

Indian Affairs

first published I felt, perhaps naively, that this document would cause the government to take serious action in this area. I also anticipated that the government would do something about the problems which Indian people in the cities face, but I have seen no evidence of that so far.

The Winnipeg Indian Council has often come to me about the fact that the Department of Indian Affairs does not deliver its services in the city. It seems to stop—

Mr. Orlikow: Writes them off.

Mr. Keeper: —it writes them off when native people move into the urban environment. Certainly this is not acceptable to the status Indians who live in the cities, nor is it good for the over-all community because it means there are serious problems which are not receiving adequate attention. This policy must be changed. The Indian Affairs Department should not write off Indian people when they move to the cities.

The government has a clear responsibility to the status Indians, but with regard to non-status Indians its obligation is not all that clear. While there is no specific clause in the constitution which outlines the federal government's responsibility to non-status Indians, clearly, because of the seriousness and the national scope of the problems, the federal government does have a responsibility to become involved so that provincial governments and local communities can adequately deal with these very serious problems faced by both status and non-status Indians.

There are several parts to this motion. It refers to the "failure" of the government, which raises the question of what is the benchmark for failure? It is not whether the government is doing a little more or whether there is some improvement. The benchmark should refer to the disparity between the living conditions of Indian people and the over-all population. Clearly, against that benchmark, the government has failed. It must take more aggressive action in this area. When the motion refers to self-reliance, we think of it in terms of self-help. The government must move to help Indians where they seek to help themselves. It is no use simply to allocate money for problems unless that money is used in programs which have been designed by Indian people.

There is one gap in the motion. By and large it is a good motion, but it contains no specific reference to living conditions, although it is implied in the words "failure to protect the culture, language and health of Canada's Indian peoples". However, it would be helpful if it were spelled out more clearly. Accordingly, I move, seconded by the hon. member for Regina East (Mr. de Jong):

That the motion be amended by inserting therein, immediately after the word "health", the following words:

"and living conditions".

I move my motion because I believe that the motion, whether it refers to self-reliance, culture or language, is really based upon the living conditions under which people suffer today and this, fundamentally, is what must be changed.

The Acting Speaker (Mr. Blaker): I thank the hon. member for Winnipeg-St. James (Mr. Keeper) for having provided the Chair with a copy of the amendment in advance. In a procedural sense, I find it acceptable and in order.

Mr. Lorne Greenaway (Cariboo-Chilcotin): Mr. Speaker, I would like to begin today by referring to three articles which recently appeared in the *Toronto Globe and Mail*. These three commentaries dealt with the plight of our native people in present-day Canada. They were written by Mr. David Lancashire, the chief feature writer of *The Globe and Mail*. Allow me to quote the first paragraph of article number one, which appeared on page 10 of the October 18, 1980, issue:

They call themselves refugees in their own land. They crowd by the thousand in the downtrodden districts of big cities across the country, some 15,000 in Montreal, perhaps 30,000 in Toronto and the same in Winnipeg, 20,000 or more in Vancouver. They are Canada's urban Indians, who have traded the poverty of their reserves and settlements for poverty and racial discrimination in the bright lights.

● (1710)

Let me quote from the first paragraph of the second article found on page 7 of the October 20 issue. It reads:

"We have got 111 houses on the reserves", says Roland Crowe, Chief of the Piapot Indian band outside Regina, "and only four of them have running water or sewage disposal. There are almost no jobs, and 279 of our people have moved away. A lot of families are on welfare. The younger band members are getting very depressed and frustrated, but we are better off than most—we are an upper middle-class Indian reserve".

Finally, I would like to quote the lead-off statement in the final article which appeared on Tuesday, October 21. It reads:

The 1980s must be a decade of decisions and actions, the white man was saying, but the Indians didn't pay much heed. After 100 years of what many Indians regard as empty promises, and in a decade when a minister in Ottawa can still forbid an Indian to raise chickens on a reserve 1,600 kilometres away, it sounded like more empty talk. The white man was Prime Minister Pierre Trudeau, his audience in Ottawa last April was a gathering of chiefs and elders from Indian bands across the country. Canada's treatment of its native peoples has been a failure, Mr. Trudeau confessed, and simply pouring larger amounts of money into the same programs will not work either. He told the chiefs the time had come for Indians to set their own action. It is time, said Mr. Trudeau, for Indian bands to be given a chance to govern themselves.

The first two quotations illustrate that the problems faced by native people are very real, and are still with us. The last one indicates that we have a Prime Minister (Mr. Trudeau) who publicly, at any rate, has the solution. But the Prime Minister of this country admitted publicly on April 29, 1980, that Canada's treatment of native peoples has been a failure. For once, I find myself in complete agreement with the right hon. gentleman.

The Knox report, or to give it its proper title, Survey of Indian Conditions, published this spring, documented very clearly what an absolute disaster government programs have been. This report provides the following dismal list of statistics. These statistics, I am sure you will agree, sound as if they were derived from some fourth-rate, Third World, poverty-stricken nation. Mentioning the Third World reminds me that one of our best known Canadian Indian chiefs, George Manuel of British Columbia, coined the phrase, "The Fourth World" in reference to our native Indians. As a matter of fact, he is the