

**International Impact of the Development of Northern Canada, LAW
University of Ottawa 1977**

Hello head table, you know when I was invited to come to this conference I tried to in every way to figure why this conference was called, and I'm still, in all due respect to the previous speaker's speech, I still don't know what this conference is about. And the number of people that are here convinces me that the topic of energy, that is being discussed here this morning and yesterday, is not the common concern of the average Canadian. As corporations would like to.....loses sound for a while.....was energy, but energy in its self is a broad term and I think people that are interested in profit use energy to their advantage in promoting feeling in promoting goals, in promoting desires of Canadian people in general. To me it's absolute proof, just as the Canadian government takes the absolute right to make policy on behalf of corporations. What is energy mean to the audience that is sitting here, what does it mean to the people sitting at the head table to the professors that are here? What does it mean to me, I suppose the reason that I am here is to describe to you what energy means to me. Not what energy means to the United States public and mid western United States. And even those people in that particular part of the country, I think doesn't have the same concern that I have and possibly that you have unless you are part of the corporation. Energy has become a title, has become a title based on profit, based on lectures, that's the only reason we're here today, because energy has become a popular word, to the media to the politician, to the members of the corporate community, to share holders. It's become a popular word based on that, but it hasn't become a popular word for the average people in North America, and I say with emphasis North America, I'm talking about United States and Canada. Particularly it hasn't become a meaning at all in any way in any sense to the Native people of Canada. I think the title of the conference here is Energy, Native people and Northern Development, it hasn't meant a thing as far as Native people is concerned, and I want to put allot of emphasis here, it means allot to the Native people, based on exploitation not on profit, not on warming the houses or warming or enriching the food of Native people, as far as their table is concerned as far as their clothing is concerned as far as the heating is concerned in their housing. It has no meaning, all it means as Native people, whether we are Eskimos or whether we are Indians, is ENERGY MEANS EXPLOITATION TO US! Now when you look at energy based on profit you're all hell bent to develop all kinds of methods to harvest to extract that energy in the cheapest way that you can to make the biggest profit. So to us and Indian people when it comes to developing energy in spite of the needs of mid United States, energy development is an enemy, a number one enemy to us. And I make this declaration at this meeting. I have been in all my years of leadership, been an extremely conservative, within the terminology of Canadian politics or North American politics, but I want to declare at this conference that I am no longer a conservative. Now you can interpret whatever you want to interpret into that statement. I believe that the colonialists that colonized our country that is exploiting our energies regardless of their human energies or developed energies coming from the ground, subtly and systematically expropriated our way of live, expropriated our political formulas, expropriated our economic formulas. Until today as Indian people as Native people as Eskimos, we are the victims of the very subject you are discussing here today, we are victims, we're not assets, we're victims. I believe that the

founding fathers of this nation is really us, but we don't count and people who really count is the founding fathers of Europe that came to this country. And the founding fathers of this nation, that came from Europe, systematically and subtly expropriated all our rights until today we almost have nothing, well we do not have nothing, we are totally dependent on the state. Excepting for the exceptional Indian or Eskimo, we are totally dependant on the state either through welfare payments or some other means. We are not independent as before your forefathers came to this country. I'm describing this political strategy of your forefathers because I believe the same political structure, strategy is being used on you. Used on you, and I say you because maybe we don't have any Canadian people in this room. Once you belong to a multi national corporation you no longer belong to, you are no longer a Canadian. Once you become a member of a multi national corporation, you are part of the world community for the purposes of profit. So I don't know how many of you are Canadians, maybe none of you are, maybe I'm the only one who is a Canadian here. Because I am part of the exploited, by the multi-national corporations and many of you national corporations are part of the multi national corporations. And I'll tell you how that's happening, it's systematically happening in every province in Canada of how your forefathers did to us is how the multi national corporations are doing to you if you are Canadians. They're buying your soul, they're buying your interests in the name of energy. I know that, for instance in BC there is a proposal, there is a reality in British Columbia, I just want to use this as an example, they're proposing for instance a pipeline from Kitimat to Edmonton, Who's going to own that pipeline? Look into it. Who's going to own that pipeline? And who is going to benefit from the oil that goes through that pipeline? Those are the realities that the average Canadian never questions itself on. Are never told because the power of public relations in terms of dollars is one of the most potent things that we have in this country, in this world, its probably more powerful than the first World War and the Second World War. Our people are being exterminated and made slaves of, based on the profit needs of a few people in this world. I suppose to a very large degree this is why I came to this conference, is to express my views on this. I have every belief, I living in Ottawa for 6 years almost 7 years and the longer I stayed in Ottawa the longer I've seen who really controlled the political affairs of this country and how they control it. And we are Native peoples as Indian people, we were nothing, totally nothing. You know at one point in my life, I believed, I really believed and I still know that you can control politics, profit, energy, by numbers, I know this. You can control it through education, you can also control it through the kinda money you've got. But from the experience of some colleagues I know in other parts of the world in international affairs, you can influence political movement as a minority. And you can only do it if you have the guts, and I'm beginning to interpret this to my people, if you have the guts to confront your enemy, and I've just told you who are enemies are. As long as the Indian people are going to be the fifth class recipients of the tax base from which all resources come from, which is ours, then I think Indian people is going to have to look at extremes to confront its enemy and I as an international leader and as a BC leader, advocate this to my people because the previous speaker who is professor Emilio Binavince mentioned many kind of rules to which we have to live as Canadians as North Americans, as people in the world community. There are laws he mentioned, there are regulations he sited there are policies which he quoted from, there are principles that are ethics which you subscribe to, but you

know in all these rules, in all these rules, we are only part of these rules, on the basis of expropriation on the basis of oppression. You look at it, the other day, two days ago, I picked up a newspaper in Vancouver Sun, it's the biggest newspaper in my part of the country, and on the second section of the front page there was a big picture in that newspaper of fish laying in the weeds, and that newspaper, you talk about fish, that's energy, that's energy for me, it may not be energy for you, but its energy for me and my people. A big picture there and a big whole page write up about it, of how they believe, how they believe it was Indians who took that fish from the water, and were in the process of bootlegging that fish when they felt that Fisheries Officers were close by and they ran and left their fish behind. Would they automatically for instance, say that to an Englishman? Would they say that an Englishman had done this? Would they say a Frenchman had done this, or even a German, but they named Indian people. And every case we are the victims of oppression, and in all respects I should say as far as ethics, policies and laws are concerned. I know that this is not what you want to hear, you want to hear flowery words coming various professors. But I'm sorry to disappoint you, I'm sorry to tell you that from here on in that your world is going to be shook up, only because you forced us. Or you are forcing us, you are continually forcing us, with the number of policies, with ethics, of principles that you are imposing on us. That we cannot live with, you are destroying, you're stealing our energies, on the basis of your own profit, on the basis of your profit. On the basis of your will to become famous lecturers, to become famous professors. I want to go on record, as saying that you'll remember this speech. I want to go on record as telling you that you'll remember that there was an Indian professor that made predictions at this conference that's going to become reality. Thank you.