

*International Relations*

knew his name last week, but most of Europe and practically all of North America knew it this week because Alfredo Rampi is the little boy who fell down the well in Italy and has since died. When I awoke this morning I found I was semi-dreaming about the little boy, the fear he must have experienced, the inability to move, the hopelessness and helplessness of being caught in that tunnel. Up above people were trying to help him. They tried to feed him artificially, give him a drink, and at the same time almost in a panic they tried to save him by digging another hole so as to reach him. But little Alfredo Rampi died.

Now, Mr. Speaker, I believe I know a lot of little Alfredo Rampi's. I believe I know a lot of little boys and girls, human beings around the world, who are trapped in the tunnel of oppression, poverty and misery, who must be experiencing and who do experience in a way what was expressed in the last emotional cry of little Alfredo. And so tonight I am going to address my remarks as much as I can to the personal problem confronting each human being on the globe today as it relates to something which has been very easily dropped into the phrase "North-South". North-South, as has been explained by others today, is simply a new set of words relating to countries that we ordinarily call developed and those we ordinarily call underdeveloped.

I have had the privilege, Mr. Speaker, of having lived a good part of my life in the North and a part of my life in the South. I have deep personal friends who are part of the North and deep personal friends who are part of the South. I have deep feelings for both sides of the question at a very personal level. I feel today that our world, our country, you and I and all the people in the world, are caught up in a moment of history that literally has never happened before. Statistics cannot explain what is happening, and a vision of where we are going has not really been clearly seen by anyone.

Let me try to put this in context. I am 52 years old, having been born in 1928, and with a little bit of luck I could live until the end of the century. It is a possibility. If I live the next 19 years, half the people who have ever lived on this planet will have lived while I was alive. They were either alive when I was born or they will still be living when I die. So in a way people my age or those now living on this planet will live through half the history of humankind. To put that into the bread and butter words of everyday life, half the food, water, air and literally half the products which the world has ever produced will have been produced and eaten or used by people living during my lifetime.

We are caught in a moment of history which has not happened before, and problems that were solvable in one way before cannot now be solved by the old solutions. In the debate tonight, and each one of us I am sure can speak for hours, we want to say and we will say something about the importance of so many things involved in this little phrase "North-South". I think it is important that we bring to the debate the question of what is development, because development seems to be what distinguishes the North from the South. The word "development" is understood and used by many people in different

ways. As I use that word in my speech, I will use an understanding of the word which I think is extremely important if it is to be put in the North-South context. Development today is often used by some people who would, in a sense, tear down a set of old buildings and raise up a new building; they would call this development. In a sense it is a kind of development. Then there is the other group of people who would say we should just go up, take over the north and put in the pipelines; they would call this development. To me development is those things which make it possible, in a certain place, in a certain context, and in a certain culture, for a human being to live as a human being in what I would call frugal comfort. It does not mean that they will have all the material goods of the world or even a great part of the material goods of the world. It means that they will have enough in their lives to live in frugal comfort.

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As we talk about the notion of development, it is extremely important to constantly keep in mind that development concerns human beings. We must develop, build and create a situation in which human beings can live and be human. Things that work against the possibility of a human being living as a human I call underdevelopment or anything but development. Things that work for and build up the situation and the climate in which a human being can live and be a human being, I call development. This is what the question of North-South is about. We must continually put underdevelopment at the bottom of our equation. If we are not bringing about the situation and the climate which will create a world in which people can live as human beings, it is not development; it is exploitation or something else, but not development.

I believe every human being is the most precious element which exists in creation as far as we know it. No matter where persons are, no matter how intelligent they are, no matter how much schooling they have had, no matter what colour they are, no matter how rich they are, no matter whether they are old, young or whatever, they are human beings and they deserve to live as human beings.

When the Prime Minister (Mr. Trudeau) began his speech yesterday afternoon, he used an image which I felt was very important. I heard it again several times today. It is the image of the good neighbour. In my first speech in the House of Commons I used that same image. I would like to repeat what I said at that time because the ability to be a good neighbour to one and all will be involved in bringing about the process of development. The phrase "good neighbour" comes from the Scriptures. On a certain occasion when the Lord was challenged about what was the greatest of all commandments, he simply replied, "You know what you are talking about. You are a lawyer; tell me." The lawyer replied, "Love the Lord, your God, with your whole heart, your whole mind, and your whole soul; and love your neighbour as yourself". The Lord said, "You have spoken rightly". And the man replied, "But who is my neighbour?" That is where the story comes from. The story is very simple but it is well worth telling over and