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governed themselves before explorers and settlers arrived in this so-called new world. When they came, they did not bring with them from Europe, that I am aware, any examples or models that were particularly useful to the new world. They brought with them a history of battles and blood-baths and the blatant abuse of power. That is why so many of these people who came to these shores decided to emigrate from the past and the dismal existence they had experienced there.

There are the skeptics who ask, "Who needs these little postage stamp provinces in Canada scattered from one shore to the other?" Whoever argued for that? Whoever put forward that proposal? What the report of the special committee argued for was a distinct order of government for the Indian people of Canada, not provinces or municipalities but distinct governments.

What form will it take? How often do we hear the statement that we must have every single detail before we can accept the principle? In the 18th century when the American Republic was born or in the 19th century when the Canadian Confederation was put together, did we have all the details? Was it all put together for us? Of course not. They were acts of faith. There were commitments. There was a belief that free people will strive mightily together to build a better future for those who follow after.

Then there is the concept that we hear from the Premiers of the provinces at the First Ministers' Conference that this is nothing but an empty box that is being proposed, that we should fill it up first, tell them what we have in mind and then they might be able to consider it. It is not what we have in mind. It is what the Indian people have in mind for themselves if we will stop stepping on their toes, if we will get off their backs, if we will halt our ceaseless meddling, manipulating, controlling, directing, reordering, rearranging and reviewing. How much longer are we going to persist in this madness?

Then we have those policy people in the Department of Indian Affairs who now say that they have embraced, like a lover that has been absent for some time, the concept of Indian self-government. They embrace it all right, but with great hesitancy. They say not yet, most people do not have enough education, they do not have an economic base and they have insufficient land. Let me ask my hon. colleagues through you, Mr. Speaker, what has been done over the years to correct these inadequacies? Who has been running this educational system except the Department of Indian Affairs? Who has been trying all these wonderful economic development schemes that have come to life? Not the Indian people, but one government Department after the other. Who took away the land? Do you remember Pauline Johnson's poem that she wrote in 1912 *A Cry from an Indian Wife*? I quote:

They but forgot we Indians owned the land
From ocean unto ocean; that they stand
Upon soil that centuries ago
Was our sole kingdom and our right alone.

They never think how they would feel today,
If some great nation came from far away,
Wresting their country from their hapless braves,
Giving what they gave us—but wars and graves.

One noted newspaper columnist believes that all of this concern for aboriginal peoples, aboriginal rights and Indian self-government is based on nothing more than one huge Canadian guilt complex. How irrelevant. Who needs in this important debate another amateur psychologist? I wish he would turn his attention to something he knows something about. The demand for recognition of aboriginal rights, including self-government, is historically based. In denying that recognition, we have stacked up in this country a dismal, dreadful record of failed attempts, attempts to assimilate, to integrate, to absorb into the mainstream, call it what you will, but always to dominate and control.

Our failures have not only been terribly destructive for a minority of people in this country, the original inhabitants, but also frightfully and increasingly expensive, a huge, inefficient bureaucracy wasting millions upon millions of dollars every year. So many of those efforts were so damnably well meaning, but what did they do? They created dependency. They were soul destroying. They crippled the ability of a proud, noble and able people to manage and control and direct their own affairs.

The Nielsen report, also known as "The Buffalo Jump of the 1980s", has as one of its purposes to save the federal Government some money, about \$312 million between 1986 and 1988. Let's think about that for just a moment. The Grand Council of the Cree of Quebec who, incidentally, are the only Indian group in Canada to have Indian self-government legislation, indicated by a statement they made that they were not consulted at all during the preparation of the recommendations in the Nielsen report. They have this to say about the Nielsen "Buffalo Jump" report. I quote from a document sent to me by the Grand Council of the Cree:

It is unrealistic to expect the same bureaucrats who have administered Indian programs so poorly over the years to take responsibility for making recommendations to solve the very problems they themselves have created.

The recommendations do not even begin to address the real problems of inefficiency, incompetence and mismanagement that are responsible for the funds now wasted by Government on the administration of native programs.

Let us be clear from what they are saying who is wasting those funds. It is not the Indian people of Canada. It is the inefficient way in which they are administered by government; the way in which those programs are so ill-conceived and have been for a long time.

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To conclude, the Cree argue that in the light of the Nielsen report and in the light of its admission that the Government's record in dealing with social and economic problems has been dismal, the conclusions of this report are cynical and racist.

There are also some ill-informed and probably not very interested observers who argue that the proposition of Indian self-government is nothing but a Canadian version of apartheid. Let us clear that off the decks right away. This is not at all so. Apartheid is what we have now, or something akin to it. In Canada now there are some 350,000 people who are governed by the Indian Act, an intolerable piece of legislation to