



collectives, large or small. Without the major collective we call society each of us would have very few options indeed, the solitary life of the proverbial naked ape, and some of the things we most value in life above all, love and respect are by definition involve others. Our legacies are based on the rule of law, freedoms of speech and politics, an honest public service and a society based upon mutual trust. These things immensely enrich our lives. I believe it is a duty upon all of us to both understand and foster these things because they can be eroded, they are not automatic. The basic tool for managing collective affairs in Canada is democracy. But there many meanings to that word and the balance again between the individual and the collective is crucial. In the field of aboriginal issues for example, which I believe to be the most important moral issue in Canadian politics, my recent book argues that the reserve system has developed in an unhealthy balance with the collective far too dominant. Reserve governments control essential all of the money, jobs, welfare, housing and so on, and an individual cannot even own land, a basic in the balance of power. There are other approaches. I serve on the negotiating treaty of the Gitksan nation in northwestern BC. I work with the hereditary chiefs, holders of the Delgamuukw rights from the supreme court judgment of the same name. The chiefs reject the standard treaty model here in British Columbia, which would establish a new and powerful Indian government, a sort of a super reserve system. They seek instead to become ordinary Canadians with no coercive Indian government at all. The Gitksan people would own their own

information laws - but they all involve a greater trust in the people and their representatives. Would such trust be well placed? Everyone knows the lighter portrait of the public is more interested in hockey and celebrities rather than public policy. In 2002, the government of British