

*Government Orders*

As far as administration is concerned, and I will now get back to the bill before us today, these people will no longer be dependent on programs administered directly by the Department of Indian Affairs. They will finally be able to say: We have values, we have a different culture and we intend to run our affairs in our own way in accordance with our own culture and traditions and with a greater say over our own economy, which is as it should be in a modern economy.

I wish them good luck with the language aspect, those who are in the visitors' gallery today. Since there are six or seven languages and the common denominator there is English, I hope that aboriginal languages will command a greater appreciation and that aboriginal people will be able to exercise much tighter control over aboriginal languages. I also hope they will not experience what happened in Quebec to the French language.

You know about Bill 101 and Bill 178, and we in Quebec are constantly under attack from Supreme Court judgments. I also know that Quebecers are prepared to respect the terms of agreements with aboriginal peoples. I hope that as far as aboriginal languages are concerned, the Supreme Court will stay put and not do anything that would destroy aboriginal languages in the Yukon as was done in Quebec.

As far as health care is concerned, people will have greater control over health care, which is quite an achievement. I say this because once again, their culture has shown us that they take a very unique approach to medicine and health care. It is a holistic approach which focuses more on prevention than on cures. We see a lot of healing circles, which are an important resource. Kateri hospital in Kanawake, for instance, takes a very different approach. The physicians who work at the hospital went to a traditional white school, but with their culture they also have an approach that is far more holistic, as I just said.

There is a series of other programs, and I do not intend to repeat the speech I made in second reading, but perhaps I could expand somewhat on the roles of the traditional economy and a modern economy. This is something of a challenge for them, and I think they will be able to meet that challenge. The traditional aboriginal economy, particularly in the Yukon, is based on trapping, fishing, fruit gathering, and so on, in the ancestral way. It is an economy which has always existed and I think it should be preserved.

Now we must also ensure that integration into the modern economy does not simply sap and devastate this traditional economy. Knowing the aboriginal nations and the importance they place on the various facets of their traditional economy, such as gathering, hunting and fishing—because this has gone beyond mere subsistence and can also involve marketing activities—I think they will go out of their way to ensure its smooth integration with the modern economy.

I also think it is important to talk about law enforcement. I did not get a chance to speak on the young offenders bill, but I must point out that there are enormous justice problems on aboriginal reserves. It is increasingly obvious that our justice system cannot apply, or is extremely difficult to apply to aboriginal nations. Delinquency rates are high, incarceration rates are also high. This may be—and in fact is—attributable to appalling social conditions. Economic and social conditions are extremely bad, so that people tend to turn to drugs and drink—with all of the resulting ills in terms of delinquency and incarceration rates. So, given the opportunity to administer the justice system a little more, their justice system being slightly different from ours, law enforcement will be more tailored to their standards.

• (1850)

A person who commits a crime may not necessarily have to go before a judge or go to jail. They have a sort of discussion circle, and often the entire community will discuss an adolescent's particular problem and try to develop an action plan to rehabilitate the individual without necessarily imposing incarceration. These are important considerations that must be raised to explain that their culture is different.

The bill contains all of these concepts, and it is safe to say that the people of the Yukon will be taking far greater control over their future. I will conclude to leave a little time for my friends in the Reform Party. The Bloc Quebecois will support Bill C-34, as we stated in committee and at second reading.

I would like to review some of the points raised by the hon. member who preceded me. I think the Reform Party left aboriginal people and, I think, other Canadians with a bad impression; people think they may be going too far. I think people in the Reform Party might take advantage of the next few minutes to try to erase the picture which Canadians and aboriginal people now have of them. Naturally, I would ask them to vote in favour of Bill C-34.

Finally, the elders who were there will be pleased to note that the present generation has concluded an agreement which will benefit their children's children. This agreement was entered into peacefully, without the use of weapons, solely through perseverance. I ask all of my colleagues to vote in favour of Bill C-34.

[English]

**Mr. David Chatters (Athabasca):** Mr. Speaker, I wish to divide my time, if that is possible, with the member for Calgary Southeast.

Thank you, Mr. Speaker, for this opportunity to debate Bill C-34. Before I get into the specific clauses of this bill that will allow self-government for 14 Yukon Indian bands, I wish to