

S.O. 29

met there realized that in the long run, if South Africa was to prosper economically, they would all have to work together to develop the country's wealth and to find a means of sharing it. On the other side of the spectrum there was a Government which could not be more conservative in its views. It is racist to the core with regulations, legislation, a police force, and a military force which, even when one is there, it is hard to believe its might. Situated between these two extremes, between industry and business on the one hand, and the Government on the other, sit the universities and churches. Those two institutions I found to be highly divided in their approach to a solution in South Africa.

One could go to the University of Witwatersrand, as I did, and be part of a very liberal university, and one could go three, four or five miles to the north and be at one of the African universities and witness a group of young people with a much different philosophy and style of background who were very happy and content with their way of life, and envisage a future for South Africa which would leave us all, I think, restless and deeply concerned.

And if you look at the church community in South Africa, Mr. Speaker, it shakes you, it really does. We see some of the Christian churches reaching out in such a human and positive way to help find a solution to one of the great problems of the world. We see other arms of the Christian family which have philosophical approaches to life and to Government which see the whites as being supreme. They are willing to use other people to develop wealth and to encourage and sponsor their way of life.

● (1800)

I have been in white homes in South Africa in which members of the family have been banned. In fact, I have had the opportunity to speak to some of these banned people. It shakes one when one tries to understand the small incidents in their lives and their contributions to the community that brought about their banning. In some of those white homes I have witnessed young men from 18 to 20 years of age who were faced with what we can simply call conscription. They are faced with spending two years in the armed forces knowing that within months they will be at the Angolan front, or somewhere just as difficult. I have talked to other whites who have worked in the South African police force and through them I have learned something about the enormously tragic environment of the prison system in South Africa and the harshness of the treatment to which many prisoners, both black and white, are subjected.

It is a country of tremendous dichotomy. I came away from that South African experience realizing that if South Africa was to work its way out of the dilemma of a few years ago it would probably be the trade union movement that would lead the country to its possible salvation. In those days South Africans were in their infancy in terms of liberating the trade union movement and in terms of allowing labour unions to be

created and to become active. I saw through that the possibility of them working with some of the progressive business leaders in the country to find a solution to the economic problems of South Africans and everything associated with them. I came to the conclusion that if that movement did not lead to what I might call a successful conclusion, then the alternative would be a bloodbath. I have been concerned about that ever since.

I think the developments of the recent weeks and months bring that possibility ever closer. We have witnessed night after night, in only a very peekaboo type of way through television newscasts out of South Africa, the violence, the hatred and the bloodshed, much of which up until now has been between blacks, but in a growing way is now between them all. It leaves one uncomfortable and depressed. It causes one to reach into one's inner self and to ask how this matter can be brought to a Christian conclusion.

I want to say to my colleagues that there is no simple answer. Collectively, whether as part of the Government or as part of the Opposition, we have to work together as human beings, recognizing that one of the great cancers and one of the great blemishes on earth at the moment is in southern Africa. We have to be able to find a solution in which the blacks, the coloureds, the Asians and the whites in South Africa can live together, go to school together, worship together, govern together and bring up their children together. In this way they can enjoy the wealth and the paradise that South Africa is in its natural form.

I wish to join with other Hon. Members in this debate to share my concern and to indicate to my colleagues that I would like to work with them in a human and positive way to find a solution for brothers and sisters who are so important and valuable to us.

Some Hon. Members: Hear, hear!

Mrs. Sheila Finestone (Mount Royal): Mr. Speaker, I rise to join in this emergency debate on South Africa. We have to look at the context of the debate of today in terms of the emergency measures which were imposed in South Africa on Wednesday of this week. They were imposed using the excuse of the tenth anniversary of the Soweto riots.

Flagrant violations of human rights took place and over 1,000 citizens have already been arrested and jailed. A second human rights violation has taken place, that is, an infringement on the freedom of the press. We are no longer able to obtain reports on the military or police activities of the Government there. The emergency measures which have been imposed are just one in a long list of assaults on human rights and human dignities.

I listened with a great deal of interest to many of my colleagues, particularly to the Hon. Member for Nepean—Carleton (Mr. Tupper), who went to that country as a parliamentarian and as a witness. He came back here to testify to what he saw. What he has seen corroborates some of the