

only one of many such events. The explosion of street crime, race riots, bombings, bizarre aeroplane hijackings, shocking assassinations, government intrigue at the highest levels, have brought home with terrible impact the recognition of a barbarism hidden behind the amenities of life. How do we account for the failure of the present middle aged generation to pass its norms and values along to its children? The ubiquitous use of drugs, the extreme sexual relation, the unprecedented phenomenon of "dropping out," especially among the children of the most successful classes, all have added their freight of disquiet and disconcert to the mood of our time.

Nor should we adopt a superior attitude in Canada because we have been spared so far the extremes of reactions to the age of discontinuity. If material progress and the quantity of life are the source of happiness, why is it that five million Canadians still live below the poverty line? Why have crimes of violence doubled in the past decade? Why are so many resorting to alcohol and other drugs to help them contend with the challenges of existence? Why are we becoming unbalanced as a country, millions congesting in a few metropolitan areas while vast regions suffer population decline?

Today we find a growing number of observers attributing this disorientation to a regression of ethical values directly traceable to the voracious demands of industrial expansion. Progress has been simplistically graphed and calculated in terms of ever escalating numbers. Capital gains have to be turned back into the system to create further growth, as though the cycle could never end.

In such a thought pattern, human cogs could easily become labour input and eventually secondary beneficiaries of progress. The health of the economic system, demanding unlimited growth, achieved top priority in government planning. It has been assumed that people would accommodate themselves to the system and prosper, and that those who could not, those who became casualties, would be taken care of by remedial social legislation. The value of man for his own sake has been sublimated by the value of man as an instrument of progress.

In this mockery of values, the life of greed has become a virtue. As Arnold Toynbee tells us:

Modern man has been induced to overcome traditional scruples about giving freer rein to human greed by a doctrine that has made greed look respectable.

For it has been argued that the selfish pursuit of individual, sectional or national economic advantage is socially beneficial. The unleashing of greed, of acquisition and affluence for their own sake, has been the psychological driving force behind the modern way of life in the technologically developed countries.

It is this ethic of growth by exploitation that has rendered the designation "Third World" a misnomer. There is now only a first and second world—the first world of the rich and the second world of the poor, and the gap between them is widening. In all the contradictions of our time, none is more difficult to grasp than the fact that technology has made it possible for the world to become a global community—which is good—and that within the community the preferred position of the minority enjoying most of the resources and wealth is producing anger, terrorism and revolutions—which is bad.

#### *The Address—Mr. Roche*

The argument that a civilization directed to material improvements is unable to satisfy the human spirit has been regarded as some kind of poetry. Pleas for social justice, domestically and internationally, have attracted but a handful of adherents. Statements that the quantity of life syndrome should be replaced by a quality of life ethic have been put off as philosophies to be approached gradually. The business of the day, politics as usual, must go on because, after all, growth is the standard and band-aids are the remedy for breakdowns.

Now, however, thanks to the energy crisis we have suddenly come up against a hitherto inconceivable prospect: maybe unlimited industrial production and economic expansion will have to come to an end. Maybe the rich of the world have over reached themselves. Maybe a whole new assessment of how we live will have to be made, and made exactly.

It is no longer an intellectual, philosophical or religious exercise to consider the role of man on planet earth; it is a hard headed, pragmatic necessity because human survival is at stake. The Arabs have done us the favour of forcing us back to the age old question: Who is man and what is his future?

We can get an overview of the human predicament by examining, first, resources. The availability of resources is necessary to sustain industrial output. In the developed world, industrial output, growing at 7 per cent a year, doubles in a decade. If we project this growth rate for another 50 years, the demand for resources will have doubled five times, requiring a volume of resource extraction 32 times larger than today's. Looking ahead over the ten doublings of a century, the amount of annual resources requirements will have increased over a thousand times.

Closer to home and more comprehensible perhaps is the simple fact that Canadians today consume energy at a rate approaching five times the global per capita average, or some 47 times the Indian per capita average—the result of a high standard of living, large scale resource extraction, a rigorous climate and the great size of the country. Whatever the next century brings, over the next 35 years the world will consume more metals and more energy since the dawn of human history; the energy mix and the rate of growth of consumption have already been determined. We in the western world have irresponsibly and immorally demanded the lion's share of the world's resources, and I see no sign of this thirst slackening. It is not solutions to local shortages this winter and next that should preoccupy us but long range planning, since present growth cannot be sustained indefinitely.

Second, we should examine population. The conditions of exponential growth are especially observable in population. Barring some global holocaust, world population now appears certain to exceed six billion by the year 2000. It could reach 7.4 billion if the trends in growth established since world war II were to continue unmodified until that time. Even with population control programs it is difficult to visualize human numbers levelling off until well into the next century, because almost 40 per cent of the world's population today is under 15 years of age. Thus the potential for births is very high. It is now generally anticipated that at least 800 million people will be added to the world population in the coming ten years. Moreover, the present