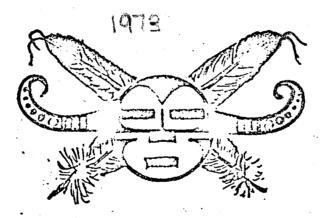


Indian Brotherhood of the Northwest Territories

INFORMATION PACKAGE ***



P.O. Box 2338, Yellowknife, N.W.T.

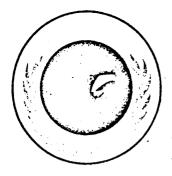
TELEX 037-4-5556

TELEPHONE 873-4081 (AREA CODE

"Let no one forget this: we are a people with special rights guaranteed to us by promises and treaties. We do not beg for these rights, nor do we thank you. We do not thank you because we paid for them. God help us, the price we paid was exorbitant. We paid for them with our culture, pride, and self respect. We paid, we paid and we paid until we became a beaten race, poverty-stricken and conquered."

CHIEF DAN GEORGE

INDIAN BROTHERHOOD



OF THE

NORTHWEST TERRITORIES



- Incorporated 23 February 1970.

STATUS and HISTORY

The Indian Brotherhood of the Northwest Territories is a political but non-militant "coorporation" consisting of all the Treaty Indian People of the N.W.T. It is concerned with the existence, rights, and preservation of the Native Peoples of the Northwest Territories. It is a member of the National Indian Brotherhood but represents a people living under conditions distinct from those living south of the 60th parallel. The Northern Peoples have never lived under the reserve system and until now the Chief and Band Council have been undermined in the process of rapid development. They have not had as direct a link with the Federal Government as the southern Native Peoples and therefore have not had the same benefits. The Brotherhood of the Territories concretely represents 7,500 Treaty Indians of the Mackenize district of Canada who fall under Treaties 8 and 11 signed with federal representatives in 1899 and 1921 respectively. Its intention is to speak and act formally for a people previouly disorganized and disunified; to communicate their voice to the Government of Canada and all concerned. The problems that arise in the northern communities are recieved by the Brotherhood and channeled to the appropriate source that can deal with the problems concerned. All decisions are made by the people who are represented by 16 elected chiefs. Indian Brotherhood is the Indian People unified.

OBJECTIVES

According to the constitution the Brotherhood's objectives are:

- A. "To uphold the rights and interests of the Indian Peoples of the N.W.T., in reference to their treaties and otherwise.
- B. "To develop, discuss, and promote policies for the Indian People of the N.W.T.

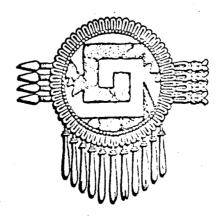
. 2

- C. "To conduct, foster, and support programmes and policies for the economic, social, educational, social health, and cultural benefit of the Indian Peoples of the N.W.T.
- D. "To give voice to the opinions of the Peoples of the N.W.T.
- E. "To cooperate with other organisations of similar or friendly purpose.

The Brotherhood wants to establish a consistent voice for the Indian People, and to function as an administrative body that can deal with the federal representatives from the Department of Indian Affairs and the Mational Health and Welfare, and other departments; as well as the N.W.T. Government. Its desire is to rectify rather than aggravate Indian problems. However, the Brotherhood as a body adamantly maintains that the original treaties were understeo d by the Indians as peace Treaties, not as land cessions the way the Federal Government interprets them. Maintaining this, the Brotherhood still hopes to improve communication with the Federal Government and to increase government awareness of the specific native problems of the Territories.

STRUCTURE and ORGANISATION

According to geographical settings the Brotherhood divides the Northwest Territories (Treaty 8 and 11 area) into 5 areas with five corresponding regional vice-presidents. The major peoples within the five (5) regional areas (totally 400,000 square miles) include the Slave, Dogrib, Chipeweyan, Hareskin, and Loucheaux, who together form the Indian Peoples of the Northwest Territories. The current president of the Indian Brotherhood is James Wah-Shee and the vice-president is John Itsé. Working with them are the five regional vice-presididents. Refer to the following organisation charts:



SPECIFIC ADMINISTRATIVE STRUCTURE

The administrative office of the Brotherhood is at Yellowknife. Its structure is broken down in the following diagram:

(see following page)

The Brotherhood holds general assemblies annually during the months of June, July or August. It is open to all members of the Brotherhood as defined in the constitution:

- (A). "FULL MEMBERS
 All Indians from the N.W.T. who are registered under the Indian Act R.S.C. 1 1952, c. 149 and amendments thereto shall be ex-offico full members of the society.
- (B). <u>"ACTIVE MEMBERS</u>

 Shall be full members of 18 years of age or older and resident of the N.W.T.
- (C). "ASSOCIATE MEMBERS

 Persons who are not full or active members appointed as associate members on terms set by the Board of Directors with the consent of those persons.
- (D). "HONORARY MEMBERS

 Persons may be appointed as honorary members by the General Assembly in recognition of service to the Indian peoples of the N.W.T.

Decisions are taken by a two-thirds majority. The constitution provides in detail for the removal and replacement of unsatisfactory members. It also clearly defines the procedures to be followed by the assembly.

FINANCING

Financial backing for the Indian Brotherhood comes from the Federal Government - the Secretary of State and the Department of Indian Affairs as well as the N.W.T. Government. Smaller grants are obtained from time to time from L.I.P., National Health and Welfare, the World Council of Churches (in Switzerland) and private individuals partially supplement the financial needs of the Brotherhood. The available funds are provided each year after the financial audit of the Brotherhood finances is completed. Once the audit is completed the budget proposal is submitted to and considered by the:

Government. Increasing funds are needed to correspond to the growing strength, demands, and needs of the Indian people.

EXPERIENCE OF THE BROTHERHOOD TO DATE

So far, during its three (3) years of existence, the Indian Brotherhood has established specific program areas. Some of these areas are the core administration of the organisation, legal research, community development, and a communication program.

More specifically, the core administration serves as the social convenor for all the different branches of the Brotherhood. It arranges the necessary meetings, takes care of the financial backing and is the political voice of the organisation.

A second program concerns itself with the legal research into the Indian Treaties and Rights to determine and define precisely what claims should be maintained by the Indians.

A third program area which only now is being put into effect is that of Band Development. A group of field workers are being hired and trained to work throughout the communities. Their visits improve communication amongst the northern peoples and provide otherwise unavailable information: their goal is to help the people organise their communities effectively so that they can control what they want in their own way. It also works to strengthen the Chief and Band Council structure. So far, some alcohol workshops have been instituted to deal with the growing alcohol problem. Other projects in areas such as housing are being proposed as well. These should be in effect by February 1974.

A fourth program area is communications. Presently there are three (3) projects: a newspaper, a radio-telephone communication system and a series of radio broadcasts with the CBC.

The newspaper, The Native Press, first issued in April 1971 has since doubled its production and subscription. It is sent to every native household head in every Mackenize community. Because it is affiliated with a political organisation its financial backing is tenuous. Different solutions to this problem are being considered, such as the formation of a separate territorial society which would then solicit federal aid independently. There is no question as to its validity but some doubt about its financial future.

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A second project, the radio-telephone system, has just become operative as of September 1973. A radio-telephone in every Mackenize community provides twenty-four hour low cost links between the Brotherhood and all northern communities. The only cost is the \$20.00 annual licence renewal.

A third communications project is a radio broadcast with the CBC. A weekly program called the "Indian Brotherhood Radio Program" is being discussed and will hopefully be functional within months.

CONCLUSION

The ideas, energy, and motivation for increased selfexpression, awareness, and development clearly exist amongst the Indian peoples of the Northwest Territories. The Indian Brotherhood epitomizes this unified will and has every justification to survive and be recognized.



CHIEFS OF THE INDIAN BROTHERHOOD

Chief Charlie Barnaby Fort Good Hope, NWT

Chief George Kordakin Fort Franklin, NWT

Chief Hyacinthe Andre Arctic Red River, NWT

Chief Joe Lockhart Snowdrift, NWT

Chief Daniel Lomen Fort Liard, NWT

Chief Bruno Apple Rae Lakes, NWT

Chief Louis Beaulieu
Lac La Martre, NWT

Chief Francois Paulette Fort Smith, NWT

Chief Baptiste Cazon Fort Simpson, NWT

Chief David Horsey Fort Wrigley, NWT Chief Paul Baton Fort Norman, NWT

Chief John Itsi Fort McPherson, NWT

Chief Pierre Blancho Colville Lake, NWT

Chief Andrew Stewart Aklavik, NWT

Chief Joe Sangris Yellowknife, NWT

Chief Alexie Arrowmaker Fort Rae, NWT

Chief Daniel Sonfrere Hay River, NWT

Chief Vital Bonnetrouge Fort Providence, NWT

Chief Edward Sayine Fort Resolution, NWT

REGIONAL VICE-PRESIDENTS

Chief Charlie Barnaby - Great Bear Lake Region

negro:

Chief Andrew Stewart - Delta Region

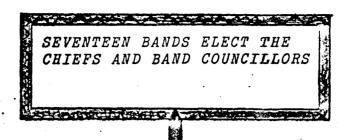
Chief Baptiste Cazon - Mackenzie-Liard

Chief Alexis Arrowmaker - North Great Slave Lake Region

INDIAN BROTHERHOOD OF THE N.W.T. ORGANIZATION CHART NO. ONE

CHIEFS AND BAND COUNCILLORS

REGIONAL VICE PRESIDENTS



SIXTEEN CHIEFS WHO FUNCTION AS THE BOARD OF DIRECTORS OF THE BROTHERHOOD AND LINK LOCAL COMMUNITY NEEDS AND WANTS TO THE BROTHERHOOD

ELECTED BY THE BANDS * * *

FIVE (5) REGIONAL VICE PRESIDENTS

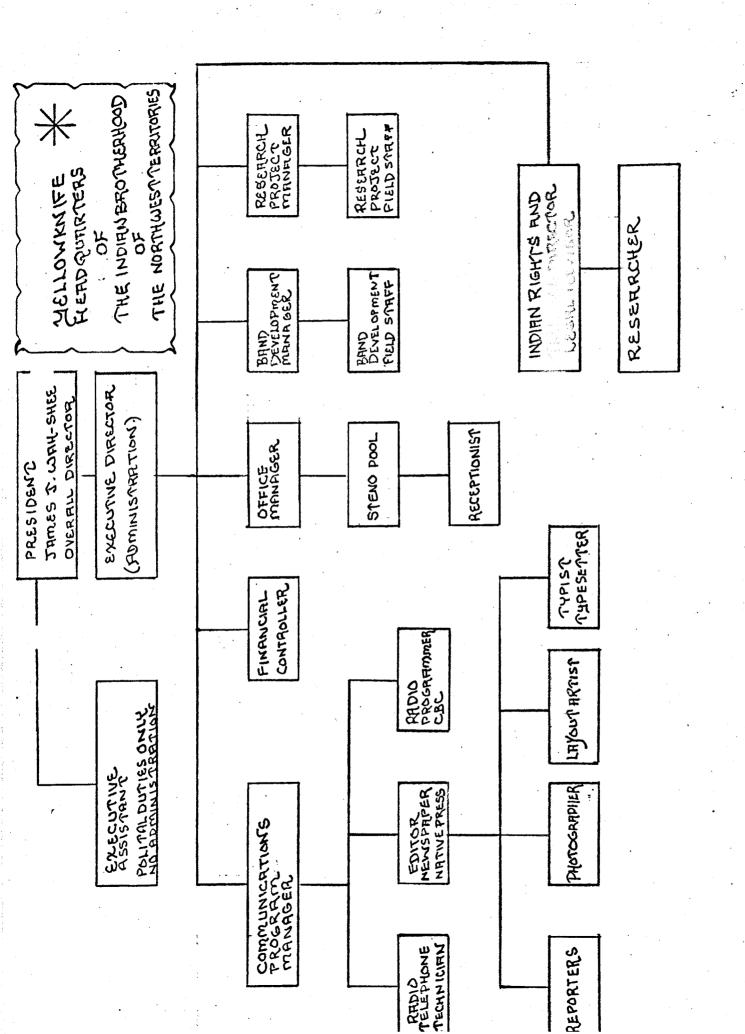
CHOSEN BY CHIEFS AND BAND COUNCILLORS OF THE RESPECTIVE REGIONS.

Present Staff as of Oct. 25, 1973 (Yellowknife Office)

HOMETOWN

TITLE

		^
President	James J. Wah-shee	Fort Rae, N.W.T.
Vice-President	John Itsi	Fort McPherson N.W.T. (located in Fort McPherson)
Special Assistant	Jim Antoine	Fort Simpson N.W.T.
Executive Director	Tim Beaulieu	Yellowknife, N.W.T.
Office Manager	Georgina Pryde	Fort Franklin, N.W.T.
RECEPTIONIST	Leona Lafferty	Hay River, N.W.T.
Research Project Managers	Peter Puxley Phobe Nahanni	Thandiani, India Fort Simpson, N.W.T.
Community Development Managers	Steve Iveson George Erasmus	Fort Rae, N.W.T.
Indian Rights & Treaties Director	Gerry Sutton	Edmonton, Alta.
Communications Program Manager	Ted Blondin	Port Radium, N.W.T.
RADIO PROGRAMMERS	Jim Thom Theresa Rabesca	Fort Providence, N.W.T. Fort Rae, N.W.T.
REPORTER	Pat Anderson	Hamilton, Ont.
PHOTOGRAPHER	David Kelly	Fort Good Hope, N.W.T.
LAYOUT ARTIST	Violet Camsell	Fort Rae, N.W.T.
TYPESETTER	Irene LeMouel	Hay River, N.W.T.
FINANCIAL CONTROLLER	Marilyn Tuccaro	Uranium City, Sask.
INTERPRETOR-PUBLIC	George Blondin	Fort Franklin, N.W.T.
EXECUTIVE SECRETARY	Kathy Paul	Yellowknife, N.W.T.
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A BRIEF SKETCH OF THE INDIANS (DENE) OF THE

NORTHWEST TERRITORIES

From central Alaska, right through to Newfoundland, a distance of about four thousand five hundred miles, Canada is covered by a wide belt of dense forest, mostly spruce. Scattered through this vast distance are thousands of Indians, the tribes that have occupied that land since time immemorial.

That part of this vast forest that lies between Alaska and Hudson Bay is inhabited by Indians who all speak dialects of the same language, Athapascan. These natives all call themselves Dene or Tinneh which means "people", and it is thought by those who have made a study of them that they may be the latest group of people to come from Northeastern Siberia to North America, pushing other tribes aside to the north and south as they moved through Alaska and the Yukon into the open country east of the Rockies.

There are little groups of them, such as the Navaho and Apache, scattered all down the coast of the United States, even as far south as Mexico, but these were never as large or as well established as the tribes in the Northwest Territories. Apparently they were still moving southwardswhen the first whites came in touch with them.

In Canada, their southern neighbors were the Cree and the Blackfoot, and the Salish of British Columbia. To the north, along the coast were the Eskimo. We have seen that the prairie led a most happy and enjoyable life, but this was far from being the case with the Athapascans for it was difficult to make a living in the dense forest and on the open tundra to the north and east, food was not as plentiful as it was in the other districts, and the winters were long and severe.

In the Mackenize District------the five major tribes are as follows:

The Chipewyan are the biggest group, having a larger population and occupying more territory than any other Athapascan tribe. Their name means "pointed skins" and refers to the cut of their tunics, which had a long dangling tail behind and sometimes in front also. Early travellers told of a people living in the far north who had tials and were half-way between men and animals but it was really only a misunderstanding of descriptions of the Chipewyans.

The Chipewyans occupied all the territory north of the Churchill River as far west as Great Slave Lake including the southwest corner of the District of Keewatin and the southeast part of the District of Mackenize. The Chipewyan have the reputation of being the more aggressive tribe. They are the closest related tribe to the Apache and Navqho and other southern Athapascan tribes.

The Slaves or Slaveys as they are often called, are spread over a very large stretch of country to the west of Great Slave Lake as far as the Mackenize River.

The Crees called them awokanak, which means "slaves" and the name, put into English has stuck. These people were a good deal milder and more restrained than the Crees and the Chipewyans. The men did most of the hard work. They seldom left the forests for the Barens and used fish a good deal more than their neighbors did. They were sometimes taken captive by other tribes and made to work as their slaves, but at the same time they were feared because of their reputation as skilful magicians.

The Yellowknives lived in the area of lake-strewn land from the east end of Great Bear Lake to the east end of Great Slave Lake. They were very much like the Chipewyans, their neighbors to the southeast. In parts of their country native copper was to be found lying on the ground and these they hammered into tools and weapons from which custom they got their name. Other names for the same people were the Copper Indians and Red Knives. They lived on the edge of the forests staying there in winter and venturing onto the Barrens in the summer to hunt caribou. They sold copper tools to their neighbors at good prices, but there is no market for them now that steel is available.

The Dogribs lived round about Great Bear Lake and southwards to Great Slave Lake, to the southwest of the Yellowknives. Like most of the other tribes of the Northwest Territories they lived largely on caribou and fish. Today they mostly inhabit the northern part of the Great Slave Lake area. The Dogrib have a long history of Magic-Their very name Dog-rib is derived from an ancient ans or Medicine. tale: at one time, long before the whiteman came, a tribe of no name had a war with another tribe and lost. The only survivors being a man and a woman and their two children, a boy and a girl, as well as As time progressed ill fortune took hold and all the adults died leaving only the boy and girl and the two dogs. Together they grew up and survived, the dogs taking place of the adults. the family of the dog a rib was secured symbolically as that one tribe was born the dogrib.

The Hares (Hareskin) lived to the west and northwest of Great Bear Lake and got their name from the fact that they lived largely on hares (or rabbits as they are called in the North) using skins for clothing and the meat for food. Of course they are anything else they could get too. They were a timid people who always ran away and hid in the bush if they saw or heard strangers coming, sometimes making their camps under fallen trees well back from the rivers so that they would not be discovered. As in many of the tribes of the north of Canada, the men would wrestle with each other to settle any dispute; among the Hares men seized their opponents by the hair and twisted till one of them fell down.

The Kutchin (Loucheux) occupied the basins of the Pelly and Porcupine Rivers from the mountains westwards to the Alaska border, taking up much of the interior of the Yukon. They are divided into several small er tribes, of which the most important are the Loucheux, the Han, and the Tutchone.

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The Loucheux (which means squinters) are much influenced by the Eskimo, their neighbors to the north. The southern Kutchin, on the other hand, were influenced by the Tlingit to the south of them and these people though certainly Athapascans, are not typical as those to the east. The Kutchin fished in summer and hunted in winter, caribou and moose being important, as well as any other game they These people, unlike other Athapscan groups, had a system of chiefs who, though not particularly strong or influential, were admitted to be the leaders, and the chiefs admitted no superiors except the medicine men of whose magic they were very afraid. Loucheux were divided into three separate groups, something like clans, and nobody was allowed to marry anyone of his own clan. were most hospitable people, entertaining quests even for months and feasting as long as there was food. The women always ate after the men had finished, and the children came last. One curious custom of the Kutchin was a wrestling match, started by the two smallest boys in the camp. The winner of the first match took on the next oldest till the contest had worked its way up to the strongest and best wrestles present, and always the winner of a match had to challenge the next man in order. When all the men had finished the little girls and the women might go through the same thing themselves.

DENE .

The Indian people of the Northwest Territories have never referred to themselves as "Indian People". Instead the true name of their race has always been in the context of "The People" or in general referring to Athapascan peoples Na-Dene, Dene or Tinneh. The word Indian is of course a European import proportedly given to the original peoples of the Americas when they were believed to be Indian peoples as from the country of India - nothing could be further from the truth, the closest relative races are of course the mongolian (asian) peoples (i.e. chinese, japanese, indonesian). This is of course a proud fact rooted in time itself.

The Dene people of the Northwest Territories are in essence a proud people, proud of their history, their heritage, and above all their "Indianess" Their ancestors are the ancestors of many thousands upon thousands of years (B.C.) of living spiritually in harmony and understanding with the land and all that the land is.

The Athapascan peoples have spread far into the southwestern United States where the Apache and Navaho dwell. On the northwest Pacific coastline are the Haida and Tlingit and in northern California and southern Oregon the Hupa and Mattole are found. In the Columbia River Plateau are the Chicolic and Nicola.

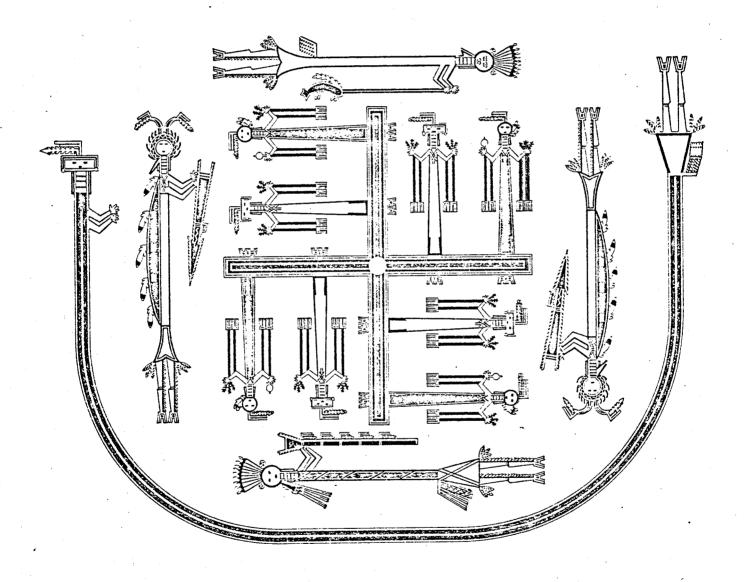
Everywhere the Athapascans went a harmonious relationship was arrived at with the other tribes. For instance on the Plains the Apache and Kiowa lived in such harmony that a separate tribe was founded and named the Kiowa-Apache Tribe even though language and customs remainded separate. In central Alberta the Sarcee and the Cree struck up enduring friendship.

In the Northwest Territories there are five major tribes, though there exists and have existed many other Athapascan tribes. The minor tribes are as follows:

Ahtena Kaska
Bear Lake Mountain
Beaver Nebesna
Carrier Sekani
Ingalik Tanaina
Tanana

Before the coming of the whiteman these tribes had been separated from each other, being spread out over large distances for hunting territories. But today with the arrival of the whiteman and all that he brings. Theses tribes of a common tongue and a common blood are today as one for their common good. What was once so disunified is today becoming more and more unified.

This unification, the sense of being one people, is deeply rooted as is exemplified by the existence of northern native organizations such as: Canadian Original Peoples Entitlement (C.O.P.E.), Federation of Natives North of 60, and the Indian Brotherhood of the Northwest Territories.



AWARENESS

Article 25 of the Universal Declaration of Human Rights adopted by the United Nations General Assembly states:

- 1. "Everyone has the right to a standard of living adequate for the health and well being of himself and his family, including food, clothing, housing and medical care and necessary social services, also the right to security in event of unemployment, illness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.
- 2. Motherhood and childhood are entitled to special care and assistance. All children whether born in or out of wedlock shall enjoy the same social protection."

Using this universal Human Rights declaration as our theme, and also with the belief that we must have an equal opportunity to work and to enjoy the natural resources of our homeland. We must work toward a better way of life for our people. Social change can be won without loss of pride or dignity.

The contribution made by individuals need not be great and impressive in order to be worthwhile. There are certain questions that every person must answer for themselves because democracy does not provide a universal guide book. Democracy believes in a significance of personal thought and effort so that each individual can be himself. One can like what one likes when one likes it and have the freedom of choice whether it is a popular decision or not. This is the code of the free thinker.

Our organization is now ready for bigger and better things but first we must consolidate the gains we have made and then search out the dedicated leaders in each community in the Northwest Territories. We must ask for the help of those who may not be in need themselves, but who have the desire to help the less fortunate among our people.

When Christopher Columbus waded ashore to discover America 840000 Indians were happily alive there. So taken with them was he that he wrote to the Queen: "So tractable, sopeaceable are these people that I swear that in the world there is not a better nation." After the American west was won only 250,000 tractable Indians were still left alive. In the streets of New Amsterdam (now Manhatten) white children played kickball with the heads of the Wappingers. In Plymouth they put chains on the Wampanoags and in Mystic River you could smell the burning flesh of the Pequots. At Wounded Knee they manned a Hotchkiss gun and dug a vast, common grave. Who knows how many hearts were buried at Wounded Knee?

But somehow the Canadian Indian Problem was never the American Indian Porblem. We are a nation that has escaped an historic guilt. This despite a vast travesty. How many of us know that it was once a common sport for white fisherman in Newfoundland to hunt and slaughter Beothuck Indians for amusement? The largest massacre took place at Hants Harbour, Trinity Bay, when men armed with "Indian guns" chased 400 Beothucks (men, women, and children) to the edge of a peninsula, slaughtered them all and with hoots of derision watched them fall into the sea. There are no more Beothucks alive in the land. No survivors to provide us with the guilt. The past is the past, we say. No past, no guilt. We must have been Gods Own Men.

Which brings us to the present. Today there are 262,000 registered Indians in the country, grouped into 556 bands, as well as 400,000 non-status Indians and Metis. In Canada today an Indian baby has as much chance of living past one year as a white child has of living past 60.

These and the other facts of our time, unspoken in a chorus of political propaganda that tells us "the land is strong." So consider the Canadian Indians' condition today. They are survivors this time but the survivors are asking how long they will be allowed to survive. So much for historic guilt. And so much for Gods' Own Men. Who's dying today for our sins?



with the precise right gestures, the right rhythms, to maintain the rhythm of the world and the right way of living in it. Europeans in their early meetings

with American Indians marveled at this emphasis on living, and for generations reported at length on the songs and ceremonies and the magic dances—so much so that Montaigne, writing in the 1580s, summed up the available information by saying: "They spend the whole day in dancing".

A world of the spirit, which is to say a religious world, a world devoted to religion to an extent undreamed-of in European philosophies, a religion of living the right way, in right relation with all forces and all things about them. Europeans infected this world of the spirit with pots and pans and axes and

alcohol, but Europeans were infected in return by the silent spirit, infected to an **extent** undreamed-of in our orthodox histories. The Maya scorned the Spanish swords, singing: "The warrior will employ his prowess on nobody. When they are taught about the abundant life they will have compassion on the fields. They will have compassion on the mountains". The Maya were enslaved

and their civilization was smashed but

the silent spirit penetrated, infected,

subtly altered the conquering white, so

that as the Maya people of 1690 were

different from the Maya people of 200

years before, so were the Europeans a

different people and their institutions

also subtly changing, subtly shifting

toward new and different ways. **Thomas** Traherne, a St. John the Baptist for William Blake, wrote in the 1660s (leaving his poems unsigned, by the way) that "Earth was better than Gold, and that Water was, every Drop of **it, a Precious** Jewel. And that these were Great and Living Treasures; and that all Riches whatsoever else was Dross in Comparison . . . The Sun is Glorious, A Man is a Beautifull Creature . . . The Stars Minister unto us, The World was made for you . . . But to say This Hous is

yours, and these Lands are another

Man's and this Bauble is a Jewel and

this Gugaw a fine Thing . . . is deadly

Barbarous and uncouth . . . becaus the

Nature of the Thing contradicts your

Words... By this you may see who are

the Rude and Barbarous Indians. For

verily there is no Salvage Nation under

the Cope of Heaven that is more absurdly Barbarous than the Christian World. The Indian world of the spirit, the **devotion to living, the faith in living and** living in faith, answered no questions, offered no gurus. It was not "practical" and it was not "serious" in the European view. But even while the European invaders happily plundered it, the silent spirit touched them and opened their eyes to problems they never knew they

Religious, spiritual, communal, the Indian world was of course uninterested in the idea of work for profit. Concerned with the right use of things rather than acquiring and owning things, concerned

with living rather than getting, con-

cerned with belonging in the world

rather than gathering belongings, the

Indian world in general had little

interest in property. Most property.

especially land, was owned in common

by a related group of people. And for

centuries European reports marveled

over this lack of mine and thine that

Old World lawmakers had always

supposed sprang from one of the

deepest instincts in man. And yet here

were indubitably men who, as reported by (among many others) the missionary

Du Tertre, writing from the Caribbean in

the 1650s, were "all equal, without

superiority or any sort of servitude . . .

Neither is richer nor poorer than his

companion, and all unanimously limit

their desires to that which is useful and

precisely necessary, and are contemp-

tuous of all other things, superfluous

things, as not being worthy to be

had an enormous effect on European

thinking in the 17th and 18th centuries

—in 1724 the smash hit of the Paris

stage was a play about an American

Indian tourist in France, who attributes

all the evils he sees there to property and

money and especially to the monstrous

inequality which makes the poor slaves

of the rich. He says to his friend (a

Frenchman) who has brought him on

this trip: "Why then, villain, have you

The relation of men and events to

ideas is complex, and how much

Society (based on his Iroquois studies)

in writing the second volume of Das

Kapital. And in numberless other in-

This picture of freedom and equality

any sort of

anyone recognizing

possessed. . . .

Slaves. . .

stances in the tangled evolution of ideas from Iroquois patterns embodied in the United States governmental structure to

Aztec thought and attitudes in the art o Orozco and Rivera. The material Indian world with it terrible fragility, was no match whateve

for the European newcomer, bred or war and business. But the spiritua Indian world, even aside from its silen influence on the rest of the world Ok and New, has been of incredible Indian societies durability. vanished by the score in the last 400 years but an astonishing number, con sidering the oceans of disaster through

have

which they have voyaged, still remain. The Six Nations Iroquois survive wars, pestilence, booze, poverty andegradation that should have obliterate any people half a dozen times over bu their communities are still alive. The Cherokee were driven from their home land and left shattered and divided in strange raw country, they put them selves together and rebuilt their nation

again by the Civil War, and again the restored their communities, and generation later were again dispos sessed by the creation of the State o Oklahoma, a dispossession that this time formally and officially abolished the Cherokee Nation as a true and living separate society, leaving in its place as "Cherokee Nation" artificial ad ministered by the U.S. government. Bu

in the hill villages of northeasters

Oklahoma genuine Cherokee com-

munities still exist, almost in secret,

conservative Cherokee-speaking com-

and a generation later were snattered

brought me here from my country only munities that add up, curiously enough in order to teach me that I am poor? I to roughly the same number of village: want to be a free man, nothing more. . . . and roughly the same population as the The idea of liberty, economic and Cherokee Nation of 300 years ago in political, culminated in 18th-century the southern Appalachians, where the Europe with Rousseau, who guoted the Cherokee people had lived from time above-quoted Du Tertre (among many immemorial. The list could go on and or others) word for word, and wrote: and is not at all limited to the United Before these frightful words thine and States. In northwestern Mexico the mine were invented there were none of Yaqui people were formally and officially these men cruel and brutal that we call dispersed a generation ago, but remnan Masters, and none of this other species communities coalesced all the way from of Men lying and indecent that we call

Rousseau owed to the American Indian image and how much the revolutionary idea of freedom that in the 18th century began the tour of the world that is still going on owed to Rousseau are all open questions—but only as to the matter of degree. The spirit of the Indian world was certainly one of the factors involved. And it was present 100 years later, when Marx and Engels used Lewis Henry Morgan's work Ancient

refugee Yaqui village, now split in two is still struggling to live. This sense of community is the central mystery of the Indian world. It grows from the long tradition of intense religion, a set of religious attitudes

usually centered on the harmony of al things including one's own acts. It grows from the ancient world of the spirit that focussed all the time of your life on the community overlife of interpersonal harmony, in direct opposition to the ancient European gods of workas-a-virtue and grabbing personal riches

as the goal of life. It grows from the long

tradition of communal ownership

Yucatan to Arizona, where at Tucson a

THE INDIAN WORLD

particularly of land and other Things of Nature.

It is perhaps the most resistant strain of survival seed known in the history of nations. The Pima and Papago people have pondered felicity in their Arizona deserts for possibly 9000 years, a record for staying power unapproached any place else in the world. The big touristic draw of Indian communities, particularly those of deep roots in time as with the Pima or Papago or the Hopi towns or Taos, may well be their air of an infinite past, implying an infinite future—a comforting implication to our Brave New World that is never quite certain there'll be another Tuesday.

But this sense of enduring community nothing whatever to do with remaining "primitive" or even old-fashioned.

Al Ortiz, a Princeton anthropologist, is not any the less thereby a Tewa man

from the Rio Grande, where the Tewa communities still ponder their own particular style of felicity, as they have done for a long long time. Our grandfathers could go out to hunt buffalo without turning into a buffalo, as another Indian anthropologist once remarked.

And the sense of community is a good deal more than an essence of nations. Its essence seems to be rather more in a sense of relationship, the relatedness by blood or spirit one to another, the sense of relation—via the community to all time and all things in the visible and invisible world. Scott Buchanan used to say that all the world is relations. The world is built of relations. Wisdom is an intuition of right relations. Magic is tricks with relations, especially with the relations of time. A powerful sense of relations, as in the American Indian sense of community, may actually create a different world in which one moves. Our cities are non-communities. thronged with non-related, that is to say alienated, people. The commonest psychiatric problem for modern urban man is precisely his agony of unrelatedness. The thing the modern world most lacks and most needs is precisely this sense of relationship, this sense of

community.

And yet the Indian sense of community has been under constant attack for centuries, all over the hemisphere, by the new American nations, apparently because it is so fearfully alien to the European kingship and competition tradition, fearfully radical, truly revolutionary.

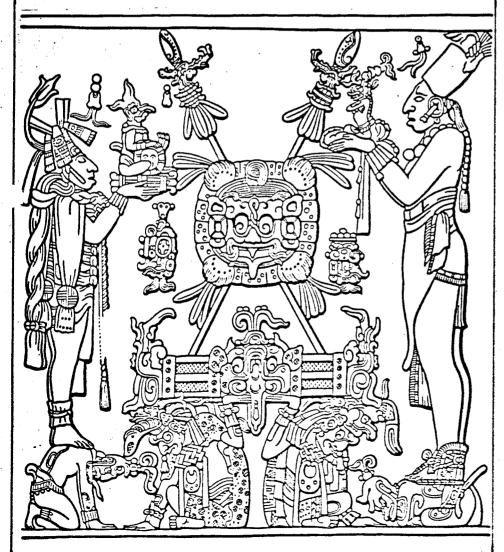
A preoccupation with spirit is of course treason to a materialist industrial state. How can such people make "useful" citizens? An angry Hamburger representing German business interests in the American Indian countries, Mexico, Guatemala, and so on, used to curse the Indian wantlessness, the money-wantlessness, the damned wantlessness, in the German language the verdammte Bedürfnislosigkeit.

But from the first ("it seemed to me that whatever one had, they all took shares of," wrote Columbus) the damned wantlessness, as with the ideas of freedom and equality, may also have subtly infected the conquering businessman. Our everyday world at this moment continues to be respectably fixed on the billboard attitudes of Succeed!/ Want!/New! but still the image of the indian world, though stripped to a skeleton spirit all but imperceptible, faces its other way, still infecting the Succeed!/Want!/New! with Want not and ye shall have/Not-eternal getting but eternal living. Who is to say the infection of the subtle Indian-image wantlessness, the subtle anti-success vaccine, is not still altering the world beneath our feet?

Indian communities still survive, but the physical cost of survival is high. Some young people give up and leave, but more stay on, some give up and accept an ill-fitting white man's education, but more refuse and look for an education that will fit their Indian community. Some give up and accept assimilation into the "dominant society" but more refuse, even though the price of refusal goes up year by year, and it was deadly high to start with.

Most communities that own their own land—i.e. reservations—have grown in peopulation during the last century while the land (and water and timber and anything else of value) has in most cases been whittled away from under them. There is no way, for one example among many, the Oglala Sioux people of Pine Ridge reservation in South Dakota can maintain themselves on what they have left to live on. And so they stay and starve, and watch their children grow up creppled, blind or feeble-minded from mainutrition. And yet they stay.

The Oglala were the people whose grandfathers fought Custer. They may be fighting a far tougher battle today, and it may go on for a long time. It may even be the most important war around for assy of us.



GEORGE CATLIN'S CREED ABOUT AMERICAN INDIANS

Comments by the artist George Catlin, printed in Great Plains Observer, November 1969, Madison, S.D. p.-15. UNIT II: P.M.

The artist George Catlin, who, in pre-"civilization" lived for eight years among 48 North American Plains Indian tribes, said: All history of the subject goes to prove that when first visited by civilized people, the American Indians have been found friendly and hospitable - from the days of Christopher Columbus to the Lewis and Clark Expedition...and so also have a great many other travelers, including myself. Nowhere, to my knowledge, have they stolen a six-pence worth of my property, though in their countries there are no laws to punish for theft. I have visited forty-eight different tribes, and I feel authorized to say that the North American Indian in his native state is honest, hospitable, faithful, brave...and an honorable and religious human being...

George Catlin's Creed about American Indians

- I love a people who have always made me welcome to the best they had.
- I love a people who are honest without laws, who have no jails and no poorhouses.
- I love a people who keep the commandements without ever having read them or heard them preached from the pulpit.
- I love a people who never swear, who never take the name of God in vain.
- I love a people "who love their neighbors as they love themselves!"
- I love a people who worship God without a Bible, for I believe that God loves them also.
- I love a people whose religion is all the same, and who are free from religious animosities.
- I love a people who have never raised a hand against me, or stolen my property, where there was no law to punish for either.
- I love a people who have never fought a battle with white men, except on their own ground.
- I love and don't fear mankind where God has made and left them, for there they are children.
- I love a people who live and keep what is their own without locks and keys.
- I love all people who do the best they can. And oh, how I love a people who don't live for the love of money!

Indian Cultures

1. Man Lives in Perfect Balance with

Nature

The earth is here to enjoy. If man accepts this world as it is and lives as he should with it, there will not be sickness or lack of food.

Environment

Respect for the earth is instinctive.

3. Kill

Indian people slay game - they do so that they may live and not starve.

Few Material Things (1)

Members of the tribe often are suspicious of individuals who collect many material possessions. Some tribes even hold celebrations and give away most of their possessions to others as "love gifts". The Sioux enjoy such a practice.

5. Giving (1)

The respected members of many Indian cultures is the one who shares and gives all his wealth to others.

6. Age (1)

Respect is for the elders. Experience is felt to bring knowledge. So the older one is, the more knowledgeable he is. No effort is made to conceal white hair or other signs of age.

7. Patience (1)

To have much patience and to wait is considered to be a good quality.

8. Time is Unimportant (1)

Time is a very relative thing. Clocks are not watched. One does things as they are needed to be done. "Indian time" means when everyone gets there

Non-Indian Cultures

1. Man Controls Nature

Constantly this culture searches for new ways for control and mastery of the elements aroun him. Artificial lakes are made; natural waters are controlled. Such accomplishments are looked upon with pride.

2. Exploitation

Excessive timber cutting, damming and polluti of wild rivers, reckless mineral exploitation

3. Sport

Trophies: Recklessly kill and not eat.

Owning of Many Material Things (1)

More and more, non-Indian cultures have measu wealth in terms of material things. Many suc possessions often constitute "status symbols" and are considered highly desirable.

5. Saving (1)

An individual with the quality of "thrift" is felt to have acquired a value worth much.

6. Youth (1)

Thousands of dollars are spent yearly for hai dyes, make-up and other items that make older people look younger. Even whole towns have sprung up in the U.S. which advertise youthfu living and that they are designed for "senior citizens."

7. Action (1)

The man who is admired is the one who is quic to act. He gets things done rapidly and move on to the next things. To sit idly and let one's competitor pass him by acting more quickly is considered bad business.

8. Time is Important (1)

Time is of the utmost importance. When a person says he will be somewhere at 10 a.m. he must be there at 10. More and more, non-Indians rush. It is felt among this culture to be good to use "time" to its fullest extent.

⁽¹⁾ Indian Values as Opposed to Non-Indian Values, Indian Teacher Aide Handbook, Arizona State University, Tempe, Arizona.

INDIAN BROTHERHOOD OF THE N.W.T.

TREATIES EIGHT AND ELEVEN

Treaties eight and eleven between the government of Canada and the Indian People of the N.W.T. were Peace Treaties and NOT land cession treaties.

SO LONG AS THE SUN DOES NOT RISE AND SETS IN THE REVERSE AND SO LONG AS THE GREAT RIVER DOES NOT FLOW BACKWARDS THE AGREEMENT IS BINDING.

It was agreed that the Indian People would live in peace and obey the laws of Canada except in areas of hunting, fishing and trapping. So long as the white people are not in hardship, the white people will not be allowed to hunt, fish and trap on Indian land - that the Indian People would live in peace with the white people.

It was also agreed that the Indian People would continue to live on their land as they always had - that they would continue to hunt, trap and fish unrestricted by game laws.

It was also agreed that the Indian People would be cared for by the Government so that they would not suffer and want - that their lives in the future would be much better.

It was also agreed that every year each man, women and child would receive \$5.00 and allotment of provisions such as fishing nets and ammunition but not in exchange for land.

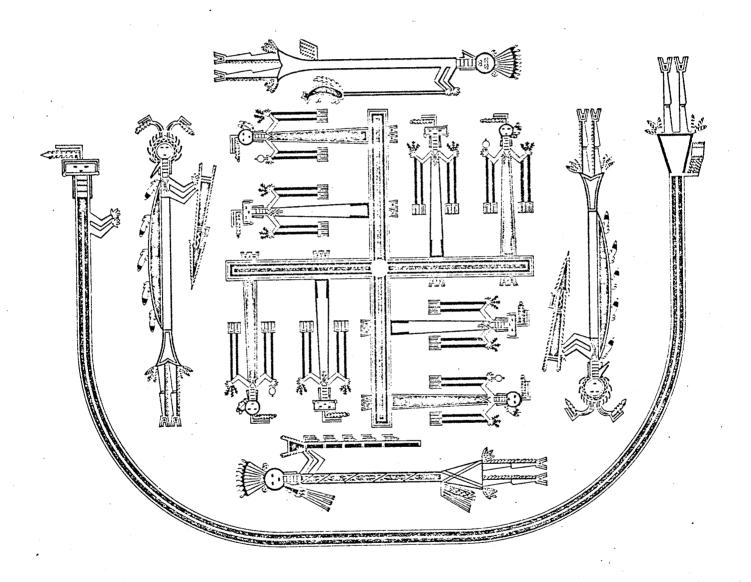
Although the Government of Canada has consistently broken faith with the terms and spirit of Treaties 8 and 11 the Indian People have honored their obligation which was to live in peace. The Indian People of the N.W.T. intend to continue to abide by their word.

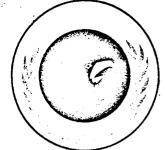
The Indian People of the N.W.T. will continue to accept treaty annuities - as they always have - according to the promises and obligations of Treaties 8 and 11 as they were made and not as they have been printed.

The Indian People of the N.W.T. will continue to accept the annuities because they intend to live in peace and they expect the Government to live up to its part of the Treaties.

The annuities are not accepted as part of any Treaty which purports to suggest that the Indian People sold or surrendered their land or agreed to live on Reserves.

We have lived on our land for thousands of years and we will continue to live on our land for thousands of years.





The Role of a Settlement of Native Land Claims in the Northern Economy



The Government of the Northwest Territories recently released a consultants study on the social impact of the Mackenzie Valley gas pipeline and highway. In the press conference accompanying the release of the document government officials admitted that the report did not tell them very much they were not already aware of. Instead, officials, "...consider the study to be useful as a consolidated source of information, both general and technical, that was previously in a wide variety of sources."

If it had been the objective of the report simply to gather together existing information, one would have no objections. However, the study <u>does</u> have higher preten sions (It is entitled, "Mackenzie Valley Social Impact Study") and must be judged on the basis of how well it succeeds in that respect. It is, in fact, a miserable failure. An added danger is that the government will excuse itself from the responsibility of undertaking the necessary assessment of the social <u>costs</u> of development along the Mackenzie and argue that this report fulfills that purpose.

Although the study is prefaced by a remark by the Director of the Institute of Development Studies at the University of Sussex to the effect that, "in fact, it looks as if economic growth may not merely fail to solve social and political problems, certain types of growth can actually cause them," its attitude to social disruption is almost complacent. Employing static concepts long ago considered obsolete as descriptions of social phenomena, the philosophy of the report can be summed up in the following passage taken from a section entitled "Social Milieu and Impact."

Speaking about what the authors call "interim ramifications of development" they go on to say:



"One factor often overlooked is that major development creates instability as one system undergoes change and a new one evolves. Negative ramifications can be much more pronounced in earlier stages of development than in the ensuing or post development phase. Over a period of time a new equilibrium is achieved." p.67

Somewhere, very early in the report, the writers lose sight of their opening citation and substitute this rather crude 19th century economic platitude in its place. There is little comfort in this implicitly imperialist statement for northern native people who have been living in "disequilibrium" since the coming of the white man, and it is, after all, really in terms of the native community that the "social impact" is defined. Such an orientation in this day and age should be enough to discredit the report, but one fears the philosophy and assumptions of the report are those of the government itself. This is the most distrubing fact.

Why is the possibility of a pipeline and highway down the Mackenzie considered more worthy of such a study than a settlement of native land claims and the social impact of such a settlement? Why are native organizations having trouble obtaining funds for such a study? Why does the government ignore the very positive impact a settlement favourable to native communities might have on the north as a whole? Why is there no mention of the likelihood of such a settlement in the Mackenzie Valley Social Impact Study, when a settlement is almost a certainty within the study's time period, and will obviously be of vital importance to the long-run future of both native and non-native people? Again, we can only find an answer if we see

the government as primarily committed to serving interests that are not necessarily those of the majority of the people in the Territories. The latter group is seen simply in terms of the costs it will impose on government as a result of the proposed course of development, rather than as a reference group in deciding whether developments are indeed justified in the first place. We intend to show that not simply native people but all those who have cast their lot in with the northern economy, have to gain by a just settlement of native land claims.

First, however, since it provides a valuable focus for our argument, let us look at some of the assumptions held by both the authors of the social impact study and the government that commissioned it.

Assumption No. 1: Development of northern resources under almost any circumstances, without consideration of local costs and benefits, is ultimately a good thing for all, although it involves considerable hardships and dislocation for native people and their communities. - Such a contention is unproven, and most indicators point to the contrary. The quotation with which the study commences is directly counter to this notion. Twent ieth century Canadian economic history indicates that economic development and growth have not solved the problems of economic disparity let alone the severe social and cultural dislocation of native people in developed areas.

The question of whether the government has the right to decide on the benefits of development, despite the wishes of the local majority, is not even addressed.

Assumption No. II: The "social problems" arising out of the impact of development are soluble or at least amenable to mitigation,

by increasing the complement and resources of the existing government bureaucracy. - The incapacity of bureaucracies in this respect is history. People develop themselves, and they do so in spite of the efforts of others to control and direct this process, or not at all. Social problems and bureaucracies seem to be closely and positively related. Nowhere is this maxim more obvious than with regard to native people.

Let us give an example: We have recently witnessed the heralded arrival of the Territorial Government's latest answer to alcohol problems - the comic book, <u>Captain Al Cohol</u>. If one overlooks the usual presumptions and paternalism inherent in such "educational" efforts, or the ham-handed coincidence of dark skins with wrong and white skins with truth, one is stil amazed by the level of ignorance which attempts to treat a problem as complex as the "alcohol problem" through the medium of a comic book! Were we to set out to caricature the bureaucracy, we could not do better than this, its own effort.

The point to be made, quite simply, is that as long as symptons (such as alcohol abuse) of basic underlying social problems are, through ignorance, approached as if they were discrete problems themselves the ultimate causes will be intensified and the symptoms will remain alive as ever.

It is clear that no one in the Territorial Government's Information Services is familiar with McLuhan's truth, "the medium is the message." When Captain Al Cohol is boiled down to its bare essentials the same message comes through loud and clear - the superiority and authority of white people and their ways, and the inferiority of the target audience, the native people of the north.

Unfortunately, the same essential message is revealed in nearly all bureaucratic approaches to problems experienced by others. The crucial factor is not program effectiveness or bureaucratic resources, but <u>control</u>. As long as those who experience problems do not determine and control the efforts to solve them the basic assumption of cultural superiority remains to exert its over-riding and destructive influence.

An evaluation of the impact of the gas pipeline prepared by the Federal Department of Finance in October 1972 and leaked to the public makes the valid piont that;

"As a direct consequence of its construction the Government will, in the next few years, incur expenditures in excess of \$200 million. Moreover, both the construction and operation of the pipeline will impose unquantifiable social and environmental costs on northern Canadians. Recovery of these costs would be a reasonable charge against pipeline operations."

The report goes on to point out that, because of the extremely liberal tax allowances available to the firms involved (eg. Trans-Canada Pipeline Ltd. has paid no income tax since it began operation in 1958), it will be impossible to collect for these social and environmental costs in the forseeable future, if ever.

This means that the public treasury will have to carry the burden as far as possible while the corporations responsible go free. What does this mean for native people? First of all, it undoubtedly means that resources available to meet the social and environmental costs of the pipeline will be less than adequate. Secondly, it is more than likely that what resources are ostensibly directed to meeting the costs incurred by native people, difficult to quantify if at all, will be spent and directed according to government and bureaucratic priorities, rather than controlled

and spent according to the priorities of native people who are actually experiencing the disruption of their lives and surroundings. In other words, the resources available will not only be inadequite but also, as a result of the process of allocation, they will be mis-spent and will fail to solve the problems they were supposed to deal with. More of the same.

Now, if, instead, native people were to receive just compensation directly from those developing resources on their land, they would be free to deal with their problems as they themselves experience and define them without the inept interference of bureaucratic middlemen. This is the first major argument in favour of a settlement of native land claims, which would involve continuing returns from resource development taking place on the land of the original inhabitants of the Territories.

Assumption No. III: The initiation and control of development in the Territories will continue to originate from outside the north, and the role of the Government of the N.W.T. is a typically Canadian role, - that of servicing the exploitation of resources by outsiders at the expense of its citizenry. - Hence, the report's recommendations to the government concern less in the way of preventative measures (which might suggest a halt to many developments), but rather what might be called "mitigating services," - health treatment centers, police forces, correctional institutes, and so forth - services which in a very real way make the task of development interests less difficult by shielding and absolving them of the responsibility for the symptoms of their social impact.

The service orientation of the Gemini North study leads it to the short-sighted consideration of economic impacts from development merely

in terms of direct or secondary employment effects. A government that was truly serving the interests of the governed might, instead, adopt Eric Kieran's suggestion of ensuring the rents attributable to local resources are collected locally, and provide a resource base for economic activity completely independent of developments initiated and controlled from outside. The potential in such a policy for economic development truly relevant to the needs of northerners, and particularly native communities, is overlooked by a government that sees its role as simply to service development interests.

An excellent example in the north of what might be termed the "service syndrome" in Canadian economic history concerns the proposed gas pipeline. The pipeline will require a number of compressor stations whose energy needs are considerable. If the compressor stations were to employ the gas in the pipeline to meet these needs, as one would expect to be the sensible solution from both cost and environmental viewpoints, they would consume up to 20% of all the gas that goes into the pipeline. It is natural, therefore, that the gas interests should seek a public source of supply for the energy needed, rather than consume their own resources.

The federal government would appear to be in the process of obliging them. A study has been commissioned and a scheme has been outlined for developing the hydro-electric power potential of the Great Bear River, and involving the construction of five dams. As a palliative for the destruction of their environment and one of the most beautiful rivers in the north, the government has held out the promise of cheaper electicity to the nearby Indian communities!

This development is at the discussion stage, we are told.

...../8

Environmental and social impact studies are promised. The past experience with such studies, and the study reviewed above, leave one with little confidence that these studies will get down to basic issues or have any impact on the final decision as to whether the development will be undertaken or not. As Peter Usher has shown with regard to Banks Island, the native people see the government, with good reason, as an advocate of development interests.

Native Land Claims and Northern Economic Autonomy

It is our opinion that this paradoxical situation of a regional government (ie. the Territorial Government) primarily servicing interests outside the region has led the people of the Territories themselves to expect no more than the fall-out from projects initiated and controlled from outside the N.W.T., or even Canada. Further more, this external orientation of the Government of the N.W.T. has affected the way nonnative people of the Territories regard the attempts of native people to obtain a just settlement of their land claims. The existing northern economy, such as it is, consists of a service economy which is essentially white, and a subsistence economy which is essentially native. In between these economies are those, again essentially native people, who are unable to participate in either. Government policies at present almost wholly favour the growing service economy, while the unemployed are seen as mere factor inputs to this growth. The white community having been limited to merely servicing the exploitation of northern resources by outside interests, quite naturally begins to consider any threat to those interests, (such as a just settlement of native land claims) as a threat to their own interests. This is indeed short-sighted.

What we seek to show here is that for those who have committed themselves to the Territories, as a home and future source of their livelihood, the settlement of native land claims, far from being a threat, could provide both a focus and a means for achieving far greater regional economic autonomy than is likely to occur under a continuation of existing federal and territorial government policies.

For example, Thompson and Crommelin, in a recent issue of <u>Canadian</u> <u>Forum</u>, have estimated that were a pipeline up the MacKenzie to be shared equally between Alaska and MaKenzie Delta gas, and assuming a well-head value of 30¢ per thousand cubic feet of gas, because of the difference in royalty rates employed by the Alaska government and those of the Canadian federal government, "over a ten-year period the Canadian gas revenues would be \$276,000,000 less than those in Alaska."

Similarily, in the event of Territorial oil development, and assuming a value of \$2.00 per barrel at well-head, over ten years they estimate the federal government would receive \$1,732,500,000 less, under its present royalty regulations, than would the province of Alberta had the oil been found there!

In other words, the people of the Territories are prevented from benefiting from the development of regional resources to the extent that they might if they had a mechanism for appropriating a portion of the rents from those resources for the regional economy. A settlement of native land claims provided such a mechanism in Alaska, and it can do so in the Territories. Without such a settlement, the rents of local resources leave the Territories, often as abnormal profits of foreign corporations, and not even the federal treasury benefits. In the absence of the development of a Territorial economic base founded on the mechanism of a native land settlement, and the

foregoing figures show that the potential exists for such a base, the situation of the native people of the Territories and, indeed, the economy of the Territories, will continue to be dependent and colonial.

The readiness with which the federal government (and the Territorial government is merely an arm of the federal government in this respect) is prepared to use Canadian resources and ignore the interests of its people to service foreign-initiated projects for foreign benefit is only amazing if one maintains a mythical belief in the federal government as the arbiter of a "public interest", as opposed to a representative of particular interests.

For native people the reality is obvious.

We could end these remarks with some advice from Kierans which the people of the Territories would do well to heed, since their situation is almost identical to that of the "developing nation" Kierans refers to.

> "A developing nation, is, by definition, short of capital, skills and appropriate technology. Its principal assets are its resources. If it gives up the rents on this natural wealth, in exchange for employment and a temporary burst of activity, it will have lost the principal lever for assuring its continuing growth. But this is the nature of present development as large corporations buy up land and resources across the world and assure themselves of the returns in perpetuity or as long as the exhaustible resources last....Canadian resources policy has been a failure because we have given away the rents from our own wealth. As long as we continue our present policies, we will never be able to move from our dependence on resource development...for, by yielding up those rents to others, we have been unable to pursue our own priorities and invest in those sectors of the economy that we deem most appropriate to our future expansion and growth as a nation." (E. Kierans, "Canadian Resources Policy", The Canadian Forum, June-July, 1973)

This advice as applied to the Northwest Territories would suggest the need for a government with regional interests at heart, as opposed to the present regime's orientation towards serving the interests of "foreign" corporations. The exciting potential that exists in a settlement of native land claims, in this regard, may serve as the rallying point around which both non-native and native northerners can unite. This settlement is likely to provide an opportunity for the native people to regain control of at least a portion of the rents from northern resources and initiate economic activities relevant to their needs on the proceeds. Why should such a policy not become general in the N.W.T.?

While we have emphasized the potential common interests of native and non-native northerners throughout the article, we do not suggest that they are coincident as far as specifics are concerned. Whatever governmental change takes place in the Territories, there is still the necessity for a settlement of the legitimate claims of the native people, and the essential element of control by native people over their own lives cannot be under emphasized. The special cultural and developmental objectives of the native people require that control of developments affecting native communities and their environment must be transferred to those communities. Similarly, the social needs of native communities must be defined and met according to priorities and processes determined by those affected. Nevertheless, we believe there are sufficient grounds for expecting informed support from the white community on behalf of a just settlement of native land claims, since, in the final analysis, all northerners stand to benefit from the more vital and autonomous economy that can potentially result from such a settlement.

