

# RESPECT

The problem with the world is that people, or at least a significant part of them, are not voluntarily good. Not that civilization is hopelessly spiralling downward, rapidly approaching its doom, but the situation could be better.

Each generation seems to be able to cure many of the faults of the last, but manages to provide many of its own creation. Thus we have corporations who do not voluntarily seek to provide the consumer with the best product for the least cost; we have affluent men who do not voluntarily use their resources for the uplifting of anyone but themselves; we have individuals who are unduly preoccupied with maximizing their own short-term pleasure, regardless of the future cost to themselves or anyone else.

Human beings are endowed with two great gifts: time, and the freedom to use it as they please. We are able to perceive choices and act upon that perception. The solutions that are available to cure the world's problems can be placed on a continuum.

At one extreme we have solutions which change the way people use their time and talents by legislating that it must be done in a certain way; at the other extreme we have solutions which change the way people use their time and talents by changing the people themselves—a voluntary use of resources for good purposes. Various solutions to the world's ills can be placed upon this continuum. The position of each depends upon the amount of free choice left to the individual.

If we are to save the world, and if the solution is to be more than a stopgap measure, we submit that it is necessary that people themselves change, and that they do it by their own free choice. This is not to say that we are opposed to laws, or to social legislation, but simply that we are foolish to depend on such things for permanent or complete solutions to the world's problems.

At this point, every group, be it religious, political, philanthropic, or whatever, jumps up and begins to beat its own drum, claiming to have the ideals that will solve all our problems. While we do opt for a religious solution (this being a more all-inclusive head than the others), we do not propose to dogmatically enumerate our beliefs. Rather we choose simply to outline certain beliefs and standards which are common to most, if not all, of the world's great religions. It is our submission that if people would voluntarily incorporate these principles in their living, the world, while perhaps not yet perfect, would be a more pleasant place to live.

1. RESPECT FOR ONESELF - The world is made up of more than 3 billion individuals. We often are told that we should never feel superior to others, but it is also true that we should not feel inferior to any other person. If this is so, is it not the responsibility of each of us to keep ourselves in the best possible condition—physically, mentally, intellectually. Should we not shun those things that could be personally harmful, even if they involve no risk to anyone else? A healthy body, free from the problems caused by flabby living, overindulgence in food or drink, and artificial stimulents or depressants seems to be desirable, yet how often do we tax its capacity? Similarly, a healthy mind, free from "mind-expansion" drugs and exercised by use of our creative facilities is a commonly-held ideal. And many times we choose not to exercise our intellects, but rather occupy them with mindless diversions or pollute them with less-than-uplifting entertainments.

2. RESPECT FOR THE FAMILY - The family is the basic social unit in any society, yet it often receives less care and respect than any other. Families are producing the citizens and leaders of tomorrow, and deserve our utmost respect. It is not desirable that anybody be introduced into the world without the benefit of a stable family unit which can teach him how to live wisely. And doubly guilty are those who would violate the sanctity of the marriage contract, for they harm not only themselves, but often start a chain reaction of violated trust which can only be harmful to those it touches. Wouldn't the world be more pleasant if we were not constantly exposed to people and ideas which exploit our sexual natures?

3. RESPECT FOR OTHERS - No man is inherently superior to any other and nobody can be justified in indulging himself at the expense of others. This involves the basic standards of peaceful living. A society lifted from the ravages of theft, killing, dishonesty - even foul and abusive language - would be

peaceful indeed. And if I respect others, I will not tolerate the inequities that exist today. The world will not see true equality until free men voluntarily come to each other's assistance—regularly, not just in emergencies.

4. RESPECT FOR HIGHER IDEALS - This is perhaps an all-inclusive heading. While it is difficult to come to a consensus on exactly what are the best ideals to seek, we can usually agree on what is wise in particular situations. Perhaps this can be best expressed in terms of responsibility of action. Many of our problems could be alleviated if we were prepared to assume responsibility for what we do. It would become necessary to look at the long-range consequences of our actions, as well as the short-term benefits. If people voluntarily choose to investigate and be responsible for the full-range of consequences for what they do, we might have a cleaner environment, fewer broken homes, and a healthier, more enlightened populace than we have now.

The four points outlined above are certainly not a final solution to provide us all with bliss and contentment forever, but they are a step in the right direction. And if the suggestions seem to be a negative list of "Thou-shalt-not's", look at them again and see if each point does not carry with it an obligation for positive action as well. While we often hear that the solutions to our ills lies elsewhere, it is our submission that the world will not save itself until the people who comprise it improve themselves.

Nevertheless, it should appear obvious that these ideals have been espoused for centuries by all of the world's great religions. It is equally obvious that world peace has not been with us during these centuries. Apparently, something is lacking, for people have not been swayed by the religious authorities of the time. We are left with a choice: either the principles are deficient, or they are not.

We contend that they are correct, but we would add one final dimension to our solution of the world's problems: belief in Jesus Christ and His teachings as revealed to men both anciently and in our day. We are unique in our belief that the teachings and authority of Jesus Christ have been restored to the earth after an absence of many centuries.

It is our conviction that even the best of principles are insufficient if their use is not guided directly by their divine Source. Our claim to direct guidance of His Church a living prophet changes our solution from theoretical to viable. It is our submission, collectively and individually, that this, contemporary revelation, more than anything else, can lead men to personal responsibility and happiness, and the world to a just solution of its problems.

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## World Universities

We hear a lot about peace these days.

The peace that we hear is in fancy words like "detente", "peace with honor", "Paris peace conferences", and ugh "Henry Kissinger." It is peace on paper.

Henry Kissinger made peace with Vietnam - and the war continued.

Henry Kissinger made peace with Egypt - and the tense atmosphere continued.

Henry Kissinger made peace with China - and distrust continued.

Henry Kissinger made peace with Russia - and the stocking of arms continued.

Richard Nixon has been talking of detente, peace with honor, and peace for all time - and it was on paper - not in his heart.

We still have the big powers. We still have full-scale stocking of arms. We still have nationalism, and imperialism, and racism and the strong defence of ideology over the attainment of ends.

This is peace !?!

At a time when full scale nuclear war is perhaps more possible than in any other time in our history, our leaders still take us for fools and tell us we are at the threshold of "peace for all time."

But so much for this pessimism - or realism - it depends where you stand. (I suppose if you follow such demagogues as Nixon or Breshnev, it can be called Negativist pessimism.) What, just what is the solution?

To have peace, one must avoid the ideological chauvinism that has existed in the past several years. Despite the claims of world politicians, neither socialism nor capitalism nor any other ideology can solve all the problems facing them. The solution is a policy of coexistence with trust, increased international contact, and promotion of international free associations of nations such as the Commonwealth of Nations and the United Nations. Outmoded military alliances as NATO, NORAD, and Warsaw Pact should be discouraged and disbanded.

Trust can only be built with a policy of coexistence. Coexistence, the live and let live policy of world politics means education toward a goal of that nature - internationalism.

One of the great Canadian Internationalists of the 1960's - the Rt. Hon. Lester B. Pearson - spent much of his later years working for the building of World Universities - Universities open to all peoples of the world on an equal basis. As a result of his work, the first of these universities is now well along in the planning and will be fittingly named the Lester B. Pearson World University.

This first of the World Universities will be opened on Canada's west coast. Two others are currently in the advanced stages of planning - one of them, I believe, to be located on the African continent.

Undoubtedly, though the world's great leaders may deny it, there is great value in promoti international peace through internationsl coexistence and thus education. It would be to our advantage if our leaders would take a few minutes off from "paper peace" conferences and the stockpiling of arms and put that money into international education and coexistence.

We need a policy in every nation supporting the continued development of the World University program. The Commonwealth should further develop a Commonwealth University Program. When international as opposed to national education is developed, then we may see peace.

Wayne Madden