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)

Charlottetown, P.E.I. June 7, 1976

PROCEEDINGS AT COMMUNITY HEARING

Volume 66

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Mr. Glen Bell, for Northwest Territories

Indian Brotherhood, and Metis Association of the Northwest Territories.

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Charlottetown, P.E.I. 1 2 June 7, 1976 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT) 3 THE COMMISSIONER: Well ladies and 4 gentlemen, I'll call our hearing to order this afternoon. 5 6 The Mackenzie Valley Pipeline Inquiry is holding a month-long series of hearings in the 7 main centers of southern Canada to consider what people 8 like yourselves wish to say about the fundamental 9 questions of national policy that confront us. 10 We in Canada stand at our 11 last frontier and we have some important decisions to 12 make, decisions for which all of us will share a 13 measure of responsibility. Two pipeline companies, 14 Arctic Gas and Foothills Pipe Lines are competing for 15 the right to build a gas pipeline to bring natural gas 16 from the Arctic Ocean to southern Canada and the United 17 States. 18 The Government of Canada has 19 established this Inquiry to see what the social, 20 21 economic and environmental consequences will be if the 22 pipeline goes ahead, and to recommend what terms and conditions should be imposed if the pipeline is built, 23 We are conducting an Inquiry then about a proposal to 24 build a pipeline along the route of Canada's mightiest 25 river, a pipeline costlier than any in history. 26 We are told that the Arctic 27 Gas project would constitute, in terms of capital 28 l expenditure, the greatest project ever undertaken by a 29 private enterprise in the history of the world, a

pipeline that would be built across our northern 1 Territories, across a land where four races of people,-2 white, Indian, Metis and Inuit live, where seven 3 different languages are spoken; the first pipeline to 4 be buried in the permafrost. 5 Now the project will not 6 consist simply of a right-of-way. It will take three 7 years to build. It will entail hundreds of miles of 8 access roads over the snow and ice. It will. 9 that 6,000 workers will be needed to build the pipeline 10 and 1,200 more to build the gas plants in the Mackenzie 11 Delta. It will mean pipe, barges, wharves., trucks, 12 machinery, aircraft, airstrips. In addition, it will 13 mean enhanced oil and gas exploration and development 14 in the Mackenzie Valley, the Mackenzie Delta and the 15 Beaufort Sea. 16 The Government of Canada has 17 made it plain that we are, though, not to consider this 18 proposed gas pipeline in isolation. In the Expanded 19 Guidelines for Northern Pipelines tabled in the Rouse 20 of Commons, the Federal Government has laid it down: 21 22 that we are to proceed on the assumption that if a gas pipeline is built from the Arctic along the Mackenzie 23 Valley to southern Canada and the United States -- if a 24 gas pipeline is built, we are to proceed on the 25 assumption that an oil pipeline will follow. 26 So what we are considering is 27 the impact of an energy corridor that will bring gas 28 and oil from the Arctic to the mid-continent. 29 30 Now, it's not for this

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inquiry to decide whether the gas pipeline should be built and the energy corridor established. That will be for the Government of Canada when they have my report and the report of the National Energy Board to decide. These are questions of national policy to be determined by those elected to govern our country. My job and the job of this Inquiry is to make sure that we gather the evidence, that we find the facts, to make sure we understand the consequences of what we are doing to enable the 10 Government of Canada to make an informed judgment. 11 This Inquiry began its 12 hearing on March 3rd, 1975 in Yellowknife. 13 That's 15 months ago. Since then, we have held many months of 14 formal hearings in the north listening to the evidence 15 of engineers, scientists, biologists, anthropologists, 16 economists, listening to the people who have made it 17 the work of their lifetime to study the north and 18 19 northern conditions. The environment of the Arctic 20 has been called fragile. That may or may not be true. 21 22 Arctic species certainly are tough. They have to be to survive, but at certain times of the year, especially 23 when they are having their young, they are vulnerable. 24 If you build a pipeline from 25 Alaska along the Arctic coast of the Yukon, you will be 26 opening up a wilderness where the Porcupine caribou 27 herd calves on the coastal plain and in the foothills 28 every summer. This is one of the last great herds of 29

caribou in North America, Then it is proposed that the

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pipeline from Alaska should cross the mouth of the 1 Mackenzie Delta where the white whales of the Beaufort 2 Sea have their young in the warm waters of the delta 3 4 every summer. Millions of birds come to the 5 Mackenzie Delta and the coast of the Beaufort. 6 7 each summer from all over the western hemisphere to breed and to store up energy for their long journey 8 south in the fall. Can we build pipelines from the 9 north under conditions that will ensure the survival of 10 these species? These are some of the questions that we 11 12 in this inquiry are examining. 13 But it is the peoples of the north that have the most at stake here because they 14 will have to live with whatever decisions are made, 15 That is why this Inquiry has held hearings in 28 16 cities and towns, villages, settlements and outposts 17 in the north to enable the peoples of the north to 18 tell me, to tell the Government of Canada and to tell 19 all of us what their life and their own experience 20 have taught them about the north and what they believe 21 22 the likely impact of a pipeline and energy corridor 23 will be. So the Inquiry has been from 24 Sachs Harbour on Banks Island to Fort Smith near the 25 Alberta border, from Old Crow in the northern Yukon to 26 Fort Franklin on Great Bear Lake, and has heard from 27 700 witnesses in northern Canada in English, French, 28

Loucheux, Slavey, Dogrib, Chipewyan and Eskimo.

Our task is to establish

constructive approaches to northern development. If we are to do that, we have an obligation to canvass all of the questions before us.

Some of these questions are:
Should native land claims be settled before the
pipeline is built? If the pipeline is built then the
native people want to participate in its construction,
how can we ensure that they are given an opportunity to
work on the pipeline? Can they develop skills on the
pipeline that will be of some use to themselves and to
the north after the pipeline is built? Can we provide
a sound basis for northern business to obtain contracts
and subcontracts on the pipeline?

What about the unions? We are told they have an awesome measure of control over pipeline construction in Alaska. Should they have the same measure of control over pipeline construction in the Mackenzie Valley?

What about the local taxpayer in' the larger centers in the north such as Yellowknife and Inuvik? If you have a pipeline boom, you will have to expand your schools, your hospitals, your police force, your local services. What measures ought to be taken to enable the-municipalities and other institutions of local government to cope with the impact?

Now, the Mackenzie Valley is a long way from Charlottetown, but the concern we have found for the future of the north extends throughout Canada. We have received a multitude of requests from every region of Canada, including the Maritimes for an

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opportunity to be heard. I think this has happened because we Canadians think of ourselves as a northern people. So, the future of the north is a matter of concern to all of us. In fact, it is our own appetite for oil and gas and our own patterns of energy consumption that have given rise to proposals to bring oil and gas from the Arctic. It may well be that what happens in the north and to northern peoples will tell us something about what kind of a country Canada is, and what kind of a people we are. That is why we are here to listen to you. Let me say to you that we have with us some visitors from northern Canada today. When this Inquiry was established, the CBC established a unit of northern broadcasters that has, since the Inquiry began its work in March last year, been travelling us wherever we have gone to all of the northern communities. They've sat in on the formal hearings in Yellowknife and they have broadcast over the radio for one hour each evening whenever the Inquiry is sitting, in English and the native languages to all of the peoples of the north about what has been said at the Inquiry each day. CBC's northern broadcasting unit is travelling with us on this month-long tour of southern centers and is with us this afternoon. They include Whit Fraser who 29 broadcasts in English, Jim Sittichinli who broadcasts

in Loucheux, Louis Blondin who broadcasts in Slavey,

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Joe Toby who broadcasts in Dogrib and Chipewyan, and Abe Okpik who broadcasts in the Eskimo language of the western Arctic. They are broadcasting each evening for an hour on the northern network to people throughout the Northwest Territories and the Yukon in six languages every night reporting what is said by people like yourselves at these hearings in the south. I'll ask Mr. Roland to outline our procedure this afternoon. MR. ROLAND: Yes sir, I think it would be appropriate at the beginning to say a word about the procedure which will be followed at this hearing and which has been followed in all other cities in southern Canada. The procedure which 16 Commission Counsel has recommended and which has been accepted by counsel for the two applicants and all 17 formal participants, is designed to be as informal and as relaxed as possible with a view to allowing all those who wish to make submissions to do so 20 conveniently and comfortably. As a result of requests made by many citizens and organizations resident in P.E.I., 23 we have scheduled this hearing today. We have some, 17 24 scheduled presentations to hear this afternoon, Persons 25 or organizations who are not on our schedule but who 26 wish to make a submission are entitled and encouraged 27 to do so. This may be done in one of two ways. 28 submission in writing may be made anytime by writing to 29

the Mackenzie Valley Pipeline Inquiry, Yellowknife,

Northwest Territories. There is no necessity that a 1 written submission meet any particular formal 2 requirements. A simple letter setting out the matters 3 that you want to bring to the Inquiry's attention will 4 be quite satisfactory. 5 If persons who did not get 6 on our scheduled list for this afternoon wish to 7 speak at this hearing this afternoon, I would 8 appreciate it if they would speak to me at a 9 convenient time, perhaps at the break and every 10 effort will be made to provide a time for them to 11 make their submission this afternoon. However, our 12 agenda is quite full so that we may not be able to 13 accommodate many of those who wish to speak. 14 I should add that in order to 15 16 encourage informality, counsel for the two applicants and the participants have agreed that there will be no 17 cross-examination of those making submissions unless it 18 is specifically requested. In place of cross-19 examination, counsel for each of the applicants and 20 each of the participants will be allowed at the 21 conclusion of this afternoon's session to make a 22 statement not exceeding ten minutes about the 23 submissions that have been heard. 24 You will notice that persons 25 making submissions are asked to give their oaths or 26 This is a practice that the Inquiry has 27 followed not only in the formal hearings in Yellowknife, 28 but at community hearings in each of the 28 communities 29 in the Mackenzie Valley and Delta. The purpose of the

oath or affirmation is recognition of the importance of 1 the work in which the Inquiry is engaged. 2 Sir, with those brief opening 3 remarks, I would call our first witnesses. The first 4 presentation is to be made on behalf of the Anglican, 5 United, Roman Catholic, Presbyterian and Christian 6 7 Reform Churches of P.E.I. and the presentation will be made by Dr. Daniel Coffin and Reverend Robert Tuck. 8 9 DANIEL COFFIN 10 REV ROBERT TUCK sworn: 11 WITNESS COFFIN: Mr. 12 Commissioner, in presenting this brief, the churches of 13 Prince Edward Island share our concern for the future 14 wellbeing of our brothers and sisters in the Northwest 15 Territories. We do not claim to have the last word on 16 this subject, but we believe our actions and 17 interventions along with those of other Canadians are 18 necessary at this time if the native peoples are to have 19 justice. 20 21 The Roman Catholic Bishops meeting at their Synod in Rome in 1971 noted that: 22 "The church has not unique responsibility for 23 justice in the world - she makes her specific 24 contribution with others." 25 They went on to say that: 26 "Christian love of neighbour and justice cannot 27 be separated." 28 Love of neighbour implies an absolute demand for 29 justice, i.e., a recognition of the dignity and rights

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values.

of one's neighbour. Wherever the social, economic and political structures oppress a people, they must free themselves from that injustice. It is our duty as Christians to join them in their struggle for liberations. As you know Mr. Commissioner, the term "ecology" is derived from the Greek word "oikos" which means home. We recognize that God has created the earth and the fullness thereof and has given to mankind as a home, a gift to cherish, nurture and to provide loving stewardship for the earth's resources. Recognizing this, we cannot act as selfish owners and exploiters who do whatever we want without concern for our environment and for other people. We are stewards and not owners of the earth and its resources and as such, we must care about the quality of the earth and consider the result of our action in relation to the lives of Other people, including future generations. scientific, technological and economic decisions must be tempered by a concern based on the principle of good stewardship We believe that some of the problems faced in northern development have no scientific or

Man's nature is such that no matter how urbanized he becomes or how sophisticated his living standards, he is never apart from nature, We must provide for our needs, but not at the expense of others or to the detriment of the ecology. We are

technological solution apart from moral and human

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obligated to be prudent planners for the management of God's gifts. We are environmental stewards. A well known theologian has written:

"Have dominion over the earth or subdue the earth means this: When you put your stamp on creation see to it that your human life and your culture do not become a sign of your eternal restlessness but rather a thanksgiving and a response to Him who gave you this earth. See to it that everything you do does not miss its theme, but that it retains its parts in Him who created all of these things and that the reflection of his peace and repose falls on it. Otherwise, your gift of domination over the earth will trickle away in your hands."

During the National week on Land Claims, this province was fortunate to have three visitors from the Northwest Territories. What was most significant for us was the fact that our visitors were able to recognize certain similarities between our lifestyle and the lifestyle of the native peoples of the Northwest Territories. They were well received on the, Island because they understood our relationship to the land, our appreciation of the beauty of natural landscape of our province, our desire to live close to They noticed the absence of certain complex forms of technology, as well as the absence of massive. industrial complexes. They recognized that, given this setting, we could understand their fear of massive developments which would alter their lifestyle and deny

them a say in the future development of the north. 1 Another similarity which is 2 widely recognized here is that we are not so far removed 3 from the colonial situation which is characteristic of 4 the northern experience. We feel that more and more of 5 our freedom is diminishing, that the Federal 6 7 Government,,, in cooperation with big business has a growing influence, over the way in which our lives are 8 We can see that the Federal Government's 9 being shaped. definition of "development" conflicts with the kind of 10 development which we feel is in our own best interests 11 and best suited to our way of life. Mr. Commissioner, I 12 can understand the predicament of the leaders of the 13 Inuit and the Indian Brotherhood of the Northwest 14 Territories, because our situation is not that different. 15 16 What is different is the largeness of the development projects proposed for the 17 Northwest Territories. We can understand the feeling 18 of urgency voiced by the leaders of native peoples. We 19 can sympathize with them over the unnecessary stress 20 and worry which their people must endure because of 21 22 pressure applied by corporations and governments to deface their homeland in the name of profit and 23 These factors are not unknown to us, but 24 consumerism. 25 we believe that they are most urgent in the north. It has been said that the 26 report of this Commission and its ability to exert 27 pressure on the government is the last chance for the 28 survival of the native peoples of northern Canada. 29 This is a very serious statement. We must by all means

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assure that the survival of the native peoples of the Northwest Territories is safeguarded. We will only assure that survival if we are willing to admit that the native peoples have something to teach us. In saying to the corporations, they are saying "yes" to the values which we have long ago forsaken for consumerism.

As Christians, we certainly must examine our part in unquestionably enjoying. spin-off benefits of social systems which are now being recognized as sinful. Christ took the side of the oppressed. He lived in solidarity with them, He freed the downtrodden and gave a new commandment, that we must love one another. Our society has oppressed, people and trampled on them. It has called them by derogatory names and suppressed their freedom while at. the same time rewarding the rich and powerful. proposals for massive pipeline development along the Mackenzie Valley and elsewhere in the north are a sobering reminder of this. The only way to correct this wrongdoing is to let the voices of those who have owned and inhabited the land have priority in all decisions regarding what is truly their domain.

Less than two weeks ago,
UNCTAD IV wound up in Nairobi, Kenya. At that
conference, delegates from the Third World countries
called for a New International Economic Order. Their
contention was that the present world economic order
works for the benefit of the rich western countries and
consequently maintains the poverty of the Third World's
countries. It is our contention that this same system

is at work in the Canadian north, maintaining patterns 1 of colonialism ad exploiting natural resources for the 2 benefit of a few multinational corporations. The New 3 International Economic order would limit the strength 4 of multinationals in the host country. 5 multinational would be required to work more for the 6 good of the people and less for its own benefit. 7 This would, hopefully, mean a limitation of corporate 8 profits through increased taxation and royalties, and 9 greater concern for nonrenewable resources with more 10 money committed to the welfare of the people. 11 This of, course, would 12 13 require government interest in curbing the power of corporation Our government is acting contrary to this 14 in the north, giving full cooperation to the 15 corporations. Besides, our government appears to be in 16 a great rush to sell our oil and natural gas to the 17 United States, to make a much money as quickly as 18 possible. 19 We suggest that Canadian 20 21 export of gas and oil to the U.S. be limited and that our surplus go to Third World countries which do not 22 have enough oil and gas to supply their basic needs. 23 Here in Prince Edward Island 24 we possibly appreciate the environmental implications 25 of northern development more than individuals in other 26 areas of Canada. With over one-half of our land suited 27 for agricultural production, our people are aware of 28 the implications of improper land use. The erosion of 29 our soils is not unlike the exploitation of our non-

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renewable energy resources of the north. As Islanders, we are aware of the fragility of our environment. see examples of soil erosion, damage from improper pesticide use and the damage that can be caused to the sand dunes along our shorelines by excessive over use. We realize that the use of oils and shoreline areas must be in harmony with nature to prevent permanent loss of these resources. Our government has been examining this area, but we are not as yet satisfied that adequate legislation has been enacted to safeguard 10 irreplaceable resources for the use of future 11 generations. 12 13 In much the same way, our native peoples of the north could lose much of their 14 environmental resources to profit motivated 15 16 developments. If anything, the ecology of-the northland or muskeg is even more fragile than our southern soils. 17 From papers presented at the 16th Annual Muskeg 18 Conference, it was very clear that although considerable 19 knowledge has been developed, much has yet to be learned 20 about how to carry out development of the north without 21 seriously damaging the plant-soil ecology of the muskeg. 22 In fact, the underlying theme of the Conference appeared 23 to be, "please let the researchers get more information 24 before development in the north proceeds." 25 obvious that we do not have at the present time, 26 adequate technology to permit construction of the 27 Mackenzie Valley Pipeline without risking serious damage 28 to the environment or ensuring the pipeline itself will 29 be safe from damage. Are we going to sacrifice the

environment so badly needed by our northern native 1 peoples by denying them a share in the shaping of 2 northern development just to satisfy for a few years, 3 the energy demands of our consumer industrial society of 4 southern Canada and America? 5 The question of our society's 6 use of energy is of vital importance to Islanders. At 7 8 present, we are completely dependent on oil for our energy needs. We are forced due to increasing costs, to 9 look at this question now and forced to make some 10 decisions which the remainder of North America has not 11 yet had to face or perhaps refuses to face. 12 On P.E.I., we have begun to 13 look seriously at alternative energy sources. 14 Hopefully, alternative sources will be found and this 15 knowledge passed on. In the meantime, conservation of 16 our remaining resources is of tantamount importance. 17 It has been estimated that Canadians are now using 18 almost twice, as much energy as we used in 1967. 19 Surely we must question whether this has left us twice 20 as well off? Our use of this non-renewable energy 21 22 source has been excessive, stupid and wasteful. conserver society would stop this waste and find new 23 ways to augment our energy capital. 24 25 One possible answer for is the use of high efficiency wood burning 26 P.E.I. generators. Presently, approximately 275,000 cords 27 of wood in our forests are lost each year. We 28 l envision a number of these installations scattered 29 over the Island, each with about a five megawatt

capacity. This development would have many 1 beneficial by-products. It would improve woodlots on 2 the Island, provide employment for the harvestors of 3 our lumber and inject money into the economy. 4 direct by-product possibilities would include the use 5 of excess heat to do any number of things, for 6 example, heating of homes, heating of greenhouses to 7 grow produce not readily available locally, or 8 heating of water to develop aqua-farming industry. 9 This type of development would also have a tremendous 10 sociological benefit in that it would enable us to 11 play a more active part in energy production. 12 in turn would lead to a greater conservation 13 mentality and energy requirements would be decreased 14 to essential levels. There would also be an overall 15 benefit to mankind in that once again, we would see 16 and appreciate our part in the energy chain. 17 Our present system has 18 created a demeaning and dehumanizing industry which 19 voraciously feeds on massive amounts of energy. 20 must be reexamined in terms of what it is doing to our 21 sociological, ethical and moral behavior. We see a 22 need to return to a simpler existence away from growth 23 for the sake of growth. Mr. Commissioner, we do not 24 believe that this nation's interests are best served by 25 a short-term entirely profit-motivated rape of our 26 northland in order to feed the existing energy monster. 27 The question is, are we going to destroy a land and a 28 people in order to continue to waste excessive amounts 29 of energy for a few more years, or should we begin to

1	make some changes now?
2	We are requesting then. that
3	a moratorium be placed on all further northern
4	development, including the construction of the proposed
5	Mackenzie Valley Pipeline, at least until a full study
6	reveals that such projects will not adversely affect
7	the ecology and until the rights of the native peoples
8	are established, recognized and protected. We make
9	this request on several grounds, theological, ethical,
10	social, economic and cultural.
11	Mr. Commissioner, the native
12	peoples of Canada fear for their very existence. They
13	must be guaranteed equal participation in decision
14	making on northern development.
15	Thank you.
16	THE COMMISSIONER: Thank you
17	very much sir.
18	(SUBMISSION OF THE ANGLICAN, UNITED, ROMAN CATHOLIC,
19	PRESBYTERIAN AND CHRISTIAN REFORM CHURCHES OF P.E.I
20	D. COFFIN & R. TUCK MARKED EXHIBIT C-599)
21	(WITNESSES ASIDE)
22	MR. ROLAND: Sir, the next
23	presentation is on behalf of the Social Action
24	Commission Roman Catholic Diocese of Charlottetown, and
25	that presentation will be made by Miss Mary Boyd and
26	Mr. George MacDonald.
27	MISS MARY BOYD
28	GEORGE MacDONALD sworn:
29	WITNESS BOYD: Mr. Berger, the
30	Social Action Commission of the Diocese of Charlottetown

extends congratulations to you for the thorough job you have done in taking your hearings across the north and the south of Canada. We welcome you to Prince Edward Island, and we welcome the opportunity to present our views on the Mackenzie Valley Pipeline. But we feel obliged before proceeding further to question the sincerity of the Federal Government in granting more money to oil companies and permission to carry out explorations in the Beaufort Sea before this Commission has completed its hearings.

Most of us have never had the privilege of visiting the Northwest Territories, We might have remained ignorant of the struggle of the native peoples of the north if it had not been for the efforts of the Canadian Conference of Catholic Bishops, along with the Anglican and United churches to educate us on the problems posed by the Mackenzie Valley Pipeline and similar projects.

Through their efforts, developments such as James Bay, Churchill Falls, the Churchill-Nelson River Project, the Athabascan Tar Sands, the Mackenzie Valley Pipeline, land proposals in the Yukon, the Northwest Development Scheme of British Columbia and the Polar Gas Pipeline Development are better known to us.

These developments indicate to us the gigantic problems faced by the native peoples Given the size and the power of the multinational corporations which are working hand in hand with the Federal Governments of Canada and the United States, we

realize that the struggle in northern Canada is much 1 larger than Canada. Forces outside of Canada are 2 trying to gain control, sad to say, with the blessing 3 and often the initiative of our own Federal Government. 4 If we examine the language 5 used by corporations and governments, it is easy to 6 detect that big business, governments and those who 7 support their model of growth either consciously or 8 unconsciously, speak a language and convey an attitude 9 of life which is foreign to the native peoples of 10 northern Canada. 11 We have analyzed the levels of 12 language used by the Canadian Bishops in their 1975 13 Labour Day Statement. This analysis helps us to 14 understand the different ways which we describe 15 16 development. We hear such words as industrial, oil, 17 gas, electricity, corporations, dams, power plants, hydro projects, Exxon, Shell, Gulf, Mobile, Sunaco, 18 pipeline, profit, etc. from the southern consumer 19 oriented world beginning with corporations and 20 governments, but extending to a larger segment of the 21 22 population. 23 The native peoples, by contrast, use the language of hunting, trapping, fishing 24 and communal sharing. These levels of language explain 25 the contrast or the gap between the two views of life. 26 The native peoples' view of 27 life is further illustrated in this statement from an 28 l 29 elderly woman, a member of the Wintu tribe of California: 30

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"The white people never cared for land or deer or When we Indians kill meat, we eat it all up. When we dig roots, we make little holes. When we build homes we make little holes. When we burn grass for grasshoppers, we don't ruin things. We shake down acorns and pine nuts. We don't chop down the trees. We use only dead wood. white people plough up the ground, pull up the trees, kill everything. The tree says, 'Don't. I am sore. Don't hurt me. But they chop it down, cut it up. The spirit of the land hates them. They blast up trees and stir it up to its depth. They saw up the trees. That hurts them. The Indians never hurt anything but the white people destroy all. They blast rocks and scatter them on the ground. The rocks say 'don't. You are hurting me. But the white people pay no attention. When the Indians use rocks, they take little round ones for their cooking how can the spirit of the earth like the white man? Everywhere the white man has touched it, it is sore."

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The third level of language which we find in the Labour Day Message is the church's plea to us in the south to be a caring, sparing and sharing people. The language of the native peoples and the churches challenge us to seek alternatives to the development model of the corporations and the government.

30 We sympathize with the people

of the Northwest Territories who have to contend with government secrecy, with the fact that those in "authority" make rushed decisions which differ from the wishes of the people. This tactic of saying one thing and doing another is not new to our experience either. Development plans are signed in secret at the same time as we in this province claim to be ahead of the other provinces in public participation. We read the following statement in a report prepared by the Provincial Government on "Decentralization of Federal Government Services to Prince Edward Island".

"Indeed, the province now has first-class administration and progressive policies and programs that in some areas, such as land use, provide models foil the rest of the country."

At the same time, we read in the local newspaper that the Cabinet approved the sale to a non-resident of approximately 21 parcels of land, a total of 1,500 acres, scattered throughout one of our counties. Mr. Commissioner, that is a sizeable chunk of this Island, too much for one person to own if we are to maintain our rural way of life. If, we are mindful at all of the future, we ought to realize as the Inuit and Dene have realized, that we depend on all of the land of this province for our lives livelihood, especially if we believe in the future and in self-reliance. Under our present policy, if the Province cannot buy land which is up for sale, the Cabinet can approve the sate to a non-resident who can afford to pay more money than Islanders.

Our model of development 1 2 built more and more tourist attractions and brags about the fact that tourism has surpassed our fishing 3 industry, and growth. More and more of our land is 4 being sold for cottages arid there is no legislation to 5 protect parcels of land of ten acres or less. 6 Chairman of the Land Use Commission has stated that our 7 present land use legislation has more holes in it than 8 a Swiss cheese. 9 Mr. Commissioner, perhaps our 10 land use policies are a model for the rest of Canada, 11 but that is a sobering and sad reflection on the state 12 of land ownership and use in southern Canada. 13 We know that there is 14 something drastically wrong with the social, economic 15 16 and political systems of this world. They benefit only a few while being destructive to peoples and their 17 culture, to the economies of the weaker nations, to our 18 environment and ultimately to our basic happiness. 19 We support the native peoples 20 21 of the Canadian north in their struggle to change the 22 pattern of northern development. We commend them for their courage. We know of no group in Canada today 23 that can equal their courage or their leadership in 24 fighting for basic social and political change, but 25 they need time. The whole north needs time if justice 26 is to be done. That is why we call for a moratorium on 27 the Mackenzie Valley Pipeline, oil and gas explorations 28 and development of all major resources in northern 29 Canada, until the rights of the native peoples have

been clearly defined and land claims justly settled.

Mr. Commissioner, it would be marvelous if your southern Canada hearings would move Canadians to work for more fundamental change in our social structures and to change our lifestyles in order that we may become a conserver society rather. than a consumer society, a self-reliant Canada where justice flourishes rather than a dependent country clutching onto an alliance with the rich and powerful western nations. We can only hope and pray that the courageous leadership of the native peoples will have an impact on this nation, that they will have a share in the development of the north, that this struggle in our own Third World will eventually create more justice between us and the rest of the Third World.

In closing we want to assure the native peoples of northern Canada of our solidarity We stand beside them because as our Bishops reminded us in "Northern Development: At What Cost?":

"Ultimately, the challenge before us is a test of our faithfulness in the living God. For we believe that the struggle for justice and responsible stewardship in the north today, like that in distant Third World countries, is the voice of the Lord among us. We are called to involve ourselves in these struggles, to become active at the very center of human history where the great voice of God cried out for the fullness of life."

1	Thank you.
2	THE COMMISSIONER: Thank you
3	very much.
4	(SUBMISSION OF THE SOCIAL ACTION COMMISSION - ROMAN
5	CATHOLIC DIOCESE OF CHARLOTTETOWN M. BOYD - MARKED
6	EXHIBIT C-600)
7	(WITNESS ASIDE)
8	MR. ROLAND: Sir, the next
9	presentation is made on behalf of the Rural Development
10	Council by Father Andrew MacDonald.
11	FATHER ANDREW MacDONALD
12	MS JEAN MUTCH, sworn
13	THE WITNESS: Mr.
14	Commissioner the Rural Development Council would like
15	to thank you for this opportunity of appearing before
16	you to express some of our ideas which we feel have a
17	bearing on the disposition of the Mackenzie Valley
18	Pipeline.
19	We do not have any grand
20	proposals to present to you. Rather, we wish to share
21	with you sir, some conclusions and convictions derived
22	from our involvement in rural development in this
23	province, and it is from this experience rather than any
24	intimate knowledge of the north that we express our views
25	today.
26	As we see it, the proposed
27	Mackenzie Valley Pipeline is a case of the introduction
28	into the north of a new level of technology. The level
29	of technology, as an aspect of culture, is not an
30	isolated factor but it is inevitably linked and

interconnected with those other vital elements of the 1 human community - its population, its social 2 organizations and its physical environment in a human 3 ecological system so linked indeed that a pronounced 4 change in one affects all others, whether the 5 population, their social structures and organization and 6 the physic environment on which they are dependent. 7 History is filled with examples of the infusion of new 8 technology without regard for its impact on the other 9 elements in the community system, frequently with the 10 most disastrous consequences for the people, the 11 destruction of their community and their individual 12 degradation and worsening. The question in this case 13 is, assuming that the resources of the north are 14 necessary for the common weal, are we capable of making 15 them available not only without similar detrimental 16 effects of the native peoples, but in such a way as to 17 make for their growth and advancement? If not, and 18 until such time as a positive answer is possible, a 19 moratorium on such development is in order. 20 21 For the development of the 22 north, indeed for development anywhere, there is need of a public philosophy and policy, a set of clear-cut 23 goals and guiding principles. Hopefully, one of the 24 fruits of these hearings will be the formulation of 25 such a philosophy. The specific observations and 26 recommendations we are making are our contribution 27 28 to this; they were derived from the following 29 background. 30 In the early 1960's, we saw

this province in a somewhat less than average economic 1 position. Predominant were such economic problems as: 2 a high rate of unemployment and underemployment, a 3 personal income of no more than two-thirds the national 4 average, a low return from agriculture with the 5 continued abandonment of farming, a decline in return 6 to fisherman and an industrial and manufacturing sector 7 characterized by low wages and seasonality. Our people 8 were similarly disadvantaged in several of the 9 principal sectors of social life -- education, welfare, 10 and in various forms of social organization. 11 Into this milieu came those 12 13 things which were then most popular elsewhere in Canada and the United States concepts such as modernization 14 industrialization, growth centers, development and 15 16 planning. Specifically, there was the initiation of a comprehensive development plan which would cover-the 17 whole province, involve every sector of activity, and 18 extend over a fifteen year period. The Rural 19 Development Council of Prince Edward Island was formed 20 21 by citizens to provide a vehicle for citizen participation in planning. In the following years, 22 23 through its efforts in the promotion of community development and public participation, the Rural 24 Development Council has been the major instrument 25 providing a public forum for citizens in this era of 26 It's from this experience that the RDC has 27 derived some propositions re the nature of planning and 28 These are the following: 29 development. Research and study. For any planning, there must 30

be maximum understanding of local culture and social 1 structures. Prior research especially into the values 2 and value systems of a people, is indispensable. A 3 valid reason for a moratorium here is to provide 4 adequate time for the comprehensive research and study 5 of these peoples, their communities and cultures. 6 Planning capability and expertise. Development 7 planning calls forth the very best in ability and 8 expertise from planners. The inherent difficulties of 9 integrating the social, psychological and economic 10 dimensions and factors challenges our present state of 11 knowledge of social change and development. There is no 12 room for such as tinkering with human communities and 13 with the lives and rights of citizens. Probably by 14 marshalling the best of our resources in manpower, our 15 16 efforts will still fall short. But for development there is the need of the best and their doing their best. 17 3. Public participation and involvement. This must be 18 from the beginning in the formulation of any plan of 19 development. If citizens are not involved from the 20 21 beginning, their participation on the implementation stage will be minimal. More positively, the 22 23 involvement of people and communities at all levels of planning is their right and it incorporates into any 24 development their own values, insights, and 25 capabilities ordinarily an immense contribution. 26 it must be observed that there is every a danger of 27 such expressions as public participation and citizen 28 involvement being used for public relations only and 29 not really meant. To the degree that any development

plan omits public participation, it is a failure. 1 Pluralism in planning. Any human and social 2 development should be, like our society, pluralist in 3 that it offers real alternatives to people with their 4 deciding the course they are to follow. Institutions 5 and structures foreign to a people cannot be imposed, 6 but only those consistent with the values of the people 7 should be proffered. There is something barbarous 8 about such tactics as "there is money avail able if you 9 do it our way; none if you do not". 10 5. Local Autonomy and decision making. The local 11 social unit, whether community, tribal unit or village 12 needs autonomy and freedom. This means the maintenance 13 arid development of local institutions and structures 14 and as much local control and responsibility as 15 16 possible. Such structures are necessary for meaningful decision making and it is such that calls forth local 17 leadership skills and abilities Any people, no matter 18 at what level, should be able to make the basic 19 decisions of life and be able to channel these 20 decisions into the greater society. Long before our 21 own era of planning, effective and permanent community 22 23 development and growth was brought about in several Prince Edward Island communities by local leaders. 24 Furthermore, the community school program in this 25 province which was originated by this council has 26 illustrated what may be achieved when there is scope 27 for local freedom and responsibility. 28 This council was formed to 29 promote good planning and development. We have seen

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these principles validated, either positively by successful social change when they were present, or negatively by failure when they were absent from, public planning. After some vicissitudes of fortune, we are more convinced than ever of these principles, strategies and practices. We propose to be their advocate in the future. We do so because from trial and error, we are convinced of their worth. Furthermore, we were recently heartened by changes in the values and perspectives of Islanders. In this province, it has been said that we are so far behind we are ahead. This is true with respect to urbanization, a stage which has by-passed us so that over fifty percent of our population remains rural. There is here a certain respect for tradition, a respect which makes for a cherishing of the local community and for the quality There has been change in the rural community, but our rural communities remain strong and viable and there are signs at present of a renewed respect among our young people for the way of life offered by their own communities. It is the maintenance and strengthening of these communities that is the our purpose in this Development Council. Specifically, the community that is our goal is one: Where quality of life is valued.

Where economic viability and not uncontrolled

economic growth is sought.

1	 Where people may conserve their resources and
2	maintain ecological balance and a decent environment.
3	· Where there is local control over and local
4	decisionmaking in the main sectors of life.
5	· Where there will be a local economy marked by
6	cooperation, not uncontrolled competition, by median
7	rather than high-level technology and by a local work
8	place enhancing individual skills, not a multinational
9	colony.
10	This is our goal for the
11	people of Prince Edward Island. It is such a community
12	and such a future that we advocate for our fellow
13	citizens in the north.
14	Thank you Mr. Commissioner.
15	(SUBMISSION OF THE RURAL DEVELOPMENT COUNCIL OF PRINCE
16	EDWARD ISLAND - A. MacDONALD MARKED EXHIBIT C-603)
17	(WITNESS ASIDE)
18	MR. ROLAND: Sir, the next
19	presentation is by Professor
20	Gary Webster of the Department of Political Science,
21	the University of Prince Edward Island.
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23	GARY WEBSTER, sworn:
24	THE WITNESS: Mr.
25	Commissioner I have come this afternoon to give a short
26	presentation in support of the native peoples of
27	northern Canada, and I believe in support of the hopes
28	that we all have to live a better life within this
29	nation and on this continent.
30	My basic premise which is a

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premise based on many personal experiences, is that monopoly capitalism is a life destroying system. I have seen evidence of this in my own personal career in two years in Nigeria, when I saw many of the same oil companies that are now so interested in the development of the north, participate in the support of a life destroying civil war, which led to a death rate which is estimated by many to have exceeded three million, much of it by starvation.

I furthermore -- when I came to Prince Edward Island, found this attitude that I had built up over the years through experience and through personal research in the academic world, reinforced by my observation of what was happening here both to the environment and to the people.

Looking around the Island and looking around Charlottetown, coming into contact with the citizens of the City of Charlottetown and its suburbs, with the farmers, with the fishermen, with people in the Cooperative Movement, I find that the increasing integration of this Island into a North American economy dominated by multinational corporate capitalism, has had an impact which has certainly not been beneficial and some of those impacts have been described to you by those who have testified previously today.

As a general principle, I would submit that we found ourselves marginated in Prince Edward Island as farmers, as fishermen, as working people. We find that the land has been

 condemned in increasing quantity— to falling into disuse Where we had in the 1930's nearly 800,000 acres in cultivation on Prince Edward Island, we are now falling to a figure approximating less than 500,000 acres. Much of that land is fertile. Much of it is good, The problem is not that we have lacked cultivators, The problem is not that we have lacked intelligence, The problem is that we have lacked capital and that we have lacked the price for the goods that our farmers have wished to market.

We have found the same to be

true in the realm of the fishery. We have seen hard working people. We have seen imaginative management, industrious cooperators and people working as well for the corporations. We have found them faced with the prospect of selling lobsters, selling fish, selling Irish moss at prices that have in many cases lacked the capacity to make up for the cost of production to the producer and thus again we have seen a sector fall into disuse. We have also seen the resources in the fisheries, particularly resources such as cod and herring and scallops disappear under the impact of offshore seiners trawlers, multinational fishing operations as well as the impact of intensive competition which has been produced on the small scale among the inshore fishermen for a livelihood by the stimulus of these outside forces.

Thus we have seen resources depleted and we have also seen the basic capacity of human beings on Prince Edward Island to work

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productively and get an adequate return for their product, and fall into disuse and fall into disrepair. When I look around today I 3 see young people growing up in Prince Edward Island. 4 come in contact with many as a teacher and with others 5 as a friend. I see them raising questions like "What 6 will we do in the future? Is there any future for us 7 on Prince Edward Island? Do we have a possibility of 8 changing this environment to suit our own needs?" 9 The general premise that I would put forward both for 10 the environment and for the people is that we face a 11 lack of employment and in a higher sense, a lack of a 12 vocation. Uselessness and a feeling of uselessness is 13 the prospect. 14 Now, when I compare this to what 15 is happening in the north, when I see the eagerness of 16 Exxon, the eagerness of Shell, the eagerness of Gulf and 17 their allies in Canada to open up this north country, I 18 ask myself the fundamental question, "In whose interests 19 are these corporation - mostly, multinational - trying to 20 open up this land? Is it in the interest of those who've 21 lived there historical?" 22 23

My response to that must be no. It's not because I am a northerner, an Inuit or a Dene. It is not because I have visited that land, but because through the privilege of mostly watching films that have been made by the National Film Board, I have had a chance to come into contact with the feelings of those people. I will refer to films which have Indian participation in their manufacture such as "Who Were the Ones?" and the

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two films that were made about the James Bay Development by the National Film Board: "This Land is Our Life" and "Cree Hunters of the Mistassini."

We in the south, as has been indicated already by previous speakers, have been becoming more and more sensitized to the situations facing these people who, like Islanders in the past were largely self-sufficient, defined their own relation ship to the land and lived a productive and a good life. Not just the life that was productive and good in the sense of producing many, many goods for the consumer market, but a life that produced goods in the sense of good things for people; good relations, good products, quality products, the things that people needed as defined amongst their own community.

Therefore again, I refer back to this question of interest. Where does the demand for this gas and oil that we are seeking to pipe out of the north come from? It doesn't even come in large part from Canada. It comes from the United States. What effect will this have on Canadians? What effect will it have on Islanders? I have seen no evidence in my own reading, which is fairly extensive on this subject, that the tapping of the oil and natural gas reserves of the north will lower the price of oil or natural gas to Canadians generally. Indeed, it may raise it.

I have seen little evidence that the oil and natural gas that is going to be 29 brought out of the north would contribute to solving

the energy crisis that we face here on Prince Edward Island or in the Maritimes generally. Indeed, we have never seen it up to the present that the supplies of gas coming from the north and the west have helped us in the east, because we are tied in to the markets coming from Venezuela and Latin America generally.

Falling back on some basic

Falling back on some basic principles then, I would argue that at the very worst, what we could hope for if the demands that are put forward to develop this pipeline system in the north were to be met, that we would tie ourselves only into increasing dependency on the American market and I would only wish to invoke the danger cloud, if you will, that this type of relationship brings to our horizon.

If we look at what has happened in Chile, for example where the Chileans found themselves tied to the Americans' insatiable demand for copper. I don't mean the American peoples I mean the American corporations and the American Government. We found that when they as a nation chose to change their path of development, that they were subject to subversion from outside which was put to work both — financially and in form of personnel with internal elements who had no interest in perpetuating a path of self-reliance leading to a destructive overthrow of a freely, elected government, the murder of a leader and the incarceration, torture and killing of thousands of self-interested, ordinary citizens of Chile.

I ask then what prospect we

might have if we tie ourselves into this form of 1 development? My recommendation at the moment to be 2 brief is that one, we should respect what we should 3 historically always have respected, and that is the 4 right of self-determination of the native peoples who 5 make up the majority in this land, that is, the 6 7 Northwest Territories. It is their territory and their desire to control an environment that supports them 8 must be of primary concern. 9 My second premise would be 10 the premise that human concerns and ecological concerns 11 must both be respected and that they meet on this one 12 point, the ability of the northern peoples to under. 13 stand their own environment, the needs in that 14 environment for them as well as the environment which 15 supports them to survive. We must avoid the temptation 16 to continue a colonial pattern in the north just as we 17 here in the south must attempt to avoid having it 18 imposed upon ourselves. 19 20 Thank you. (WITNESS ASIDE) 21 22 MR. ROLAND: Sir, the next witness is Sister Marie Burge, Latin American Mission 23 24 Program. 25 SISTER MARIE BURGE, sworn: THE WITNESS: Mr. Commissioner, 26 as members of the Roman Catholic Diocese of Charlottetown 27 28 Latin American Mission Program, we thank you for this opportunity to express to this Commission our concern 29 about what is happening in our own backyard Third World 30

here in Canada, our Canadian north.

Some of us have had the privilege of living among the people of the Latin American culture, We have witnessed the brutality with which our rich countries have developed what we are prone to consider underdeveloped areas. Because of a deep experience which we have had living among and suffering with an abused people, we feel that we have something unique to say to this Commission.

Our friends in Latin America have told us many times that while they appreciated our presence with them arid our desire to struggle with them for the liberation of their nation, they have told us that we probably have a greater challenge ahead of us to struggle for the liberation of our own country Canada. We consider that the inhuman, profit oriented manner in which southern Canada is operating in relation to the exploitation of the north and the native peoples has all the characteristics the same characteristics as the exploitation of the poor countries by the rich countries.

We have seen large corporation with government concessions move in and dislocate (geographically and culturally) whole communities of people. These corporations have made to the people all the well known promises of greater job opportunities, the possibility of acquiring technical skills, the great economic boon it will be to have new industries in the area, etc. The only settlement which they've ever made has been to settle once and for all

those individuals or groups who would dare to question these great lords of all life. We all know what really happens. The company moves in and treats the native people as subservients. It uses their cheap labor in construction work. It reserves the more technical work for the people of the intruding country and leaves the natives in a cultural vacuum with nothing left of their natural resources but a polluted environment, broken health and as the Latins would say, "a hole in the ground".

One example of such an operation we have seen is nickel mining in the Dominican Republic, owned and operated by Falconbridge of Canada. This corporation itself states its goal: a \$500 million profit in 13 years, only \$39 million will have been paid in taxes and the workers, by the way, earn \$35 a week.

We consider the indiscriminate development of the north to have the same qualities, differing perhaps only in degree; the same disrespect for people, the same empty and deceiving promises, the same destruction of a people's way of life which is rich and wholesome, the same greed for profit.

The Latin Americans we know are not opposed to developing their resources. They only struggle to have a voice in when and how and by whom their resources are developed. Our native. people herein Canada ask the same for their land and resources. We endorse and support this just struggle.

Our Latin friends have a familiar refrain which they 1 often sing: 2 "No nation deserves to be free if its people ac-3 cept to live in subservience". 4 We are proud that from our northland a new hope is 5 being expressed. We see a people unwilling to live in 6 subservience. 7 Mr. Commissioner, we do not 8 consider the work of your Commission so much as our 9 gift of support to our native peoples, it is more their 10 gift to us southerners. Our northern brothers teach us 11 to open our eyes to the subtle and sometimes not so 12 subtle ways our right to self-determination as a people 13 is infringed upon. We are called by the crisis in the 14 north to realize that we in the south also are having 15 our history made for us by profit oriented 16 corporations. Only in the degree that we in the south 17 have the courage to take a hard look at our lifestyle, 18 our subservience and our apathy, can we pledge our 19 support and strength to the struggles of the north 20 21 We feel, Mr. Commissioner, that the Canadian Government could possible ignore all 22 your findings concerning the social, economic and 23 environmental consequences of the Mackenzie Valley 24 Pipeline, but it can never ignore the process of 25 awareness raising which your hearing has caused in the 26 north and in the south. If this process continues 27 among all of us, no government of the future would dare 28 to endorse a similar style of development without 29 active participation of the people of the north, or of

1	the south.
2	We congratulate you Mr.
3	Commissioner for the courage with which you have
4	responded to your mandate and we thank you for the
5	learning experience your hearings have been to all of
6	the peoples of Canada and especially to the people here
7	on Prince Edward Island.
8	Thank you.
9	(SUBMISSION OF THE LATIN AMERICAN MISSION PROGRAM MARIE
10	BURGE MARRED EXHIBIT C-601)
11	(WITNESS ASIDE)
12	MR. ROUND: Sir, the next
13	witness is Mr. Gerrard Cannon and he makes the
14	presentation on behalf of an organization known as Help
15	Our Provincial Environment, or H.O.P.E, which I am
16	informed is a member of the Maritime Coalition of
17	Environmental Protection Associations. Mr. Cannon?
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While Mr. Cannon is seating 1 2 himself, I should also add that there are seven signatures attached to the brief endorsing it. 3 4 5 GERRARD CANNON, sworn: 6 THE WITNESS: Yes. As a representative from the local environment group, I 7 welcome this opportunity to present our views to the 8 Berger Inquiry. It is our understanding that this 9 Inquiry has a mandate to consider the question of the 10 Mackenzie Valley Pipeline. The group which I represent 11 is known as HOPE. HOPE stands for Help or Provincial 12 Environment. We are one of 21 groups involved in the 13 Maritime Coalition of Environmental Protection 14 Associations. HOPE was organized to represent a group 15 16 of independent, concerned citizens. Our aim has been to encourage and promote conservation practices, 17 respond to government policies which have environmental 18 implications and demand sound government policy and 19 action on environmental issues. 20 21 The Government of Canada must decide if the Mackenzie Valley Pipeline should be 22 23 It is our understanding that this group constructed. appearance before this Inquiry will be part of the input 24 to these decisions. Many of the considerations that are 25 relevant to the Mackenzie Valley Pipeline are also 26 relevant to the energy development for the maritime 27 region. It is HOPE's intention as a public interest 28 group to place before the Berger Inquiry the concerns we 29 have about the Mackenzie Valley Pipeline. Many of these

concerns are similar to those related to the nuclear energy development for the Maritimes.

The Mackenzie Valley Pipeline is being proposed to make available a supply of non-renewable energy. This proposal that nuclear development for the Maritimes is likewise based on non-renewable resource. Both the Mackenzie Valley Pipeline and nuclear energy development leave many questions unanswered about possible damage to the environment, The disruptions and permanent environmental damage which could result from the construction of a Mackenzie Valley Pipeline has been described and placed before this Inquiry on other occasions. At this time, we want to emphasize that the risk to the environment is a real risk and must be balanced against a thorough examination of the possible development of alternate energy supplies.

It is our contention that the public funding, both direct such as government grants, and indirect such as tax relief to corporations, have been allocated primarily to the non-renewable hydrocarbon field and nuclear energy development. Respecting hydrocarbon field development, it should be emphasized that so-called proven reserves are never a certain supplies of energy. For instance, the National Energy Board approved the construction of a natural gas pipeline in the Pointed Mountain Gas Fields in British Columbia and based their decisions on a proven gas reserve figure of which only a small fraction will be realized. Energy development which is based on renewable resources does not appear to be subject to the same uncertainty or

1	social and environmental risk.
2	In order to summarize our
3	position, we make the following recommendations:
4	That a 10 year moratorium be
5	placed on the construction of the Mackenzie Valley Pipe
6	line pending the completion of a review of all respects
7	of alternate energy sources.
8	That a 10 year moratorium be
9	placed on the northern development of the Mackenzie
10	Valley whose sole purpose should be to alternately
11	service or support the construction of the pipeline.
12	That the emphasis respecting
13	the public funding of energy development in Canada be
14	shifted from the development of non-renewable energy
15	such as hydrocarbons and nuclear to renewable energy
16	such as solar, wind, wood, and tidal.
17	That priorities respecting the
18	public funding of renewable energy development in Canada
19	be ordered in the fashion which supports the needs of all
20	Canadians, including those of the Maritimes.
21	Respectfully submitted by HOPE.
22	Thank you.
23	THE COMMISSIONER: Thank you
24	very much, sir.
25	(SUBMISSION OF HOPE (HELP OUR PROVINCIAL ENVIRONMENT)-
26	GERRARD CANNON MARKED EXHIBIT C-602)
27	(WITNESS ASIDE)
28	MR. ROLAND: Sir, I would
29	next call upon Arthur Campbell, who will be making a
30	presentation on behalf of the Catholic Family Services
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Bureau. Mr. Campbell? 1 2 3 ARTHUR CAMPBELL, sworn: THE WITNESS: Mr. Commissioner, 4 the Catholic Family Services Bureau warmly welcomes you 5 to P.E.I. We thank you for including the island in your 6 7 busy itinerary, and thereby enabling many of us to present our views to you in person. 8 One of our main objections to 9 the construction of the Mackenzie Valley Pipeline is 10 that it does not ensure the native people of northern 11 Canada a secure future. It seems to us that the 12 present proposal of the pipeline is in direct conflict 13 with the way of life of the native peoples. 14 building of the pipeline and other related developments 15 could, in our estimation, begin a period of short-term 16 prosperity for the native peoples, but there's no 17 guarantee of on-going prosperity in the long-term. 18 19 We also understand that there is no guarantee that native Canadians will be given 20 jobs on pipeline construction. We therefore see the 21 22 model of by the alleged corporation and the government as having devastating effects on the native people of 23 northern Canada by introducing them to a style of life 24 which makes them dependent on short-term jobs in 25 construction with foreign corporations and undermines 26 their present desire for self-reliance. 27 The danger of short-term 28 29 period of prosperity as we see it, from our experience in the Maritimes, is that when the boom is over, there

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is a period of difficult adjustment back to where we were before and we never do return to where we were before. After the period of boom, the resources may be depleted. The native peoples want to avoid this, but at the moment, the Dene do not even own property. They are regarded as squatters on what they consider their own land. The economic poverty which they know now is nothing compared to the cultural and economic poverty they may know in the future if northern development goes forward without the equal participation of the native peoples.

In addition, we receive report from time to time that the cost of living in places like Yellowknife is very high indeed. What must this do to the Indians, Metis and Inuit, as they are uprooted from their traditional way of life of hunting, fishing and trapping and forced to make a living as unskilled labourers on the lowest rung of the southern Canadian way of life. It is essential that they have a say in their future. Mr. Commissioner, it is our wish that the land claims of the native peoples in the Northwest Territories be recognized. The native peoples need some bargaining strength and land does form such a basis in Canada. We add our voice to the many who have asked for a moratorium on the Mackenzie Valley Pipeline until, such time as the native peoples are assured of equal participation in development and until necessary study and precaution has been taken to protect the environment.

We realize that by calling

for such changes, we too must be prepared to change our 1 This is why we support all attempts to 2 life-styles. develop alternate sources of energy on P.E.I., 3 especially if our sparing enables the less developed 4 countries to have more energy for basic needs. 5 In asking that justice be 6 done for the native peoples of the north, we ask that 7 8 justice be done to all the native peoples of Canada, to all who are exploited, to all who are weak and wounded. 9 As the Canadian Bishop stated in their 1975 Labour Day 10 Statement: 11 "The living God calls on us to respond to these 12 demands for justice, Christian love of neigh-13 bour,, and justice cannot be separated in the 14 develop merit of people. Our love implies an 15 absolute demand for justice, namely a recogni-16 tion of the dignity and rights of one's neigh-17 bours." 18 19 Thank you. (SUBMISSION OF CATHOLIC FAMILY SERVICES BUREAU ARTHUR 20 21 CAMPBELL MARKED EXHIBIT C-604) 22 (WITNESS ASIDE) 23 MR. ROLAND: Sir, I would next call upon Mr. Joe Butler and Mr. Urban Laughlin, 24 25 who will be making a presentation on behalf of the Social Action Committee, St. Paul's, Summerside, 26 27 P.E.I. 28 JOE BUTLER sworn: 29 URBAN LAUGHLIN sworn: 30 WITNESS BUTLER:

Commissioner, our group wishes to thank you for the 1 opportunity to present our views on this important 2 question of northern development and particularly, on 3 the proposed Mackenzie Valley natural gas pipeline and 4 the implications for the native peoples of the north. 5 We believe that the 6 presentation of this brief presupposes that we recognize 7 8 two important facts. First, we as islanders, do have a basis for the solidarity with native peoples of northern 9 Canada. In many ways, we, like them, had been 10 considered a part of Canada's second class citizens, 11 Canada's underdeveloped area. Second, we participate in 12 the southern Canadian greed for gas, oil and other 13 natural resources of the north. We are some of the 14 indiscriminate consumers who make it appear necessary to 15 exploit our last frontier, We are also guilty as a 16 people of treating our own native people in a typical 17 manner, i.e., they must be absorbed by our culture or be 18 isolated in a welfare colony which we call Lennox 19 Island. 20 21 There has not been a serious 22 consideration given to the fading richness of our MicMac Indian culture and the value it can be to our island 23 life. We are fortunate in the fact that we do not have 24 here the great natural resources of the north. 25 only the land and the sea, but we have been considered as 26 a bottle for underdevelopment. For this reason, the 27 Government of P.E.I. in 1969 negotiated. with the 28 Federal Government the island's development plan which 29 was designed to make us a model of development.

plan was to rationalize our economy and in order to do this, it had to rationalize our way of life. This latter it has done, but it has not rationalized our economy. Under the plan, we have advanced from being the second poorest province to the position of the poorest in Canada. In the process, we have experienced some very unsettling changes in our way of life.

The community life which was once our island strength has been weakened or destroyed by reckless land and school consolidation. Most of this has been done with very little local determination, As a matter of fact, the second phase of the plan seems to be shrouded in secrecy. In all of this, we feel very akin to the native peoples of the north.

Although we live a far distance from the metropolis, we are not unaware of the environ mental pollution which has accompanied uncontrolled development, for instance, the. destruction of all type of life in an Ontario lake caused by the effluent from a uranium mine operated by Dennison Mining Company. To put it mildly, large companies have not been good environmentalists in the south. There is less reason to think that they might be different in the north.

The "Ombudsman" programme is constantly calling to our attention the injustices to people who have their rights and benefits under exiting Canadian laws infringed upon, set aside, or flatly denied, due to the incompetence with which the laws are interpreted by field investigators, senior civil

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servants, and even by our Courts. This situation occurs in the supposedly well-adjusted and justly administered south. The north with its sparse population is much more prone to such effects of uncontrolled development and rather to development controls by their own interest.

We understand that the native people of the north do not object to development, but do want time for consultation and discussion to ensure the protection of their land, their culture, and their environment and their way of life. They want control of the development which takes place in their own land. In a word, they want to be masters of their own destiny. We support them fully in the support of this goal. As evidence of our support, we join with others in calling for a moratorium on the northern resource development. This moratorium should be sufficiently long to permit the settlement of native land claims without undue pressure, to permit the native peoples to develop their own programmes for regional economic development, and to permit independent studies of the ecological and environmental factors involved.

Secondly, as southern Canadians we pledge ourselves to do everything possible to decrease our demand for natural resources of gas and oil.

Thirdly, cognizant of the conclusions reached by the Commission on Canadian Studies, we are determined to arrive at a deeper understanding of the Canadian scene, to join with others in an effort to break through the barrier of silence

1	which keeps us enslaved politically and economically and
2	this not only on the broad Canadian level, but also on
3	the local level We are determined to work for changes in
4	our educational system which will permit our children to
5	be more knowing citizens than are we.
6	Thank you, Mr. Commissioner.
7	THE COMMISSIONER: Thank you.
8	Excuse me, one reference you made which was unfamiliar
9	to me Lennox Island. What is Lennox Island? What
10	was the significance of that reference?
11	A It's a community of
12	Indian it's an Indian reserve on Prince Edward
13	Island.
14	THE COMMISSIONER: Oh, I see.
15	A It's up in the western
16	part of the island, and the Micmac
17	VOICE: I think he's about 5
18	years behind. It's sort of a welfare state
19	THE COMMISSIONER: Well, at
20	any rate, I know what it is you're both talking about
21	in any event. Well, is that the only Indian reserve on
22	the island?
23	A No, there may be others,
24	I think. There's some in, I think the east of the
25	island as well, I think.
26	THE COMMISSIONER: Fine,
27	thank you very much.
28	A You're welcome, sir,
29	(WITNESSES ASIDE)
30	MR. ROLAND: Sir, the next

presentation is made on behalf of the Prince Edward 1 Island Association of Metis and Non-Status Indians. 2 The presentation itself will be made by Mrs. Peggy 3 Rydzewski and she is accompanied by Mrs. Marcia McLeod 4 5 and Mr. Norville Getty. MRS. PEGGY RYDZEWSKI sworn. 6 7 8 THE WITNESS: 9 Mr. Commissioner, on behalf of our Metis and non-status 10 Indian people on Prince Edward Island, we welcome you 11 here. We want you to know that we appreciate your 12 coming here to hold your Inquiry and to give us an 13 opportunity to present our views. 14 Our native membership here on 15 Prince Edward Island have been following the public 16 17 hearings on the Mackenzie Valley Pipeline Inquiry with a great deal of interest. It is a great concern to us as 18 native peoples as to what happens to our fellow brothers 19 and sisters, whether they be in another province or in 20 this instance, in the Northwest Territories. 21 22 Here, in P.E.I., our native people have had to contend with the European immigration 23 of first French and then English people for many 24 The first contact from Europe with Prince 25 centuries. Edward Island was made in the early 1600's. 26 Since that time, contact became more and more frequent, until 27 finally the French were occupying settlements around the 28 perimeter of Isle St. John, as it was called by them, 29 by the mid-seventeen hundreds. As a result of the

English-French wars in the mid-seventeen hundreds, Isle 1 John was taken over by the English and the French 2 were mostly expelled from the island. English 3 settlement continued unabated and the English immigrants 4 have now literally taken over our whole native land. 5 6 In 1763, there was a Royal Proclamation issued by the King of England, in which the 7 King very clearly acknowledged the ownership of lands in 8 Prince Edward Island and the other maritime provinces as 9 belonging to the native people. It was our 10 understanding under the Royal Proclamation that we were 11 to retain ownership of our traditionally used and 12 occupied islands in peace and harmony. We were to 13 retain our culture and retain our interest in our native 14 land through this Royal Proclamation. 15 16 In the last 213 years, the Royal Proclamation has been ignored more than it has 17 been followed. Our experience has been that, no matter 18 what is said, no matter what is agreed to, it, in fact, 19 is never carried out; it, in fact, ' is never actually 20 implemented the way it was supposed to be implemented. 21 22 We are still experiencing this frustration in dealing with the dominant white society that we find ourselves 23 Time and time again, policies are made and 24 caught in. time and time again, policies are broken. 25 Our Dene brothers and sisters 26 in the Northwest Territories, our Metis and Non-status 27 brothers and sisters in the Northwest Territories are 28 very concerned about their lands. Like us, they have 29 not signed treaties; like us, they do not want to give

away their land, and like us, they could get caught in 1 the same situation where they are pushed back, 2 repressed promises broken, and they end up with more or 3 less nothing, as we have ended up here on P.E.I. 4 We would like to state 5 unequivocally that the rights of native people must take 6 7 priority over development of resources. Our long history in Canada 8 shows how development of resources has always taken 9 precedence over the rights of us native-people who have 10 traditionally used and occupied this land. It is time 11 for this to change. It is incumbent upon you, sir, to 12 ensure that the rights of our Dene brothers and sisters 13 of the non-status and Metis people of the Northwest 14 Territories are preserved and maintained and not wiped 15 16 It is time that the Canadian Government changed its approach and tried to abide by the promises that they 17 have made, carried through on the promises that they have 18 It is time that the Canadian Government put top 19 priority on the rights of native people and less priority 20 on resource development. It is time for the Government 21 of Canada to recognize that people come first and 22 development is definitely secondary. 23 Dignity, self-worth, culture, 24 heritage - all of these things must take precedence 25 over the economic benefits that can be derived from the 26 building of a Mackenzie Valley Pipeline We support our, 27 brothers and sisters in the Northwest Territories and 28 we ask you, as the Commissioner responsible for 29 recommending action on this to the Government of 30

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Canada, to also support them, and in so doing, to
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   assist in bringing about a change in the ways in which
   our government deals with native people, not only in
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   the Northwest Territories, but in all of Canada,
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   including here on Prince Edward Island.
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                                              Thank you.
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                              THE COMMISSIONER:
                                                  Thank you
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   very much.
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    (SUBMISSION OF P.E.I. ASSOCIATION OF METIS AND NON-
   STATUS INDIANS -- MRS. PEGGY RYDZEWSRI - MARKED EXHIBIT
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   C - 605)
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                              (WITNESS ASIDE)
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                              MR. ROLAND: Sir, I think it
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   might be an appropriate time for a coffee break.
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   understand we have coffee available and we invite all
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   those present to join us.
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                              THE COMMISSIONER:
                                                 All right,
   we 11 adjourn for a coffee, and then reassemble in a
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   few minutes.
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    (PROCEEDINGS ADJOURNED FOR A FEW MINUTES)
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1 2 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT) THE COMMISSIONER: Well, ladies 3 and gentlemen, I'll call our hearing to order again and 4 we'll consider the submissions that remain to be presented 5 for the rest of the afternoon. Mr. Roland? 6 7 MR. ROLAND: Yes sir, is anybody here from the United Church of Prince Edward 8 Island? Is there anyone here to make a presentation on 9 behalf of the Family Life Commission of Catholic 10 Diocese of Charlottetown? 11 Is there anybody here from 12 the Anglican Youth Group of Charlottetown? 13 O.K., the next presentation, 14 sir, will be made on behalf of Sister Pauline Dalton of 15 the Council of Religious Sisters of the Diocese of 16 17 Charlottetown. SISTER PAULINE DALTON sworn: 18 19 THE WITNESS: Mr. Commissioner, we, the Council of Religious Sisters of 20 21 the Diocese of Charlottetown, wish to go on record .as supporting the rights of the native peoples in Northern 22 Canada by calling for a moratorium on the Mackenzie 23 Valley, Pipeline project until satisfactory studies 24 have been completed on the social and environmental 25 impact of the pipeline, and until the native peoples of 26 Northern Canada are fully consulted and ensured an 27 equal voice in determining the kind of development 28 which will take place in the north. 29 30 We wholeheartedly endorse the

Canadian Bishops Labour Day 1975 message and ask that 1 it be given serious consideration prior to any future 2 development of the Canadian north. More specifically 3 we are especially concerned - and I quote: 4 "That the future of the north not be determined 5 by colonial patterns of development, wherein a 6 7 powerful few end up controlling both the people and the resources." 8 We contend that in the past 9 the chief determining factors in governmental decision 10 and policy-making have been what is economically and/or 11 politically profitable. It is our firm belief and hope 12 that the time has come, indeed is long past, that moral 13 and ethical considerations be made before determining 14 policy which, in this case, can have devastating and 15 all-encompassing consequences for the native peoples of 16 Northern Canada; their land is their life, and to take 17 it from them is to take away their identity as a 18 people. With the Canadian Bishops we insist that the 19 future development of the Canadian north be based on 20 social justice and responsible stewardship. 21 therefore repeat our request for a moratorium on the 22 Mackenzie Valley Pipeline project. 23 24 Thank you, Mr. Commissioner. (SUBMISSION BY COUNCIL OF RELIGIOUS SISTERS OF THE 25 DIOCESE OF CHARLOTTETOWN SISTER P. DALTON - MARKED 26 EXHIBIT C-606) 27 (WITNESS ASIDE) 28 29 MR. ROLAND: I'll next call on Miss Christine Pinau, who will make a presentation

on behalf of the Youth Group of St. Anthony's Parish, 1 Bloomfield. She's accompanied by Lori Pinau and 2 Gerarda Gallant. 3 MISS CHRISTINE PINAU sworn: 4 THE WITNESS: ON behalf of 5 the Youth of St. Anthony's Parish, Bloomfield, P.E.I. 6 we wish to thank you, Justice Berger, for your visit to 7 our province and for the privilege of being able to 8 present our views on the question of land settlement 9 and native rights in Northwest Canada. 10 Until recent years many 11 people in Southern Canada were not interested in native 12 rights or land claims, partly because we were led to 13 believe we had abundant resources of economic energy. 14 We had become accustomed to a high standard of living 15 and luxurious commodities, and possibly we did not 16 consider ourselves as our brother's keepers, having 17 little regard for the north and even the people who 18 lived in the north 19 All the ramifications of the 20 many issues involved with mineral rights, energy 21 22 resources, land claims, aboriginal rights, social and environmental impact of pipelines, far surpassed our 23 powers of expertise and legal comprehension. We do not 24 wish to condemn the rights of companies and 25 corporations to seek, explore and develop new sources 26 of energy. However, we are not too young to appreciate 27 the meaning of fair play and justice for ordinary 28 29 people. 30 From a historical paint of

view, we must concede that the native people of Canada 1 above the 60th Parallel have certain rights in 2 settlement claims. They were living there some 3 thousand of years before white settlers came to this 4 continent. We further concede that the native people 5 of the Northwest Territories have a much more intimate 6 knowledge of their own just rights and privileges 7 peculiar to them in that part of Canada which they and 8 their ancestors have long inhabited. 9 Thus we suggest and strongly 10 encourage that the Canadian Government listen to what 11 the native people of the Northwest Territories are 12 saying. From what we have learned from the media, we 13 believe that their claims are justified and that their 14 position is not presented for selfish motives. We also 15 believe there should be just land settlement before 16 17 development begins. To quote Martin Luther King, 18 19 Jr. 20 "Injustice anywhere is a threat to justice eve-21 rywhere." 22 We hope we have presented our views in a prudent manner. We pray that Divine counsel 23 will aid and quide your deliberations, Justice Berger, 24 25 as you present your final report to the Canadian Government. Thank you. 26 27 THE COMMISSIONER: Thank you 28 very much. (WITNESS ASIDE) 29 30 MR. ROLAND: Sir, I'd next

call upon Father John Cash, of St. Anthony's Parish, Bloomfield. 2 3 FATHER JOHN CASH, sworn: 4 5 THE WITNESS: Justice, this will be a very brief brief, and I might have time for a 6 7 tune by Johnny Cash after. My reason for coming to you 8 today is that I wish to present a few remarks 9 beseeching and yes, even begging that if at all 10 possible the people living north of the 60th Parallel 11 be supported, and protected to such an extent that they 12 will have the right to property ownership so as to 13 allow them to safeguard their own culture, the 14 traditional way of living they've had, protect their 15 own environment so that they and their descendants may 16 have a reason for living and the means to earn a living 17 in keeping with their own lifestyle. 18 19 My reason for this request is based upon experience. A little while ago there you 20 21 enquired about Lennox Island. Back in 1966, I think it 22 was, I was appointed pastor of Lennox Island along with another parish I had, and that's a little island off 23 the island here. It's about all that's left that the 24 native people have that they can call their own from 25 what they used to have in days gone by. 26 When I met those people they 27 28 had nothing to do from sunup to sundown, from sundown to sunup, but wait for a welfare cheque. A government 29 agent managed all their temporal affairs. It was a

scene that was not conclusive to development of persons 1 and personalities. That has changed somewhat in recent 2 years, but I still think the right to ownership and the 3 right to a way of living is so vital to those people 4 and many other people in this country. 5 Secondly, while pastor of 6 those two parishes I also was reserve padre at the. 7 8 Air Force Base, and I was so fortunate to get an awful lot of trips with the boys, and some of those trips to 9 various parts of the world included surveillance trips 10 to the north. In that way I was able to see a lot of 11 the north, and at time set up with quite a few of the 12 native people in various places: Frobisher Bay, 13 Whitehorse, Resolute, even down to Comox in B.C. So in 14 these ways I was able to identify with the people of 15 those areas and to discuss their: situation as it 16 pertained to them. In all, charity, Justice, I must 17 say that white man'' ways are too often not helpful to 18 the native people and it is difficult to express in 19 words or writing certain. facts and feelings that one 20 acquires after working for some time with the native 21 22 people of this country. 23 As I said, I like to be brief, and my plea, sir, is I hope these people about 24 whom we are concerned today and in the future, that 25 these people will have the right to ownership and the 26 dignity of labor that comes from ownership; money is 27 not the principal answer to a settlement claim. 28 29 I thank you, sir.

(WITNESS ASIDE)

MR. ROLAND: The next 1 2 presentation will be made by Sister Noreen McDonald of the Prince Edward Island Branch of the Canadian 3 Catholic Organization for Development & Peace, Diocese 4 of Charlottetown. Well, I guess it won't be made by 5 her. 6 7 The next one will be made by 8 Mr. Al Holman. (SUBMISSION BY CANADIAN CATHOLIC ORGANIZATION FOR 9 DEVELOPMENT & PEACE MARKED EXHIBIT C-607) 10 11 AL HOLMAN sworn: THE WITNESS: Mr. Commissioners 12 I am one of those Southern Canadians that has had the 13 privilege of meeting and for a short period of time living 14 with or at least in close, proximity to the people of the 15 I was also fortunate enough to be able to leave 16 17 the north by open boat and travel up the Mackenzie to Hay River, so I know the river of which we speak. 18 19 Life in the Town of Inuvik five years ago was influenced more by Southern Canadian 20 mores and standards than by the customs of the Inuit or 21 22 the Loucheux Indians. Despite the fact that. officially the town boasted of its cultural diversity. 23 in those days the population was. almost equally. 24 25 divided into three segments white, Eskimo and Indian. Despite that fact, it was a white man's town, it was 26 run by white men for the convenience of" the White 27 southerners. Here I'm dealing strictly from memory, 28 but I think Agnes Semlerias the only native person on 29 the Town Council. The rest were either independent

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28 29 northern peoples.

business men making minor fortunes out of the monopolistic situation that was provided by Inuvik, and by Civil Servants who were more concerned with pleasing their departmental chiefs than they were of correcting the problems of the town. As you know, Inuvik is not a place to draw conclusions about the north, If Inuvik were truly representative of the north, then I'd say, "To hell with it. Build your pipeline. The north isn't worth saving." Inuvik is, or perhaps I should say (because my experience was a few years ago) a classic example of cultural intolerance that the Canadian people are capable of. The American influence on Canadian societies is perhaps best exemplified by the kind of imperialistic domination of northern people and northern lands that Southern Canadians are allowing and actively taking part in. It's in the name of oil and gas that Southern Canadians are prepared to wreck havoc on the lives of northern people. Oil and gas that in the main will go to the United States or at least replace Southern Canadian supplies already depleted by If Canada agrees to build the Mackenzie Valley Pipeline now, what Canada is saying is that we

Unfortunately, I suspect that at this point in time even if you were to present the

prefer the violent degenerate society of the Americans

to the gentle community-oriented society of the

question to them as a choice between good and evil most 1 Canadians would opt for evil if they thought it might 2 bring cheaper oil. I personally do not have much faith 3 in Canadians or their government to take the just 4 course and either delay or reject. pipeline proposals 5 until the native peoples agree to them. This pessimism 6 comes from watching the Community of Tuktoyaktuk fight, 7 tooth and nail during the winter of '71-'72 to get the 8 government to live up to its own promise. 9 Territorial bureaucracy in its wisdom had organized 10 local governments. In a number of communities Tuk was 11 one of these, and among the powers granted was the 12 right to comment on various exploration proposals that 13 were being submitted by oil interests., One proposal 14 cal led or a summer seismic operation in an area where 15 Tuk residents had traditionally hunted and taken 16 caribou. The Tuktoyaktuk Council rejected this 17 proposal and sent it back to the Territorial 18 19 Government. At the next meeting of the 20 Tuk Council a representative of the Territorial 21 22 Government was there to attempt to get them to change their minds and approve the exploration permit. 23 didn't. Then a Mr. Gee from the Federal Government's 24 Northern Development Branch pleaded with them at 25 another meeting. It soon became obvious that the 26 company had been granted some kind of approval before 27 the Tuk Council had a chance to make their feelings 28 felt, and because they didn't want to look bad in the 29 eyes of the oil community, the governments were bending

over backwards trying to get Tuk into line. 1 Mr. Gee's boss was the next 2 to visit the Tuk Council. He flew in from Yellowknife 3 about 1,000 miles away, as you know, and he brought in 4 an official of the Canadian Wildlife Service from 5 Edmonton, Alberta, with him. Unfortunately for the 6 government, the evidence presented by the C.W.S. 7 official confirmed what the Tuk Council had been saying 8 all along. Of course, Tuk again rejected the proposal. 9 Nonetheless, the Tuk Council 10 headed by Vince Steen at that time, was convinced that 11 the seismic operation would have gone ahead if they 12 hadn't made a personal presentation to Jean Chretien, 13 then Minister of Northern Development and asked. 14 to intervene on their behalf. The proposal was 15 rejected for that year and shortly after that I left 16 the north. I don't know if that proposal was granted 17 the next year, but I heard that it was. 18 19 The area in question was not large, and I think the fact that the Tuk Council 20 21 had to wage such a major bureaucratic battle indicates that the Territorial Government and the. 22 Federal Government officials didn't give a hoot about 23 native rights or native people. 24 They were more interested in impressing the oil men. That was four 25 years ago and I know that things change very quickly. 26 in the Arctic, but I think the attitude' of Southern 27 Canadians working there towards native people will be 28 29 a long time changing. 30 Mr. Commissioner, I recognize

that there is a significant number of Southern 1 Canadians who are upset and worried about the 2 government's approach to development of the north. 3 I'm not sure they will have any effect on the ultimate 4 decision. 5 In light of the evidence 6 presented to you all across country, all across this 7 country, I feel that you must reject the proposal 'for 8 a pipeline until the native peoples agree it can be 9 built. I also think that you will do this, but I'm, 10 worried, like Vince Steen and the rest of the Tuk 11 Council, you'll have to fight an extremely difficult 12 bureaucratic battle to have the justness of your 13 position recognized by the powers that be. 14 I wish you all the luck in 15 the world, and I hope for the native peoples of the 16 north and for the collective conscience of the rest of 17 Canada that you're successful. Thank you very much 18 19 (WITNESS ASIDE) MR. ROLAND: Sir, the last 20 presentation scheduled for this afternoon is on behalf 21 of the Prince Edward Island Civil Liberties 22 Association. It will be given by Mr. Norville Getty. 23 NORVILLE GETTY sworn: 24 25 THE WITNESS: Mr. Berger. on behalf of the P.E.I. Civil Liberties Association we 26 want to thank you for coming to P.E.I., being a small 27 province it is often bypassed and overlooked. But we 28 feel that as a province, as citizens of Canada we have 29 rights here and we very much appreciate it when

national Commissions of Inquiry such as yours recognize those rights and come and join with us and give us an opportunity to present our point of view.

The PEI, Civil Liberties
Association is concerned with the whole area of human rights. When we looked at this question of the Mackenzie Valley Pipeline development in the north, we looked at it from the point of view of the rights of people, the rights of corporations, the rights of government, and even the rights of the environmental creatures that live in the north...

There is a philosophical question that is very difficult to answer when it comes down to questioning which rights should take precedence over which rights? Does a community's rights take precedence over an individual's-rights?, So on down the line, and, this is often -a very tough question and it is one of the major questions that is confronting you as Commissioner of this Inquiry.

Somehow you have to balance the rights of all the different, peoples, corporations and so on, involved, and come up with recommendations.

One of the basic principles that we try to follow as Civil Libertarians is that under our Canadian law there is such a thing called "due process". This is something guaranteed to us in the Canadian Bill of Rights. It is something that is a common law tradition amongst our peoples for many, many centuries. It is something we have inherited and we feel very strongly that under the process of due

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process it is incumbent upon you as Commissioner to recognize that the native peoples of the north be given due process in making their case, in developing their future in their land. Consequently we feel that the important issue to present to the Government of Canada is that the native people be allowed due process, and if that means putting off the development of the pipeline for several years, until the whole issue of aboriginal, rights and land claims can be settled, then we would hope that you would recommend that. The important issue is that they be allowed due process. We also feel that due process should be allowed to the other peoples and individuals involved so that each one can have their rights recognized and dealt, with. We do not wish to come out and flatly call for a moratorium. All we are stating is that we are in support of the rights of the native peoples of the Northwest Territories, and we feel that those rights should be recognized and people given an opportunity to work out what they want done with the area in which they live prior to other economic developmental forces being forced upon them. We thank you for this opportunity. (WITNESS ASIDE) MR. ROLAND: Sir, that concludes the evidence this afternoon. As I indicated

at the opening of the hearing, sir, our procedure rules

permit each of the two pipeline companies, as well as the major participants, to respond to submissions heard this afternoon. I have spoken with counsel for both the pipeline companies that is Arctic Gas and Foothills Pipe Lines Ltd.,sir, and they have indicated to me they do not wish to exercise this right.

Thus, sir, this concludes our hearing at Charlottetown. You've heard 14 presentation this afternoon, and I only add, sir, that we reconvene tomorrow in Halifax at the Lord Nelson Hotel commencing at 2 P.M.

THE COMMISSIONER: Well,

ladies and gentlemen, let me thank you for your attendance here today. I pay close attention to what each one of you says because I have a big job to do and I want to learn from each one of you.

The hearings we've held in Southern Canada have shown that there is very great concern throughout the country relating to these issues that the Inquiry is dealing with, and I want to thank all of you who have taken the time and trouble. to prepare briefs as well as the rest of you who have taken the time and trouble to come here this afternoon to consider what is being said. I say that I think it's important that I should have the opportunity, of listening to and learning from each one of you, and that you should have the opportunity of listening to and learning from each other. It's especially gratifying to have someone such as Mr. Holman, who has lived in the Northwest Territories, returned to the

south, give us the benefit of his reflections on his 1 own life and experiences there, after the passage of 2 I mention that because in virtually every city 3 we've been to in Southern Canada people who have lived 4 in the north, like Mr. Holman, have turned out to these 5 hearings and given us the benefit of their views. 6 I think I should add that 7 8 their views are sometimes in agreement with Mr. Holman's, and sometimes they are very much in 9 disagreement with his views; but it's important to 10 us to hear from all of you, and especially from 11 those who have lived in the north and come south. 12 We at these hearings are 13 of course considering the views of people like 14 yourselves, When we return to Yellowknife, in mid-15 June, we will be recommencing what we call our 16 formal hearings and the Indian Brotherhood of the 17 Northwest Territories will resume a presentation of 18 its case at that time. It might be worthwhile if I 19 just said something for a minute about a paint 20 raised in the brief of the Civil Liberties 21 22 Association. At the formal hearings we hold in Yellowknife, experts give evidence. That is people 23 who have studied caribou, people who have studied 24 permafrost, people who have studied northern 25 conditions and northern life, and we've heard from 26 dozens and dozens of engineers, scientists, 27 biologists, economists, anthropologists, and we have 28 provided funds to all the groups that represent 29 interests that we feel should be heard to enable 30

them to participate in our northern hearings. 1 So the question that was put 2 "What are the rights of the creatures of the 3 environment?" 4 We tried to answer that this 5 6 way: we provided funds to Canadian Arctic Resources Committee, which heads a coalition of Canadian 7 environmental organizations who participate in our 8 hearings in the north. The funds that the Inquiry 9 provides to Canadian Arctic Resources Committee are used 10 to enable them to carry out their own research, to hire 11 experts, to pay their expenses to come to Yellowknife to 12 testify, to enable the environment and its creatures in 13 a sense to be represented by people who have a 14 longstanding concern for environmental questions. 15 16 At the same time we've provided funds to the native organizations that 17 represent the Indian, Metis and Inuit peoples of the 18 north. We've also provided funds to northern 19 municipalities and northern business to enable them to 20 participate at the hearings on an equal footing with 21 the pipeline companies. Let me just say that 22 representatives of those groups have been travelling 23 with us through. Southern Canada and I think they would 24 want me to tell you that all of us have enjoyed our 25 stay in Charlottetown very, very much, and it gives us 26 some insight into the views expressed here today. 27 The only other thing perhaps 28 I should say is that the job of this Inquiry is to 29 consider the submissions made by the people who come

before the Inquiry and then to report to the Government of Canada, because in a democracy it is the people elected to govern, the people who have the confidence of Parliament, it is those people that must make the fundamental choices that concern us all. the Inquiry is to put the Government of Canada in the best position to make an informed judgment, and that is the job that we are trying to do, trying to do with the assistance of people like yourselves. I appreciate that assistance very much, and we'll adjourn the Inquiry until tomorrow afternoon in Halifax at two o'clock. (PROCEEDINGS ADJOURNED TO JUNE 8, 1976)