

COMMUNITY DECISION-MAKING PROCESS
KAHNAWÀ:KE MEMBERSHIP LAW
10th COMMUNITY CONSULTATION
Karonhianonhnha School Gym
6 Ohiaríha/June 2013
6:00 – 8:30 PM

RECORD OF DISCUSSION

FACILITATORS:

Kahente Horn-Miller (Lead - CDMP)

Joe Delaronde

Ron Skye

RESOURCE PEOPLE:

Rose-Ann Morris (Lead – Resource Person)

Shari Lahache/Arlene Beauvais

Rose-Ann Morris

RECORDERS:

Chelsea Phillips (Group 2)

Sophia Dupont (Group 3)

6:00 P.M. **OPENING** – Leslie Beauvais

6:05 P.M. **INTRODUCTION/MEETING GUIDELINES** – Joe Delaronde & Kahente Horn-Miller

6:10 P.M. **KAHNAWÀ:KE MEMBERSHIP LAW** – Rose-Ann Morris

6:15 P.M. **QUESTION:**

1) What needs to be amended in the Kahnawà:ke Membership Law?

8:15 P.M. **NEXT STEPS** – Kahente Horn-Miller & Rose-Ann Morris

8:30 P.M. **CLOSING** –Leslie Beauvais

Note: Due to a low number of participants, it was agreed to have two groups deliberate.

Question:

What needs to be amended in the Membership Law?

Group 2

Facilitator: Joe Delaronde
Resource Person: Shari Lahache
Group Speaker: Arlene Jacobs
Recorder: Chelsea Phillips

Group Discussions**3 great-grandparents**

- Confusion at Council of Elders this one has 3 this one has 4 great-grandparents. Who has records of clan system? Some people said they have a clan, when their mother is non-native. How do they have a clan?
- The clan should not be a determining factor. Some people who don't have a clan are deeply rooted within our culture (know language, culture, history), and some people who have clans are not and vice versa.
- One person notes that she agrees with four (4) great-grandparents.
- Discussion in Group 1 - three (3) great-grandparents could be an option, but agree with four (4).
- Leave at four (4), but better define what a great-grandparent would be.
- Comment: frustrated some people that attend because it affects their family, or are here for personal reasons and not making decisions based on seven generations.

4 great-grandparents' criteria

DEFINITION: What is a great-grandparent?

- Original group of elders had a hard time to determine great-grandparents and had to use blood quantum at times; there was no other way.
- Indian Affairs gave rights to people who married in. Kids born from these marriages are listed as natives for determining membership.
- A lot of the people who didn't have rights married in and are back on the list, and some people just did not apply.
- People who have never lived here and meet the 4 great-grandparent criteria are applying.
- Some people have no respect for our land and community by bringing in non-natives to live here; they don't follow our laws, while others follow the law.

- We can't let people nitpick over blood quantum.
- Deconstruct Indian Act before you look at blood quantum.
- Accept people who lived here all their lives before people who lived away.
- Person lived here all their lives, and a person who lived in the States all their lives are entitled to the same things as the person who lives here. (Can't deny benefits to people who meet criteria but did not live here).
- Need analysis of Indian Act to allow us to better address/attack.
- Need to also look over what was taken out that still affect people.
- Do not need analysis of Indian Act, we all know how it affected our people.
- Younger generations are not aware of the contents of the Indian Act they just know that it is not a good thing.
- Women can come back who married before May 22, 1981 section 10.3(women) and 14.2 (men).

Questions:

3 great-grandparents

- What are group 3's criteria of three (3) great-grandparents and a clan and certain conditions?
- Who has records of clan system?

4 great-grandparents' criteria

- Understand what the Indian Act did to our people, but how do we accept them?
- Some people followed the law and left, while others did not. Who is going to enforce it?
- How and who is going to enforce these laws? The Justice of the Peace?

Outcome:

3 great-grandparents

- Group 1 and 2 agree on four (4) great-grandparents but define great-grandparents' criteria. Will not consider three (3) great-grandparents.
- Group 1 and 2 do not want to use clan system as part of criteria.

QUESTION:

What needs to be amended in the Kahnawà:ke Membership Law?

GROUP 3

Facilitator: Ron Skye
Resource Person: Rose-Ann Morris
Group Speaker: Darlene Alfred & Joel Jacobs
Recorder: Sophia Dupont

Group Discussions:

Concerns raised and sent to Group 3 to deliberate on and reach consensus:

- 1. What is definition of great-grandparent? Group 2 noted the great-grandparent cannot be an acquired status member.**
 - Definition required for 4 great-grandparents
 - Question rose whether someone who has gained status through changes in the law can be considered? Question re-asked in 2nd question.
 - Question asked when someone is accepted back in, at what percentage are they considered? Rose-Ann responded that the 80 individuals that were accepted back on the membership list in 2001 were accepted (under the old Membership Law, which used 50% or more blood quantum criteria.)
 - Comment made that the percentage has to be considered and settled from the onset. Elections rose as an example. Rose-Ann mentioned that they do still keep records on blood quantum that are referred to for elections.
 - Rose-Ann said that they will look at lineage but the question is whether there are four (4) minimum great-grandparents to meet membership.

Group 3 agreed that it cannot be through acquired status.

Final Outcome:

Consensus reached