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by the people of the Northwest Territories. I am proud to carry it. It would be something that I would carry to Great Britain, and I would like to say that though that may be found objectionable, it would not be objectionable to me and it is not objectionable to other Canadians.

There are ways that southern-based animal activists could attempt to understand the harsh realities of life in the North, and they are unrealistic to believe that these people who rely on this industry could survive without the animals they use to trap for income.

The destruction of the Canadian fur industry would pose a much more lethal threat to healthy wildlife populations in Canada than would disease, mismanagement and starvation combined. Anyone who believes that this action will protect the wildlife of Canada does not understand what can happen through over-population.

In thousands of years the native people of Canada have trapped fur-bearing animals and they have never—and I repeat, never—endangered a single species. It is because the trappers, more than anyone else, realize that their responsibility rests with the greater good of the total environment, with the health and survival of the species, not of an individual animal. Conservation is truly a way of life for trappers. The existence of their trap lines ensures that the natural habitat will remain undisturbed and will continue to support the thousands of animals that depend upon that habitat for their survival.

It is not something that is done haphazardly. It is a controlled harvesting of a resource, just as I, as a farmer, control the harvesting of the resource on which I base my livelihood, that of the land and the soil. Trapping is regulated in Canada by provincial and territorial Governments through licences, quotas, seasons, and export permits. The Government of Canada holds that trapping is environmentally sound. It is in harmony with nature and is an important part of a cultural life in this country.

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It is not only Members in this House of Commons representing three political Parties who recognize that. In *World Conservation Strategy*, the International Union for Conservation of Nature and Natural Resources states:

Conservation is . . . the management of human use of the biosphere so that it may yield the greatest sustainable benefit to present generations while maintaining its potential to meet the needs and aspirations of future generations. Thus conservation is positive, embracing preservation, maintenance, sustainable utilization, restoration and enhancement of the natural environment.

Canadians have much to be proud of in this context. There are 20 major fur-bearing species trapped in Canada. After several centuries of trapping, none of these species is endangered. Good trapping practices have resulted in good wildlife conservation.

In fact, the people of Great Britain should know, stemming from beaver hats, that the beaver has been a heavily trapped species in this country. It may now be more populous than it has ever been before. To maintain the validity of their licences, in some provinces, Ontario for example, trappers must trap a minimum percentage of beaver as part of their annual quota. That is required because if that resource were left unharvested it would destroy itself.

The Constitution of Canada recognizes and affirms the unique rights and special status of Indian, Inuit, and Métis people within the Canadian Confederation. These rights are being debated and have yet to be fully defined in law, but trapping is clearly regarded by the aboriginal peoples of Canada as a fundamental right. I do not find that strange. The Government of Canada has a responsibility to protect the right of aboriginal people to determine their way of life. Trapping is integral to their land claims and their spirituality and culture. Without trapping there would be a great loss of self-identity and self-worth.

Trapping and hunting have allowed aboriginal peoples to walk the fine line between their traditional lifestyle and assimilation into the industrial world. That has been their choice and that, of course, is a choice that they should be allowed to make.

In conclusion I would like to read into the record, not my words, not the words of someone from south of 60, not the words of someone unfamiliar with the needs of people in northern Canada, but the words of Stephen Kakfwi, the President of the Dene nation. He spoke to the Arctic Institute of North America in the winter of 1985. As we all know, Mr. Kakfwi is now a Minister of the Government of the Northwest Territories, duly elected by the people of his constituency. Mr. Kakfwi said:

My people have cherished and protected our land for centuries and will continue to do so in the future.

To a people who continue to live in close contact with the natural world, and who have always viewed ourselves as part of that world, the argument that trapping is cruel just doesn't ring true.

We know that there is no humane death in nature. Animals that die of disease, or starvation, or fall prey to predators, suffer.

On the other hand, we are appalled at many of the cruelties that industrial society imposes on animal populations. For us, the thought of an animal living its life pent up in a cage, with its only purpose being to await slaughter for someone's table—that is cruelty.

We understand that many people are worried about the loss of wildlife species throughout the world. We share this concern.

But we also know that the greatest threat to animals is not from hunting and trapping. It is from the destruction of their natural habitat by the industrial society—by pollution and encroachment on natural areas that provide shelter to animal populations.

He concluded:

We believe we can offer our knowledge and experience as a people who live in close contact with nature to help change this dangerous trend.

I really hope that the Members of the House of Commons and the House of Lords in Great Britain, the people of Great