

The Constitution

Many people want a more human and therefore often a more decentralized and community-oriented reality. They want to feel they have more control over their collective lives than modern society has been able to give them so far. Thus there were many Anglophones in Quebec whom I know personally, who voted Yes in the referendum. Why did they vote Yes in the referendum? They voted Yes thinking that maybe, on its own, Quebec would be a place where they could stave off the growing intrusion of alienation, remote control and dehumanization that modern society seems to bring with it. This is the real meaning of many people's new fascination with such things, as their cultural identity, because culture is something which humans have as a group. Individuals are too often reduced only to the consumption of images marketed by the mass media. Culture is not just food and dancing or even language. It is something that is fully alive only to the extent that the people who desire it have control over the images which dominate their lives. In this respect, Quebec and the movement in Quebec toward sovereignty-association was a sign of hope for Canada. It was a chance to grow. It was a chance that maybe in the aspirations of Quebec the rest of us in English Canada could get a sense of what we needed to do as a people, that we needed to stand up and stop the erosion of our identity and culture, to stop the way in which we are being swallowed up by the North American reality, so that the lament of Canadian thinkers such as George Grant might be premature instead of prophetic.

The constitutional package does not address these concerns. I predict, therefore, it will not be the solution or the answer to sovereignty-association that it is claimed to be.

In closing, Mr. Speaker, I think it is important to remind ourselves, if we take seriously for a moment the prayers

uttered so rapidly and meaninglessly at the beginning of our sessions each day, that the biblical prophets and other wise men and women over the years, including Christ himself, contended with the authorities not about internal constitutional matters, but about whether justice was being done, whether the neighbour was being looked after, even the least of them. We are commanded to seek first the Kingdom of God and its justice, and we are promised that if we do so, everything else will fall into place.

Perhaps in the absence of a commitment to full employment, to adequate pensions, to needed child care programs, to the settlement of land claims, to health care as a right, to a clean environment and work place, to international peace and development—indeed in the absence of a concrete commitment to justice in general—we have no right, no right whatsoever, to expect that this proposal or any other like it will be the answer to our problems.

Mr. Munro (Esquimalt-Saanich): May I call it six o'clock, Mr. Speaker?

Mr. Collette: Do I understand, Mr. Speaker, that it is now six o'clock, or has the hon. member for Esquimalt-Saanich (Mr. Munro) called it six o'clock?

The Acting Speaker (Mr. Ethier): The Chair recognized that it was six o'clock and therefore cannot recognize another member from the floor.

[*Translation*]

It being six o'clock, the House stands adjourned until tomorrow at 2 p.m., pursuant to Standing Order 2(1).

At 6:09 p.m., the House adjourned, without question put, pursuant to Standing Order.