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LOOKING OUTWARD:

It is not only an honour, but a privilege to address this banquet in support of three very worthwhile and successful service organizations. I must congratulate every supporting, serving and interested participant of Crossroads Africa, the African Students Foundation, and Canadian University Service Overseas. As groups of dedicated and committed young people, you have done, you are doing, and I know will continue to do a magnificent job. As one who served 15 years in Africa, who continues to travel in foreign lands, and who counts hundreds of nationals of other countries as close friends, I can but underline my respect for what you are doing. I know because I have seen. Canada and the world are better places because of you. I only wish that all Canadians could see and understand what some of our youth are doing - on their own - to better the lot of mankind.

Having said that, I want to make a few comments about Canada as part of the world scene in which each one of us is inescapably involved. Canada today is in a hesitant and to some degree frustrated mood, yet Canadians are hopefully expectant of the future. This is symbolized by an uneasiness or unrest in many areas and communities. It is symbolized by the strange mixture of prosperity and want, of confidence and hesitant fear, of progress, yet of crises, which characterize the political and the economic situation at present. Perhaps this is not only Canada's situation, but that of many other nations.

Looking farther afield it would seem that we are caught in a world of mounting turmoil. Just over fifty years ago there broke out in Mexico the fundamental revolution of our time. Reaching across seven years of revolt and counter-revolt, it gave birth to the constitution upon which the modern nation of Mexico has been established. The half-century which has followed has been the most revolutionary of man's history. Two major wars, a dozen minor ones, the most far-reaching political convulsion ever known and an average of at least one minor political upheaval a year, not to mention the less violent yet as far-reaching, countless revolutions in the realm of morals, manners, and thought. That which was taboo, unheard of, unthought of, is commonplace today. Enormous advances in human welfare have developed. Enormous prices have been paid in human suffering. Travelling at fantastic speed which continues to gather momentum, modern civilization, while bringing comfort and convenience to many, has brought deprivation, death and destruction to more people than ever before.

One result has been a vast potential for further violence and revolution. With the population explosion across the world, these factors centre in the ominous spread of hunger at a time when increasing numbers believe that hunger is unnecessary. In the areas inhabited by underprivileged peoples, the population increases much more rapidly than food production, while in the areas where the greatest social, scientific, and industrial advances have been made, such as in Canada

and the United States, food surpluses accumulate.

Those who hunger lack even the comfort given to their ancestors who believed that nothing could be done about it. No longer are people in privation content to think that they are by fate destined to their lot. Poverty becomes intolerable to the poor. To hundreds of millions whose ancestors knew only numbing despair, the birth of hope for a better life is an ingredient in human affairs of volcanically explosive power.

If I were asked to name the real challenge that faces the world's politicians, and the world's economists, at the present time, I would say it is to adapt the traditional way of life, and the traditional values, which we have received from our forefathers, to suit life in this most explosive period of development and change in the whole of the world's history.

The Industrial Revolution, which has changed the world's face and the world's way of living in so short a space of time, is generally dated from the year 1769 - less than two hundred years ago - when James Watt produced the world's first commercially effective steam engine. It has continued since that time at an accelerating rate, with amazing developments in the fields of electricity, of aeronautics, of chemistry and nuclear research, to name only a few, that have left the human race breathless at the challenge of the new freedoms and abilities thrust upon it.

For one thing, mankind now knows that it has power to change things that once were accepted as inevitable. In years gone by, famine, poverty, and disease were the common lot of man, and life expectancy was short. Hard work, from dawn to dusk, formed the basis of man's ability to survive.

What once was inevitable is not now acceptable. Mankind faces an entirely new challenge today. It is to use the knowledge that he has, to set men free from poverty that is no longer necessary. If we put our minds to the task, we have the power, the resources, and the techniques, to produce abundance for all.

The truth is, however, that up till now, men have had the very greatest difficulty in getting these potentials off the drawing board, and into the active service of their fellow-men. For one thing, the impact of machine production has fallen on an order of society that for years has been based on the principle that "if a man will not work, neither shall he eat." How can this be accommodated to an age when progressively more work is done by machines, and a man's output depends far more on the tools he has to do the job with, than on the degree of skill or labour that he puts into it? At the same time there is no longer much room for the man who avoids his schooling, picks up what education he can as he goes along, and keeps alive by selling his unskilled labour. The trend is now that, unless a man has some skilled and personal contribution to make to society, society can find no place for him.

All this is to say no more than that the world, the Western world in particular, is reeling under the impact of freedom - a new

freedom of action stemming from scientific advance - and its desperate need is to accommodate itself to the social challenge that this entails. In particular, is this freedom to be monopolized by the few, to be a better-than-ever instrument of world tyranny and enslavement, or is it to be distributed as widely as is humanly possible, for the better life of all mankind? I know what my own choice is in this matter - that of increased personal freedom for all. But I can also see clearly, and I am sure you can too, that this is not the trend in this modern age. In hundreds of ways, but most particularly through the growing power of the state and of finance, the trend is to increasing, not decreasing, political and economic control over our daily lives, to shrinking personal freedom and a resulting decrease in personal initiative and direct involvement. This fact is what makes an organization like CUSO or Crossroads Africa or the African Students Foundation such a rare commodity - you are the exception rather than the rule - in a day when the government is expected not only to look after you but also to fulfill your personal responsibilities to your fellow-man.

This is the world of which Canadians are now a part. As a people Canadians have hardly come into their own. As a nation, the pangs of birth were difficult and the growing years which followed were full of toil and hardship. Now, like an awkward youth struggling towards maturity, this budding nation has great strength even unknown to itself, not to mention its purpose and direction. The latent potential of this untried and largely undeveloped youth amongst nations is tremendous, yet strangely the youth himself is the slowest to realize it. The danger which threatens, in the ever-quickenning pace of an unprecedented age, is simply one of survival, not only for himself but also for his fellow-man across the seas who suddenly through the narrowing of time and distance has become his neighbour.

Is there no way out? There must be - and there will be if we will wake up and with vision and determination say "there shall be." However, it isn't going to be enough to stand pat with the present trend of affairs in a blind faith that it will ultimately prevail. We must adjust where necessary and, having set our objective, go forward to it. It will be a grim struggle and it will be necessary to be grim. The stakes are survival! Let's look at a few facts.

The world Need

We are faced with the fact that through scientific and technological developments, the world has developed the physical requirements of "a global village". The world-famed economist, Barbara Ward, said recently - "It is a situation of incredible risk, for obvious reasons. The first is: everything is known and everything is near. The second is that we, the small white minority of this world's surface - 20% of the people at most - at present consume 80% of its wealth." We are living in -

- a] a world in which some 250 million children between the ages of 5 and 14 have no schooling whatsoever;
- b] a world in which annually the nations spend some \$200 billion a year preparing for war and a little less than \$10 billion preparing for peace (that is a ratio of 95% for war and 5% for peace);

- c] a world in which over the next 10 years starvation alone could claim as many lives as all the wars in history;
- d] a world in which two-thirds of the human beings have a per capita income of less than \$200.00;
- e] a world in which the population is exploding to the extent that it will be double its present rate at about 3 billion by the year 2000;
- f] a world which, if it is to survive, must begin dramatically to use our brain power, our science and our technology to come to grips with these fundamental questions of poverty, education, disease and economic development.

If we do not come to grips with these problems in our lifetime, we are very likely to impair seriously our chances for survival on this planet.

What Canada is doing about it

Canadians can take pride in the fact that Canada is today one of the few countries that is increasing its foreign aid significantly. The Honourable Paul Martin, Secretary of State for External Affairs, has said the Government intends, subject to economic conditions, to raise our expenditures to the point where they will approximate the internationally acceptable goal of 1% of our gross national product. When the fiscal year 1966-67 comes to an end, we will have made available some \$300 million to international development in these 12 months. To this should be added approximately \$25 million contributed annually by Canadian voluntary organizations.

In human terms, this means that 7,000 Canadians are scattered all over the world, lending skills and labour to the task of international development. Some are teaching veterinary pathology at the University of Ibadan in Nigeria, some are building a faculty of engineering at Mangalore, India, others are carrying out aerial mapping projects in Tanzania. Canadians are engaged on the biggest earth-moving project ever undertaken: the construction of a dam across the Indus, in an effort to resolve the dispute between India and Pakistan over the use of these waters. Hundreds of others, many of whom are missionaries serving through the church, perform the more menial tasks essential to a better life and a better living to countless millions. Together they are a formidable task force, serving in the vanguard of what must be done if there is to be a better world.

Yet many Canadians remain unaware of what is being done or what must be done. Maurice Strong, the Director-General of External Aid, has said: "As we near the beginning of our second century as a nation, we are struggling to find a sense of purpose to unite us. It is not in economic terms that we justify our nationhood ... I believe that, by focusing the interest of Canadians in every walk of life and mobilizing the resources they represent to expand Canada's participation in the processes of international development, a new dynamic dimension can be brought into play in Canadian life."

A significant role is being played by a Centennial organization, of which all too few are aware. It is the Centennial International Development Programme, which I regard as one of the most important

parts of our entire Centennial effort.

To meet this world need, the Centennial International Development Programme has been formed to channel information to Canadians about what this country is doing and what has to be done. CIDP is an official Centennial programme. It enjoys the full support of government and the voluntary aid agencies. It is an information and co-ordinating organization only, not a collection agency. It is the beginning of something far more important than just this Centennial year. I am convinced that out of it there must come an organization which will do for our overseas work of whatever nature, what the Canada Council has done for the arts, for education, for Canadians at home. Perhaps CIDP will go even farther because certainly the need is there, as a vehicle to encourage, co-ordinate, and assist the role of aid programme projects and service in the private sector and provide at the same time the bridge between the private and the public aid. It is not good enough to assume that government can and will do it all. There is need and opportunity for both. Most of you here tonight are committed - by that I mean that you are directly involved. I commend you for it. However, there are many who do not know, who are not involved. It must be our objective, particularly in this Centennial year, to go out and tell the story to others.

There are many ways in which you, as individuals, can express your interest in this valuable endeavour. You can have speakers come to address your clubs on their experiences abroad. I know many fine men and women, including university students, who have served in places where their very presence has helped to diminish the tensions which are tearing the world apart. When you hear their story, and when you grasp the dimensions of the role that awaits Canada, you will want to know more about how you and your neighbour can serve. Canada has many valuable voluntary aid agencies abroad. The work they are doing is Canada's work - in the final instance, it is our only claim before history to be a great nation, to care for something other than ourselves, our own wants and our own pleasures (for which history will only despise us). These speakers will be sent to you, as well as information on how you can serve if you write The Speakers' Bureau, Centennial International Development Programme, 75 Sparks Street, Ottawa, or write to me and I will see that your request is looked after.

Finally, Canada as a nation can lead the world in recovering a sense of unity - that unity which once existed in the great medieval Christian civilization and which has been fragmented by the demands of nationalism, materialism and greed. Unity will only be recovered by the rediscovery of conscience, the voice of God among the nations, and by acting on the charge given to man by God: "Feed my sheep." If you want to see Canada act as a nation, you must make your views known to government.

Canadians, as a people, must come to realize the changing character of the world they live in and must help their country to play a leading role in resolving some of the great questions facing the future of man. Only if the individual citizen is concerned and involved with the problems of the world will his nation do anything of significance. Therefore, every citizen has an obligation to inform himself about the world and, in one way or another, to become involved in it.

For this reason I believe the Centennial International Development Programme may become the most important of all undertakings in this Centennial year.

In conclusion let me speak to those who declare that national unity is our greatest problem at this critical Centennial point in our history. National unity is indeed Canada's major problem at home today. We Canadians, however, must not be looking inside our nation at our own problems all the time. I believe we will find the unity problem far less acute if we face up to Canada's second major challenge, which is to play her true part in the world family of nations. We are such a nation, as every ex-colony would wish to be. We have inherited stable and respected institutions of government. Our people have the education and skills that make the difference between poverty and wealth in the industrialized world of today. Where one third of the world's people faces starvation and famine, another third is undernourished, we in Canada have abundance - wealth in such plenty that our problem is not how to produce it: it is how to bring it to those in our own land and elsewhere who are in need of it. Our nation is living proof that we do not have to accept a police state in order to have enough to eat; it is a living proof that personal freedom and private initiative can deliver the goods, when the best laid five-year plans of the other nations end in failure. Across the world, the people of the underdeveloped nations - the former colonies - can see in our nation how development can come in freedom. We in Canada have a responsibility to these people, to make known on the practical level the secrets of our success.

It is up to us to demonstrate, with actions not just words, that our freedom, our way of life, our dedication to service, which have been the means of providing us with so much, will also do likewise for them. What we teach and demonstrate abroad we must substantiate at home. Whenever we accept less than the highest standards of integrity, morality and service from our politicians - or from ourselves - we are betraying the trust that is in our hands. Whenever we are content to let the state or private interest exist for the sake of political or economic advantage, we are moving another step farther away from our goal of a responsible democracy, and one step closer to totalitarian intolerance - and hunger and privation.

Let us not forget the needs of those in the world that it is in our power to fill. Our mission, as a nation claiming to be founded on Christian principles, is to bring these people our help, for the One who commanded to "Feed my sheep," also said "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."