

# STATEMENTS AND SPEECHES

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An address by the Secretary of State for External Affairs, Mr. L. B. Pearson, to the World Convention of Churches of Christ, Toronto, August 18, 1955.

The study of man's history, and of the slow development of civilization, may be approached in a great and indeed almost perplexing variety of ways. History, perhaps unfortunately, has become increasingly a wide domain where specialists often pursue their separate objectives often quite independently of one another. The few who have attempted to present a composite picture of man's story, such as H.G. Wells or Arnold Toynbee, have suffered considerably at the hands of specialists, and there remain not many now who would venture to undertake so vast a task.

There is, however, one aspect of man's history on which, it seems to me, it is reasonably safe to generalize. It can, I think, be contended that an important part of the growth of civilization has consisted in the slow, and often interrupted, but steady broadening of man's political and social horizons. Primitive man was undoubtedly exclusively concerned with his immediate family, warring upon his neighbours and being subject to their violence. It is possible to trace his growth from the family to clans, tribes and, later, though certainly not last, to nations. Within these larger groupings - and this, no doubt, was the chief impulse behind them - there was a certain measure of order, security and justice.

In the development of these earliest communities, a common ancestry or a sense of common ancestry was a strong, though not the only uniting force. But gradually over the centuries man's horizons extended so that he began to accept responsibilities for the welfare of a community in which he was a citizen rather than a kinsman. A sense of partnership in an ever-widening group slowly developed and became accepted. Man came to realize that a larger community, although he must in large measure lose his sense of kinship in it, could provide for him a safer and richer and a more varied life. As Aristotle put it, "the state came into being so that man could live; it was developed so that man could live well" - not material sense - this is how civilizations grew.

This process of growth was not always voluntary or peaceful. Force played an important part in the extension of family, clan or community power. The great empires of the ancient world were, as we know, acquired by violence and maintained by its use or its threat. However peaceful, for instance, the first two centuries of the Roman Empire were, that Empire was acquired by overwhelming force and was maintained by the power which constantly underlay the civilizing process of Roman law and of Roman institutions. There was a great degree of liberty in the Roman world, but it was not liberty to rebel or to secede. It is quite true