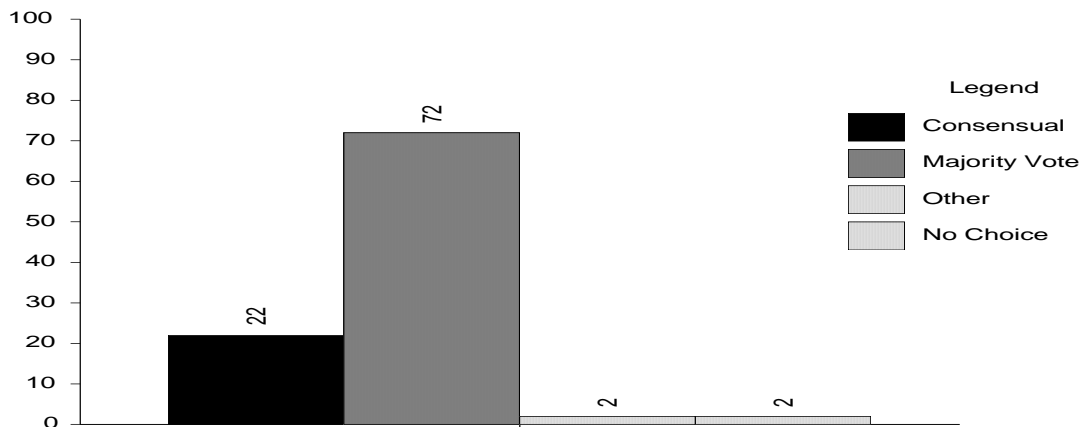
Should Council have the power to make laws?



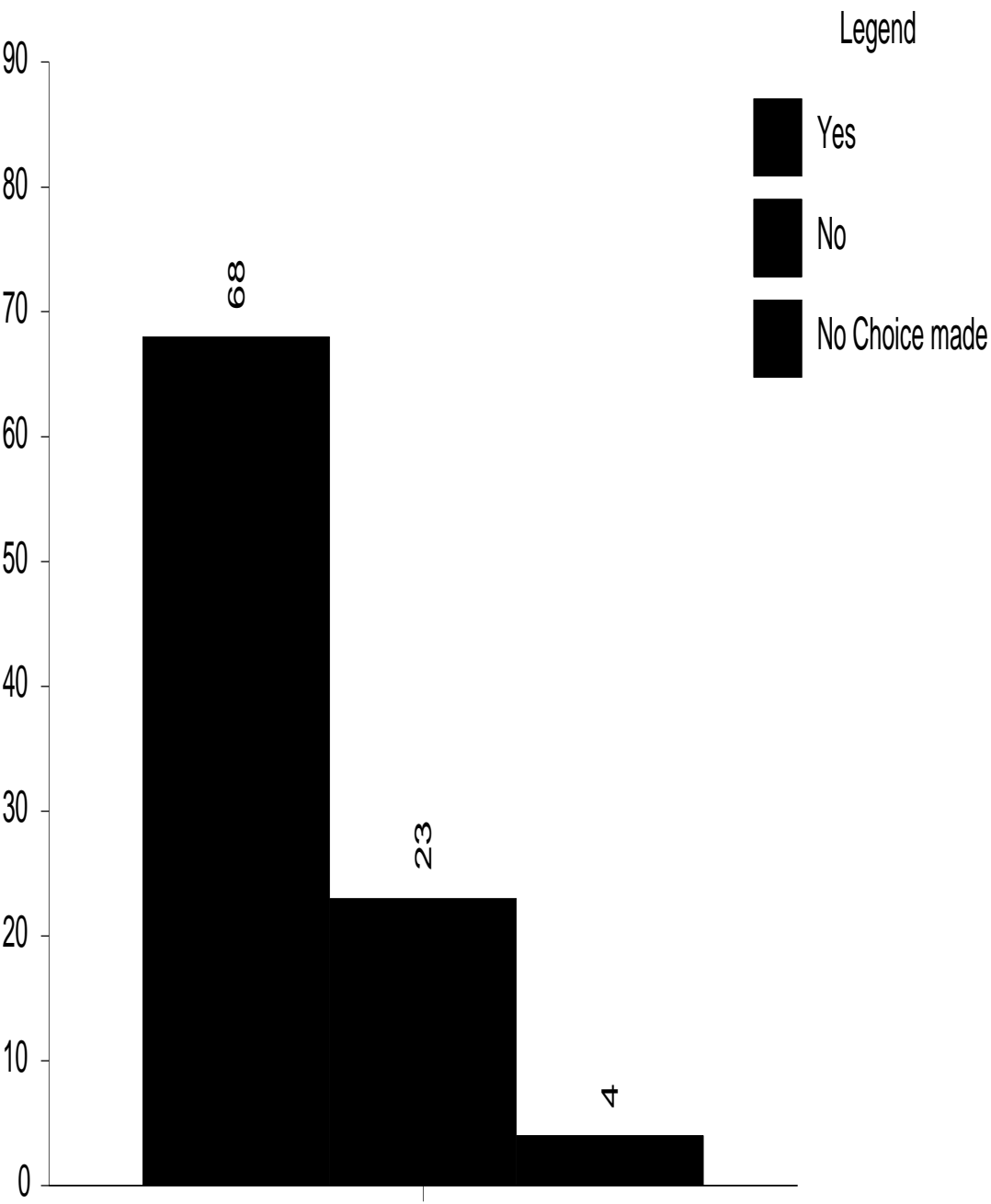
If yes, should there be a process to involve the community in Law-Making decisions?



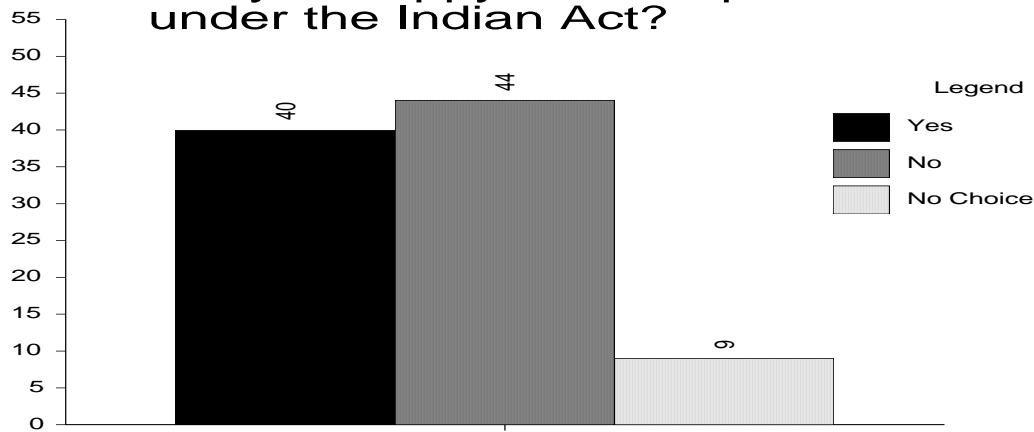
How should decisions be made?



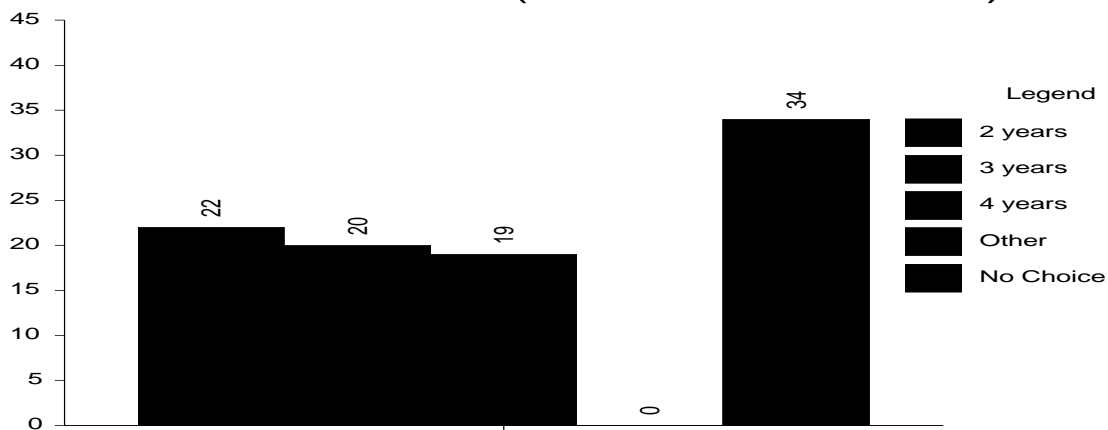
Should council be involved in administration?



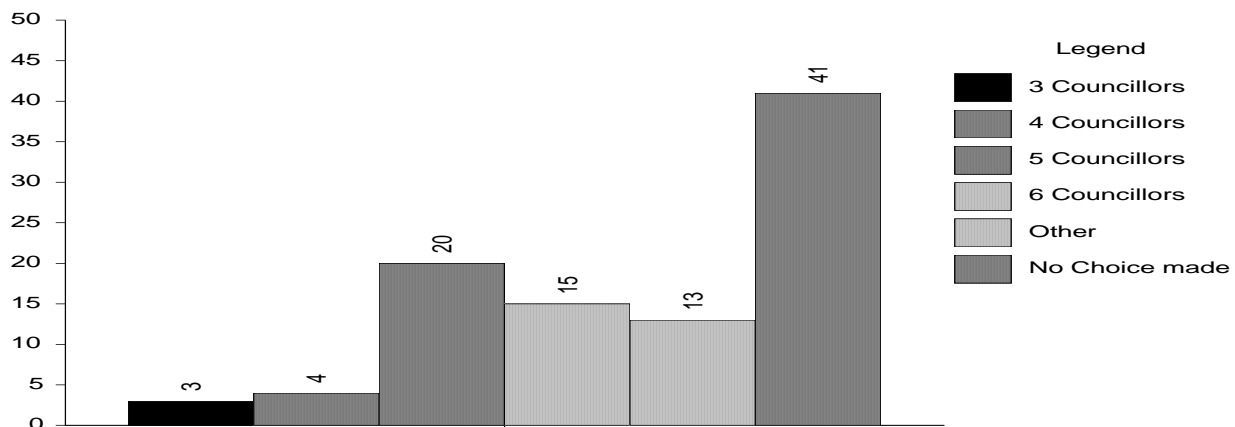
Are you happy with the present election system under the Indian Act?



Term of Office (for Chief & Council):

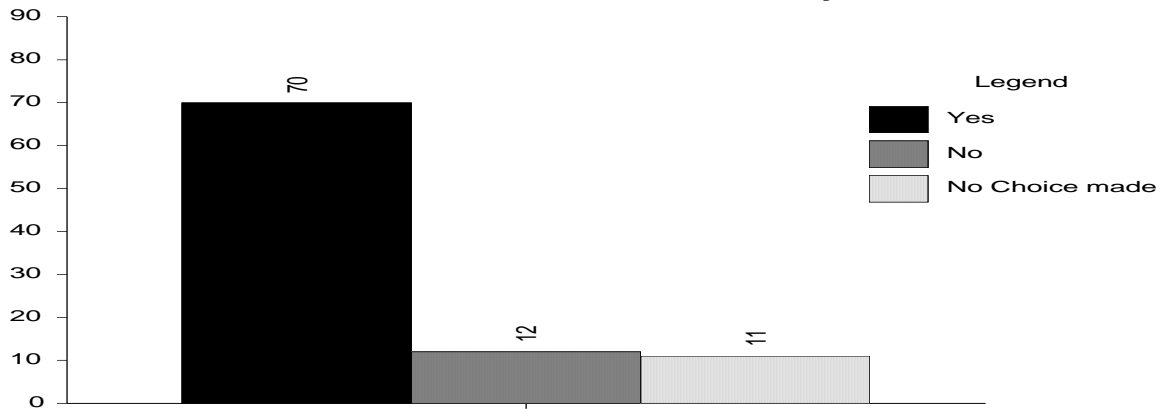


Number of Councillors:

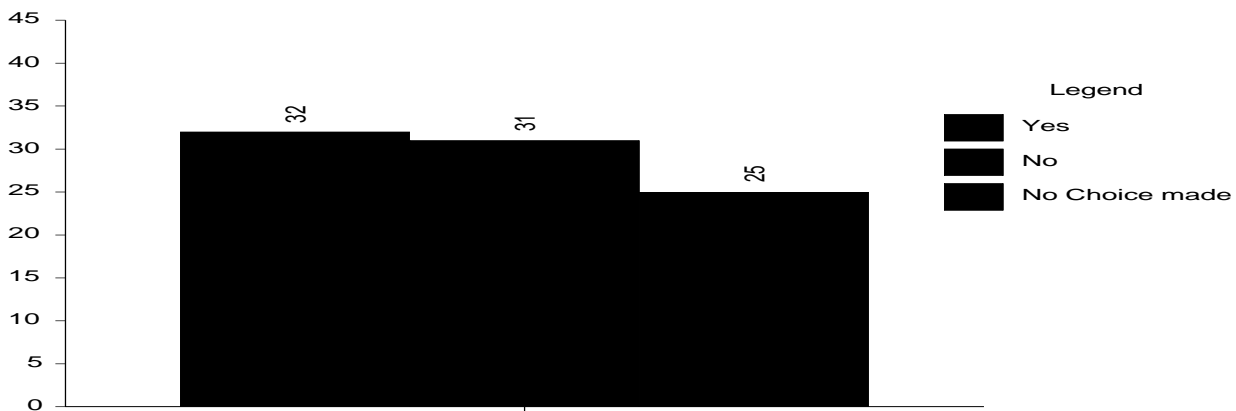


Who is eligible to run for office?

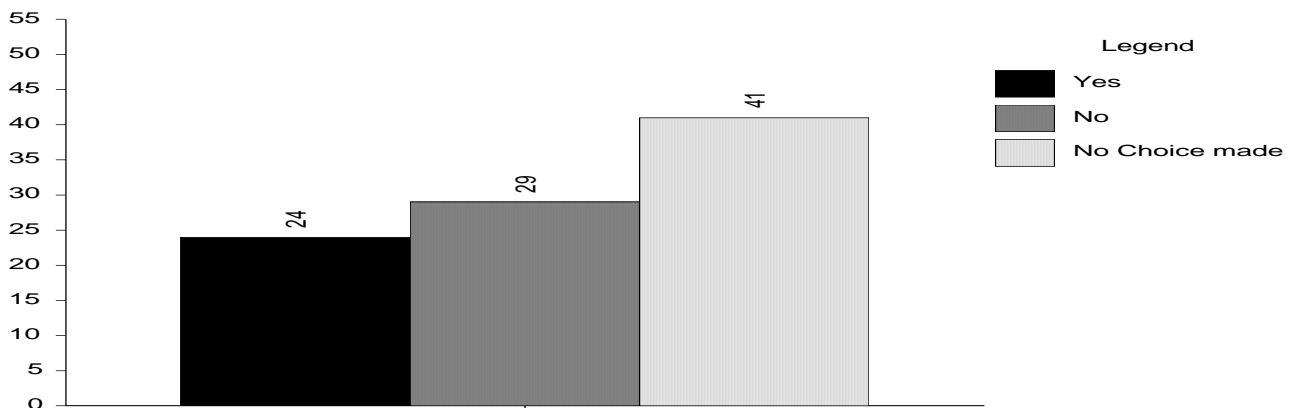
On Reserve Members Only:



Include Members Off Reserve:

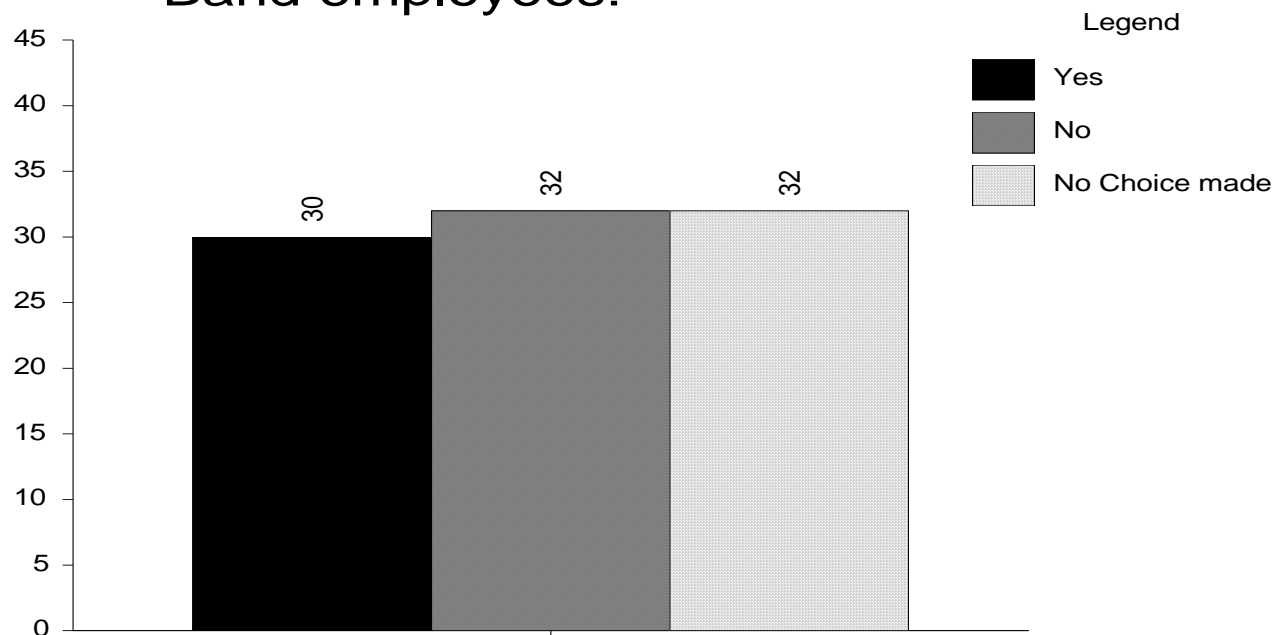


Adopted Members:

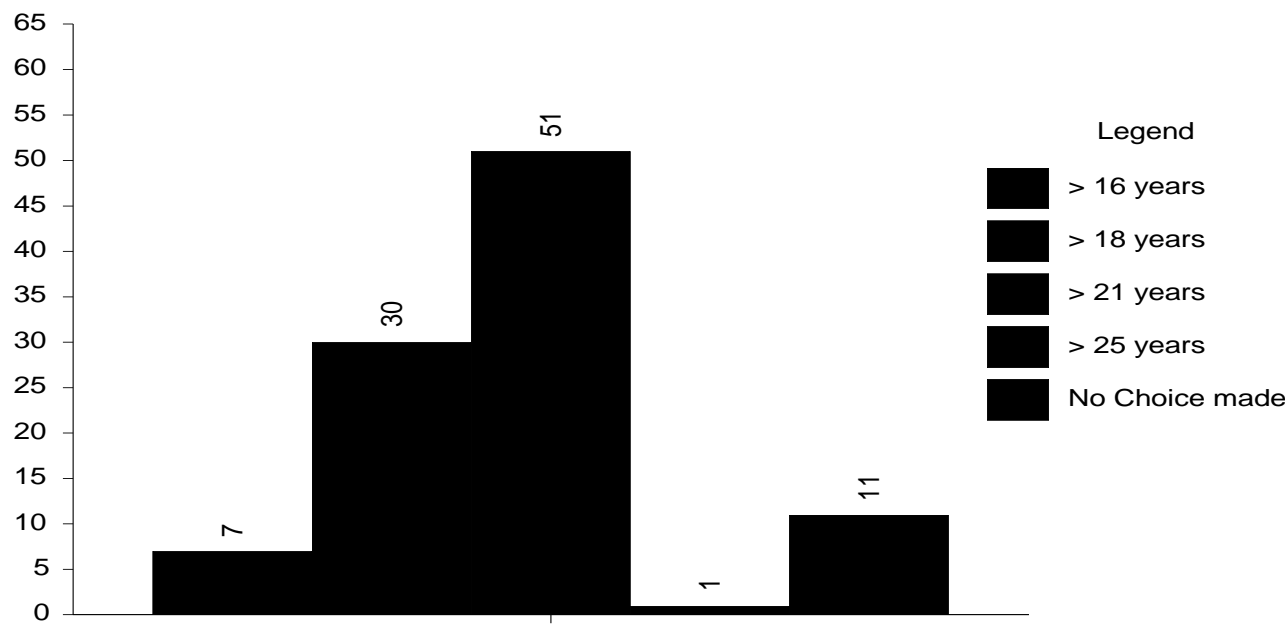


Who is eligible to run for office?

Band employees:

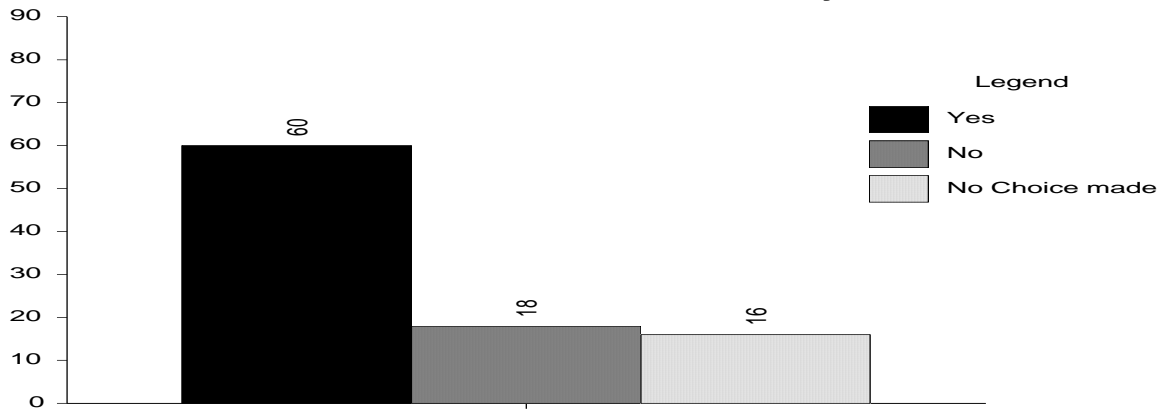


Age

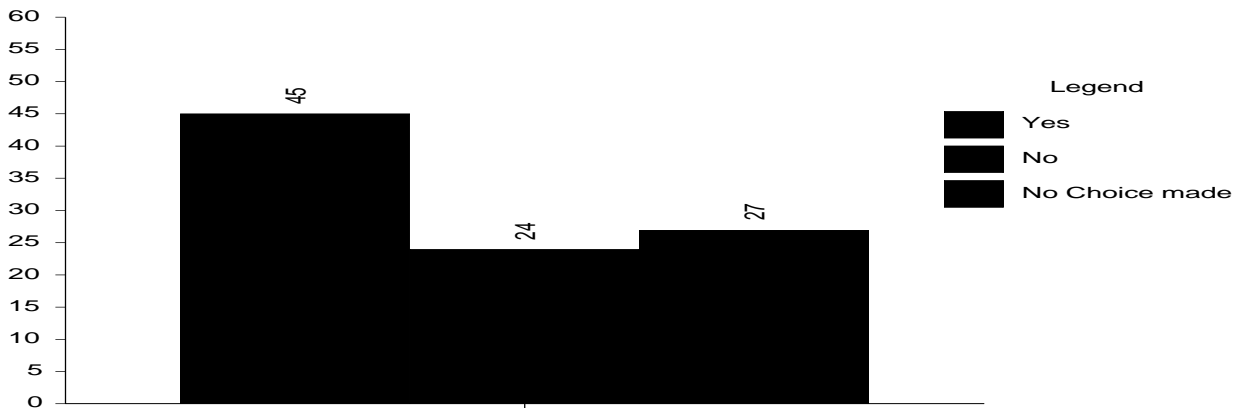


Who is eligible to vote?

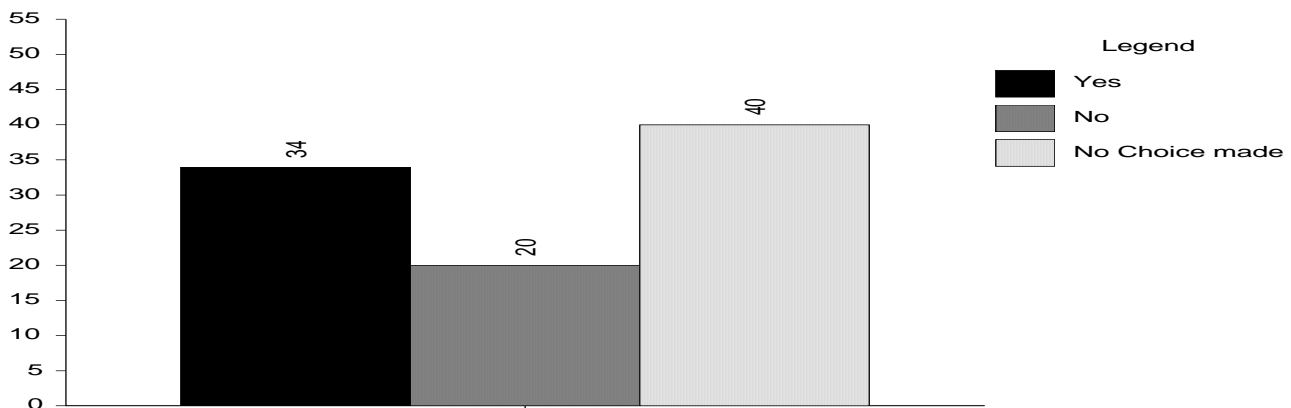
On Reserve Members Only:



Include Members Off Reserve:

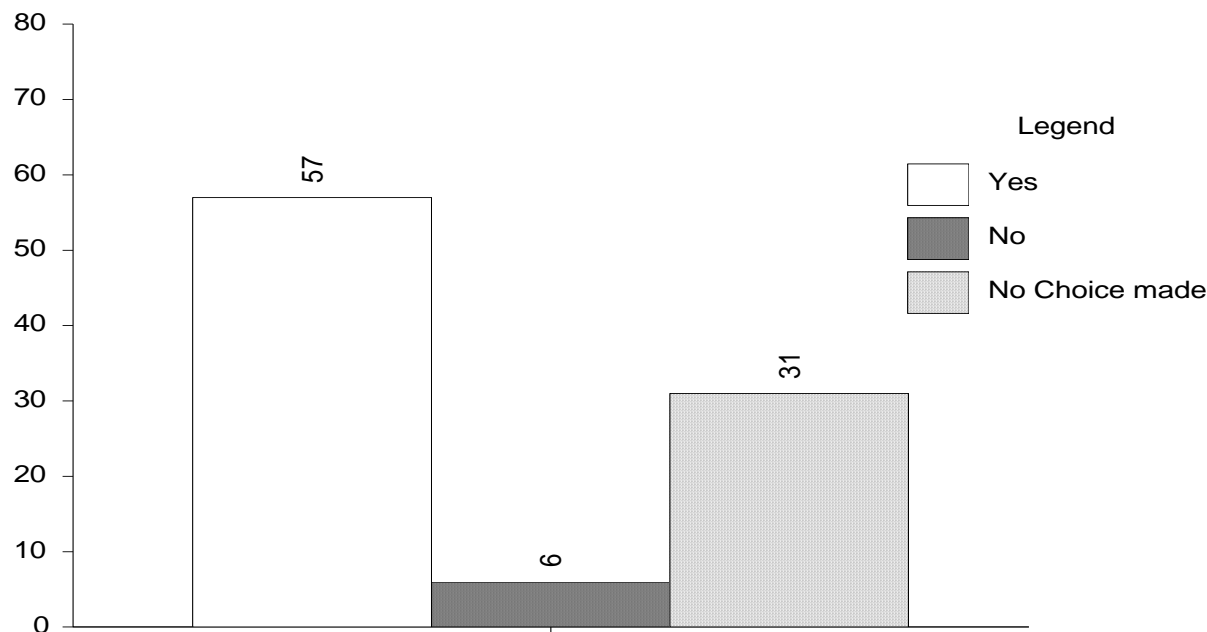


Adopted Members:

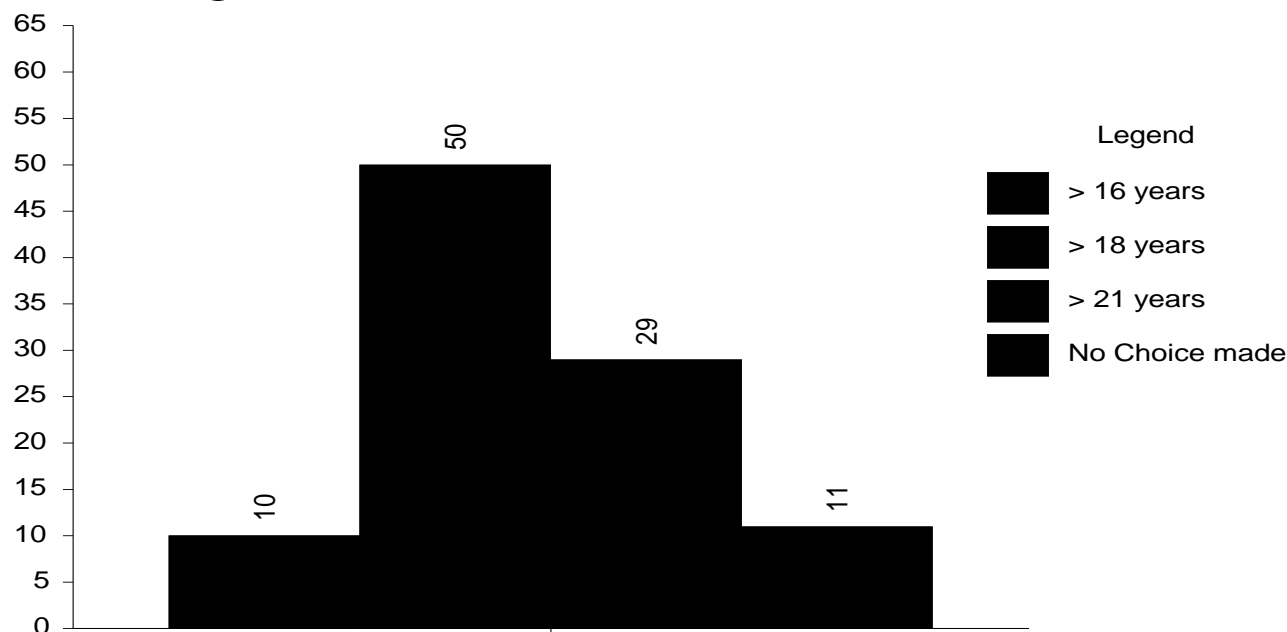


Who is eligible to vote?

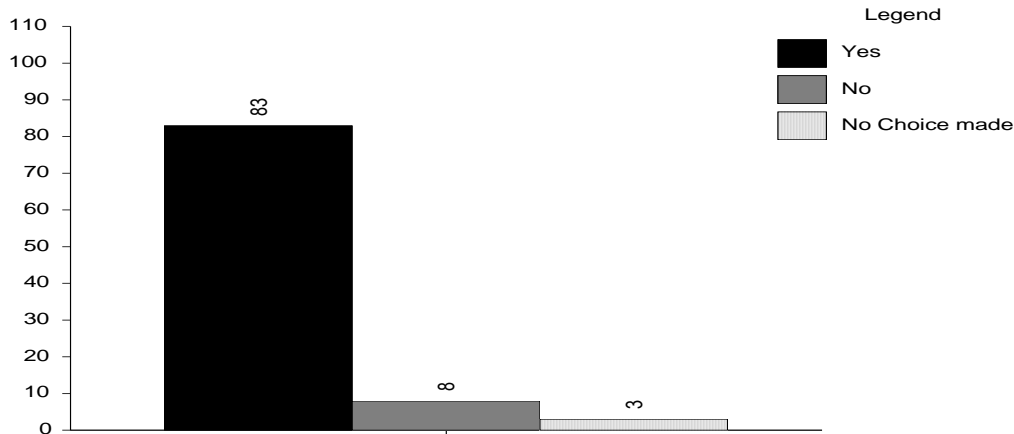
Band employees:



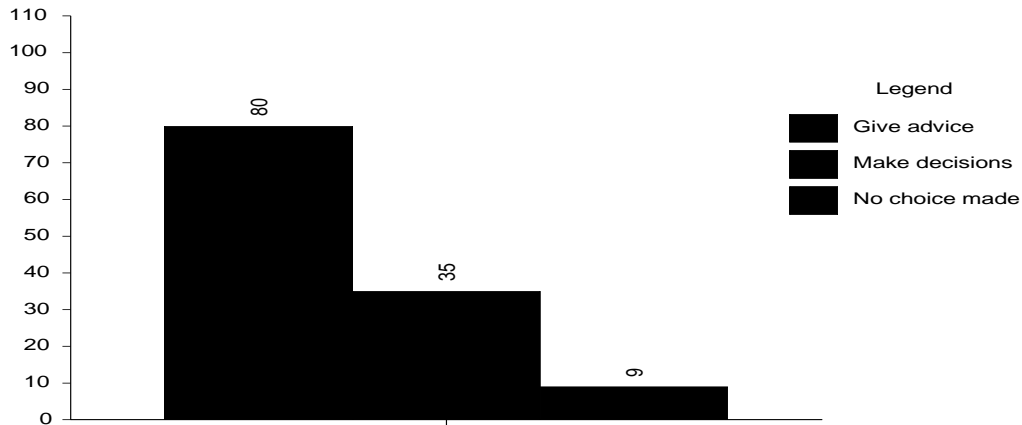
Age



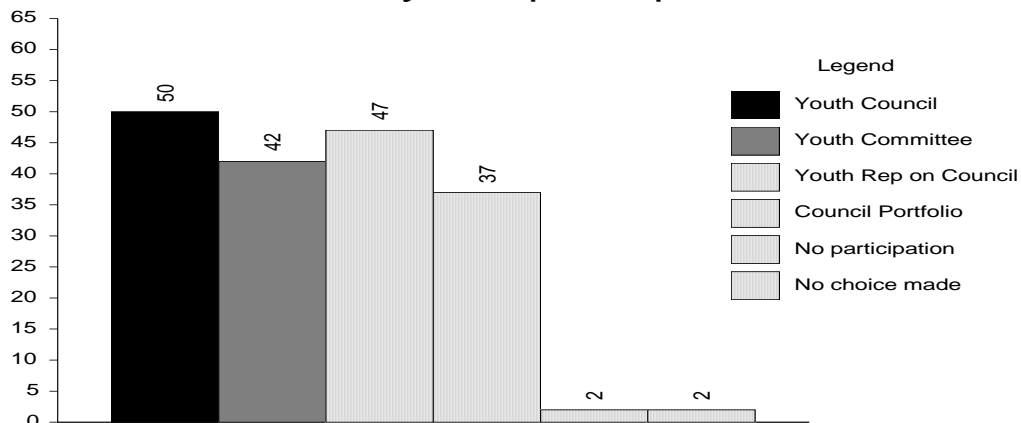
Do you think there should be an Elders Council?



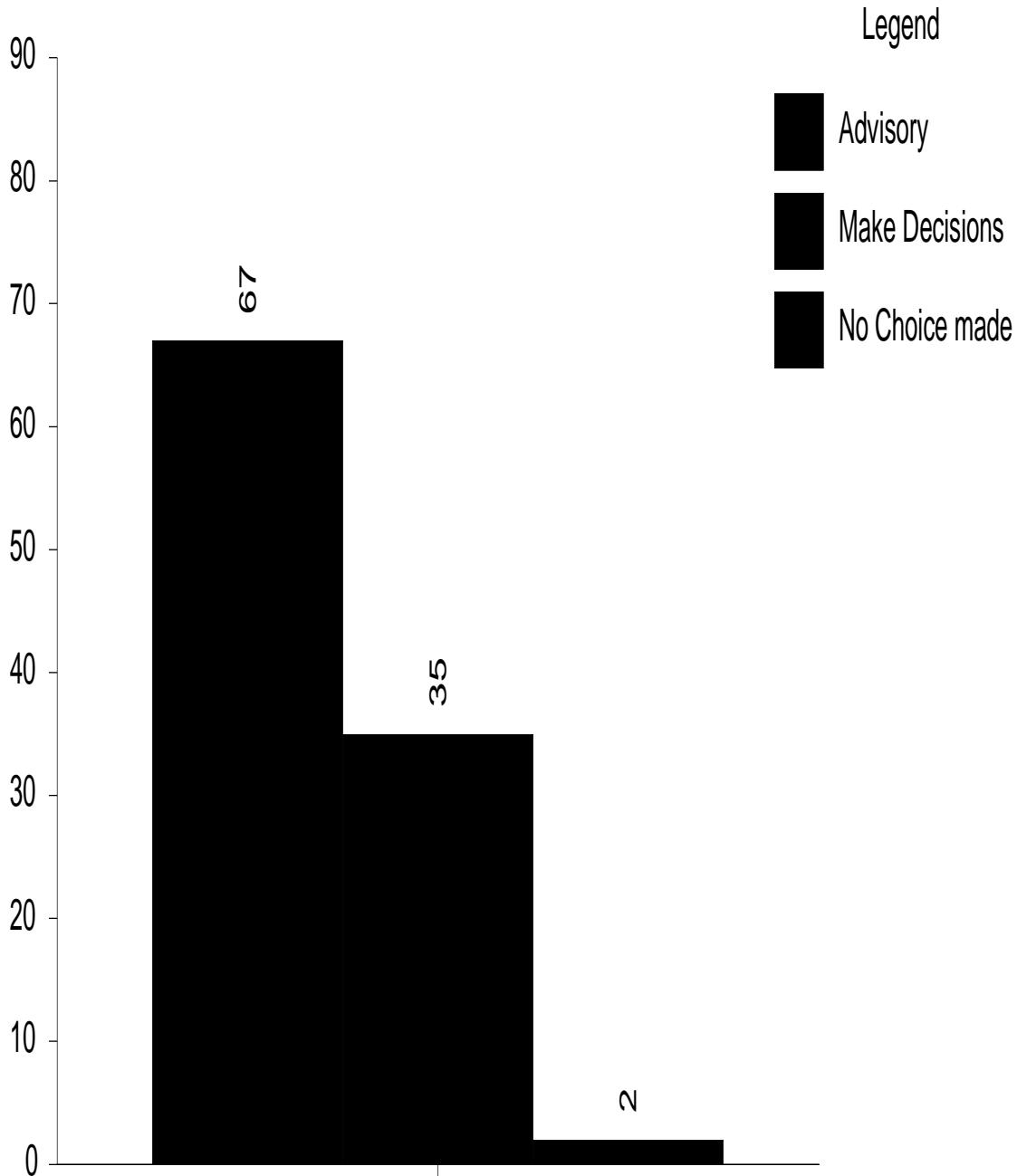
If yes, what would be its purpose:



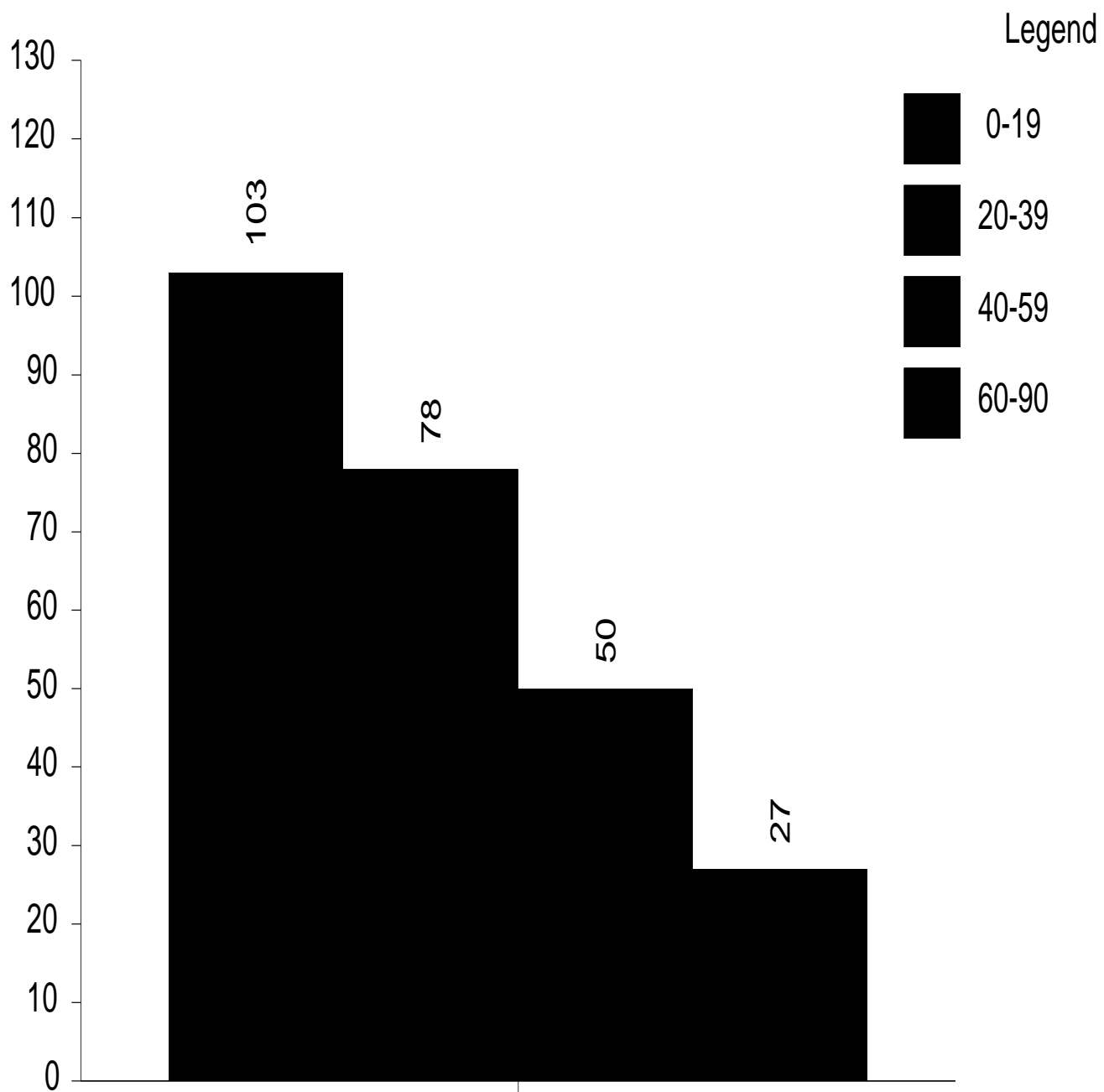
How can the youth participate in Government:



What should be the purpose of Committees?



Age Group Distribution



Appendix 6

Project Researchers

Darlene Angeconeb is a member of the Lac Seul First Nation in northwestern Ontario. She has studied political science for two years at Algoma University College in Sault Ste. Marie and has prior research experience in Aboriginal rights and treaty research, Aboriginal language (Ojibway) and Aboriginal resource materials. Darlene conducted interviews, assisted with focus groups and prepared this document entitled, "Anishnabe Niigaanziwin" with the help of Neewin Noding.

Germaine and Arthur Elliott of Neewin Noding Incorporated. Neewin Noding are the Anishnabe words meaning four winds. Neewin Noding is an international private consulting firm that provides technical assistance and strategic planning to any First Nation, tribe, Aboriginal organization or government that requests its services. Neewin Noding assisted the Serpent River First Nation with this project by training the researchers, providing the general direction in the research project, facilitating the focus groups and helping in putting together the review draft in all its stages.

Arthur 'Butch' Elliott is a member of the Chippewas of Nawash Band at Cape Croker, Ontario. He has more than 20 years' experience with developments involving Aboriginal people within the Great Lakes Basin, with emphasis on economic, political and community development. He promoted management development in band government and administration and has written several key reports in this area. As a former chief of the Chippewas of Nawash First Nation, Arthur is well aware of the issues facing Aboriginal people today.

Germaine Trudeau Elliott is a member of the Chippewas of Nawash Band at Cape Croker. She is experienced in community development, program development, management, and administration. She received her bachelor degree in sociology in 1988 and has been a partner in private business for the last five years.

Rosalind Johnston is a member of the Serpent River First Nation. She was first hired as the self-government co-ordinator for the Serpent River First Nation in the summer of 1991. She studied management and economics at the University of Guelph for one year. Since the initial stages of this project, she provided the researchers with direction and background information pertaining to the North Shore Tribal Council's self-government initiative.

Andrew 'Tater' Meawasige is a member of the Serpent River First Nation and, at the time of this research project, was hired as the assistant to the self-government co-ordinator. He participated in this project by conducting interviews and assisting with the focus groups.

Serpent River First Nation Without the help of the staff of the Serpent River First Nation, chief and council, the SRFN's self-government committee, as well as the people who took part in this project, this report would not have been possible. Miigwetch!

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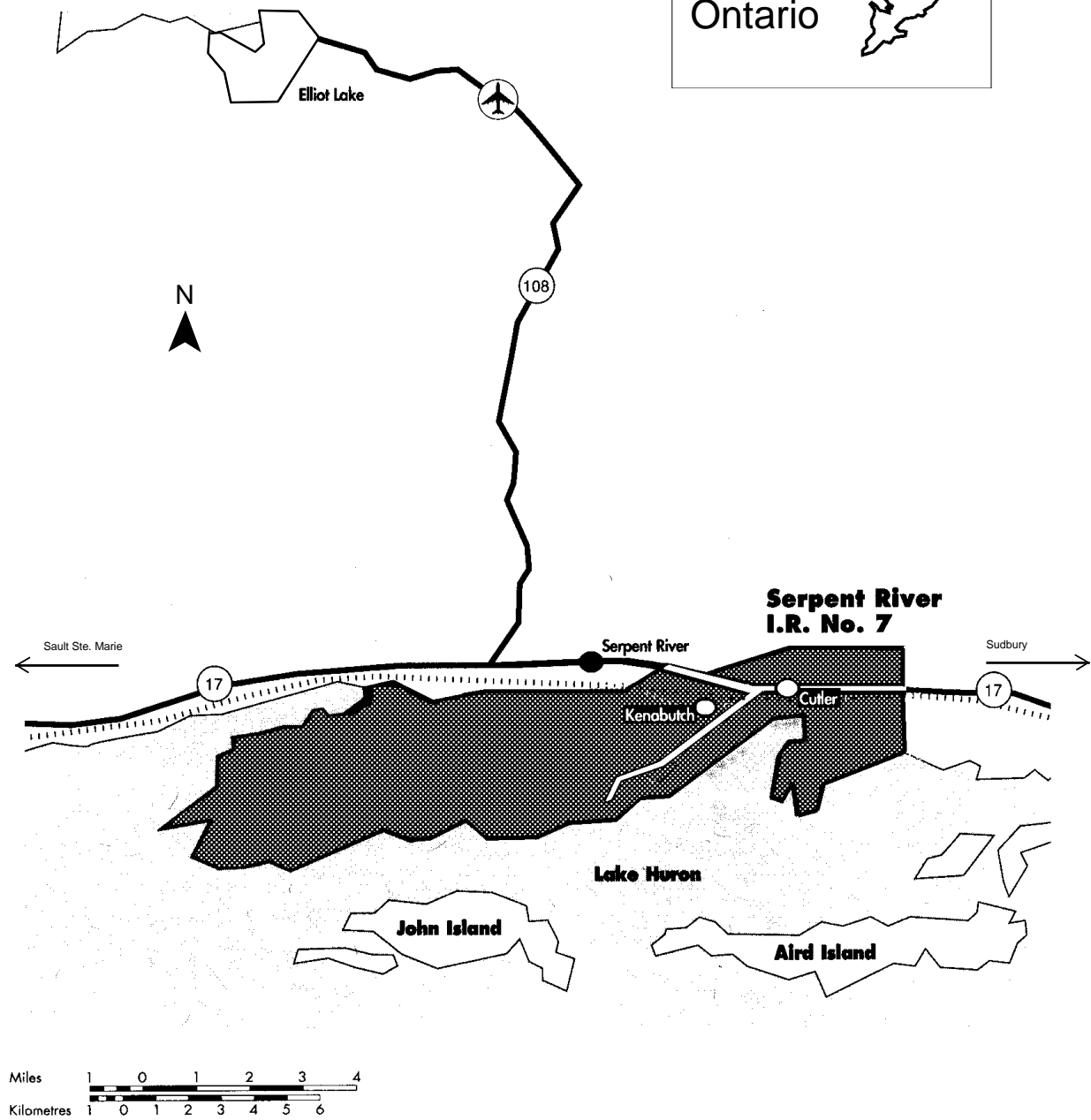
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SERPENT RIVER I.R. NO.7



Access: reserve is on Lake Huron, approximately 40 km east of Blind River on Hwy. 17

- Airport
- Highway
- Railway
- Reserve land

