

## S.O. 29

distorted at times in their thinking and develop prejudices and perhaps even hatreds. It is very difficult to understand why that process develops, unless of course there is a total environment in which it can foster.

What is the solution? I have to reflect upon our own beginnings. I have to reflect upon Newfoundland and a tribe of native people who were hunted like deer, moose, or bear by early settlers. They were totally wiped out, except for one.

**Mr. Prud'homme:** Not many Canadians know that.

**Mr. Brisco:** That is right. Very few Canadians know that we wiped out an entire tribe in Newfoundland. One person survived and died a natural death. The rest were hunted down like animals, like deer.

I also have to reflect upon the Inuit who starved to death by the hundreds. Certainly we had no means of transportation. Our land is different than the land in South Africa. They starve to death. The Indians of Canada, our native people, not only starved, but they suffered the diseases that we brought with us.

● (1830)

We talk about Soweto and the poverty of Soweto, but we choose to ignore the poverty that is still with us in Canada. We choose to ignore the tar-papered shacks on the reserves. We choose to ignore the plywood houses in the North that were built with a total absence of engineering. The only means of providing heat and obtaining hot water is with the kettle on the stove in which you put a block of ice so that it steams up the house—if you can call it a house, the shelter—and the doors will not open or close, the windows will not open or close and the floor rots and drops out. In the recent past that has been the kind of accommodation that we in our wisdom and generosity have provided.

The period of the Iroquois and the Cree and all the other tribes of Canada warring against one another is long since over. Our beginnings are very much in the same period, perhaps a little later, yet those same tribal wars and customs exist today not just in South Africa but throughout all of Africa south of the Sahara, with the Zulus, the Xhosas, the Shangaans, the Vendas, the Ndebele and Swazi and so on. It is the warrior and the slave syndrome.

What has happened since African countries to the north of South Africa have gained their independence? How many of them since the 1960s, when the colonial peoples left, have been able to survive in peace and how many of them have failed to survive the blood-shed of the Idi Amin of this world? Idi Amin is not the only one. History is ripe with the skulls that have been broken by black attacking black, tribe against tribe and nothing has changed that. What will change it, Mr. Speaker? I do not know. Will time change it? Will the economies change it? Uganda, Nigeria, Lesotha, the Central African Republic, what is going to change attitudes there?

Not too long ago I had the opportunity to talk with a gentleman who had spent quite a bit of time doing a lot of work for CIDA. He was in an African country. I will not identify the country simply because I want to protect the gentleman. I know he wants to continue his good work with CIDA. I will not let anyone know who he is. Having said that, he said to me recently: "Where is the press? Where are the television cameras in the country in which I am working where my students are gone tomorrow, or their parents went last week, because of the bloody violence of the ANC which would bring its communist philosophy, translated only by guns, knives and hand-grenades, into that country to force its will on the people?" He said "I saw a Democratic leader come to speak to a student rally and be shouted down by the ANC, and any student who opposed that group was disposed of. That is not South Africa."

What kind of a monster have we created? Is it just in South Africa? Those battles are centuries old. It is my view that those battles will continue as they do today in South America and in New Guinea, tribe against tribe. It is so easy to forget Katanga, Biafra and other places of racial holocaust. We learned today that millions upon millions of South Africans have been killed. I think the statement was made that it is the greatest act of genocide that ever existed, without any reference to the Jewish genocide.

If we look at the departure of the raj and the departure of the colonials from India and what occurred thereafter, yes, there was violence. Yes, there was killing, but there is a nation that for the large part stabilized. The tribal warfare that is with us today in India is on a religious basis, just as heinous, just as brutal, mindless and senseless, but it is there. I am hopeful a solution will be reached in that country.

The tribal warfare in Africa, however, has existed from the day the colonials left and it has not for the most part changed. How can we help? What can we as Canadians do? What can the Eminent Persons Group do? How are we going to solve the problem? How are we going to contribute to solving the problem? My colleague, the Hon. Member for Nepean—Carleton (Mr. Tupper), offered some very useful suggestions. He said that the leaders are there for industry, the church, the labour movement, thoughtful Canadians, for people of other Commonwealth countries and other countries to provide thought and action.

I would like to quote from a statement by a British commentator and author, Paul Johnson. He wrote the following:

In 1960, when the colonial powers began to pull out fast, the total population was 210 million. Today it is at least 385 million and it is growing at a rate of 3.2 per cent a year, by far the highest in the world, so in less than 20 years time the population will have doubled again.

At the same time, everyone wants to pour out of the countryside into the towns, so creating appalling problems of congestion and violence in unplanned cities while diminishing the locally grown food supplies.

A tiny handful of countries—Kenya, Ivory Coast, Malawi and South Africa—actually grow more food than a generation ago. The rest produce less, in some cases very much less.