MACKENZIE VALLEY PIPELINE INQUIRY

IN THE MATTER OF THE APPLICATIONS BY EACH OF

- (a) CANADIAN ARCTIC GAS PIPELINE LIMITED FOR A RIGHT-OF-WAY THAT MIGHT BE GRANTED ACROSS CROWN LANDS WITHIN THE YUKON TERRITORY AND THE NORTHWEST TERRITORIES, and
- (b) FOOTHILLS PIPE LINES LTD. FOR A RIGHT-OF-WAY THAT MIGHT BE GRANTED ACROSS CROWN LANDS WITHIN THE NORTHWEST TERRITORIES FOR THE PURPOSE OF A PROPOSED MACKENZIE VALLEY PIPELINE

and

IN THE MATTER OF THE SOCIAL, ENVIRONMENTAL AND ECONOMIC IMPACT REGIONALLY OF THE CONSTRUCTION, OPERATION AND SUBSEQUENT ABANDONMENT OF THE ABOVE PROPOSED PIPELINE

(Before the Honourable Mr. Justice Berger, Commissioner)

Vancouver, B.C. May 12, 1976

PROCEEDINGS AT COMMUNITY HEARING

Volume 51

The 2003 electronic version prepared from the original transcripts by
Allwest Reporting Ltd.
Vancouver, B.C. V6B 3A7 Canada
Ph: 604-683-4774 Fax: 604-683-9378
www.allwestbc.com

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Pipeline Inquiry

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Mr. John W. Lutes for Foothills Pipe-

lines Ltd.;

Mr. Russell Anthony and

pro. Alastair Lucas for Canadian Arctic

Resources Committee

Mr. Glen Bell, for Northwest Territo-

ries

Indian Brotherhood, and Metis Association of the Northwest Territories.

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1	Vancouver, B.C.
2	May 12, 1976
3	(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)
4	THE COMMISSIONER: Ladies and
5	gentlemen, we'll bring our hearing to order this
6	morning. This is our third and last day in Vancouver
7	and we will sit this morning and then again this
8	afternoon at two, and we will give everyone an
9	opportunity to speak who is still on our list. I want
10	to welcome you again and to say that it is vital, it is
11	important that you be given an opportunity of
12	expressing your views on-this vital issue, an issue
13	vital to all Canadians, what is going to happen in our
14	northland.
15	So Mr. Waddell, would you
16	tell us who we're going to hear from first?
17	MR. WADDELL: Yes, Mr.
18	Commissioner, our first brief this morning is from Mr.
19	Jack Moul, from Pacific Western Air Lines, I believe
20	that's spelled M-O-U-L, Mr. Moul?
21	
22	JACK MOUL, sworn:
23	THE WITNESS: Mr. Berger on
24	behalf of Pacific Western Air Lines I wish to submit a
25	position paper to your Inquiry which I shall read as
26	follows.
27	Pacific Western Air Lines
28	wish to state for the record of this Commission the
29	following. In view of Pacific Western's long history
30	of service to and throughout the Northwest Territories

and in support of the welfare and well-being of our employees in the north, we as a company feel qualified to submit comments concerning the social considerations confronting the people in this area arising as a result of the proposals to construct pipelines throughout the valley.

This area of Canada is one of extremely limited population , an area where there are extensive waterways, an area which is burdened with a highly seasonable, transportation supply patterns an area of no roads, and no industry. In short, an area of limited potential.

The people living in this northern area are native-born, or people that felt they could make a reasonable livelihood for themselves and their families in this part of Canada, despite the lack of amenities which are readily available in the more mature regions of Canada.

with the exception of those provided by the churches were almost non-existent in this part of the country. The travelling dental clinic was the only service available to residents, if they were lucky. Meeting the requirement of hospital services was a major undertaking, generally by chartered bush aircraft; or if one was lucky, by DC-3 scheduled service. It was a 10 to 12-hour flight between Inuvik and Edmonton in that era. A person living in the north had to make do. The air freight for 100 pounds of potatoes was \$100. Over the years, as a resource development

industry was nurtured, concurrently the standards of service by air transport to the people of the north was upgraded. Along with this upgrading of service came other intangible amenities that made life a little easier and provided new opportunities to northern residents. As industry and exploration have grown, so has the population until at this point in time the people of the north are served by large jet aircraft, the same aircraft that are in use worldwide, aircraft that can now shorten the time between Inuvik and Edmonton to 31/2 hours.

Along with a population growth in the towns and communities of the north the standard of living has kept pace. The amenities of the south are now commonplace; like all things and all places however, not everything new is equally desirable. The amenities coming because of the growth in development of Northern Canada, some less socially desirable developments have also come along. Unfortunately, there is no such thing as utopia. Control of the less desirable features of a modern-day society must be maintained, and it is very much up to the people of the north to develop their own combative measures with patience, resistance, foresight and plain common sense.

We believe that these new and improved standards of living are now part and parcel of the fabric of life for the residents of Northern Canada and there is no turning back. In a world that is in constant change with energy, population and food crises upon us, no one segment can resist change,

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and it is submitted cannot stand still. If there was
1
   no change in the north the its people must slowly go
2
   hack to the old ways. It is submitted they would
3
   resist this, but without accepting and becoming a part
4
   of the changing world, this area must drop back and lie
5
   dormant because of the gradual withdrawing of the air
6
   services that have drastically changed the pattern of
7
   life in Canada's north over the past 25 years.
8
   therefore submitted in our layman's view that a
9
   proposed pipeline or pipelines follows the natural
10
   progression of advance in the north and will be proven
11
   environmentally and socially sound.
12
13
                              Thank you, Mr. Berger.
                              THE COMMISSIONER:
                                                 Thank you
14
   very much.
               Do you mind telling me what post you hold
15
   with the company? I don't think you told us that.
16
17
                              Α
                                   I'm vice-president of
18
   contract and charter.
19
                              THE COMMISSIONER:
                                                 Fine.
   Thank you, sir.
20
                              MR. WADDELL:
                                            I want to ask
21
22
   you, Mr. Moul, where the head office is yet?
23
                              Α
                                   Vancouver International
24
   Airport.
25
                              MR. WADDELL: Very good.
                              (WITNESS ASIDE)
26
27
                              MR. WADDELL: Mr. Commissioner,
   next on our list was a brief from Eve Smith of South
28
   Pender Island, British Columbia, and I have a letter
29
    from Miss Smith. She says that she regrets she can't be
30
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here, she's ill, but she says if she feels up to it later 1 on she's going to write us some letters on the subject. 2 3 She's written to me in the past and no doubt I'll hear from her again. 4 I'd ask then that we hear 5 from the Indian Homemakers Association, Rose Charlie. 6 7 Can we hear from them now, please? 8 MRS. ROSE CHARLIE sworn: 9 THE WITNESS: First of all 10 I'd like to thank Judge Berger for giving us this 11 opportunity to make our brief presentation in regards 12 to the Mackenzie Valley Pipeline. I am Rose Charlie, 13 Provincial President of the Indian Homemakers 14 Association of B.C. 15 16 Our Indian Homemakers 17 Association represents thousands of native women, and we are very concerned with the health, welfare, 18 education, housing, employment, child care and also the 19 land rights of our native Indian people. 20 We have suffered poverty, 21 22 ill-health, poor housing, low education, very high unemployment, and discrimination. We know what can 23 happen to our sisters and their families and the 24 25 communities in the north. We want to warn them and help them from destruction. 26 This Mackenzie Valley 27 28 Pipeline and all the oil and gas development in the north will bring billions of dollars and thousands of 29 workers; but these can destroy the communities and way

of life of our northern brothers and sisters. 1 commercial and industrial developments in the southern 2 parts of Canada have so far produced almost complete 3 destruction of native Indians. Business and 4 governments, are really interested only in the money 5 profits of big businesses. C.P.R., Hudson's Bay 6 Company, forestry, fishing and cattle and farming 7 companies made fortunes, while the Indian people became 8 very poor. The poorest of the poor. This can and will 9 happen to our northern relatives unless land rights are 10 assured beforehand, and adequate plans and policies set 11 out to ensure the health, housing, employment, 12 education and social justice rather than discrimination 13 and oppression. 14 The Mackenzie Pipeline and 15 16 oil development in the north is to the benefit of big corporations and not the people of Canada. 17 the great profit for the giant American corporations. 18 Our governments have been selling out our birthrights 19 to foreign companies and to a few Canadian 20 corporations. For instance, C.P.R. and Hudson' Bay 21 22 Company, for many years, and we are still poor and comparatively getting poorer. This billion dollar 23 plan can destroy the native people of the north and 24 will do it unless safeguards are adequately and firmly 25 set out. 26 We support the native Indian 27 28 and Inuit people in their demands that their land rights be met before Federal Government grants the 29 Mackenzie Pipeline project's approval. 30

1	We support the native people
2	in the north in their demands that they approve
3	developments which will seriously affect their work,
4	their lifestyles and their communities.
5	We know of the awful cruel
6	and destructive effects of business and industry on the
7	Indian communities, and the Indian people in general,
8	for we have seen it ourselves and experienced it
9	personally. We very, very strongly support the native
10	Indian and Inuit people of the north in their efforts
11	to ensure positive benefits and prevent the terrible
12	destruction that has befallen us native Indian people
13	in the development areas of Canada.
14	You must know how sincere and
15	troubled we are in our concern for our brothers and
16	sisters and the families of our great northern frontier
17	In concluding, Mr. Justice
18	Berger, we know tat you are knowledgeable and
19	supportive of the native Indian people and we know that
20	you have a great responsibility here. We are depending
21	on you to accept these supportive views and present
22	them to the Federal Government with all the force of
23	your position. Thank you very much.
24	(APPLAUSE)
25	THE COMMISSIONER: Thank you,
26	Mrs. Charlie.
27	(WITNESS ASIDE)
28	MR. WADDELL: Judge Berger,
29	the next name on our list is Mr. S.C.W. Stokes, and
30	he's written to me from Mill Bay. He indicated that he

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can't be here and submitted his viewpoint on the -- in
1
   one paragraph of his submission. I wonder if you'd
2
   like me to read that or just file it?
3
                              THE COMMISSIONER:
4
                                                 Yes, go
5
   ahead.
6
                              MR.
                                   WADDELL:
                                            He says that -
7
   - and I'm quoting him:
          "I understand that sound arguments have already
8
          been made to the Commissioner on not having any
9
          N.W.T. pipelines built at all.
                                           They would be
10
          a gross and criminal waste of material and ef-
11
          fort for the comparatively short period of time
12
          that they would be in use. A railway, though
13
          of lesser capacity, in moving oil or gas, would
14
          be far more useful and therefore sensible. But
15
          first a just land settlement should be made
16
17
          with the Inuit and Dene in this case, and again
          Justice Berger must already know of that need."
18
19
   Signed by Mr. Stokes.
20
                              Is Anna Hagen here from
   Tamahnous Theatre Workshop?
21
22
                              Our next brief will be Mr.
23
   Walt Taylor, who I believe is from Vancouver.
24
   Taylor?
25
                              WALT TAYLOR affirmed:
26
27
                              THE WITNESS: Mr. Berger, and
28
   friends, my name is Walt Taylor, and I live in
29
   Summerland, British Columbia. I'm a grandfather to
    five children and I'm also a human development
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consultant. At the present time I'm fully employed but totally unpaid and I just wanted to make the point that no one is paying me for what I feel and wish to say here today. I shall speak from many rewarding experiences with native people, but in no way will I speak for native people. They speak for me far more effectively than I could ever speak for them. just want to he clear on that point. I do speak, however, Mr. Berger, for those grandchildren and great great grandchildren who will live, if all goes well, in the 12 21st century. I have to speak without their permission 13 because they are not yet born and they have no voice in 14 decisions that we are facing here. There is one consensus, I believe, as I have listened to the statements this 17 week, and what I have read. There is one thing on 18 which we all agree, if I may start on a very positive 19 note. We all speak in favor of progress. Right away, 20 however, we come to a major disagreement on the question "Which way is forward?" 23 I am very much encouraged because only a few years ago we had gotten so 24 enthusiastic about the endless advancement of science, 25 technology and economic growth that we never even asked 26 the crucial question, "Which way is forward?" Which way 27 is really forward? I had hoped that Mr. Horte who 28 spoke yesterday would be here. I was going to ask 29

if I could in a sense address myself to him through the

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Commissioner.
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2
                              THE COMMISSIONER: Well, Mr.
   Harvey, who is a vice-president of Arctic Gas, is here,
3
   and Mr. Gibson and Mr. Carter of counsel, so --
4
                              THE WITNESS:
                                            Is it proper
5
   for me to speak in his absence to his statement
6
7
   yesterday?
                              THE COMMISSIONER:
8
                                                 Oh yes,
9
   certainly.
                              THE WITNESS:
                                            If this Inquiry
10
   has been so unusually effective so far in listening
11
   with understanding and appreciation across cultural
12
   barriers, I hope it can as you move through the south,
13
   serve as a cross-cultural hearing aid between people
14
   like Mr. Horte and myself, and between people like Mr.
15
   Horte and the native people of Canada.
16
                              As I listened to Mr. Horte
17
   yesterday, it seemed to me that we differ so much that
18
   I believe we have to begin by recognizing that he and I
19
   belong to different cultures. I do not think he
20
   understands my culture, any better than he or I
21
22
   understand western Eskimo, Loucheux, Slavey, Dogrib and
23
   Chipewyan.
                              Now I think I have a
24
   considerable advantage over him because I perhaps do
25
   understand his culture quite well. You see, I used to
26
   be a white man myself until about 18 years ago.
27
   is when my life and my culture began to change.
28
   39 years old and I had spent about 20 years in school.
29
    I had a degree in physics and one in human development
30
```

and I had worked successfully in a lot of interesting 1 jobs; but I was totally ignorant of the significance of 2 native culture on this continent. 3 But then for the first time I 4 became acquainted with people of an Indian community. 5 Now I am not an Indian, and I 6 never will be an Indian. I don't know exactly what I 7 am, but it sure feels right. I could call myself a 8 cultural half-breed but I may not he that far along 9 yet. I still have so much to learn. 10 Mr. Horte said yesterday that 11 he felt that a lot of submissions were given in a very 12 sincere way with the best of intentions, but they 13 seemed to offer an idealistic utopian type of 14 philosophy. He said he had heard very little as to how 15 we might go about actually obtaining these objectives. 16 17 Mr. Berger, if I can do it, I hope to speak specifically to some positive -I have 18 heard positive things said this week. I hope to make 19 some specific alternative proposals. 20 Now I had hoped that Mr. 21 Horte could do his duty for Canadian Arctic Gas with 22 one ear and listen just as a human being with the other 23 one. It is terribly important. I wish he could lend 24 me both ears, and even listen as psychiatrist Theodore 25 Wright, used to say, with the third ear. 26 I believe that's what you've been doing, as I gather, especially 27 in your visits in the north with native people. 28 29 three years. 30 For five centuries we've been

talking or telling native people that they should 1 vanish. We always predicted it would finally happen in 2 another generation or two. We even helped them to 3 vanish in lots of ways. Columbus described the people 4 he named Indian as gentle, generous and kindly. 5 helped them to vanish into slavery, and the ones left 6 over he turned over to his crew for sport and 7 slaughter, and he didn't lose a wink of sleep because 8 he had the blessing of the church and the state in 9 those activities. 10 There must be a thousand 11 books in libraries now to explain how many ways we 12 tried to help native people disappear. Foreign 13 languages imposed upon them. Religion. Trade. 14 Alcohol. Land encroachment, Reserve establishment, 15 Disease. Residential schools away from home where you 16 17 get whacked for speaking your own language, whether it's a government school or a church school. 18 19 Mr. Horte, as I understood him, thinks genocide is an extreme word, but it is 20 21 precisely the right word. It means the destruction of 22 a people, and it is going on right now. Some are being killed, but you do not have to kill a person to destroy 23 I urge Mr. Horte and the staff and the Commission 24 to read, if you have not already, 25 "The Genocide Machine in Canada," 26 by Robert Davis and Mark Zanis. 27 28 Mr. Horte said -- and I think 29 I'm accurately quoting because of my notes, I didn't have a transcript --

"It hurts a bit to be branded a profiteer with 1 2 no conscience." I assume Mr. Horte has a conscience and I am speaking 3 directly to it. Of course it hurts. I am not here to 4 ease the pain, but I know a way to overcome it. 5 being a profiteer, if he is one. It's old-fashioned. 6 7 The world cannot survive the multinational plundering any longer. 8 Three top nuclear engineers 9 just walked off their jobs with General Electric, 10 because they knowledge, combined with their conscience, 11 to form a new wisdom. I left the field of physics for 12 the same reason 34 years ago. We cannot all become 13 Indians, but we do not have to keep on acting like 14 white men. 15 16 Now I have to introduce a new It is actually four years old, but I have never 17 yet found it in any dictionary, now matter how 18 unabridged. The word is "terracide", 19 T-E-R-R-A-C-I-D-E. It means the killing of the earth, 20 it is another very strong but accurate word. 21 22 reality. It is a fact we face if we are realistic. 23 In the July 1972 "Unesco Courier" you will find a scientific statement that 24 should be read all over the world. It was written in 25 1970 and has since been signed by 4,000 environmental 26 scientists from 40 countries. I want to read two 27 paragraphs into the record of this hearing. This, Mr. 28 Commissioner, is a message to our 3 1/2 billion 29 neighbors on planet earth from 2,100 environmental 30

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scientists, later signed by a total of at least 4,000 scientists.

"Widely separated though we are geographically with very different cultures, languages, attitudes, political and religious loyalties, we are united in our time by an unprecedented common danger. This danger of a nature and magnitude never before faced by man is borne of a confluence of several phenomena. Each of them would present us with almost unmanageable problems. Together they present not only the probability of vast increases in human suffering in the immediate future, but the possibility of the extinction or virtual extinction of human life on earth. As biological and other environmental scientists, we do not speak to the feasibility of particular solutions to these problems. out of our conviction that problems exist, cross-global and inter-related, and that solutions can be found only if we abandon limited selfish interests to the realization of a common need."

At least six years ago we were told by many excellent authorities that we had only about ten years in which to make basic radical changes in the values, attitudes and lifestyles of the affluent part of our society before it would be too late to change. We'd find ourselves on a one-way skid to oblivion. I know there are many debunkers as well as alarmists. If I have to choose between concerned

qualified alarmists and mercenary debunkers. I am going to lay the heavy burden of proof squarely on the debunkers.

But we have an urgent need for energy, Mr. Horte says. During the last decade from 1959 to 1968, according to Morris Strong, former U.N. & Environmental Agency director, the United States consumed more resources than all the world's people in all previous history. If I am correct, then Canada is the second highest energy consumer in the world, the highest per capita consumer. Mr. Horte asks, "What positive plan do we have?"

The first step is to declare an emergency and begin drastically cutting back on our consumption of energy. At the same time we should provide crash support for research on soft energy development. If that's not a familiar term, it's soft versus hard development. Soft development is more wind, solar; whereas hard development is oil, pipelines, nuclear and higher technology. It's a name we love in this term.

During World War II we tolerated extraordinary measures to reduce consumption and waste at home. It can be done. If it pinches us where we are getting too fat and comfortable, that's progress. On the dangers of getting too warm and comfortable, I'd like to mention just a very brief tragedy that I heard from Morris Strong again. In the school laboratory the young researchers put a frog into a pan of boiling water and he instantly jumped out.

But these persistent researchers next set the frog in a 1 pan of cool water and put a very low flame under it. 2 The water and the frog gradually grew warmer and the 3 frog became quite comfortable and lethargic and he 4 boiled to death. 5 6 Too many Canadians are already comfortable. I think the oil and gas from the 7 8 Mackenzie Valley Pipeline will just put us to sleep 9 forever. The second step in this 10 series of positive steps would be re-education. 11 Recognizing that everything has really changed in six 12 years, now is the time to begin helping the white man 13 to vanish. You know what I mean, the native people 14 understand that we can't all go back where we came 15 from, but we do have to change basically and quickly. 16 We could declare an environmental emergency sabbatical 17 year in all the schools and colleges with a total 18 emphasis on students and faculty helping each other 19 figure out which way is forward, and making the 20 necessary changes. Is this an emergency or just a 21 22 phony energy crisis? 23 The third positive step should probably be first, but all these are kind of 24 simultaneous. It may not happen until either the native 25 people get together to insist on it or more white people 26 begin to change. This third step was inspired 27 especially by the Inuit proposal presented to Cabinet on 28 February 27th. This began with the clear understanding 29 that the whole traditional Inuit land is Inuit land.

The proposal was not a 1 2 demand, it was described as our an offering to share land with other Canadians in return for a recognition 3 of rights and a say in the way the land is used and 4 developed. I think it may be an offer that we can 't 5 afford to turn down. 6 The fourth positive step is we 7 begin a two-way consultation between the vanishing white 8 people and the reviving native people. This may for some 9 time become a complete reversal of the old idea that 10 native people should catch up with white civilization. 11 From the indoor flush toilet invented by Thomas Crapper 12 100 years ago, to the nuclear power monster, our 13 civilization has become totally savage. It could be a 14 way to combine scientific ecology with the ecological 15 wisdom and experience and spirit of native people. 16 I wish I could read you my 17 eight-page comparison between the white way and the 18 native way, but there is no time. 19 A fifth positive step 20 21 establish by national emergency orders a new policy of full and meaningful employment for everyone, all ages, 22 both sexes, everyone, and by the way in the Union of 23 Indian Chiefs film, which you may have seen, "The 24 Land is the Culture", there is an experience of 25 teaching in which an older woman, who I understood is 26 either 105 or 111, is teaching a young lady how to 27 make a basket, and both the women are having a good 28 The learning is going on beautifully. 29 time. basket is beautiful, and the skill is there, and here

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is a lady still fully employed long years after her retirement age.

I simply refuse to believe that there is anything the least bit healthy about an economic system that requires about 5% unemployment allegedly to control inflation and tolerates 10% unemployment in this rich province. With this plan Manpower staff members could earn their salaries for a change helping employed people figure out meaningful work to do instead of putting cards and unemployed people in dreary pigeon-holes. The entire staff of Unemployment Insurance Office should stop harassing honest people and go look for meaningful ways to help prepare Canada for a safe entry into the 21st century. The Department of Indian Affairs & Northern Development would be assigned to help the white man vanish first, and secondly, to dig deeply into promising prospects for high-quality low impact development. I shouldn't quote her by name, I guess, but a lady from Inuvik once told me that when Mr. Chretien was Minister and came up there and when he talked about development, with his accent it sometimes sounded to her like "devilment".

A sixth positive step, begin research on how to dismantle the multinational corporations that have grown beyond human control. At the same time we design and establish a new economic order based on human need rather than greed. At least two billion people on earth go to bed hungry every night, and millions starving while we have to control over

production of food to keep our economy healthy. 1 The seventh positive step, a 2 moratorium on the pipeline and all other major hard 3 technology developments until we clearly decide as a 4 nation which way is forward, to a high quality of life 5 in the 21st century. If we are to recommend conditions 6 under which the pipeline would be authorized, I 7 recommend two: 8 1. No genocide, and 9 2. No terracide. 10 I believe that will mean no 11 pipeline for at least ten years and perhaps much 12 longer. 13 I understand that you will be 14 going to Prince Edward Island. I hope that you will 15 hear from Premier Alexander B, Campbell, who has been 16 making some very interesting studies during the last 17 two years of a way for the province to go between two 18 19 cultures. I want to just say a word 20 about the Nazko Kluskos Bands of Southern Canada 21 Indians in B.C. I wish that they were here to present 22 a paper. I am very much afraid that so many native 23 people have been so disillusioned by so many meetings 24 and hearings and efforts to get connected for so many 25 years that it may be difficult to distinguish hearing 26 where there's really listening from the many others. 27 I haven't time to tell their 28 situation but I do want to mention one thing. 29 was a statement -- there have been a number of

statements indicating that the Mackenzie Valley 1 Pipeline is very narrow, it's a very small area, it 2 will be buried and the implication is that therefore 3 it can't do anyone very much harm, and it can't 4 very badly harm the environment. I call this a 5 kind of a narrow arrow philosophy, the same type of 6 thing that would say, if you make the arrow narrow 7 8 enough you can penetrate the heart without really hurting much. 9 It's the opening up that is 10 done by logging road, railroad, a pipeline, it's the 11 opening up of a countryside, of a homeland that is 12 deadly. This is what I would fear from the 13 Mackenzie Valley Pipeline as well as from other 14 projects of a similar sort, and the one that's been 15 16 disturbing and worrying the Nazko Kiuskos Bands is very similar situation, and they have tried 17 desperately to get attention to a very positive 18 proposal, and I want to mention only one indication 19 of how very extensively they have tried to lean over 20 backwards to consider other needs. 21 22 The Quesnel Mills claim that 23 they are going to run out of wood if they can't start getting into the Nazko Kiuskos area, When I was there a 24 couple of summers ago and we had a moratorium for three 25 months in order to do a study, among the 26 recommendations was that there be thorough exploration 27 of the possibility of roadless logging, perhaps by 28 using a blimp for hauling logs. 29 30 We had a laugh about it at

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the time because we weren't that sure it was realistic
1
   but in further discussions it's not entirely ruled out
2
3
                              It would take some study, but
   this is the kind of compromise that I see possible.
4
                              Mr. Horte yesterday was
5
   saying, "Surely we don't have to have a situation in
6
7
   which, if one group wins the other group loses."
                              In that I agree.
                                                I believe
8
   the very qualities of the native heritage are precisely
9
   the qualities which our society needs if we are to move
10
   from a consumer society in deep trouble towards a
11
   conservative society with a future.
12
                                         I believe my time
   is more than run out.
13
                              I have a few more things.
14
   The French call it "L'esprit de scalier," I guess, the
15
   thoughts you have while going downstairs, but I
16
17
   understand it will be possible for me to submit them in
   writing. I will do that.
18
                              THE COMMISSIONER:
                                                 Thank you,
19
   Mr. Taylor.
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                              (APPLAUSE)
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                              (WITNESS ASIDE)
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                              MR. WADDELL: Mr.
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   Commissioner, I apologize to Mr. Taylor for saying that
   he lived in Vancouver. It's Summerland, and I know all
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   people who live in the Okanagan practically regard that
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   as an insult to say they live in Vancouver.
                              Mr. Commissioner, we have as
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   our next brief two people from the north-western part
   of the Province of British Columbia, Mr. John W,
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Stokes, who is from Terrace, B.C., who is a liaison 1 officer for the Northwest Development for the Anglican 2 Church of Canada, and with him will be Tony Pearse, who 3 is a resident of Smithers, B.C., and he's representing 4 a group called VOICE, which he tells me is a labor-5 based environmental group that's based in Terrace. 6 Mr. 7 Pearse on the right. 8 JOHN W STOKES sworn: 9 TONY PEARSE affirmed: 10 WITNESS STOKES: Good 11 Thank you for your time and for 12 morning, Mr. Berger. your patience. My name is John Stokes. 13 presentation will be basically my response to having 14 lived in the north-west and the north-east corners of 15 B.C. for approximately 25 continuous years, and for 16 17 five years prior to that seasonally. I think one of the things 18 19 that has colored me in my recent years in the north country as a liaison officer has been the disturbing 20 attitude which I have encountered of many urban-based 21 22 planners and consultants. I can't quote verbatim, but the gist of one of their communications to a northern 23 associate says something to the effect that, 24 25 "Gee, you're lucky up there, you can do as you please because there's nobody living up 26 there." 27 Of course the northerners take exception to that. 28 29 I'm here really wearing two hats, I suppose, as liaison officer for development for

Northern B.C., which was an appointment by the Bishop of the Anglican Church of Caledonia, at the request of the Nishka Indians on the Nass River, with whom I believe you are quite familiar.

The Diocese of Caledonia

extends from the North Queen Charlotte Islands in the west to the Peace River country of B.C. in the east. The other hat I'm wearing is that I'm a member of the Steering Committee of the Northwest Study Session which is a loose coalition of people and organizations in the north who have come together to express their concern for the people, the environment, and the natural resources of north-west B.C. as it relates to the proposed plans for the industrial development of north-west B.C.

We believe that there is a strong similarity between the situation in the Northwest Territories and north-west B. C., and we feel that basically there are three major issues which confront north-west B \cdot C., and which I think have their parallel in the Northwest Territories.

As you've heard from many people over and over again already, sir, the first major issue is the question of the Indian land claims. The people of B.C. have been trying to obtain a just settlement of their land claims with the two senior governments for over 100 years now — the Nishkas will say 107. Northerners have been urging these two governments to settle these land claims before allowing any industrial development or resource extraction to

take place on these lands.

The first major step taken towards this goal was the ceremonial opening of the Nishka land claims in Nyanch(?) in January of this year, and the subsequent meeting since then in Vancouver.

The second major issue is that of resource extraction. Northerners want to know who is it that wants to do the extracting? What stake do they have in Canada other than the fact that they want the raw materials and natural resources for as little cost to them and for the greatest benefit to the corporation and the shareholders? Most multinational corporations seem to leave little or no benefit for the resource owner except a temporary boom, coupled with environmental damage and social upheaval. So we must ask ourselves if this kind of operation is in the best interests of our country.

The third major issue is the threat to the northern way of life. Many northerners fear that their communities will be taken over by a large influx of newcomers who are insensitive to the lifestyle of the north. Nor do the people of the fort want their communities upset through inadequate planning that does not deal satisfactorily with problems created by sudden overpopulation. In fact, northerners want a guarantee that no rapid irresponsible development will be allowed to take place at all.

The citizens of the north feel that they must also be given the opportunity to be

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opment."

participants in the initial planning and in the decision-making processes that will determine how and when the resources of the north are to be developed. Concern for the protection of the world's resource base was the central theme of the United Nations Declaration of Principles at the Stockholm Conference on the Environment in June of 1972, and I would like to read a few of those principles. Principle 2 states: "The natural resources of the earth, including 10 the air, water, land, flora and fauna, and especially representative samples of natural ecosys-12 tems must be safeguarded for the benefit of pre-13 sent and future generations through careful 14 planning or management as appropriate." 15 Principle 3 states: 16 "The capacity of the earth to produce vital re-17 newable resources must be maintained and wher-18 ever practicable, restored or improved." 19 Principle 4 states: 20 "Man has a special responsibility to safeguard 21 and wisely manage the heritage of wildlife and 22

Principle 5 states:

"The non-renewable resources of the earth must be employed in such a way so as to safe-

its habitat which are now gravely imperiled by a

combination of adverse factors. Nature conser-

vation, including wildlife, must therefore re-

ceive importance in planning for economic devel-

guard the danger of their future 1 2 exhaustion and to ensure that benefits for such employment are shared by all 3 mankind." 4 Principle 6 states: 5 "The discharge of toxic substances or other sub-6 7 stances and the release of heat in such quantities or concentrations as to exceed the capacity 8 of the environment to render them harmless must 9 be halted in order to ensure that serious or ir-10 reversible damage is not inflicted upon ecosys-11 The just struggle of the peoples of all 12 countries against pollution should be sup-13 ported." 14 It seems to me as if these 15 principles were written with Northern Canada in mind. 16 17 THE COMMISSIONER: You just read from the statement of principles adopted at the 18 Stockholm Conference? 19 20 Α Yes. 0 All nations subscribed 21 22 to those, as I recall, including Canada. Is that so? 23 I believe so. Α They all subscribed to 24 Q the Universal Declaration of Human Rights back in 1948 25 I mean it's a very important document, and this 26 conference was very important too. One wonders 27 sometimes if everybody doesn't raise their hand and 28 say "Aye" and walk out saying to themselves, "Well, 29 that was a good day's work and now let's get back to

what we were doing before." 1 2 At any rate, carry on, don't 3 let me interrupt you. Well, my next comment 4 Α will follow along here, which I say no doubt Canadian 5 Government delegates to that conference were 6 contributing authors to those principles. Maybe now is 7 the time for them to implement these principles in 8 Canada 9 In addition to the original 10 proposals for the development of north-west B.C., 11 further industrial activity is being mooted for the 12 north, about an integrated steel mill which is being 13 proposed for either Kitimat or Prince George, which 14 will bring a large influx of people to that mill site. 15 I understand that there are also further hydro-electric 16 feasibility studies rumored for a northern B.C. river. 17 The third thing is that recent 18 news items indicate that northern B.C. may have the 19 dubious honor of carrying Alaskan crude oil through some 20 800 miles of pipeline from Prince Rupert to Edmonton, 21 22 and from there across another approximately 400 miles of Canadian soil before it reaches the U.S. border. 23 For the advocates of pipeline 24 through the Northwest Territories or north-west B.C. 25 personal trip to Alaska, maybe Fairbanks in particular 26 without any preferential treatment, would bring home 27 the reality of pipeline construction in the north. 28 Allow me to read a short news item originating in 29 Washington, D.C. and I quote: 30

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"The Justice Department has issued a memo saying that thievery along the TransAlaska Pipeline is so great that it staggers the imagination. The memo says that pipeline workers have made off with a billion dollars in goods since the project began. It also states that the project has increased labor racketeering, prostitution, gambling and fraud, and caused an influx of hoodlums into Alaska."

I spent four years as an Anglican minister in a community in north-east B.C. which grew from 700 people to 7,000 people over a period of five years, because of the discovery of gas and oil in that area. I came in contact with all sorts of people problems and people crises. For example, housing was inadequate or unobtainable. Trailer parks were overcrowded, and every winter there was a rash of frozen water lines and/or trailer fires caused by overworked and unserviced furnaces. While the men were away working in the oil patch for weeks or maybe months at a time, a young mother with small children confined in a trailer with sub-zero weather outside was hard put to it to maintain her sanity. All people services were under great pressure Doctors, social workers, police, church workers and Court workers and the schools were hard pressed to meet the needs of the people. One family we knew with four school-aged children had their children going to school at three different times of the day

because there weren't enough classrooms. These were truly boom town conditions with all the accompanying problem

A large proportion of these newcomers will only remain in a community for as long as their job lasts, and the high rate of population turnover is already a major problem in the north. It is quite obvious that the effects of rapid growth in boom areas are not very beneficial to the community that existed prior to the onset of the boom. Many of the adverse effects are not discernible to the average resident, therefore considered of only superficial value. But they do destroy the social fabric of a community; such things as family breakdowns, mental problems, crime increase, more violence and violent deaths, overcrowding in schools, housing and medical services, overworked resource and professional people and overloaded municipal services.

The Anglican Diocese of Caledonia meeting in Synod from April 30th to May 2nd of this year, passed the following resolutions:

1. "BE IT RESOLVED that this Diocese through the Executive Committee carry on a policy of having one or more development officers whose purpose it would be to protect people and natural resources, act as a liaison with all levels of government, to put pressure on the appropriate level of government, to remedy faults seen in local communities, to organize public information and to carry on a program of bringing these matters to the attention of the public

through the media. 1 2 "BE IT RESOLVED that all parishes in the 2. Diocese in conjunction with the development 3 officer and other churches and other interested 4 groups encourage the development of programs 5 to protect the northern and native ways of 6 7 life, including, if possible, a journalistic exposure and explanation of these ways of 8 life," 9 "BE IT RESOLVED that as a Diocese we continue our 3. 10 support for all native peoples and their efforts 11 to obtain justice through recognition of 12 aboriginal and other rights and through a just 13 settlement of their land claims." 14 Now I'd like to close with a 15 statement made by the President of Tanzania several 16 17 years ago in which he says: "The purpose of development is man. 18 It is the 19 creation of conditions both material and spiritual which enables man, the individual, 20 and man, the species, to become his best. Man 21 22 lives in society. He becomes meaningful to himself and his fellows only as a member of 23 Therefore to talk of the develthat society. 24 opment of man and to work for the development 25 of man must mean the development of that kind 26 of society which serves man, which enhances 27 his well-being and preserves his dignity." 28 29 It is our hope that development patterns in Canada will embrace the

intentions of this statement, and of the principles 1 stated at the Conference on the Environment in 2 Stockholm, and that the wealth of our natural resource 3 here in Canada will be developed in such a way that no 4 further damage will result to the people, the 5 environment, and the natural resources. 6 All of which is respectfully 7 8 submitted 9 WITNESS PEARSE: Mr. Berger and friends, my name is Tony Pearse and I'm 10 representing VOICE. We welcome greatly this 11 opportunity to appear before your Inquiry and to take 12 part in what is being increasingly recognized as an 13 unprecedented and historically important process in 14 Canadian political decision-making. Our organization 15 16 is environmental research and public information body sponsored by the District Labor Council in Northwestern 17 British Columbia. Precisely because of the same kind 18 of resource development that the people of the 19 Northwest Territories are now facing, VOICE was formed 20 some ten years ago in Kitimat. Although immediate 21 environmental concerns were the focus of VOICE, VOICE's 22 earlier activities, our frame of reference has since 23 expanded to consider the long-term impacts of 24 conventional development and even to begin research 25 into alternative styles of regional development. 26 By now you have heard realms 27 28 of testimony from people in all walks of life, about the social and environmental implications of the 29 proposed Mackenzie Valley Pipeline. While we are not

qualified to talk specifically about the pipeline proposal because of our relative remoteness, and unfamiliarity with it, we can, we believe, give you some important insights as to the long-term effects of such a project upon the indigenous native cultures and the natural environment.

In some ways our testimony should provide a refreshing perspective to you in the sense that we can speak with the benefit of, hindsight about development that has already taken place and about its effects which we have observed and can document.

Northern Canada is just beginning to undergo economic development on a scale that north-west British Columbia was 30 years ago. During this time we, like our brothers in Northern Canada, have been faced with large-scale development schemes of government and industry. We are Still waging a battle to ensure that development implies the development of people and not the development of things. Through experience we have come to learn that true development will only occur with the full and properly informed public involvement in the planning and decision-making.

In social and environmental terms we can say unequivocally that conventional planning and development of northern hinterlands by centralized planning agencies and foreign-controlled industries have been unmitigated disasters. It seems only too clear to us that before any development of

the resources, before any alteration in existing patterns of land use whatsoever, the question of ownership or tenure of the land has to be settled. In this matter we categorically support the bid by our native brothers and sisters in the north to have full recognition and a just settlement of their land claims.

This may seem a surprising position for labor to assume, but our experience has shown us that there can be no other way Canadians are to live harmoniously and productively in the years to come. Working in the north out in the forests and small communities where problems are visible and immediate, alongside the native peoples and the old-time white settlers, we have seen much of what the Dene and Inuit fear will come to pass if a pipeline and ensuing development does occur on their land, without their control.

As we know the economy of the north is based almost entirely upon the extraction of natural resources. The major part of this activity is carried out by large multinational corporations, some of them Canadian, most of them foreign. The costs and benefits of such enterprises are registered and weighed within the conventional free market economic system. These three prevailing characteristics of modern economies ultimately bear ominous and dire consequences for the environment and the social well-being of the pre-existing or resulting communities Degradation of the natural environment is, of course, an inevitable

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result of its resource extraction. But it is when such activity is carried out with primarily economic goals in mind rather than social ones that the impact of the environment reaches needless and often disastrous levels of intensity.

We have seen large foreign corporations move into the north-west and assume control of our natural resources. In the 1940s, for example, we saw Columbia Cellulose, a subsidiary of the Cellanese Corporation of New York, acquire access and control of thousands of square miles of timberland in the Nass and Skeena watersheds. Since that time we have seen them consistently abuse this privilege through a variety of forms of forest mismanagement to a point where government officials now predict that within five to ten years the regional forest industry in the Terrace area will be in a state of crisis. We have seen entire valleys clear-cut and valuable river fisheries destroyed forever. In the 30 years of this company's operations the most valuable timber has been almost depleted, and their attempts at forest regeneration make a mockery out of the sustained yield concept. In addition, they have steadfastly refused to recognize or respect the claim of the Nishka people to the land upon which the company logs.

In the 1950s we saw the Aluminum Company of Canada, another American-controlled corporation, construct a large reservoir on Ootsa Lake, a hydro-electric plant at Kemano, and a large aluminum

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smelting and refining facility at Kitimat. The Ootsa reservoir project flooded some hundreds of square miles of uncut timberland and thereby rendering he waters completely unfit for water transport and recreational use.

The smelter at Kitimat has killed many acres of forest through air pollution. The Haisla people in the Kitimat Village can no longer at the oolican from the river because of the bad taste and the smell imparted to the fish from the sewage of the city. Many of the plants and roots in the area traditionally used by the native peoples are no longer usable because of contamination. villagers have been seriously poisoned by consuming fish that swim ii the river where Kitimat dumps its raw sewage. They no longer can hunt duck or fish in the channel, since Alcan has moved in fisheries officers have rigorously tried to enforce strict fishing schedules on the villagers. As these have been consistently violated by them because of their refusal and annoyance at adapting to the white man's obsession pith timetables, their fishing rights have been taken away.

Today a handful of large foreign corporations control the regional economy of the northwest. Besides a multitude of environmental insults of the kind I've just mentioned, their activities result in severe and long-lasting social impacts. We are all, perhaps, familiar with what we might call the intensive effects of large scale resource development. These are

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the immediate and visible social impacts such as increased unemployment, high labor turnover, chronic absenteeism, increased rates of crime, drug abuse, alcoholism, and so on, as Mr. Stokes just mentioned.

That these symptoms are almost inevitable results of rapid growth and large scale development can be well demonstrated. We know, for example, that labor turnover at Alcan costs the company some \$2 million a year. Kitimat has the highest rate of labor turnover of any city in Canada, and yet when it was built it was considered the epitome of modern town planning.

The regional forest industry in the north-west has a labor turnover exceeding 100%. The overall unemployment in the north-west right now is 27%. The promise of jobs galore that always accompanies plans for development projects is, we strongly suggest, illusory. On large-scale projects it is becoming widely recognized that the so-called induce migration effect produces a worsening of any local unemployment problem that might exist. Besides, some of my native friends in the Kitimat Village have told me about how the jobs and opportunities promised them by Alcan when they were starting up failed to materialize. They have told me about getting construction jobs, but when the construction phase was over they were let go. participation in the project was always as casual They have told me of increased crime and workers. violence in the village with the advent of the company,

and of particular concern to them is the introduction of soft drugs to their young people.

But it is our observation that these problems are not peculiar to Kitimat. Indeed they seem to be the rule rather than the exception wherever large scale rapidly developed industrial projects have been initiated. We have seen too the kind of ruthless arrogance and contempt for people that a company like Crown Zellerbach demonstrates when it puts a whole town up for sale because of its sloppy forest operations in the Bella Coola area were becoming uneconomic.

But there are in addition to these social effects, effects which you might term the extensive impacts of development, and these are more long-term and intangible in nature, and thus more insidious in terms of their impact upon the existing social order. Of these, perhaps the greatest effect is that of anomie, the emotionally and morally devastating experience of losing one's traditional values and beliefs, yet without gaining a meaningful new set in exchange. In the long run, anomie is likely to be the greatest single impact that the white man has ever imposed upon the indigenous cultures of this land.

So great have all these effects been and so overwhelming the concern shown that in a historically unique Peoples Conference last May Terrace representatives from the native Tribal Councils churches, District Labor Councils, environmentalists,

community Resources Boards, and others from across the north-west met to discuss these problems and think of few ways of carrying out northern development.

At this time an important coalition was forged between the native peoples and organized labor, respecting the former's right to have just settlement of their land claims before any major development proceeds.

In conclusion, it is important for all to realize that the supposed benefits of such development to northerners are vastly overplayed, much as the costs are greatly underestimated. We have learned the lessons well. We have learned to be wary if any economic development plan that is characterized y largeness of scale, rapid growth, or foreign ownership and control. It has been our lesson that my project which embodies all three of these characteristics is a particularly dangerous proposition and that the long-term cost of terracide and genocide till ultimately outweigh the short-term economic rains.

We want to pass this lesson on to our brothers and sisters in the Territories, the Inuit and the Dene. We want to reinforce their beliefs that in order for them to survive intact as a people just settlement of their land claim and a role in the development of their land and resources is imperative, or if they do not achieve this, the inescapable result is, as they rightly claim, the degradation of their land and the moral and spiritual death of their people.

We know that this will come to pass. We have heard it, 1 we've seen it all before. We're living with it now. 2 Thank you. 3 (APPLAUSE) (WITNESS ASIDE) 4 THE COMMISSIONER: 5 before we break for coffee, I think that it might be 6 helpful if I explained to some of you who were no here 7 on Monday or Tuesday that the work of this Inquiry is 8 in sense unique in that the guidelines for northern 9 pipelines that were laid down by the Government of 10 Canada in the House of Commons required the companies 11 that wanted to build pipelines in the north to submit 12 evidence on the social and economic and environmental 13 impact that the pipeline and related developments would 14 have. Now that was an onerous requirement that gas 15 imposed by the Government of Canada on Arctic Gas and 16 17 on Foothills Pipe Lines. These companies have in 18 19 response to the requirements of the pipeline guidelines spent something like \$50 million on studies and reports, 20 all of which have been freely submitted to this Inquiry. 21 The Government of Canada has provided the Inquiry with 22 23 funds that have enabled us to provide the money to the environmental organizations, the native organizations, 24 Northern municipalities and northern business so that 25 they can appear at the formal hearings of the Inquiry n 26 Yellowknife with lawyers and experts and participate n an 27 equal footing, so far as that is possible, with the 28 pipeline companies and the oil and gas industry. All of 29 the research that has been done by the government, by

industry, by the universities, over the past decade isn't sitting on the shelves in Ottawa or in Toronto or in Calgary or anywhere else. Where the experts disagree, where they wish to challenge one another, they are brought before the Inquiry and they express their views and they are cross-examined on a multitude of subjects, caribou, birds, whales, muskrat, terrain damage, permafrost, frost heave, social impact, native rights.

The point I want to make is hat it was the Government of Canada that established his Inquiry, that gave this Inquiry the power to issue subpoenas to get the studies and reports that t needed to do its work, and it was the Government of Canada that enabled the Inquiry to provide the funds of the native organizations, the environmental groups, rid others to participate at the hearings throughout the north and to prepare themselves for those hearings throughout the north.

That is a unique undertaking rid I think you should all remember that it was the government of Canada that established the Inquiry, provided the funds, and has co-operated with Commission Counsel in supplying the studies and reports the Inquiry has wanted that were in the possession of the government of Canada, gave the Inquiry subpoena power get the information and the evidence it sought from the industry, from the universities, and from all of the sources, and we've had the co-operation of all the

participants at the Inquiry in doing our work, and I 1 think it's worth making a point so that it is not 2 forgotten hat no other government that I know of has 3 established rx Inquiry of this magnitude to examine a 4 large-scale frontier project before it goes ahead. 5 6 We've had examinations in any parts of the world of the consequences of large-scale 7 frontier projects after the project has begun, after 8 the project has been completed. But the Government of 9 Canada in this instance has established the Inquiry, 10 provided it with the funds, and with the power to do 11 its work, and in the order-in-council establishing this 12 Inquiry said that the Inquiry was be a full and proper 13 Inquiry. So that though a certain amount of cynicism 14 has been expressed in the last three days of this 15 hearing about the way that government works , I think 16 you should bear in mind at the government of this 17 country is responsible r establishing this Inquiry, has 18 funded it, and has co-operated with it, and that is 19 something I hope is not be overlooked. 20 Well, I think we'll adjourn 21 for coffee and then hear from the rest of you. 22 23 (PROCEEDINGS ADJOURNED FOR A FEW MINUTES) 24 25 26 27 28 29 30

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT) 1 2 MR. WADDELL: Perhaps we could begin. Mr. Commissioner, our next brief is from 3 Anna Hagen, who represents a grout called the Tamahnous 4 Theatre Workshop, that's spelled T-A-M-A-H-N-O-U-S and 5 it's Anna Hagen. Miss Hagen? 6 7 MISS ANNA HAGEN sworn: 8 THE WITNESS: We are a 9 professional theatre ensemble which has been active for 10 the past five years here in Vancouver. 11 performing here in Vancouver, we have toured through 12 much of the interior of B.C. and the Gulf Islands as 13 well. As a theatre group, we are very interested in 14 culture in its greatest sense, as well as the immediate 15 moment of performance, and we want to communicate our 16 feeling about the definite impact of the pipeline on 17 the northern culture and the resulting impact on 18 Canadian culture at large. 19 Culture is the manifestation of 20 21 society. It is the unique way, the style, and the product that society creates or destroys. Culture is how 22 23 a people define and react to their times and their It is a society's values, its emphasis n 24 neighbours. economy, education, religion and conquest. Perhaps most 25 importantly, a culture is a people's historical record. 26 It is all the things they accomplished and all their 27 28 failures. It is a concept with huge implications, and even so it has an individual meaning. Culture an be as 29 unique on our universe as a single note. We speak of

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local, neighborhood and national cultures, and across the surface of this planet these forces have meshed and clashed and blended and that seems to us what is happening here today, the confrontation of two cultures.

Somewhere along the way we have adopted democracy and capitalism and there seems to be a terrible contradiction involved in this freedom of enterprise. Today a vast multinational source, a type of culture, an energy source for a particular style of living, is about to absorb and destroy a less powerful but much older and wiser culture. It is very simple and easy to see cultural annihilation by overt military means and to oppose it; but we habitually refuse to see the erosion of a culture when our energyhungry urban industrialized culture extends its territorial domination. If the pipeline goes through, that means we increase our communications to that area, we extend our economic patterns of development, we provide our education, our food, our entertainment to that culture, and all we ask in return is oil and cheap labor.

It is our feeling that the people of the north have the right to determine their own future, and protect their culture. Therefore to is the land claims question must surely be decided before any pipeline proposal. The need for more oil -- this time from our northern culture -- seems to be given. Why? Why are we so obsessed with the supply side of the equation? Why are we avoiding dealing with the

fact that sooner or later we are going to have to 1 reduce our piggish insatiable demands? 2 3 Thank you. (APPLAUSE) 4 5 (WITNESS ASIDE) MR. WADDELL: Judge Berger, 6 7 our next brief is from Bruce Eriksen, who is the president of the Downtown Eastside Residents 8 9 Association, that's Downtown Vancouver. 10 11 BRUCE ERIKSEN sworn: THE WITNESS: Mr. Berger, I 12 am here today to speak on behalf of the 1900 members of 13 the Downtown Eastside Residents Association. 14 Our Association is made up of 15 16 people who live in what is commonly known as Skid Row 17 in the city, the members are native Indian, Chinese, Japanese, Caucasian, mostly pensioners and some young 18 native Indians. 19 Right now we are sitting in a 20 hall that symbolizes the extravagant sophistication of 21 22 our western civilization. The Hyatt Regency Hotel is a lavish example of our architectural aptitudes. 23 one result of our progress and development. Another 24 result is less than a mile from here in an area of 25 Vancouver that I and 7,000 other people call home. 26 It's the Downtown Eastside known otherwise as Skid Row. 27 You may wonder what the 28 Downtown Eastside Residents Association and Skid Road 29 has to do with the Mackenzie Valley Pipeline. Well,

I'm here to tell you because I believe that they are 1 2 directly related. Skid Roads, as they exist in 3 all cities across Canada, are the devastating side 4 effects of progress and economic development. 5 Of the 7,000 residents of the 6 Downtown Eastside, I believe there are close to 50% 7 8 native Indians. They once enjoyed the 9 benefits of living in their own communities and 10 settlements in the interior of B.C. But with the slow 11 and persistent needs of the white settlers who came to 12 B.C., the native Indians were divorced from their 13 homeland, stripped of their traditions, culture and 14 rights, and forced into the white man's society. 15 past governments and private industries expanded and 16 17 developed the interior for logging, mining, and agriculture, the native Indians were pushed aside and 18 left to struggle alone. 19 Stripped of their resources 20 and land, many coastal Indians came and still come to 21 22 the cities in the south in the hopes of finding work and a new life. What they found and now have to live 23 with is Skid Road. 24 Faced with substandard 25 housing unemployment, and disorientation in the city, 26 many native Indians end up in jail, in the numerous 27 beer parlors, in the drunk tank, and on welfare. 28 29 Last year in the City of Vancouver there were 15,000 people picked up on the

streets of Vancouver for being in a state of 1 intoxication in a public place. I don't know if you 2 read about it or not, but about a month ago they even 3 picked a fellow up out of one of those garbage 4 containers, he had been contacted, he went to sleep 5 there. Every day of the week, including today, if you 6 wanted to take the time to go down and take a look, you 7 will find scenes like that. Three young native girls 8 there sniffing glue, nothing better to do. A man 9 passed out on a bus bench. Three or four people up on 10 a corner drinking wine. Look at the Carnegie Library, 11 it's been closed for a couple of years, but you'll find 12 a dozen or so people sitting there drinking wine, 13 outside the Liquor Store down there. They line up 14 every day and that seems to be their only life, day 15 after day, drinking wine, sterno, bay rum, vanilla, 16 beer, whatever it is, and into the drunk tank and out 17 again. Of course, they die in this case. We used to 18 use about 50 young native girls a year taking pills, 19 prostituting themselves, etc. 20 The economic cost of that 21 alone are astronomical, but more important than that 22 are the social costs that cannot be measured in dollars 23 24 and cents. It is not from freedom of 25 choice that native people end up on Skid Road or in 26 It is the end result of loss of dignity, self-27 determination and economic independence. 28 29 We will be aiding that

process further if we allow the oil companies to

interfere, tamper and exploit the northern lands. 1 Although many Canadians 2 express horror and disgust at the existence of Skid 3 Road, we accept the fact that Skid Roads have always 4 been here and presumably always will. In a sense, 5 Canadians presume right, because although Skid Roads 6 7 are an open sore on western society, they are an integral part of our society as it exists today. 8 It provided jobs for 9 policemen if you want to talk about jobs, social 10 workers, lawyers judges, church workers, governments, 11 besides being a good business proposition for the 12 governments and the beer parlors, the pawn shops, tax 13 buyers, churches, slum landlords, Skid Roads are vital 14 because they provide a catch basin for all of society's 15 misfits, and that includes the natives. 16 17 unemployed, the chronically ill, the productively useless worker, the elderly and of course the business 18 men who are devoid of any social conscience. 19 important to sell beer or alcohol than worry about what 20 happens to the victims. 21 22 For the past three years the 23 Downtown Eastside Residents Association has worked actively to improve the quality of life in the Downtown 24 Eastside. We have waged a running battle with 25 provincial, federal and civic governments to enforce 26 existing laws. Unfortunately, we find that the laws 27 are enforced only on the victims of society, not on 28 those who take advantage of those victims. 29 30 We don't pussyfoot around as

a social service, we are not a social service. We are 1 a group of residents who object to being shoved around. 2 We organize our residents and our neighbors to demand 3 of elected officials the same opportunities and 4 standards of life that other Canadians enjoys and you 5 know, that's where some of the cynicism comes in, 6 because we have laws -- provincial, federal and civic 7 laws. Unfortunately, our politicians are afraid they'll 8 lose a few votes if they force them. We spent all day 9 at City Hall yesterday asking for fire by-law 10 They've been fooling around with those 11 laws since 1974, We're still no further ahead. 12 We also organized so we can 13 have some control and power over the future planning 14 and direction of our community. That's one of the 15 things that the natives up north are asking for. 16 fact, we believe Skid Road should not be necessary and 17 to eliminate them we have to eliminate the kinds of 18 developments and businesses that put profits and 19 productivity above the survival of people. That's one 20 of the reasons why we're opposed to the Mackenzie 21 22 Pipeline. 23 The other is quite simply that the northern lands does not belong to us, the 24 government or the oil companies. All talk of the 25 Mackenzie Valley Pipeline must be halted until legal 26 land settlement claims have been reached with the 27 native people, and the talks at that time, if they're 28 settled, should be with the native people. It's their 29 30 land.

To go ahead with the 1 2 Mackenzie Valley Pipeline would be similar to someone taking over your back yard because it appears vacant. 3 Would you or any of us allow that? You know, we had a 4 running battle with another group of people, some slum 5 landlords in the Downtown East, the East Hotel, The 6 tenants didn't like to live in a hotel with no heat or 7 hot water, or living with cockroaches, etc. 8 neighbors, and they complained to the Health 9 Department. The Health Department said, "Well, you 10 have to clean that up." 11 The landlord said, "No, we're 12 going to close it up." 13 We went to the Provincial 14 Government. We said, "Well, look, that's not right that 15 we should be evicted because we want to live in a nice 16 17 clean place." The Provincial Government 18 19 upheld the landlord and we went to Court. The judge said, "There 's no way you can make this man stay in 20 business if he doesn't want to," and we're saying, 21 22 "Well, there's no way you should impose a pipeline on those people if they don't want it. It's their land." 23 The law should work both ways. 24 What right does the Canadian 25 Government and it's sidekick, the multinational 26 corporations have to say that, "This isn't your land 27 because we need it"? I should go into a bank and say, 28 "Well, this isn't your money because I need it." Same 29 difference, as far as I'm concerned. We as Southern 30

Canadians have the opportunity to give meaning and 1 credibility to our democratic system. We must abandon 2 the Mackenzie Valley Pipeline. We Skid Road know what 3 happens when corporate industry with the blessing of 4 government forges ahead at the expense of people, 5 because we are some of the people who paid dearly for 6 7 it. Because we are involved in 8 our own struggle for survival, we express our 9 solidarity with the native people of the north. We 10 demand that our government recognize the right to self-11 determination and political security for the Dene 12 nation, the Inuit, and all the natives of the north, 13 Their culture, heritage, economic independence and 14 survival as a nation are dependent upon a fair and just 15 land settlement. 16 17 Because of that we say, "No" to the Mackenzie Valley Pipeline. Thank you. 18 19 (APPLAUSE) (WITNESS ASIDE) 20 MR. WADDELL: Mr. 21 22 Commissioner, Mr. Eriksen has left some pictures here that he referred to, that's what he was referring to 23 when e was pointing, and perhaps they could be filed as 24 25 exhibits. (PHOTOGRAPHS OF B. ERIKSEN MARKED EXHIBIT C-283) 26 27 MR. WADDELL: Our next brief 28 is from Mr. Harry Crosby of Vancouver. have it spelled 29 on our list B-I-E, but this Crosby is spelled with a

So I call on Mr. Crosby. 1 2 3 HARRY CROSBY sworn: THE WITNESS: I was going to 4 start by spelling my name, but I'd like to thank Ian 5 Waddell for making that correction. 6 I'd also like to note that 7 I'm not here representing anyone in particular, either 8 my clients or my employer, I'm here on --9 THE COMMISSIONER: You might 10 move that microphone a little closer. 11 Maybe I'll move closer 12 Α to the microphone. I'd like to state before I start 13 that I'm not here representing any of. my clients and 14 I'm not here representing my employer, and I hope that 15 that connection will not be made. I am appearing 16 rather because of an accident which occurred, somebody 17 requested that I assist them with their submission and 18 I ended up coming up with some of my own ideas that I 19 wanted to put forward. 20 21 My relevant background, I think, is academic work which I have done in studying 22 23 the legal rights of native people and the legal phenomena affecting the people of native culture. 24 issue to which I wish to address myself is the control 25 of development. However, I wish to start with a brief 26 review of some of the issues that have been discussed 27 and some of the solutions that have been put forward. 28 I don't have the background to 29 elaborate on the problems which the pipeline creates. 30

I'd just like to review them by listing: first of all the potential for environmental destruction. Secondly, the potential for destruction of a culture and way of life. The factors which influence this potential are the problems of oil spill, the problems of noise and barriers and their effect on wildlife, and problems of increased access to the north.

The solutions which I have heard -- and I haven't heard all of them, probably -- but the major ones which have come to my attention are the solutions of a 10-year moratorium, the solution of not building a pipeline, the solution of settling aboriginal title issues first, and the solution of allowing native people to "get in on the action".

I would state that any of these solutions are acceptable to me but I don't consider it to be my position to make a choice or suggest a choice on those issues.

The issue which concerns me the most is the issue of control of the Northwest Territories Council, and I don't think that this is an issue which has been discussed. It puzzles me to some extent that it hasn't been discussed, but perhaps that it's just that I haven't seen it discussed. It's a well-known fact that we have ten provinces in Canada and two territories, and the fact that these two territories — the Yukon territory and the Northwest Territories — are territories and not provinces is of substantial significance in the development of the pipeline, in my opinion.

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The province has a substantial measure of control over resource development, civil Law, and property ownership. territories appear to be -- and I haven't studied the mechanism that closely -- but appear to be controlled by Ottawa by the Department of Northern Affairs. latest data which I came across implied that while the Northwest Territories Council had some jurisdiction over the flatters of resource development, civil law and property ownership, in fact five out of nine 10 appointments on the council are made by the Governor-11 General in Council and the people are essentially Civil 12 Servants or bureaucrats. 13 I guess the suggestion 14 which I'm making -- and perhaps it's a novel suggestion 15 -- is the suggestion for provincial status for the 16 Northwest Territories. I would like to observe that 17 Northwest Territories Legislature with the same 18 authority as the Provincial Government and with a 19 system of popular representation has substantial 20 initiatives to settle the land claims issue and the 21 22 pipelines issue, and it would have power to deal with 23 these issues. I also observe that 24 population statistics indicate that North American 25 Indians and Inuit people make up something over 50% of 26 the population of the Northwest Territories, which 27 implies that these people would have substantial 28 influence in the Legislative House that might be 29 established for the Northwest Territories. 30

I can come up with or I can 1 2 observe at least two arguments against this proposal. Is that the Northwest Territories is not financially 3 self-sufficient and requires assistance from the Federal 4 Government, but I would observe that Prince Edward 5 Island, Newfoundland and other provinces are n the same 6 7 situation, so that argument would baffle me. The second argument, Which I hope is not an argument 8 which has been put forward, is the argument that the 9 Northwest Territories is still predominantly native, 10 Pt's still predominantly populated by native people and 11 that independence or provincial status for the Northwest 12 Territories would have familiar overtones of the Red 13 River Valley in the 1800s, and would have flavors of 14 Louis Riel running through it, which I guess strikes ear 15 to the hearts of some Civil Servants in Ottawa. 16 17 In closing, I would like to draw your attention to Article 73 of the United Nations 18 Charter and note that Canada signed the charter and is 19 a member of the United Nations. 20 I would also like to note and 21 in my research I cannot find that Article 73 as been 22 litigated or received much interpretation but there has 23 been a great deal of discussion as to the application 24 of this Article and the trusteeship section f the 25 charter to South-West Africa. I will read the article 26 of the charter into the record and I will leave photo 27 copy for counsel. 28 29 Article 73, which is headed up: 30 "Declaration regarding non-self-governing terri-

tories." 1 2 "Members of the United Nations which have or assume responsibility for the administration of 3 territories whose people have not yet gained a 4 full measure of self-government, recognize the 5 6 principle that the interests of the inhabitants 7 of these territories are paramount and accept as a sacred trust the obligations which promote to 8 the utmost within a system of international 9 peace and security, established by the present 10 charter, the well-being of the inhabitants of 11 these territories, and to this end: 12 To ensure with due respect for the culture 13 of the peoples concerned the political, 14 economic, social and educational 15 advancement, their just treatment and their 16 protection against abuses; 17 To develop self-government, to take due 18 (b) account of the political aspirations of the 19 people, and to assist them in the 20 progressive development of their free 21 22 political institutions according to the particular circumstances of each territory 23 and its peoples, and their varying stages of 24 25 advancement; To further international peace and security; 26 (C) To promote constructive measures of 27 (d) 28 development, to encourage research and cooperation with one another, and when and 29

where appropriate, with specialized

international bodies with a view to the 1 practical achieve-ment of the social, 2 economic and scientific purposes set forth in 3 this article, and 4 To transmit regularly to the Secretary 5 (e) General for information purposes subject to 6 such limitations as security and 7 constitutional considerations may require 8 statistical and other information of a 9 technical nature relating to economic, 10 social and educational conditions of the 11 territories for which they are respectively 12 responsible other than those territories to 13 which chapters 12 and 13 apply." 14 This is read from Chapter 11. Chapter 12 is the 15 trusteeship section. 16 I have two questions as a 17 result of this charter. First of all the question is, 18 does Canada live up to its obligations to the people of 19 the Northwest Territories? The second question is, 20 does Canada live up to its obligations to the United 21 22 Nations? While I will not answer the questions I suspect that the answer is "No." 23 Prior to the break before 24 coffee, Mr. Commissioner, you made reference to the 25 terms of the Commission and the fact of your appointment 26 y the Government of Canada. One difficulty which I have 27 with this Commission is the fact that the Commission 28 makes recommendations. My suggestion is that what we 29 need is a form of government to make decisions for he

1	Northwest Territories, and that is my submission.
2	THE COMMISSIONER: Thank you,
3	Mr. Crosby.
4	(APPLAUSE)
5	(WITNESS ASIDE)
6	THE COMMISSIONER: Let me
7	just say that any Commission appointed by the
8	government can only make recommendations because it is
9	for the people elected to govern our country, those who
10	have the confidence of Parliament to make the decisions
11	that will determine our future choices. That is the
12	way it must be in a democracy. You can't have judges
13	who are appointed, not elected by anybody, making these
14	decisions. All that we can do is gather the evidence,
15	ascertain the facts, make recommendations to enable the
16	government to make an informed judgment. That, it
17	seems to me, is the way the process ought to work and
18	the way, as far as I'm concerned, it will work in this
19	instance.
20	Yes, what's the next
21	MR. WADDELL: Yes, Mr.
22	Commissioner, the next brief is again from Vancouver,
23	it's the Vancouver Downtown Eastside Women's Centre.
24	The spokesperson will he Linda Hurst, H-U-R-S-T, Linda
25	Hurst, and not Norma Jean McCallan that I've got
26	printed on the sheet. So Miss Hurst, could we hear
27	from you?
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	MISS LINDA HURST sworn:

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and the Commission, I am speaking on behalf of the staff and participants in the Downtown Eastside Women's Centre, which is located in the Downtown Eastside Skid Road area. At least one-third of the women who use this centre are status or non-status Indians, a great number of which have migrated from northern regions. Therefore it is with major concern that our group view the importance of this inquiry. We feel we are qualified to speak on the subject as it is our daily experience to deal with the unfortunate victims of an industrialized and materialistic society, people who have been alienated and degraded into thinking they are a beaten race. The results of this exploitation are alcoholism, family and community breakdowns, and overwhelming poverty. When there is disintegration of family or community life in isolated northern regions, the strongest affected are always women and children. As they are usually dependent on men who subsist by the land or who are wage-earners, the breakdown of this unit usually forces women to find assistance in urban areas. Naive to corruption in the city, they are vulnerable and easy prey for any hustler around. Once the dependency on drugs or alcohol is established, the suffering has just begun. follow of severe abusement whereby, at an early age, he emotional and physical scars are so deep there is 27 hardly a trace of self-worth remaining. It is our responsibility as

workers in the Skid Road area to attempt to change this

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pattern of self-destruction. Some may feel that these social implications are not directly related o issues of northern development. It is our contention that this development will cause a chain reaction, eventually displaced native people will migrate to the low income areas of southern cities, arriving with little education and inadequate socialization to consumer oriented The Downtown Eastside Community to the society. Downtown Eastside Community this will mean increased pressure in an already intolerable situation. At this point the utmost concern arising is the question of native land claims settlement. By virtue of their aboriginal title, be Dene and the Inuit peoples are still the legal owners of the Mackenzie Valley area. Therefore it is necessary hat the government recognize these people as comprising nation, thereby accepting their right to self-determination which encompasses the sovereignty to govern, to educate, and to have control over future developments of their lands. It cannot be over-stated hat this is not just a question of cash settlement with the industrialized south, but a desperate struggle to preserve a unique way of life that is totally dependent upon the delicate balance of nature. Consequently, we stress that

all exploration be halted until land treaties are completed. Not surprisingly, we feel that the preservation of the environment is a paramount concern to be examined. With 60% of the Dene people directly dependent upon the land for their livelihood, their

survival is indeed threatened. As many biological 1 studies have already indicated, the productivity of 2 wildlife will be seriously impaired or endangered. 3 Officials within the 4 Department of the Environment have stated that it is 5 inevitable that oil spills will occur. The technology 6 has et to be developed to adequately deal with the 7 probable disasters, and just who will be answerable f 8 destruction does take place? Contractors? Oil 9 corporations? Or perhaps the government? 10 The argument put forth by the 11 developers is that native people will reap the benefits 12 by land sales, stimulated employment and more table 13 economy. Even if land settlements were generous, t 14 could hardly compensate for the multitude of other 15 resources destroyed. In terms of jobs created, there's 16 a contrary reason to believe that native people will 17 remain disadvantaged, that superior jobs will be taken 18 by professionally and vocationally trained outsiders. 19 In addition, developers attempt to credit their cause 20 by offering that it's an opportunity for the north o 21 catch up with inevitable progress and modernization. 22 This is an arrogant assumption on the part of industry 23 that the Dene and the Inuit people will forfeit or 24 abandon their present lifestyle for the sake of 25 material progress. It has yet to be disclosed as to 26 whether even Canadians will benefit from this 27 exploration, with two major consortiums struggling for 28 control and 90% of the industry already foreignly owned 29 it's impossible to establish which side of the order

1	will make economic gains.
2	We have been told by oil
3	developers that our present sources of petroleum will
4	become depleted by the 1980s. Their statistics change
5	so rapidly that we cannot be certain that this is a
6	reflection of false energy needs, fabricated by the
7	companies in order to escalate profits.
8	With progress being made on
9	the development of alternate sources of energy, our
10	dependency on petroleum and natural gas could soon be
11	outdated. Irreversible destruction could take place
12	for the sake of perhaps 15 years' supply of oil that we
13	are not even positive is so crucial to our existence
14	This is not a new dilemma.
15	The history of this nation and that of the United
16	States has been founded on exploitation and deception
17	of native peoples. With our string of beads we have
18	offered many things in return for evil. It has been
19	said many times before, "A better life after death."
20	In conclusion, the Downtown
21	Eastside Women's Centre and all its participants join
22	the many other concerned groups in recommending that
23	before further issues are discussed that all land
24	claims be settled and secondly, that a moratorium be
25	placed on development of the Mackenzie Delta region to
26	allow the Dene and Inuit people to shape their own
27	destiny. Thank you.
28	(APPLAUSE)
29	THE COMMISSIONER: Thank you.
30	(WITNESS ASIDE)

MR. WADDELL: Mr. Commissioner, 1 2 the next brief is from an organization called Canadian Crossroads International, and I call upon Jill Wight 3 4 MISS JILL WIGHT affirmed: 5 THE WITNESS: Mr. Berger, my 6 7 name is Jill White. I am making this presentation on behalf of the Vancouver Committee of Canadian 8 Crossroads International, an organization which is 9 actively concerned with development issues in Canada 10 and in other areas of the world. 11 We have become extremely 12 concerned about the proposed Mackenzie Valley Pipeline 13 and its related development. While we admit no 14 expertise on any one of the issues involved, we believe 15 it is important that our position be made known to the 16 17 Inquiry. I should mention at this 18 point that the position we have taken is in support of 19 native rights. In talking about native people, please 20 remember that this is our own interpretation. 21 22 not feel that the construction of the pipeline at this time and in the manner proposed would be best serving 23 the needs of the majority of Canadians, whether in the 24 25 north or in the south. We are unhappy about the position taken by the Canadian Government and certainly 26 astonished to learn that the proposed development is 27 being made in our interest. 28 29 Mr. Berger, this is not in our interest. We wish at this time to lodge a strong

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protest against any further commitment on the part of the government until certain crucial issues have been properly dealt with. Most important of these is the issue of native land claims. We cannot accept the government's proposal for development in the Mackenzie region until a just land settlement has first been By this we mean a land settlement that would give native people control of their land and their future, instead of an extinguishment of their rights which the Federal Government is advocating Our position is that injustice to native people have been rampant in Canada for all too long. The contact of European and native cultures and subsequent native subjugation and dependence has brought about disintegration of native culture This is especially so in Southern Canada where native people have long been outnumbered by people largely of European descent. The situation is in the least an outrage to all those who believe in justice and equal opportunity for people to achieve goals compatible with their own particular cultural ideology, and it is a discredit to a country that was at least theoretically founded upon notions of freedom and equality. The situation in the north, as we understand it, is significantly different than that which exists in Southern Canada. There are some

native people who still subsist by the exploitation of

their natural environment. Others are employed in

gage work, but still supplement their income by

 traditional means. While the degree of reliance upon the land varies, its significance to native people is constant and unquestionable. The land is the most important element to their culture. It is the basis of their existence and the stabilizing factors to which they relate as a people.

Clearly their concept of the land is entirely different from our own, but no less real and no less worthy of respect and validity within Canadian law. Native rights to the land were first recognized by the Royal Proclamation of 1763. Since that time the concept of aboriginal rights has been widely accepted in Canada. Our belie is that these rights have never been extinguished as the validity of Treaties 8 and 11 remain extremely questionable, and because these treaties have never been honored by the Canadian Government.

In light of this we believe that the government has failed in its responsibility to protect the interests of native people, and has acted thoughtlessly and selfishly in considering such a major development without first arriving at a mutually acceptable and mutually advantageous land settlement with native people of the Northwest Territories.

Another area of major concern is the type of development that is to take place in the north, The Canadian Government is advocating that the development be put in the hands of American corporations or their Canadian counterparts. This would mean an

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influx of people into the north unfamiliar and to a large extent unconcerned with the impact of development on the total environment. Their responsibilities would be both to the Canadian Government and to their corporate directors, and not to the northern people who would be most affected by the pipeline.

We are worried about the long-term consequences of this type of development upon northern communities. In the past the north has been the victim of a boom and bust philosophy whereby economic development has faltered once specific ends have been met. We see no reason to believe that any change in this pattern will result from development as proposed by these corporations. We therefore reject this type of development as it totally negates the right of northern people to determine what is in their best interests, and the interests of their future generations; and we reject this because it only serves to reaffirm the colonial mentality of the government which continues to have serious and negative repercussions on northern communities.

What native people are asking or is the right to determine the kind of development that is to take place on their land. The Dene claim describes an approach for community development and community ownership that would serve the long-term interests of the north, and would at the same time much more compatible with native cultural traditions and world views.

As a clear majority in the

Northwest Territories, the interests of these people 1 must be fully realized and accepted. We find it 2 inexcusable that the Canadian Government refuses t give 3 any control to native people, while at the same time it 4 is encouraging development by corporations that have 5 little, if any concern for Canadian interests. 6 7 We therefore support the Native request on the grounds that it provides the only 8 option for the establishment of a strong economic base 9 in the north. History has proven time and time again 10 that real economic growth can only result from 11 regionally defined needs. If native people are to 12 acquire some degree of self-determination and equal 13 status with Southern Canadians, then the Canadian 14 government must begin at once to negotiate with the 15 native people in an intelligent and responsible manner. 16 17 To conclude then, what we are asking for is that a just land settlement be made prior 18 to any further commitments by the Canadian Government. 19 We are unable to understand how any group of human 20 beings can arrange their priorities in such a manner as 21 22 to accommodate corporate interests at the expense of 23 the people's destiny. We ask that time be given to 24 develop our north realistically so that the interests 25)f all Canadians will be respect and assured. We would 26 Like to thank you, Mr. Berger, for this opportunity the 27 Inquiry, and we hope that this type of public 28 participation will be able to continue in the future. 29 30 (APPLAUSE)

1	(WITNESS ASIDE)
2	MR. WADDELL: Is Mr. Harry
3	Cohen here? Mr. Cohen?
4	Is Mr. Frank Beeby here? Mr.
5	Beeby?
6	I call upon a name that's on
7	the list but it's taking one of the places are, Michael
8	Ferretta. Mr. Ferretta?
9	THE COMMISSIONER: Mr.
10	Ferretta is here and he wants you to understand that.
11	MR. WADDELL: Good. I should
12	say I'm calling upon him now to give a brief. Mr.
13	Ferretta is from Deroche, British Columbia, which is 5
14	miles east of Mission. That's at the elbow of the
15	Fraser Valley. I suppose Mission is 15 miles north
16	of Bradner, which is 30 miles east of Vancouver. I
17	just thought I would explain that to our out-of-town
18	staff, and I call upon Mr. Ferretta to give his brief
19	now.
20	THE COMMISSIONER: My
21	grandfather had a farm at Deroche.
22	MR. FERRETTA: Did he? Where
23	abouts? It's not very big so I would know it.
24	
25	MICHAEL FERRETTA sworn:
26	THE WITNESS: Mr. Berger,
27	when heard about your Inquiry, I was listening to the
28	radio, you were up north and I was in my studio, I'm a
29	potter, and I started making some things I called
30	rolled plates at the time. They turned out to be these

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sled.

faces. I have a two-part very short brief. I call is a stoneware brief. I was thinking about you going to the people and asking them how they felt and instead of saying much about that I wanted to make this my brief and read its title, and then read a short poem I wrote yesterday, and that will be all. This has a long title: "How do you feel," the Commissioner said, "about the pipeline?" "White man's life line," I screamed. 10 They just looked at us. 11 I cried. 12 I am a white man's son. Beware of the 13 white man. His tongue is hollow and his ways are 14 poison. He is new in this land and cannot find a 15 peaceful way to fill his belly or his greed. 16 needs are many, but he burns his house to keep it 17 warm. He dries up the river in order to cross it. 18 19 He levels the mountains in order to climb it. comes with broken dreams and other promises. His 20 lifeline, pipeline, a poison snake across the 21 22 land, is coming to drink your blood. His wells are dry, his machines are hungry, and money makes 23 the man. 24 25 In his land they have no dog teams. The dog eats the dog, and when only one is left, 26 it is too weak and weary to move the heavy load, 27 28 and dies among his ruins, harnessed to his,

These are his ways. He calls them pro-

You can have a giant sled bigger than ten 1 men and brighter than the sun, but it lives on 2 blood and kills its driver or the driver's son. 3 Beware of this newcomer. He is like a 4 guest who comes to dinner, eats all the food, steal\$ 5 your knife, rapes your wife and children, gives you 6 7 a shiny coin, asks your opinion, and says, "Goodnight." 8 9 Thank you very much. (3 PLATES MARKED EXHIBIT C-284) 10 (WITNESS ASIDE) 11 MR. WADDELL: 12 Those are all the briefs we have this morning. I wonder if Mr. 13 Roland has any comments from the participants? 14 MR. ROLAND: Yes, Mr. 15 Commissioner, as our procedure dictates, the two 16 applicants and the major participants have the 17 opportunity to reply and to comment on the evidence 18 presented to you. I would like to formally introduce 19 4r. Don Gibson, counsel for Canadian Arctic Gas 20 Pipeline Limited, who is hereby added as a counsel to 21 the counsel roster of his client and who has assumed 22 the legal reins on behalf of his client here today. I 23 understand he wishes to introduce Mr. Alex Hemstock, 24 who is to make a few remarks on behalf of Arctic Gas. 25 THE COMMISSIONER: 26 27 MR. GIBSON: Mr. Commissioner, I should clarify one of Mr. Roland's 28 29 remarks. I am m officer of Canadian Arctic Gas, and assistant general counsel. I'm the client. 30

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In light of several comments that were contained in earlier briefs made to you, r, Commissioner, I thought with your leave that re would put Mr. Alex Hemstock before the Commission It this point. I know he is no stranger to you, and to the Berger staff, but I believe he had some comments which might be helpful, describing the general nature f the environmental program which Arctic Gas has been conducting over the last five or six, I'd like to put Mr. Alex Hemstock, Director of Environmental studies for Arctic Gas, before you. ALEXANDER HEMSTOCK resumed: THE WITNESS: Thank you, sir, there have been many interesting and helpful presentations here in the past two days, and I would like to comment on some of them. I will confine my remarks primarily to the environmental area. It seems obvious that many of those concerned have not read in detail at least the reports which describe the environmental research that's been conducted from 1971 to the present, and to which you, sir, referred this morning. The work has covered in some 34 Biological Reports from Arctic as, plus several additional works by the Environmental Protection Board. Perhaps I should just describe the Environmental Protection Board briefly, 28 that was an independent group of engineers and 29 scientists that were funded by Arctic Gas to study

the northern environment, to comment and advise on 1 Arctic Gas work, and to provide a separate and 2 independent assessment of the environmental impact of 3 the pipeline. Now they have reported to these 4 hearings, they concluded that a gas pipeline could be 5 built along proposed route, provided that there was 6 close inspection and supervision of the work, and 7 provided that all the proposed mitigative measures 8 were taken and that this could be done with 9 acceptable environmental impact. 10 I should mention also as you 11 did this morning, sir, that there was extensive 12 research reported by the Environmental Social Committee 13 of DIAND's Task Force on northern oil development. 14 THE COMMISSIONER: DIAND being 15 the Department of Indian Affairs & Northern Development. 16 17 Α Thank you, yes. The Arctic Gas reports have 18 been distributed to universities and to institute 19 libraries across Canada, and they are available not 20 only there but in government offices as well. 21 22 reports and the studies behind them have been prepared and conducted by specialists in each of the disciplines 23 of botany, mammalogy, ichthyology, ornithology, and 24 also work in archaeology. Three prominent local 25 scientists have been involved and have contributed a 26 great deal of time and effort for several years, and 27 they are Doctors Wilimovsky and Dr. Ian McTaggart-Cowan 28 from the University of British Columbia, and Mr. Bob 29 Webb from the firm of F.F. Slaney. The latter

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gentleman has done a great deal of work on the life history of the beluga whale.

Now the studies which we conducted covered four major areas. The first were the baseline studies, that is the studies which told us what was there, what were the essential feature of the habitat and the life history of the various species. Then there were disturbance studies, studies to determine what the impact would be from low-flying aircraft and human presence, and from the simulated noise of a compressor station. We tried to simulate the Various kinds of disturbance which would arise from the construction and operation of a gas pipeline.

Now we found that the reaction to disturbance varied in various stages of the life history and of course from species to species. We found, for example, that caribou are quite tolerant to disturbance. There was reference made earlier in these hearings here to that; and I think you will remember, sir, that one of our less useful discussions in front of you was when our mammalogist objected to caribou being described as stupid; and as I recall, our final consensus was that they were stolid.

The third phase of our studies covered the mitigative measures, that is what measures could be taken to reduce the impact of all aspects of the pipeline.

Then finally we have the monitoring studies to determine on a year to year basis the natural variations of populations and the habitats

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Now perhaps a very brief 2 review of the mitigative measures is in order. First 3 of all there is winter construction. The pipeline will 4 be built in winter when there is virtually no 5 wildlife near the right-of-way, and when most of the 6 stream crossings are frozen to the bottom. 7 compressor stations, however, will be built in the 8

and the longer term impact of disturbance.

summer and construction will be confined to the sites 9 that is 15 or 20 acres required -- but there will be

some disturbance in providing logistic support to those 11

sites, The gas will be refrigerated and the line fully

buried, and the ditch line revegetated. 13

Special, and in some cases intensive precautions must be taken to prevent erosion, not only to protect the pipeline but to protect the habitat for fisheries and wildlife.

The pipeline will be built from snow roads, that is a pavement of snow and ice over the tundra, rather than a gravel bed which would destroy the habitat for a very long time. Company policy has been formulated on certain items. instance, there will be no use of pesticides. will be no hunting or fishing allowed by employees who are on the job. We have instituted for ourselves flight regulations specifying certain altitudes and avoidance of certain areas at critical times of the These kind of measures will go a long way to mitigate the impact of the pipeline. But certainly there will be some impact and as Mr. forte mentioned

yesterday, it is in that area that we must compare the alternatives.

If one of the alternatives is a long delay in the Canadian pipeline, then I submit that this will result in the United States going ahead with a pipeline across Alaska, liquifying the gas on the south coast of Alaska, and shipping by L.N.G. tanker past you people here in B.C. to terminals on the West Coast of the United States. Some day a Canadian line would likely be built from the Mackenzie Delta, the net result being two pipelines from the north, and a tanker route as well, carrying L.N.G. I leave it to you which system would have the least overall impact.

We've heard comments in the last couple of days about the opening up of the north as a result of the construction of a pipeline, and you've heard of some of the earlier activities of the white man in the north. The whalers before the turn of the century, the discovery of oil on the Mackenzie in 1920, Canol project and the Alaska Highway project during the war years, the former involving the construction and operation for a short time of an oil pipeline from Norman Wells to Whitehorse that's about 660 miles across the mountain -- from Whitehorse to Skagway, and also from Whitehorse to Fairbanks, and from Whitehorse to Watson Lake. At that same time there was exploration up and down the Mackenzie Valley from Norman Wells.

Did you know, though, that

one of the greatest periods of activity along the river was about ten years earlier when the first bush pilots were active in support of the mining activity? More freight was carried by air along that corridor than was carried in all of the United States.

Then in the 1950s there was further oil exploration in the valley and in Northern Yukon, and it was followed and continued through into the mid-'60s well before the discovery at Prudhoe Bay. Part of our research in those days was the construction of a test pipeline into Inuvik in 1967, a year before the discovery of oil in Alaska at Prudhoe Bay.

I should point out that the proposed pipeline route, that is the main trunk of it on which you see there on the map, parallels the Mackenzie River and that in this corridor there is now an established barge route or barge system, which is capable of moving some 450,000 tons per year down the river. A string of air fields, which provide daily jet service to the larger communities along that river. A winter road with its clearing, which is very similar to a pipeline right-of-way; and also a clearing for a telephone line which provides communication to the various settlements.

In addition to this, of course there is the Dempster Highway, which joins or will join at Dawson to the delta area. There is the construction several years ago of the Dew Line stations across the Arctic Coast, and of course the proposed

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   Mackenzie Valley Highway which is partly constructed
   and which was proposed to go from the south right out
2
   to the delta.
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                              I submit, therefore, that
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   this part of the north is already opened up to the
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6
   south and if a permit is granted it will be the
   responsibility of all of us to see that the incremental
7
    impact of that pipeline is minimal. Thank you, sir.
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                              (WITNESS ASIDE)
                              MR.
                                   GIBSON:
                                            That ends the
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   morning sittings and we can adjourn until two o'clock
11
   this afternoon.
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                              THE COMMISSIONER: All right.
   We'll adjourn till two then. Thank you, ladies and
14
15
   gentlemen.
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    (PROCEEDINGS ADJOURNED TO 2 P.M.)
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(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT) 1 THE COMMISSIONER: Well let's 2 bring our hearing to order ladies and gentlemen. 3 MR. WADDELL: Mr. 4 Commissioner, the first brief this afternoon is from 5 Mr. Frank Lambert, Mr. Lambert, would you come forward. 6 I don't know whether Mr. Lambert is from Vancouver. 7 Perhaps he can tell us. 8 JOHN LAMBERT, sworn; 9 THE COMMISSIONER: 10 Just try and make yourself comfortable, Mr. Lambert. 11 THE WITNESS: O.K, thank you. 12 Actually, I'm from Kingston, Ontario but I've lived in 13 Vancouver since 1952 and I've never been up north but I 14 have known Indian people and I suspect, although I 15 can't prove it, that my father is half-Indian and I've 16 experienced something of both ways and the thing that 17 strikes me here is that we have two totally 18 irreconcilable ways coming together and that somehow 19 they have to be brought together or there is going to 20 21 be trouble. 22 The Indian or native way is 23 one way and the western European way is another way and somehow we have meet and share and learn from each 24 other. It strikes me that it's a political problem 25 essentially that the Federal Government has recognized 26 the right of English speaking Canada to do its own 27 thing, French-speaking Canada to do its own thing, and 28 I think the native people have to have equal 29 recognition to do their own things and I believe that

1	if we were to try to build a pipeline through
2	Kerrisdale in Vancouver or Point Grey or West
3	Vancouver, that it simply wouldn't be allowed and
4	simply because the people in those areas know their own
5	rights and I believe the Indians have equal rights and
6	no one should force a pipe on line them if they don't
7	want it. But there has to b4 some sort of meeting and
8	learning from each other or this thing could go on and
9	on forever, That's, I guess, about all, I have to say.
10	THE COMMISSIONER: Thank you,
11	Mr. Lambert.
12	A Thank you.
13	(WITNESS ASIDE)
14	MR. WADDELL: I call upon Ted
15	Eden from the Anglican Church Committee on social
16	responsibility. Is Mr. Eden here? I think it must be
17	Reverend Eden.
18	REV. TED EDEN, REV PETER DAVISON,
19	MRS. JEANETTE STEIGER, PETER CHAPMAN
20	sworn;
~ .	
21	WITNESS EDEN: Mr.
21 22	WITNESS EDEN: Mr. Commissioner, my name is Ted Eden and I'm an Anglican
22	Commissioner, my name is Ted Eden and I'm an Anglican
22 23	Commissioner, my name is Ted Eden and I'm an Anglican priest from a small community here in the Lower
22 23 24	Commissioner, my name is Ted Eden and I'm an Anglican priest from a small community here in the Lower Mainland which was originally based on farming and
22 23 24 25	Commissioner, my name is Ted Eden and I'm an Anglican priest from a small community here in the Lower Mainland which was originally based on farming and fishing but is now largely a commuter community. With
22 23 24 25 26	Commissioner, my name is Ted Eden and I'm an Anglican priest from a small community here in the Lower Mainland which was originally based on farming and fishing but is now largely a commuter community. With me here today are Peter Davison, coauthor of this
222324252627	Commissioner, my name is Ted Eden and I'm an Anglican priest from a small community here in the Lower Mainland which was originally based on farming and fishing but is now largely a commuter community. With me here today are Peter Davison, coauthor of this brief, an Anglican priest from south Vancouver; Mr.

1 2 the diocese of New Westminster a group of Christians concerned about public social responsibility whose 3 primary objective is to raise moral and ethical 4 question arising out of a religious perspective. 5 6 Unable to be with us today 7 but giving support to this brief are the Reverend Eric Powell, director of parish affairs for the diocese of 8 New Westminster and the most Reverend David 9 Summerville, Archbishop of the Province of British 10 Columbia and the Yukon. 11 We'd like to begin by 12 expressing our appreciation to the Commission for 13 taking time out of its busy schedule to listen to our 14 particular viewpoint) as it has to all others who have 15 16 come before it. We'd also like to say how encouraged we've been by the kinds of moral and ethical questions 17 which have already been raised by this Commission in 18 regard to the proposed pipeline and to native rights as 19 well as to ecology. 20 We're aware in presenting 21 22 this brief that the concerns that we're about to outline aren't necessarily those of all Christians or 23 even of all Anglicans but they're questions which we 24 feel need to be raised, questions which we'd like to 25 respond to from our own perspective on the world, on 26 mankind and on the relationship between the two. 27 We're also painfully aware 28 29 that we speak as representatives of a community of

people who until recently sometimes supported and

endorsed opinions and actions regarding native peoples which we now seriously question.

This brief supports other briefs which have raised the whole question for example of native land claims. We speak, too, as representatives of a community which is struggling with what often appears to be a vested interest in the status quo. So, it's out of this context then of a recovered awareness and of a desire to heed the call to repentance that we hope to speak to those who, like us, are still struggling with these questions in their own minds and consciences for when we talk about a pipeline whether and how it should be built, we're responding to what's perceived as the needs of the community of which we're a part, and these in turn arise out of a theological or a philosophical picture of where and how we stand in relation to the world around us.

Often when we speak as the community of faith, our words are couched in the symbolism which we have invested with our own meanings and so with your permission, I'd like to define some of the words I'm using as they occur and invite your comments for clarification.

The theological and mythological perspective to which we just referred is one in which we're shown a world of harmony and wholeness where God, man and nature were unified. We've come a long way from that garden in many respects including the straining and breaking of many of those relationships. When God gave man dominion over the

earth, he also give him the responsibility of wise stewardship and of Steiger, Chapman protecting that essential harmony between God, man and nature which he originally created.

We are stewards not only of the world as we find it but as we hope that future generations will find that we've left it. The roots of an attitude of exploitation and alienation from the world in which we live may be traced at least as far back as the immediate post-Augustinian period.

By this time at least, there was a tendency to focus on the doctrine of redemption outside the context of the primary doctrine of creation. The net effect of this was to say and feel not that God chose to save the world because it was essentially good, but rather that man had to be rescued from a world which was essentially evil. Out of this distortion grew a deeply rooted sense of alienation on the part of people — alienation from the earth, alienation from each other, alienation from self as a part of creation, and paradoxically, alienation from God as well.

It's enough to mention without elaboration that at the personal, social and political levels of our being, people around the world are seeking to overcome this sense of alienation and to get in touch with themselves, their neighbors and the created order as part of a total quest for meaning and purpose in their lives.

In short, we are learning

once again that the root meaning of salvation or 1 holiness is in fact wholeness. That we have no life as 2 individuals apart from the whole of which we are a part 3 and that wholeness of life is impossible if we exclude 4 or neglect parts of the total organism. 5 It's for this reason that we 6 wish to affirm the Commission for its work in 7 uncovering many of the aspects of this complex issue as 8 it grapples with the fact that we are, not simply 9 talking about fuel supplies and a proposed pipeline. 10 The, importance of this Commission is that it 11 recognizes that each of us has a distinctive point of 12 view, that no single perception is adequate and that we 13 must overcome our individual prejudices and work 14 together for a consensus on the common good. 15 16 For those of us who live in the highly populated areas of the south, the issue 17 appears very clear. What we're talking about is our 18 way of life, our comfortable lifestyle in which luxury 19 have become more and more necessities. It's that that 20 appears threatened and our immediate responses to 21 22 society is to protect it. We have no wish to pretend however, that self-interests should not be considered 23 for even the most altruistic decisions contain a 24 measure of self-interest. 25 As an example, we might take 26 the Biblical teachings that we are rewarded for loving 27 28 God and neighbor. What we would state however, is that we are often and easily deluded by a lack of vision. 29 In seeking to preserve what we have we may in fact 30

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destroy it. By accepting the need to enlarge our vision and to modify our demands and expectations, we may open the way to a new and richer life for ourselves as well as for our children and for other human beings.

If development has become a dirty word in the minds of many we would state that we are not opposed to development, for the whole of history is a story of the growth of human civilization. It's a mixed tale, however, and we have learned that development must not be confined to the definition that more is better.

We would wish therefore to avoid the cliches and stereotypes which polarize the various parties to this issue and to urge that the oil and pipeline proponents and those who question them learn to work together.

What then can all of us do about some of the issues which are highlighted by this one question and what are the global issues which it raises for us? Firstly, what are the limits of decent human consumption? In other words, at what points can we already see the impoverishment of individuals and of our society by the single-minded pursuit of affluence? Why are so many prosperous people unhappy, unfulfilled and disaffected?

Secondly, can we any longer afford the regional disparities within our own country and throughout the world? When will our failure to think and act globally come home to haunt us or at least our children?

Thirdly, do we need more fuel 1 2 or fewer vehicles? More efficient construction and 3 slightly cooler homes? Fourth, to what extent does 4 our present materialistic consumer oriented lifestyle 5 reflect our substitution of this for a lost ability to 6 live with and enjoy one another and the world of 7 nature. In other words, is our present lifestyle 8 largely a continuation and a reflection of that 9 distorted theology philosophy we outlined earlier in 10 this brief? 11 Is our collective over-eating 12 a sign of our collective neurosis? 13 Fifthly, do not these 14 question difficult as they are, contain within 15 themselves the beginnings of their solution by 16 discovering that we really can face these questions? 17 Are we not now at the point where we can begin to share 18 in the creation of a new and more genuinely human 19 society? 20 We believe, Mr. Commissioner, 21 22 that you have helped us to face these questions. also believe that all the parties to this issue are 23 human beings. We believe that we can work together 24 towards the common solution of our problems and a 25 common realization of some of our dreams. 26 Once again, we thank you for 27 28 helping to make this possible for we believe that you 29 and your Commission have provided us with a working model of the patience, understanding and cooperation 30

which are needed at this critical time. We present this brief then as 2 a symbol of our desire to cooperate with you in the 3 task that lies ahead and we trust that you will not 4 hesitate to challenge us both individually and as a 5 church to translate our words into action. 6 WITNESS DAVISON: Mr. 7 Commissioner, I'd just like to read to you a telegram 8 that Archbishop Summerville gave us which was received 9 from Toronto, a meeting of the National Executive 10 council of the Anglican Church of Canada. 11 It reads as follows: 12 "The National Executive council of the Anglican 13 Church of Canada at its meeting on May the 7th, 14 1976 approved the following: 15 The National Executive council commends the 16 principle style and integrity of the Berger 17 Commission hearings on the Mackenzie Valley 18 Pipelines. 19 2. The National Executive Council recommends to 20 the Federal Government the continued 21 application of this principle for citizen 22 23 participation in future proposals of profound regional and national impact. 24 Thirdly, in view of the importance of the 25 3. full understanding and appreciate of the 26 issues by all Canadians, the National 27 Executive Council recommends the active 28 participation by our church in the southern 29 30 Berger hearings by supporting the need for a

1	moratorium on the Mackenzie Valley Pipeline
2	development."
3	It's signed "General Secretary, Anglican Church of
4	Canada."
5	Thank you very much sir.
6	THE COMMISSIONER: Well,
7	thank you, Mrs. Steiger and gentlemen for elucidating
8	the moral and ethical dimensions that we are
9	confronting in this proposal, and please convey my
10	thanks to Archbishop Summerville for the contents of
11	the telegram that you've read to me.
12	So, thank you again, very much.
13	(APPLAUSE)
14	(WITNESS ASIDE)
15	MR. WADDELL: Judge Berger,
16	our next brief is from George Watts and Mr. Watts has
17	been trying to teach me how to pronounce the name of
18	his band and I'll attempt it. It's the Tcheshaht band.
19	I think we'll call upon Mr. Watts to give the brief and
20	also to tell me how to really pronounce it.
21	GEORGE WATTS, sworn:
22	THE WITNESS: Thank you Mr.
23	Berger. The name of our tribe is Tcheshaht tribe from
24	Port Alberni and I come here to speak on behalf of them
25	and our chief Adam Shewish.
26	First of all, I would like to
27	start off by thanking Mr. Berger for the time to
28	present our ideas and our recommendations from the
29	people of our tribe. Our people are very concerned
30	about the future of the native people in the north and
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their land. we feel that many of our experiences in the last 100 years closely relate to what could happen to the native people of the north.

Perhaps by examining our situation and others like us we can prevent some of the suffering by those people in the future.

The situation of our people is typical of many tribes of the south in that we have witnessed one of the highest rates of development in the world while our people have gone from a group of highly independent people to occupants of the lower end of the economic scale.

The pulp and paper, plywood and saw mills of Port Alberni are testimony to these facts. Also the per capita income of the area usually ranks in the top three of Canada. Our lands and our waters have been taken from us with the exception of 1400 acres of reserve land. Because of this action our people have suffered in every aspect of our lives.

At one point in our history our people lived among the Barclay Islands and lived totally on the resources of that area. Our people were famous for whaling when there was such a thing as whales in the Barclay Island. The timber resource was so plentiful that we could choose cedar trees that would produce 12 foot shakes and allow us to make dugout canoes that were sixty feet long.

We were so rich in those items that we could feast for three months at a time and not worry that we would have no food for the

winter-time. 1 What has all this been replaced 2 Today we have large food bills for all the junk 3 food sold in the stores. We have to borrow money for 4 25 years in order to afford lumber to build a house. 5 have an unemployment rate between 30 and 40 percent 6 depending on whether or not we receive government grants 7 for work. Of a population of 360, we have 46 children 8 who have been abandoned by their parents. Unless proper 9 consideration is given to the native people of the north, 10 they too will have their lives changed for the worse. 11 What has happened to us in 12 the field of education? Around the turn of the 13 century our people were subjected to the famous 14 residential schools and the effects of these 15 institutions on our people are too many to elaborate 16 on at this time. In 1950 our people were placed in 17 the so-called integrated public school system. 18 Today less than 3 percent of our people who commence 19 high school are successful in completing grade 12. 20 In fact over 80 percent of our students drop out of 21 22 school by the time they reach grade eight. education system has never worked for our people 23 because we do not control it and it was never 24 designed to meet the special needs of Indian 25 people. 26 Our people have also suffered 27 culturally. At one time our songs and our dances were 28 l 29 the most important part of our lives. Our and our identity were locked into these ceremonies. Today only 30

about ten percent of our people understand these 1 ceremonies. Also only about ten percent of our people 2 speak our language. Can we survive as a people if our 3 language dies? 4 Will the people of the north 5 6 be made to feel that their culture is inferior and abandon it? Their culture has been developed over 7 thousands of years in harmony with their environment. 8 Surely a culture from a totally different environment 9 cannot replace theirs successfully. 10 The most important change 11 that our people have undergone is in our value system. 12 At one time the wealth of our people was based on how 13 much we gave and not on how much we owned. This value 14 has been reversing for the last fifty years and has had 15 negative effects on our community. 16 Our experiences over the 17 last 100 years leads us to making recommendations to 18 your Inquiry. They are: 19 No further development should occur in the 20 Mackenzie Valley region until the native people are 21 recognized as the first occupiers of the land and the 22 true owners of that land. The native people must 23 decide what development should occur, if any, and at 24 what rate that development should occur. 25 The native people must be given total control of all the 26 resources in their area. The native people must have 27 a government system -- must not have a government 28 29 system imposed upon them but should be given the

opportunity to implement their own government system.

1	The native people must be
2	guaranteed that their culture will live on with outside
3	pressure or change.
4	In summary, I would like to
5	say that the future of the native people in the north
6	as a distinct group of people is far more important
7	than the building of a pipeline. This is the one time
8	in history when we must allow the truth to dominate
9	rather than figures and facts that are based on
10	economy.
11	If the natives of the north
12	are destroyed, you will not be allowed to claim
13	innocence and I would like to point out when I say
14	"you' I mean the Canadian people.
15	Thank you.
16	THE COMMISSIONER: Thank you
17	Mr. Watts. (APPLAUSE)
18	(WITNESS ASIDE)
19	MR. WADDELL: Mr.
20	Commissioner I have a brief that was handed to me.
21	I'll just read the statement. It's from Frank and
22	Maryanne West of Gower Point, R.R. #1, Gibson's
23	Landing, British Columbia.
24	"Honorable Mr. Justice Berger, as Canadians liv-
25	ing on the southern British Columbian coast we
26	thank you for making it possible for us to take
27	part in these very important hearings. In ask-
28	ing that the accompanying 1854 speech of Chief
29	Seattle be read into the record, we do not wish
30	in any way to deny the eloquence of the many In-

dian, Inuit and Metis people who have appeared 1 before you. On the contrary, but we feel this 2 moving and eloquent testimony is most relevant 3 today and enhances the concerns of those who do 4 not wish to forfeit the future by forgetting the 5 mistakes of the past." 6 And the Wests have asked me to table this speech. 7 a fairly long speech delivered by Chief Seattle of the 8 Duawmish League in 1854 in answer to President Franklin 9 Pearce whose government had proposed reservations for 10 the Indian tribes of the northwest of the United States 11 and as a postscript to the speech, the Wests have added 12 that a year after the speech, treaties were signed 13 allowing 14 Indian bands to select their favorite 14 valleys as reservations. Three months later war broke 15 out and miners and settlers poured into treaty lands. 16 17 The conflict lasted three years and broke the spirit and the strength of the Indians of the Pacific 18 Northwest. 19 She's asked me to table that 20 as a brief and I shall. 21 22 THE COMMISSIONER: Fine. I should say that I have in the past on more than one 23 occasion read those words of Chief Seattle and they 24 25 were cited to me in Yellowknife as recently as two weeks ago. They are words that are appropriate for 26 27 consideration by this Inquiry, no question about that. Well --28 29 MR. WADDELL: Is Sister Margaret Sadler here? We can we here from you now,

Sister Sadler? SIS. MARGARET SADLER sworn; 2 3 THE WITNESS: I'm making this statement on behalf of some members of my community, 4 the Sisters of the Child Jesus. 5 As Canadians who believe in 6 our country and as Christians ho hold that justice is 7 for all peoples, we would like to indicate strong 8 support of our northern neighbors in their current 9 drive for justice, dignity and responsible stewardship. 10 Our Christian hope and courage by the manner in which 11 this public Inquiry has been conducted Mr. Commissioner 12 urge us to make the following statements. 13 We part of the Canadian scene 14 and we don't set ourselves up as judges. Rather, we 15 state what we support and why. 16 The Gospel message is one of 17 liberation. As Christian women proclaiming that 18 Gospel, we must have a wholehearted concern for all 19 that touches man and prevents him from being truly 20 himself. It impels us to support and be in solidarity 21 22 with those whose liberty is threatened. 23 In the current debate, there are forces of oppression affecting the liberty of 24 Canadians both in the north and in the south. 25 threat first of all to cultural survival in the north. 26 We have no right to make of others a dispossessed people 27 for any reason. It is difficult to prove that a pipeline 28 can be built without uprooting people and disturbing what 29 to them is a meaningful way of life.

There are some who consider 1 2 that southern Canada's way of life is inevitable for the north. Why spread or foist on others what we have 3 already begun to question ourselves? 4 5 There are oppressive forces 6 of paternalism and assimilation that undermine human dignity. Because members of our religious community 7 recognize that the native people have rights to self-8 determination which must be respected if they are live 9 free human lives, we do not make proposals for them. 10 Rather, we support the ones they have made. With the 11 Inuit, there's a substantial portion of land sufficient 12 to quarantee the integrity of their communities and an 13 economic base for their future; the choice to sustain 14 their traditional hunting and trapping activities and 15 to have some measure of control over resource 16 development for self-governing institutions. 17 With the Dene, self-18 determination by which they mean the right to govern 19 themselves through institutions of their choice. 20 Guaranteed long-term political security by which they 21 mean the assurance of a land base sufficient to allow 22 23 some degree of control over future political and economic development in the north, economic 24 independence through a resource base that would enable 25 them to develop economic alternatives to fit their 26 needs and desires and free them from future dependence 27 on welfare; cultural survival by which they mean 28 recognition of the Dene as a culturally distinct people 29 free to determine their own cultural development within 30

the Canadian framework. If Canadians fear to consider 2 their demands seriously, it is sad indeed. Then we 3 must also ask ourselves if we really consider them 4 partners in Confederation. 5 There is an oppressive force 6 It is demeaning to act like spoiled children 7 to allow ourselves to be trained to selfishness and 8 wantonness. We need stop signs. Those provided by the 9 native people in their demand for a moratorium, may 10 indeed be an occasion of liberation. Perhaps reserves 11 of gas and oil should be left until we know better how 12 not to waste and until we develop more efficient 13 methods of using this energy resource. 14 We cannot target that there 15 will be future Canadians. 16 17 At a time when our planet faces a food crisis, we must ensure that stewardship 18 the of the north is placed in the hands of those who 19 care. We cannot risk threats to the ecological balance 20 in order to satisfy wants that are not needs. 21 22 There are oppressive forces 23 of fear. We tend to bargain, compromise and hope for the best deal. We do not trust enough. Anxiety about 24 being at the mercy of other oil producing nations seems 25 to be a strong motivating force for the pipeline. 26 Perhaps more practical than a Mackenzie Valley Pipeline 27 at this time would be definite support of the proposals 28 for a new international economic order. We would not 29 then have to fear our international neighbors and

consequently would not have to make hasty and riskily 1 decisions at home. 2 Decisions about this pipeline 3 will affect our credibility also in the eyes of the 4 world. It would say much about who we are and what our 5 real attitudes are. Justice and self-determination are 6 also at the core of the United Nations Conference on 7 Trade and Development being held in Nairobi. At the 8 conference, our Secretary of State Allen McEachren 9 stated that Canada was , and I quote: 10 "Prepared to continue examination of the pro-11 posal for a common fund and that she wished to 12 affirm her readiness..." 13 and I quote again: 14 "...to consider debt relief for developing na-15 16 tions" There are two ways to interpret these words, 17 "examination" and considering." 18 19 They can either be taken seriously as a generous request for time -- as a 20 21 genuine request for time, or they can be seen as 22 procrastinating indefinitely trying to keep the developing nations talking until we can get the ball 23 game back in the court of the First World. 24 Our decisions about justice 25 and self-determination in the north then are not just 26 internal matters. Perhaps together we have an 27 opportunity to work at lifting the forces of oppression 28 l that prevent us from being fully citizens of Canada; 29 citizens not just utilizing its bounty but citizens

1	supporting one another in living fully human lives.
2	We can be leaders in decisions
3	of fairness at home and abroad. Perhaps this is a dream
4	but Langston Hughes warned us about dreams deferred:
5	"A Dream Deferred
6	Does it dry up like a raisin in the sun
7	Or fester like a sore and then run?
8	Does it stink like rotting meat,
9	Or crust and sugar over like a syrupy sweet?
10	Maybe it just sags like a heavy load,
11	Or does it explode?
12	Thank you Mr. Commissioner.
13	(APPLAUSE) (WITNESS ASIDE)
14	MR. WADDELL: Is the the
15	next brief is the B.C. Environmental Council but we're
16	waiting for a slide projector on that. Is it ready?
17	I call upon the B.C.
18	Environmental Council then to present their brief.
19	PETER CHATAWAY sworn;
20	MR. WADDELL: I should say
21	you honour, this is Peter Chataway is the spokesperson
22	for the B.C. Environmental Council.
23	THE WITNESS: Thank you very
24	much.
25	THE COMMISSIONER: Yes sir,
26	go ahead.
27	A I'm going to introduce
28	myself and the Environmental Council and my aim today,
29	and then show some slides and then conclude. I hope
30	not to be very long.
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I am a recent graduate in architecture at U.B.C. and I'm presenting this on behalf of the B.C. Environmental Council who have been involved in environmental problems on the west coast and regarding energy problems such as the Skag Valley flooding and sewage problems and we're recently involved with the Fraser River estuary protection and outdoor recreation and trails around the Vancouver area. In the past summer, Patricia Munroe, who is a teacher and nutritionist, and myself travelled through the north and went right through Alaska from Pruhoe Bay to Valdez and photographed the construction of the Alaska pipeline and then over to the Yukon and the Northwest Territories, including Inuvik and Tuktoyaktuk and other centers and then back. As a result of this, we went there for the purpose of seeing the north and understanding it more as Canadians since we're from the south. Since we saw what we did, we decided we'd like to do something about it and that's why I'm here today because we were (inaudible). So what I'm going to do is show you some slides of the Alaska pipeline to draw a kind of comparison. I think there's a valid comparison in this and that is that the scale of development, the projected environmental protection measures economic impact and we can see whether the projected ones for

the Mackenzie Valley proposal are realistic or not by

looking at the Alaska pipeline since so much of it is 1 2 in common. So, could I show some slides 3 first, and have the house lights please? 4 I might add that we travelled 5 almost ten thousand miles, mainly hitch-hiking by land 6 and air and this is the way that we found that we --7 the only way we could really see and get inside on the 8 ground with the people that we're working at. We spoke 9 with numerous construction workers and saw -- and fish 10 and wildlife people -- and saw pretty realistically 11 what was going on although we're not experts in 12 pipeline technology. We're environmentalist and people 13 with fairly rational minds that could judge social and 14 environmental impacts and such things. 15 16 It's difficult to see but the black lines are the extent of the travels. 17 they're not all in backwards. O.K., so we travelled 18 up the B.C. coast and then through Alaska and 19 around. 20 O.K., the next slide please. 21 This is Prince William Sound where the oil tanker 22 routes will come out of Valdez. 23 I show this slide for the purpose that there is a Columbia glacier which 24 enters into the sound and still today even with the 25 pipeline well under construction, the engineering 26 problem regarding the large chunks of ice in the sound 27 possibly blocking the tanker route has not been 28 resolved from an -it's an engineering problem according 29 to the literature so it doesn't matter how extensive

the engineering situation is looked into the problems 2 still emerge. Next slide. The city of 3 Valdez is here. The economic impact has been 4 phenomenal. Hamburgers are \$3.75 each for a plain 5 hamburger. A bed is \$60 a night. The local residents 6 have all basically removed themselves from there and 7 the only persons that seem to making gains out of this 8 is the personal bank investment is increased by 42 9 percent. Otherwise, it's just a very difficult place 10 to live unless you work and live in the construction 11 12 camp. Next slide. The pipe -- just 13 to give you an idea of the size of the pipe. 14 Next. This pipe is loaded on 15 the trucks which necessitates storage yards and an 16 extensive road system to get the pipe to be placed. 17 Next. Placed underground. 18 I think 490 miles out of 890 miles is underground. 19 Only seven miles of the Alaska pipeline is refrigerated 20 in the tundra underground and the rest is elevated for 21 22 this is the kind of thing that's again a lot of machinery, a lot of roads, a lot of development. 23 24 We went up to Barrow, Alaska which I found quite equivalent to Tuktoyaktuk in its 25 It's an Inuit community, the largest and it's 26 the north tip on the Arctic Ocean. 27 28 Next. You just see the 29 character of Barrow. 30 Next. Then the ice which is

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another totally unpredictable kind of thing. Last summer -- everybody knows about the barging operation and its problems and the summer before it was the Canadian barges coming down the Mackenzie that were struck by the ice and this ice in the background is moving about ten or 15 miles an hour constantly. people -- even the local get stuck in it. It's unpredictable. Next -- and dangerous for drilling etc. The refuse is another problem. 10 north, the biodegradability is extremely slow. 11 result of this, people are moving from Barrow -- the 12 native people and -- next -- they're flying into the 13 new settlements which are dry with no alcohol. 14 This is the mouth of the 15 16 Colville River. One area where three years ago the 17 people started to settle to get back to their original lifestyles. 18 19 Next. Here's a town here. You can see it's fairly new. O.K. Ready to go. 20 21 So this is a new Inuit town 22 called Nuigsut at the mouth of the Colville River and while flying into here the pilot told us that he had 23 seen a vast amount of damage to the tundra as he saw it 24 when he flew over regularly. 25 O.K., next slide. 26 Sorry. We got from Barrow out to Nuigsut and now the summer camp 27 28 situation where they hunt caribou and fish and get right into the wilderness. An older Inuit person told 29 us that because this past summer the caribou were

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migrating right to the coastline, was, an indication that there is to be a low ebb in the numbers of caribou in the near future and if this is true, I would propose that it is a very poor time to develop anything because there's nothing like hitting a species when they're down. Next slide. So here's Prudhoe Bay and the oil rig and some of the caribou coming right down. Next slide, and again Prudhoe Bay, the pipe storage yard and the fragile environment. You can remember some of these images. Next slide. This is the kind of thing that occurs when the development takes place. These are the foundations for the pumping station number one at Prudhoe Bay. Next, This is the Sag Sagamire C?) or something river called the Sag River which you can see if you look very carefully, the gravel trucks are extracting the gravel and although the environmental precautions were that active river beds were not to be extracted from -- we spoke with the fish biologists who had been studying this river for three years -- the longest of anybody and he worked for the State Wildlife Branch in Alaska and he told us that the gravel was being extracted from active beds, destroying the fish population and that in the winter when most of area is frozen, the little remaining fresh water is sucked out of the river for the construction

camp's consumption, and he was quite upset about it

all. To me this is an indication of what can occur and 1 will occur because the enforcement is virtually 2 3 impossible. Next slide. The typical road 4 bed, the gravel berm for the insulation and in these 5 are what they call Christmas trees for tapped oil 6 7 that's waiting with feeder lines. Next. The two feeder lines 8 between the various installations. Way in the 9 background you can see installations. Prudhoe Bay 10 happens to be about a 35-mile diameter industrially 11 developed and developing area that is interconnected by 12 road beds and feeder lines and pads for transport 13 trucks to park, and various installations in filling it 14 continuously as the development progresses. 15 16 Next slide. This is going south down towards Franklin Bluffs and Happy Valley 17 camps and this is the access road and there's another 18 road which the pipe is actually built upon. This is 19 within the environmental protection corridor on either 20 side of the pipeline. A lot of the Prudhoe Bay 21 22 development is beyond that corridor and hence no 23 protection. Next slide. We'll go quickly 24 through some of the construction. The earthmoving for 25 road construction, augers to drill holes for the 26 vertical support members, the vertical support members 27 is in the back, the little black dots with a pipe 28 29 laying beside it ready to be placed and the welding. 30 We spoke with the welder.

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told us that the laminated pipe which they get from
1
   Japan is terrible stuff to work with and useless in
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   terms of lasting a long time, that if we build a
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   pipeline
   in Canada to be sure to use Canadian continuous cast
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   pipe and I've since heard that we're also using
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    laminated pipes; another possible error.
                              Go ahead, next.
                                               There's a
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   bridge construction and notice it takes the whole river
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   valley and the construction vehicles, and then this is
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   flying into the Mackenzie Delta and the various
11
   tributaries.
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                                     Inuvik, and I equate
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                              Next.
   Inuvik as the industrial hub that will be equivalent to
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   Fairbanks. Fairbanks has experienced incredible
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   increases in crime, social adjustment is poor and all
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   these things.
                              Go ahead, next.
                                               Inuvik
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   already has a garbage disposal problem.
                                             They burn it
   and it's still a mighty small town for having garbage
20
   disposal problems
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                                     Tuktoyaktuk is a
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                              Next.
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   quaint town which I related to Barrow as an Inuit
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   town.
25
                                     A typical summer
                              Next.
   activity and life.
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                              Next.
                                     There's a couple of
28
   houses that were ordered three years ago that will be
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   built this summer. Ten houses were built the past
    summer. It indicates the kind of pace that they're
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used to and have been accustomed to so far. I'm sure 1 that a large construction on a massive scale will 2 3 disrupt them. Next. The port facility in 4 Tuktoyaktuk at its capacity, it has about five ships in 5 now which is about a maximum for what it holds It will 6 7 have to be expanded again to disrupt and Imperial Oil's installation in the town which is still relatively 8 small. It's used as base camp for repairs. 9 Next. This is a drill rig 10 being converted from land use to sea use. 11 12 Next. The typical tundra. It's densely packed and underground streams and 13 waterways. 14 Next They're already -the 15 bunkhouses and kitchen of the Imperial Oil camp and 16 even at this small scale the sewage disposal is a 17 They pour it right into the pond which has 18 underground streams and I would feel are inadequate 19 That's it Thank you. 20 21 I'll just make a few 22 concluding comments and sit down. So, regarding 23 engineering and construction we found that all the factors have not been resolved before the construction 24 ha taken place. The ice movement in Barrow is 25 unpredictable and in Prince William Sound, the pipe 26 fabrication appears to be at a limited life expectancy 27 and although the engineering considerations are 281 29 probably as immense as they've ever been for any project, they still don't seem to be from what we saw

as adequate to rationalize to development in the Mackenzie Valley.

The environmental impact all of the factors cannot he controlled. For example, the oil spills disappearing through the underground streams and that, some of the construction camps of the Alaska pipeline have already experienced oil spills that have disappeared and. they haven't found them, and the development especially outside of the pipeline corridor is uncontrolled and even that within the corridor is basically unenforceable unless every truck driver happened to be an environmental or an ecologist as well.

Environmental the fish and the wildlife in the Sagamire River, the Sag River proved that this doesn't work on the caribou and we need a lot more time to understand. these cycles of wildlife. Their social and economic impact the costs are skyrocketing out of control.

The Alaska pipeline was estimated in 1974 to be 900 million dollars. When we were there, is was six million going to -- six billion going to nine billion and estimated up to 29 billion by the time the construction was completed and it was increasing at one billion dollars a month according to the papers up there and even with those Alaska considers itself to he bankrupt and having to lease more oil leases in the Gulf of Alaska to try and get some money.

The local impact appears

almost like a depression for the people who live there 1 because they can't afford their housing and their costs 2 and the schools and everything has increased so 3 tremendously. We found that a lot of the native people 4 were away their dislocated and confused with respect to 5 traditional and modern values -- the white people's 6 7 values -because of the desire of the opportunity to get money but then not knowing -- having to go and break 8 away from their families and that. 9 The employment, although they 10 say it creates jobs, in Alaska the employment is still 11 11.5 percent as of June 1975 and the increase in 12 population definitely counterbalances the increase in 13 the number of jobs. 14 couple of comments, one 15 Α from the Governor of Alaska who is quoted as saying: 16 "We can't preserve Alaska as we know it. We're 17 going to have to lose some freedoms and some 18 qualities of life here". 19 The Anchorage news editor stated: 20 "You can't live here and ignore the pipeline. 21 22 It touches everybody at all levels. It leaves 23 no one alone". We found that in Fairbanks, speaking with some people 24 we stayed with. They had grown up and lived in 25 Fairbanks all their lives. They disagreed with the 26 pipeline but it affected them and they had no part of 27 it but it affected them anyway because it permeates 28 It's such an extensive economic everybody. 29 impact. 30

The cities are considered to 1 2 be urban place with traffic jams and housing shortages. 3 So, that's the impact. Another kind of thing is that 4 with this influx of a great amount of money, the 5 industry tends to outclass the governments in manpower 6 and money and talent with no power left for the state. 7 This is what they found up there that the power has 8 shifted from the governments and the crime rate had 9 increase tremendously to these kind of things. 10 A couple of comments on 11 security and crime. I don't want to dwell on this but 12 it's sort of realistic, I think, and the one thing was 13 that the pipeline road for the Alaska pipeline was 14 supposed to be open for tourists and it's not going to 15 be opened now and the rationale of building roads for 16 access turns out to be unrealistic because of the risks 17 to the pipe. 18 19 THE COMMISSIONER: Risks to 20 the pipeline? 21 Α Yes, it's sort of -22 there are some people that are not happy with it at all tend to have extreme ideas of how they're going to get 23 back at the society or whatever, I don't know. 24 understand what I mean? There's sabotage. 25 That's what they're just worried about. 26 27 Yes. Well yes, but you 28 see, we've heard witnesses from Alaska at the formal 29 hearing who have indicated that the decision whether the road that was established to build the pipeline 30

north of Fairbanks to Pruhoe Bay -- they say that no 1 decision has yet been made as to whether that road will 2 be open to the public but it isn't merely a question of 3 security in any event from what I gather 4 5 Α Environmental damages --6 0 They're concerned about access to wildlife, the presence of man in the numbers 7 that would be entailed if you open that road might have 8 a great impact on the wildlife north of Fairbanks to 9 the Arctic. 10 11 Anyway, carry on. 12 Yes, I agree. That's another consideration. 13 So, organized crime in Alaska 14 has been purported to be quite widespread. 15 I won't go into the details but it is possible that those facts 16 17 have been rejected by the companies and that. So, just to conclude then, 18 the B.C. Wildlife B.C. -- Environmental Council would 19 support that the native land settlements to be resolved 20 first and that some form of autonomous region or 21 22 something for the native people with their own political and social control to be established in 23 northern Canada and that in order to resolve the 24 purported energy crisis, they would change our 25 lifestyles in the south -- I am an architect I 26 understand that building design is very energy 27 consumptive and can be changed. The Americans are 28 working on this and many other forms of changes in the 29 south to reduce the demand on the reserves up there. 30

We do not support the 1 2 recently announced offshore drilling in the Beaufort Sea and feel that environmental precautions prior to 3 construc-tion are dubious because in practice they are 4 hard to carry out and the employment situation will not 5 improve for local people. 6 7 So, that's about it. Thank 8 you very much. 9 THE COMMISSIONER: Thank you. Maybe I should say that the experience in Alaska is of 10 course of interest to the Inquiry and I spent a week in 11 Alaska last June looking at the pipeline and the impact 12 it had made and we have had a number of. witnesses 13 from Alaska that gave evidence at. the Inquiry The 14 Commissioner of Transportation in Alaska, that is the 15 Minister of Highways has given evidence at the Inquiry. 16 The Governor's special assistant has given evidence at 17 the Inquiry. Dr. Dent, an expert on caribou from the 18 University of Alaska, has given evidence at the 19 Inquiry; and just last Thursday, Mr. Emil Notti, who 20 was one of the principal figures in the negotiation of 21 22 the Alaska land claims settlement gave evidence to the Inquiry, and we expect to hear further evidence from 23 the Alaskans. 24 Magistrate Sprecker, who 25 sits in a community called Copper Center along the 26 route of the Alaska highway, also gave evidence at 27 the Inquiry about the impact that he had perceived in 28 terms of the nature of the business coming before his 29 Court. 30

1	At any rate Mr. Chataway, I
2	want to thank you and the council for your views and
3	especially for slides that you were good enough to
4	share with us.
5	(WITNESS ASIDE)
6	THE COMMISSIONER: How are we
7	doing? How many representations are there still to be
8	heard? I'm thinking of breaking for coffee.
9	MR. WADDELL: There are three
10	more Mr. Commissioner. Perhaps now would be a good
11	time then.
12	THE COMMISSIONER: We'll take
13	a few minutes for coffee.
14	(PROCEEDINGS ADJOURNED FOR A FEW MINUTES)
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1	(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)
2	MR. WADDELL: Mr. Commissioner,
3	our next brief is from a Mr. Vernon Bellecourt from the
4	American Indian Movement. Mr. Bellecourt?
5	VERNON BELLECOURT, AGNIS LAMONTE
6	LOUIS BADWOUND, EDGAR BEARUNNER affirmed:
7	MR. WADDELL: Mr. Bellecourt,
8	could you introduce your colleagues, if you're going
9	to have some -
10	WITNESS BELL BELLECOURT:
11	Excuse me. I can explain something about that. Mr.
12	Commissioner, we first of all want to thank you for
13	this opportunity
14	THE COMMISSIONER: Maybe your
15	colleagues could be seated.
16	A Yes, I am going to
17	introduce the other members of our delegation here today.
18	To my immediate left is Mrs. Lamonte. She's our
19	grandmother. She's one of the traditional people of the
20	independent Oglala Nation which is geographically
21	identified as in the state of South Dakota.
22	Seated next to her is Mr.
23	Louis Badwound. He's a headsman of the independent
24	Oglala Nation, similarly located geographically in
25	South Dakota and Mr. Edgar Bearunner who is one of our
26	the young traditionalist also a member of the
27	Independent Oglala Lakota Nation Warrior Society.
28	I myself, my name is Waubun
29	Nuwi Nini, I'm an Ojibway from the Ojibway Nation
30	which is commonly identified as being occupied by

political entities of Minnesota, Wisconsin, Michigan 1 Manitoba and several parts of what is called Canada. 2 For identification, I am known as Vernon Bellecourt a 3 name that has been bestowed upon me by the missionaries 4 who have come to our territories and we would like to 5 open this in our traditional way which would also be 6 7 our swearing in. As you notice, we refuse to 8 swear upon the Bible as we recognize our own. 9 traditional spiritual ways and to open our brief 10 presentation, we are going to have our grandmother, in 11 our traditional way offer a brief prayer at this time 12 which is going to be translated by Mr. Louis Badwound. 13 At the conclusion of that, I will be making a very 14 brief presentation to this Inquiry or this hearing. 15 16 Our grandmother at this time 17 would ask the people here if they would stand with us 18 in this prayer. (PRAYER OFFERED BY MRS. LAMONTE) 19 WITNESS BELLECOURT: I would 20 like to start off by saying that I am speaking as the 21 international field director for the American Indian 22 The American Indian Movement is an advocacy 23 Movement. 24 movement of native, people in support of all native indigenous people here in this hemisphere in the Americas. 25 As you see me holding here, I 26 am holding the sacred eagle feather and as the sacred 27 28 eagle is the sacred bird of all native people we must recognize that the eagle like the native people are 29 becoming an endangered specie here in our own land. 30

We refer to ourselves or 1 2 consider ourselves the grandchildren of the first ecologist who, at the time of creation, were placed in 3 this part of the sacred universe as the safe keepers 4 and as the landlords of this land to protect her and to 5 take care of her, the sacred mother earth. 6 7 We certainly want to thank this hearing here for giving us this opportunity but we 8 only have to look back, at the past 484 years that we 9 have engaged in a struggle for survival. We only have 10 to look back and remember the words of great leaders 11 who have passed on into the spirit world who 12 many have come before inquiries like this and have 13 given testimony. We wonder if not the testimony that 14 we heard here yesterday from well respected chiefs from 15 British Columbia like the testimony given by many of 16 our great leaders historically is also going to end up 17 in the archives of Ottawa and Washington, D.C. to 18 collect dust while the construction of this pipeline 19 continues. 20 We wonder if what we witness 21 22 here is perhaps just another in a series of appeasement that we have seen for the past 484 years. I would like 23 to try to share with you some of the words that were 24 spoken in 1812 by a great leader of the Shawnee nation, 25 a man by the name of Tecumseh who in 1812 had this 26 observation. He said: 27 "Each year these white intruders become more 28 29 greedy, oppressive, exacting and overbearing. 30 Wants and oppressions are a lot. Are we not be-

ing stripped day by day of the little that remains of our ancient liberties? Unless each nation unanimously combines to give a check to the
avarice and the ambitions of the whites, they
will conquer us apart and disunited, we will be
driven from our native lands and scattered like
autumn leaves before the wind."

We of the American Indian Movement have come here to try to express our feelings about the construction of this pipeline and other pipelines that are going to be constructed through the native territories of our nations.

Certainly there are those who would say, "These people are strangers here, they come from below this imaginary line that is called the Canadian-United States border", but the impact that the construction of these pipelines have in that to continue feeding the military industrial complex that is not only destroying people in our lands but is destroying free peoples throughout the world is of a grave, concern to the people representing this delegation.

Certainly we expressed a traditional view, that is that was said by Lamedeer of the Dakota nation. He said: "The sacred mother earth is the mother of all living things and we cannot harm her in any way without harming ourselves." Obviously, the native people of the Northwest Territories and the Inuit say to the government and to these pipeline companies that there will be no construction of a

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pipeline and ultimately they would have to have a military force to deter these people from raping what 2 is left of this sacred earth. 3

We also believe that the land claims issue facing the natives of the Northwest Territories and the Inuit must be resolved before this pipeline can be considered.

I've had an occasion in the past months to attend the World Conference of Indigenous People and I have had an occasion to hear the concerns of the native people of the Northwest Territories, I have read the Dene Declaration as I have also understand and were part of a conference that drafted the Declaration of Continuing Independence of the Independent Native Nations here in what is called America.

I would like to read to you a part of that Declaration. It says:

> "Sovereign people of varying cultures have the absolute right to live in harmony with mother earth so long as they do not infringe upon the same right of other peoples. The denial of this right to any sovereign people such as the native Indian nations must be challenged by truth and World concern must focus on all colonial governments to the end that sovereign people everywhere shall live as they choose in peace with dignity and freedom."

We believe that with this land claims issue as a key issue in this whole discussion, that that rot only speaks for the native nations of what is called the

United States of America who have occupied our lands 1 but it also speaks to the native nations of what is 2 called Canada who has also occupied and is now 3 attempting to occupy the rest of their sacred lands. 4 Just recently, I had a chance 5 6 to visit with a young man who is a engineer with Standard Oil of California and after much discussion 7 where there was certainly misunderstandings and 8 disagreements, I finally asked this young man point 9 blank, "At the rate of expansion and exploration along 10 with the population explosion, how long is it going to 11 be before we in fact extract the remaining blood from 12 the sacred mother earth that is called oil?" This young 13 man told me that within 40 years it is expected that we 14 will deplete the earth's resources. 15 16 It comes to mind then a visit that I had with one Robert Jaulin, the clean of 17 ethnology and anthropology at Paris University who is 18 also the head of our Committee de France in Paris, 19 France, and he is an anthropologist who studied the 20 impact of European civilization or what he referred to 21 22 as a "noncivilization", impact on indigenous cultures. He studied anthropology from a little different 23 perspective and he shared with me these ideas. 24 that it is his understanding that civilization means 25 man's relationship and respect for land, respect for 26 earth and nature, man's relationship and respect for 27 one another. 28 29 We can see what these invaders have done to our land in the past 484 years. 30

We wonder then if in fact we, the native people, were the civilization and they were the uncivilization and somehow have their priorities confused.

If you have a child that tries to commit suicide, you try to prevent him from doing that, particularly if he is going to take you along with him, and we see this society somewhat as a suicidal society and in the name of civilization are bent on not only destroying the remaining of this sacred earth but in doing so are destroying the Indians in that process. We of this movement say that we must be given the opportunity to walk our own path, that we can walk side by side with Canadian society and American society but only if they will respect the independence of our territories and the political independence of our, nations.

The indigenous cultures, the indigenous people throughout the world are being destroyed and we know unless we give a check to the avarice ambitions of those who will conquer us apart and disunite us that we also will be forced to walk the path of destruction and the path of death.

In closing, I would like to say that as an advocacy organization, the freedom fighters of this century, that we offer our full support to any and all native groups, to any and all traditional and elected tribal leadership to give a check to the avarice ambitions of those who would continue to destroy us all including themselves.

I would like to say at this

time that we thank you very much for this opportunity 1 and in my Ojibway way, I would like to say "Mequetch" 2 and I believe my uncle wants to make a few comments. 3 WITNESS BADWOUND: 4 short time I have been in attendance at this conference 5 I have heard many words of wisdom spoken in 6 'relationship to what is about to occur in the 7 Mackenzie Valley area. Though the liberal non-Indians 8 stand in support of our native brothers, at most we 9 could expect when it comes to the critical choice they 10 would say, "what a pity that those Indians must be 11 destroyed so progress shall continue". 12 I heard a Christian speaker 13 of their beliefs. If they are Christians then they are 14 aware of what is occurring in the world today, they 15 will know that this is an era whereby the prophecies 16 are being fulfilled. We also have prophecies in our 17 culture. 18 19 Our people have been told centuries ago that there would come a time when we must 20 21 try to save entire mankind. You can look at what is 22 occurring in the world today. The yellow man has largely adopted the ways of the white man of the 23 industrialization. The merging nations of black Africa 24 are industrializing. The red man of the western 25 hemisphere is standing alone with his white brother, who's 26 supporting him and saying "no" to this industrial monster. 27 In parting, I can say, state 28 to Canadian non-Indian people that you are in a very 29 unique position. You can be the conscience of the

white world. You can be the first to say "no" to these 1 multinational corporations, thus stopping the 2 destruction of mother earth. 3 4 THE COMMISSIONER: 5 Thank you Mr. Bellecourt and your friends and colleagues. 6 7 right. (WITNESSES ASIDE) 8 MR. WADDELL: 9 Commissioner our next brief I'll call upon the United 10 Nations Association, Vancouver branch. I'll call on 11 Mr. Len Berry to present the brief. I believe that's 12 B-e-r-r-y Mr. Berry is that it? Right. 13 LEN BERRY sworn; 14 THE WITNESS: Mr. 15 Commissioner as you have heard, I represent the 16 Vancouver branch of the United Nations Association of 17 Canada and on their behalf I wish to thank you for this 18 opportunity to make a brief statement. 19 The raison d'être of our 20 association is to promote public understanding and 21 22 support for the principles and purposes of the United Nations and to encourage their application by the 23 government to Canadian life. It follows therefore that 24 our approach to the question of northern Canada 25 development and specifically to the proposed Mackenzie 26 Valley Pipeline is largely governed by the extent to 27 which such development would be carried out in 28 accordance with United Nations principles and decisions 29 which the Government of Canada is obligated to respect.

Relevant among these 1 2 principle are: · Respect for human rights 3 · Protection of minorities 4 · The eradication of all forms of colonialism The 5 preservation and protection of the human 6 7 environment. From pertinent announcements 8 and decisions of the United Nations, I would cite the 9 following. First, from the United Nations Declaration 10 on the elimination of all forms of racial 11 discrimination 12 "No state, institution, group or individual shall make 13 any discrimination whatsoever in matters of human 14 rights and fundamental freedoms in the treatment of 15 persons, groups of persons or institutions on the 16 17 rounds of race, color or ethnic origin." And further: 18 19 "Special concrete measures shall be taken in appropriate circumstances to secure quite develop-20 ment or protection of individuals belonging to 21 22 certain racial groups with the objective of ensuring the full enjoyment by such individuals of hu-23 man rights and fundamental freedoms." 24 And secondly, from the Declaration on the Human 25 Environment adopted at the U.N. Conference in 26 Stockholm in 1972: 27 "The protection and improvement of the human envi-28 ronment is a major issue which affects the well-29 30 being of peoples and economic development through-

 out the world. Man's capacity to transform his surroundings, if wisely used can bring to all peoples the benefits of development and the opportunity to enhance the quality of life.

Wrongly or heedlessly applied, the same power can do incalculable harm to human beings and the human environment. Such as, major and undesirable disturbances to the ecological balance of the biosphere, destruction and depletion of irreplaceable resources and gross deficiencies harmful to the physical, mental and social health of man."

Thirdly, from the draft statement of principles drawn up by the 56-nation Preparity Committee for Habitat which will be submitted to the forthcoming U.N. Conference on Human Settlement known as Habitat:

"Economic development should lead to the satisfaction of human needs and. is a necessary means towards achieving a better quality of life provided that it contributes to a more equitable distribution of its benefits. Basic to human dignity is the right of people, individually and collectively to participate directly in shaping the policies and programs affecting their lives.

The process of choosing and carrying out a given source of action for human settlement improvement should be designed expressly to fulfil that right. Selective human settlement policies require a continuous cooperative relationship be-

tween the and its people." 1 2 In our view, the right of the people thus referred to as a special importance with 3 the Indian and Inuit peoples, since as the indigenous 4 inhabitants of the north which political and economic 5 power groups in the south wish to develop, their needs 6 should take precedence over others. 7 In our view also, these 8 native peoples, the original Canadians are justifiably 9 suspicious and fearful that the kind of development 10 that would come with the installation and operation of 11 a pipeline will bring them few material advantages 12 whilst depriving them of their chosen lifestyle and 13 eroding their traditional culture. Their main defence 14 against exploitation and deprivation, would be to 15 secure settlement of their land claims. In our view, 16 this settlement should come first before any Mackenzie 17 Pipeline is built but such a settlement is necessary 18 whether or not there is to be a pipeline. 19 The time required to reach a 20 21 just settlement on native land claims need not be 22 It could be used to advantage in establishing a more precise estimate as to what reserves of oil and 23 startling gas are available in the north. 24 discrepancy between governmental predictions regarding 25 these reserves made in 1971 and 1974, and the 26 contradictory statements made by various spokesmen of 27 the oil industry give rise to suspicion of faulty 28 analysis if not of willful deception. 29

A fresh comprehensive and

independent survey of oil and gas reserves would in the 1 interest of all Canadians. We also suggest that it 2 would be desirable for the Canadian public to be 3 informed as to the exact status of existing licenses, 4 permits and claims held by foreign national and 5 multinational corporations and to what extent these 6 non-Canadian enterprises would benefit from the 7 development of northern Canada's natural resources. 8 The United Nations 9 Association fully supports the policy of Canada to give 10 generous economic and technical aid to countries of the 11 Third World as part of the international effort to 12 narrow the gap between the have and the have-not 13 However, the U.N.A. also feels that without nations. 14 reducing its foreign aid programs, the Government of 15 Canada could and should do more to improve the 16 conditions and opportunities of its native citizens. 17 Further, that this should be done not by administrative 18 and economic practices that smack of a Canadian brand 19 of neocolonialism but by recognizing the rights of 20 these citizens to a full say in the use of the land and 21 22 according them opportunities to develop their own human resources in keeping with their traditions and their 23 24 culture. To summarize, the Vancouver 25 United Nations Association advocates the following: 26 That no final decision with regard to the Mackenzie 27 Valley Pipeline be taken until and unless a 28 settlement has been reached with respect to the 29 30 native land claims.

1	2. That a new comprehensive study independent of the oil
2	industry be made to establish the location, quantity
3	and accessibility of oil and gas deposits in Canada's
4	north.
5	3. That the public be informed as to the extent of
6	foreign holdings, investments, licenses and other
7	rights in northern natural resources.
8	4. That all development projects undertaken in the north
9	be conducted with full regard to the obligation to
10	respect human rights, prevent exploitation of native
11	peoples and protect the environment in accordance
12	with United Nations principles and policies.
13	Thank you.
14	(APPLAUSE)
15	THE COMMISSIONER: Would you
16	convey our thanks to the United Nations Association,
17	sir? We appreciate you participation in the inquiry.
18	A Thank you sir.
19	THE COMMISSIONER: Thank you.
20	(WITNESS ASIDE)
21	MR. WADDELL: Mr.
22	Commissioner the next brief is from a private
23	individual who I believe is from Vancouver, John Symon,
24	S-y-m-o-n. Mr. Symon?
25	JOHN SYMON sworn;
26	THE WITNESS: I'm not from
27	Vancouver, I'm from Nanaimo. I'm a high school student
28	and I've worked together with some other students and
29	teachers to research this proposal and I don't profess
30	to be an expert on the subject by any means but from

what I've read and what I've heard about the Mackenzie Pipeline, I don't think it's a very good idea to go ahead with that. I think it would be detrimental to Canada.

I suggest that native land claims and environmental problems be worked out before any such development of the north, if any development does take place -- should be carried out. I don't think there's a need for such a massive project as this. Certainly there's no rush. We've got all the time in the world to work out these problems.

In the past, we have charged ahead quite often blindly on schemes to open up parts of the country and we haven't been too concerned with avoiding the problems created by such going ahead until we've already created the problems and I hope that with this Inquiry we'll see a turning point and this will no longer happen. We'll consider the problems beforehand.

One thing, I think it was brought up by one of the previous speakers is that we shouldn't really consider this project just as something that's happening in Canada. There's two countries involved with bringing energy down from the Arctic to the southern markets; both Canada and the United States. The United States seems very determined to bring its petroleum resources down and we may soon be forced into the awful situation where we are asked, "Do you want a pipeline or tankers" and I don't think that either is very good. One is as bad as the other

and because many of those who have presented briefs so 1 far have spoken against the pipeline I don't think that 2 they would prefer to see tankers. 3 I hope, Mr. Berger, that you 4 will recommend to the Federal Government that it try to 5 work with the American Government to develop a bi-6 7 national energy plan which will stress restraint and conservation. 8 9 Thank you. (APPLAUSE) THE COMMISSIONER: Thank you 10 11 Mr. Symon. (WITNESS ASIDE) 12 MR. WADDELL: Mr. 13 Commissioner, I apologize to Mr. Symon, mixing up 14 Nanaimo. But I suppose it's only a bathtub away, Mr. 15 Symon. 16 17 That concludes the briefs, Mr. Commissioner. I'd like to say that we've tried to 18 work out a procedure that would be as fair as possible 19 O that we could hear from everyone, that is everyone 20 who had something to say on the pipeline issue. 21 22 If there are further briefs, the Inquiry will still be sitting for a little while 23 yet and I would ask people to send those briefs -send 24 them in written form to Mr. Justice Berger at Box 2817 25 Yellowknife, Northwest Territories, and we'll file the 26 briefs with the Inquiry. 27 I wonder, Mr. Commissioner, 28 29 before asking Mr. Roland whether there are any comment if I could answer some questions I've been getting on

Inquiry information. Just briefly, we have been talking 1 to the Vancouver Library about getting transcripts for 2 them and we're still speaking to them about that. 3 will deposit in the library, hopefully within the next 4 couple of weeks, the transcripts of the evidence that 5 we've heard here in Vancouver in the last three days. 6 I've already said that people 7 are entitled or if they wish to get summaries of the 8 hearings up north, they can get that from the 9 Department of Indian Affairs at 400 Laurier Street by 10 merely writing for the book of summaries. 11 They can also get from the 12 13 Inquiry, a synopsis of the setup of the Inquiry and a copy of your Corry lecture in which you set out in 14 greater detail the setup and the procedure of the 15 Inquiry. They can get that by giving their names to me 16 17 after the hearings today. Also available, we have a film 18 of -- a scientific film of the overview of the Mackenzie 19 Valley and Delta and we have another scientific film on 20 the permafrost with Dr. Ross McKay and his evidence in 21 22 Yellowknife at our overview hearings. 23 There also is the general film that we've shown here on the Inquiry. Finally, we 24 hope to have available a slide show which will give 25 people in the south some idea of what our community 26 27 hearings were like up in the north. There's also a book of 28 materials and I won't mention who the distinguished 29

author of that book was, but it's available and in it

people can see the Order-in-Council appointing the 1 Inquiry, the pipeline quidelines and edited transcripts 2 of our preliminary hearings. 3 Finally, the participants are 4 all here, at least representatives of the participants 5 today and if people wish information from them, I'm 6 7 sure all they have to do is approach them and ask. Now, I would say, Mr. 8 Commissioner, that we've heard 59 briefs here from all 9 parts of British Columbia and that will conclude our 10 brief giving here in Vancouver and perhaps Mr. Roland 11 could indicate whether there are any comments from the 12 participants. 13 MR. ROLAND: Yes, Mr. 14 Commissioner, to wind up the afternoon and consistent 15 with our practice at these southern hearings to permit 16 the two pipeline applicants and the major participants 17 to comment upon and reply to evidence presented to you 18 in these hearings, Mr. Garth Evans, counsel for 19 Canadian Arctic Resources Committee, one of the major 20 participants at our regular formal hearings in 21 Yellowknife has indicated that Mr. Pimlott will speak 22 to the issues here put before you. 23 24 DOUGLAS PIMLOTT resumed; 25 THE COMMISSIONER: Maybe Mr. Pimlott would like to come over to the witness stand so 26 27 all the people can --THE WITNESS: Mr. 28 29 l Commissioner, it was the intention that Dr. Chairman of the Canadian Arctic Resources Committee 30

would speak specifically about the interests of the 1 Canadian Arctic Resources Committee but he has been 2 detained by business and had expected to be here in time 3 but hasn't yet arrived. 4 I wanted to speak particularly 5 about the work associated with the Northern Assessment 6 Group and as you mentioned in the course of these 7 hearings, the Northern Assessment Group was established 8 to help the environmental interveners and the native 9 organizations who are intervening before your Inquiry to 10 develop the environmental evidence which was presented to 11 the Inquiry and also to participate and the cross-12 examination of the proponents of the pipeline. 13 I have been involved in the 14 Northern Assessment Group since the first of January 15 when Dr. John Spence, who was a former research 16 director resigned to return to his home in Ireland) and 17 since it is an outstanding, I think, pioneering effort 18 in Canada I thought it would be useful to the southern 19 hearings and to this hearing in Vancouver, if the 20 people who are interested in the Inquiry knew a bit 21 22 more about the work of the Northern Assessment Group. 23 The Northern Assessment Group was established when a number of the environmental 24 organizations wished to intervene before the Inquiry 25 and sought financial support and this was granted and 26 the group has been supported throughout by the 27 Commission and it has been managed by the Canadian 28 Arctic Resource Committee. 29

In the early stages of the

Inquiry, a great deal of work was done by the Assessment Group to try to identify the specific areas of evidence which should be brought before the Inquiry, to offer advice to the specific environmental and to the native organizations that were intervening, try to bring out through the knowledge that was gained of the many publications to which Mr. Hemstock referred this morning, where there were areas that specific reference should be made in the presentation of evidence and also where particular attention should be given when the time came to offer cross-examination.

Then there have been particular areas in which the group attempted to identify where there were subjects which had not been adequately covered in the scientific investigations. One of these as you will recall is the question o the whole question association with frost bulb formation associated with the pipeline which was maintained at a temperature below freezing.

One of the areas which have considerable concern to the environmental interveners was the whole question of the corridor and considerable effort was placed on the question of trying to gain an understanding and insight under the elements that were related to a transportation corridor. It's a matter of record that this turned out to be a very, very difficult job because it seemed that when a corridor was already established or a basic corridor was already established, it was very difficult to ask the questions which fundamentally needed to be

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asked when in fact decisions had already made to that However, we did assist the Canadian Arctic Resources Committee in bringing evidence before you which gave some appreciation of the possibilities that existed for other routes that might have been considered and particularly we submitted testimony related to a route which might have been considered east of the Franklin Mountains. The Canadian Arctic Resources Committee, in addition to presenting this 10 corridor evidence was very active throughout the 11 phase 3 of the hearings associated with the 12 environment and particularly brought many witnesses 13 before the Inquiry on aspects of the biological 14 environment Members of the Northern Assessment Group 15 helped to identify the witnesses who would appear, 16 helped to given an understanding of what the process 17 was involved, gave them counsel and understanding on 18 how they went about preparing this kind of evidence 19 because I think it's worth knowing and understanding 20 that the presentation of evidence before an Inquiry 21 of this kind is a very foreign type of activity for 22 one who has primarily been involved in the works of 23 a biological scientist, and so it has been a very 24 great learning experience for all of us and one 25 which I hope the experience will be of value to the 26 country in the future. 27 The role of the Northern 28 Assessment Group began as actually working before the 29 Inquiry, began to drop off after the hearings which were

held in Inuvik because then after that phase, after that 1 part of the hearings, the Inquiry began to consider the 2 social economic aspects and this was not an area which 3 the Northern Assessment Group had been set up to 4 investigate or to do specific intensive work on. 5 So while the work has 6 proceeded on the socio-economic aspects, we have not 7 been present always at the Inquiry. In fact, much of 8 the time we have been working behind the scenes and the 9 role that we have taken at this time is to begin 10 intensive work on all the transcripts that are before, 11 the Inquiry that have resulted from the Inquiry and we 12 have identified a large number of topics which need to 13 be considered in the final arguments before the Inquiry 14 and we are doing a very systematic perusal of these 15 areas and bringing -- making it easy for the counsels 16 of the different organizations we represent to know 17 exactly what was said by different people who presented 18 evidence in terms of also what they said during cross-19 examination and organizing this in a way so when it 20 comes to the time when they must formulate the 21 recommendations to bring before you at the final stages 22 of the Inquiry, they will find it much easier to get 23 into the transcript record and to be able to relate 24 what they wish to present with what other people who 25 have appeared before the Inquiry have stated 26 To give you some appreciation 27 of that process, we have just finished the section of 28 l the transcripts that related to contingency planning in 29 the case of spills of methanol or oil. That went to

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fifty pages of legal, single space 8 x 14 and has over 300 items are represented in just the contingency aspect of that summarization. In addition to that, we have now finished and completed all the summaries that related to biological topics, all of the animals or groups of animals that have been dealt with in considerable detail before the Inquiry. This has included sections on endangered species, waterfowl, marine mammals and many other birds. We've also, on the technical side on the engineering side, we have completed the complete summaries having to do with construction scheduling. It's a very slow, at time monotonous job for the people who are working on it and I wish particularly to refer to a young lady by the name of Miss Pat Anderson who have been associated with the work of the Northern Assessment Group almost from the start who has spent some time on the staff of the Inquiry and who has done a very, very careful, methodical, thoughtful job in drawing together this background material for presentation by the counsel of the different organizations and for use at the very important stages when the final arguments will be presented. If I could speak in Dr. Thompson's absence very briefly from perhaps putting on that other hat because I was working on leave of absence to work with CARC when I assumed, picked up Dr. Spence's work. The Canadian Arctic Resources

Committee has worked very hard since its inception in

1972 to try to promote the need and the concept of a 1 much greater level of public process in Canada. 2 argued this time and time again and our present 3 Thompson, who is foremost in advocating chairman Dr. 4 the concept of the need for offering support, financial 5 support to environmental organizations so that in 6 public inquiries or hearings of this kind, there would 7 be a possibility for these organizations to do more 8 than --, make more than an ad hoc approach to it. 9 has a very, very deep conviction of the need for the 10 development of this kind of a process in Canada and the 11 Canadian Arctic Resources Committee is particularly 12 gratified that this has happened in this case. We hope 13 that it represents a precedent for which there will be 14 -- which will be used much more in the future. 15 I think that's all I wish to 16 say and thank you very much Mr. Commissioner. 17 THE COMMISSIONER: 18 Thank you 19 Dr. Pimlott. (WITNESS ASIDE) MR. ROLAND: Mr. Commissioner 20 that concludes any replies or comments to be directed to 21 the issues by the applicants or the major participants. 22 23 THE COMMISSIONER: Well then ladies and gentlemen, let me simply thank all of you 24 who made representations to the Inquiry today. As I 25 said at the beginning, I think that those of you who 26 took the time and the trouble and were sufficiently 27 concerned to express your point of view about what 28 happens to the north and its peoples each made a 29 contribution not only to my understanding of the 30

problems, and they are many and they are difficult and 1 they are in a sense fundamental, but I think that you 2 made a contribution to the understanding of everyone 3 else who has attended these hearings during the past 4 three days. 5 We Canadians are serious 6 people and we are engaged in a serious task. We are 7 going to have to decide about the future of the 8 Canadian north. The Government of Canada has 9 established this Inquiry to ensure that all who have 10 something to contribute to that judgement receive an 11 opportunity to speak and to be heard and it is my job 12 to make sure that all Canadians who are concerned and 13 whose views should be heard get that opportunity. 14 We have spent 14 months in 15 16 the Canadian north. We have been to 28 cities and towns, settlements and villages and outposts where the 17 races of people who live in the north are to be found. 18 We have listened to them. We have heard from 700 19 witnesses in the north speaking six languages. We have 20 had the benefit of the learning and experience of 21 dozens and dozens of scientists and engineers, 22 biologists, economists, anthropologists, people who 23 have made it the work of their lifetime to study the 24 north and northern conditions. We have had the 25 advantage here in Vancouver of receiving the views of 26 59 people and organizations and I say that I've gained 27 something from the views expressed by each one of you. 28

dividend, unexpected on my part, in that we have found

We have had an unexpected

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that Canadians who have lived and worked in the north but have now returned to southern Canada have been coming forward. We heard from Mr. Gillie, the retired director of education in the Northwest Territories, now living in Victoria who presented his views to the Inquiry yesterday. We've heard from Mr. Potts who was registrar of vital statistics in the Northwest Territories. We've heard from Miss Geddes whose mother was a nurse in Aklavik, from Mr. Hodgkinson who taught in the north for ten years and I want to say to all of those people (and I expect we shall hear from others as we move across the country) that I am particularly grateful that you have taken the opportunity of coming here and sharing with us the views that you have on returning from the north and having had the time to reflect on your own experiences there.

We had the advantage as well of hearing during the past three days from Mr. Horte, the president of Arctic Gas, Mr. Littledale, the vice-president of Foothills Pipe Lines, Dr. Pimlott of the Canadian Arctic Resources Committee and Chief Antoine of Fort Simpson representing the Dene people.

I think that these hearings give us an opportunity to learn from each other and to understand each other and to understand each other's point of view better than we did before.

Let me make it clear because I want it understood that ray job is to gather the evidence to consider all points of view, and to tell the Government of Canada what the impact from a social,

economic and environmental point of view will be on the 1 Canadian north if we built a gas pipeline and establish 2 an energy corridor from the Arctic to the mid-3 continent. That's my job and that's why I have spent 4 the last three days here in Vancouver listening to you 5 and the views that you've expressed. 6 Then, it will he up to the 7 Government of Canada, the people elected to govern our 8 country, to decide whether a pipeline is to be built, 9 whether an energy corridor is to be established. 10 will be up to the Government of Canada to decide these 11 fundamental questions and that is the way it should be 12 and the way it must be in a democracy. My job is to 13 make recommendations, and in doing that job, I want to 14 tell you again how grateful I am to all of you for the 15 help that you've given me during these past three days 16 here in Vancouver. 17 So, with that, I'll adjourn 18 the Inquiry until it reconvenes in Calgary tomorrow at 19 2 o'clock in the afternoon. 20 Thank you very much. 21 22 (PROCEEDINGS ADJOURNED TO MAY 13, 1976) 23 24 25 26 27 28 29 30