

you, honourable senators, that perhaps you may not have heard of before—they are somewhat grizzly—but it seems to me that these are the forums where we should put these matters forward. I am sure that these are matters that at the time few would have known, other than those who were fairly close to the facts. I am related by blood since my cousin is a member of that government of Prime Minister Tom Adams in Barbados who beseeched the Government of the United States of America to execute what has become known as the Grenada rescue mission.

As we know, officials of the government and Mr. Morris Bishop were brutally murdered, and to this day there have been no appropriate funerals given to those dead. This is so because at the time of that brutal carnage and slaughter things were done to those bodies to ensure that they would be forever beyond forensic identification. For example, fingers were stripped so that there would be no trace of fingerprints; spinal cords were severed so that they could not be identified by height; dental structures were removed so that there could be no identification by teeth or dental mechanisms. It seems to me that we do not have to be in the secret service to understand that those kinds of skills are very rare in former colonies and, obviously, those skills were imported from somewhere else.

On the question of Canada's renewed internationalism, that has a personal note for me because I, too, was born in a colony—a colony called Barbados. Approximately a week ago my cousin, the Hon. Billie Miller the Minister of Education from Barbados, was in Montreal to celebrate with people of Barbadian extraction, the eighteenth anniversary of the Independence of Barbados. I left Barbados when I was 13, which is approximately 29 years ago, and a group of us, including the High Commissioner of Barbados and other people of that vintage, were sitting around the hotel room reminiscing. We talked about colonialism in a sugar society, in a "plantocracy", where race rules supreme. I remember vividly as a child, the late Sir Grantley Adams was mobilizing people of our vintage and descendants of free coloureds and mulattos to run against what was then called the Conservative Party of Barbados. That is the reason why I would never be a Conservative. The point I am driving at is that we were talking about the phenomenon of colonialism and how destructive it was for all of us.

I am sure that many of the older senators in this room will remember studying a particular poem which is called Gunga Din. As a colonial one understood what it meant to live in a society and to be constantly judged by one's inferiors, and to know at all times that certain positions were not available to one. Gunga Din was written by Rudyard Kipling. As you know Kipling was a poet of great colonial commitment. Gunga Din was the name of the little waterboy whose job it was to fetch water for the troops as they were fighting on the battlefields of India. Gunga Din was very much abused, beaten and cursed by his colonial masters. However, the ultimate aim of Kipling's poem is to somehow or other exonerate a particular human being who was able to perceive the ultimate charity in Gunga

Din. You will recall that Gunga Din throughout the poem was called "is dirty 'ide"—this is a British cockney speaking—"blackface" "eathen," "beggar," and "squidgy-nose". At one point in this poem we read the following:

An' a bullet come an' drilled the beggar clean.

In his dying state Gunga Din attempts to give water to this soldier. That soldier is greatly touched by this humanity and charity. Rudyard Kipling gives us those very famous lines when he says:

Yes, Din! Din! Din!  
You Lazarushian-leather Gunga Din!  
Though I've belted you and flayed you,  
By the livin' Gawd that made you,  
You're a better man than I am, Gunga Din!

Honourable senators, I come from a family that taught me these poems when I was a child. I was raised in a family which used words like "universal manhood suffrage" and who fought for universal manhood suffrage. I grew up around a bust of Mahatma Gandhi. Honourable senators, nothing in life has changed very much. I remain committed to improving the human condition.

• (1510)

Honourable senators, I move on now from renewed Canadian internationalism, hoping that the new government will be attentive and vigilant to the fact that Canada has a most important role to play in the Commonwealth Third World and in the Commonwealth Caribbean.

Honourable senators, I would now refer to two other sections of the Throne Speech, which were headed "Social Justice" and "Law and Public Safety."

In the section on social justice, the government makes a great commitment to women. I plead and pray that this commitment to women is real and not part and parcel of the rather hysterical, cosmetic, so-called "justice for women" which seems to be running rampant these days, particularly in the newspapers. This woman is one who believes she can have her personhood without robbing other human beings of their personhood. I hope the commitment in the Throne Speech is to a genuine and real womanhood.

The speech goes on to make mention of amendments to the Divorce Act, but says little about family mediation. As time goes on, I hope we shall hear more from government in this regard. I hope the new divorce proposals will remove all elements of culpability from divorce. Honourable senators, I intend to work towards ensuring that the new legislation will include, or at least that an attempt will be made to have it include, the new concept of shared parenting, joint custody, so that one spouse is not isolated from parenting at the wish and whim of the other. I hope the new legislation will reduce the deleterious effects on children of these marital disputes.

The speech mentions enforcement of maintenance orders, but it does not mention an amendment to the Income Tax Act so that perhaps spouses who are paying support for children