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## NEW WORLD, NEW PROBLEMS

An Address by the Honourable Paul Martin, Secretary of State for External Affairs, to the Canadian Manufacturers Association, Toronto, June 8, 1965.

The Greek philosopher Heraclitus is credited with the saying that "all things flow". He was the first to identify the nature of things with change.

Of course, change goes on all the time. But I take it that that is not quite what you had in mind when you asked me to speak about a "new world" giving rise to "new problems". And I think you were right in suggesting that what we are confronted with in our day goes beyond the traditional conceptions of change.

I suppose that man has always looked towards progress, towards a gradual betterment of his condition. But what is new -- as James Hester, the President of New York University, recently put it -- is that "the expectation of change -- rapid, revolutionary change -- is becoming part of our frame of mind". What is new are the tensions and the ferments that go with the expectation of dynamic change in our lifetime.

And so, if we look at the world around us, we can genuinely say that it is a "new world". It is also a paradoxical world. In one sense, we can say that the world that matters has expanded. Of course, as Arnold Toynbee said in one of his volumes, "the West has never been all of the world that matters". Nevertheless, it is a fact that, for many centuries, the West was pretty well the only part of the world that entered into our practical concerns. That is no longer the case.

In another sense, we can say that we live in a contracting world. A world in which there has not only been a virtual "eclipse of distance" but also a tremendous compression in the scale of time. A world in which the whole pace of experience has been quickened. A world in which communication is nearly instantaneous and in which knowledge and ideas are disseminated with a rapidity unprecedented in history.

This revolution in communications has had the effect, as James Killian put it so well in a recent essay, of "making the entire human community an 'interacting whole', a global neighbourhood, wherein almost all people find themselves involved together, their aspirations mutually stimulated and amplified, and their tragedies, triumphs... and anxieties transmitted to all".