



STATEMENTS AND SPEECHES

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EDUCATION FOR RESPONSIBILITY

An Address by the Honourable Paul Martin, Secretary of State for External Affairs, to the Jubilee Convocation of Loyola University at Los Angeles on Being Awarded an Honorary Degree of Doctor of Laws on October 22, 1964.

...May I begin by congratulating you on the dual jubilee which you will be celebrating in the course of the present academic year. It is a full century since St. Vincent's College, the precursor of your own, was first established in the then village of Los Angeles. And it is 50 years since the tradition established by St. Vincent's College was resumed under the auspices of the Jesuit Order, with all the single-minded devotion and labour for which the Order is so justly reputed. It is a proud and noble tradition that has been created here, in this great city of Los Angeles, and I am deeply honoured to have been made part of that tradition by being admitted to the academic community of Loyola University. You will understand me if I say that I regard the honour you have done me as having been conferred, in equal measure, upon my country as upon myself.

While this is an occasion of pride for your university -- of pride in the contribution which this university has been able to make to the building of a better and more responsible society in this city, in this country, and in the world beyond -- I know it is also an occasion of sorrow. Only a little over a fortnight ago, the Jesuit Order lost its revered leader, Father Janssens, who had presided over the affairs of the Order with wisdom and devotion for the past 18 years. It is naturally a source of gratification to us in Canada that Father Janssens should have designated a Canadian, Father Swain, to take charge of the Order until a new leader can be elected. I am sure we would all wish to express to Father Swain our confidence that divine guidance will attend him in the arduous responsibilities he has been called upon to assume.

Educational Explosion

You have asked me, on this occasion, to speak to you on the theme "Education for Responsibility", which is the theme you have chosen for your Jubilee. Any such theme, it seems to me, cannot leave out of account the tremendous explosion of education that has been one of the most significant features of the past several decades. In your own country, according to a study made some years ago by a Committee of Harvard University, enrollment in high schools multiplied some 90 times between 1870 and 1940 and enrollment in

colleges some 30 times. Yet, over the same period, the population of the United States increased only about threefold. The Harvard study also revealed that, while in 1870 about three in every four high-school graduates moved on to college, by 1940 three in every four high-school graduates were, in fact, being prepared not for life at college but for the college of life.

There are two important conclusions which, I think, we can draw from these figures. First, the explosion of education is only marginally related -- at least in the Western world -- to the growth of population. Second, the old aristocratic concept of education as being essentially for the few has been superseded by the concept of universal education. This is, of course, a natural evolution of concepts in a political environment which is itself dedicated to the enfranchisement of the individual as an informed and responsible member of a free and democratic society. Still, it is fair to suggest, I think, that the cumulative pace of that evolution has come as something of a surprise to all of us. It has certainly led to a situation in all our countries where serious thought is having to be given to the reallocation of resources in such a way as to accommodate more adequately the educational aspirations of our people.

One of the primary concerns of education is, of course, with the nature of knowledge. And one of the primary functions of knowledge, in turn, is to enable man to understand his environment. One reason, I am sure, why the pressure for more education has been growing at such an insistent pace is that the body of knowledge available to twentieth century man has expanded on a scale exceeding anything that the mind of preceding generations could have conceived. In respect of sheer competence, therefore, we simply need to know more today than we ever did before if we are to compete successfully in our particular sphere of life. The skill of man has devised techniques and produced machines that can be operated, in their turn, only by skilled men. Accordingly, if our people -- whether young or old -- are to be enabled to benefit from the opportunities which science and technology have opened up, they must acquire the skills and aptitudes that will allow them to do so.

Effect of Social Mobility

When I speak of new opportunities I cannot, in fairness, confine myself to the realm of science and technology. One of the great attributes of a democratic society is, surely, the opportunity it affords to all its citizens to advance according to merit. It is natural that this attribute of what we call social mobility should confer an entirely new value upon education. For it is essentially education that will enable a man to develop to the limit of his innate endowment and to assume in society the functions and responsibilities for which that endowment has fitted him.

I want to make it quite clear that, in this context, I am trying to deal with opportunity and not with opportunism. I am not essentially concerned with the pragmatic value of education as a vehicle for the status-seeker. What I am concerned with is the entirely new situation that was brought about when inherited status and inherited privilege ceased -- as they have over much of the Western world -- to be overriding factors in determining a man's position in society.

Social mobility, however much to be welcomed, is an essentially passive aspect of the operation of democratic society. It is the removal of a barrier, the dismantling of an obstacle to man's realization of his full potentialities. As such, as I have tried to suggest, it undoubtedly represents a crucial element in the educational explosion. But what is bound to be paramount, in any consideration of the theme "Education for Responsibility", is man's active involvement in society. For if the imparting of knowledge and information is the means by which education operates, the end of education -- in the teleological sense -- must be to produce free men responsibly involved in a free society and a free world.

Judgments and Standards

Over the centuries the mechanism of society has become more complex.. It has come to operate at many levels. It involves us in different capacities. It faces us increasingly with the need to make sophisticated judgments -- judgments as to what is practicable, what is right and what is true. It is of the essence of our rights as free citizens that we should be able to arrive at those judgments freely and independently. But it is also of the essence of our responsibilities as citizens of a democratic society that we should maintain and cultivate those standards and values and beliefs which we hold in common and which, indeed, are the attributes that give real meaning to the concept of society as such.

For the discretion to make those judgments in the light of all the diverse factors that have a bearing upon them, for the knowledge of those common standards and values and beliefs which are the cement that hold us together as a society and a community, we cannot but look to education. For it is education, broadly based and widely diffused, which alone can ensure that we exercise our responsibilities as free citizens with due regard for the common good.

I can do no better at this point than to refer again to the Harvard Committee Report on the Objectives of a General Education in a Free Society, which puts the argument as follows:

"The task of modern democracy is to preserve the ancient ideal of liberal education and to extend it as far as possible to all the members of the community.....To believe in the equality of human beings is to believe that the good life, and the education which trains the citizen for the good life, are equally the privilege of all. And these are the touchstones of the liberated man: first, is he free; that is to say, is he able to judge and plan for himself, so that he can truly govern himself? In order to do this, his mind must be capable of self-criticism; he must lead that self-examined life which, according to Socrates, is alone worthy of a free man. Thus he will possess inner freedom, as well as social freedom. Second, is he universal in his motives and sympathies? For the civilized man is a citizen of the entire universe; he has overcome provincialism, he is objective, and is a 'spectator of all time and all existence'. Surely these two are the very aims of democracy itself."

Science and Humanism

I am particularly attracted -- as you would expect me to be -- by the definition of the civilized man as being "a citizen of the entire universe". I shall return to that definition in a moment. But before I do so, I would wish to say a word about one aspect of education which I am convinced twentieth century man cannot afford to ignore. And that is the relationship between science and the scientific tradition, on the one hand, and what is broadly described as the humanistic tradition on the other. My own firm belief is that we cannot look upon these two constant strands of Western thinking and Western civilization as separable. Each has made a rich contribution to our cumulative Western experience and to the formation of Western man as we know him today.

There have been times when there might have been a tendency to diminish the contribution made by science. That is not, of course, a risk we are likely to run in our time. There is, however, a need to see this problem in proper perspective. We cannot, I think, any of us, discount the vast new opportunities which science and technology have opened up by mitigating the rigours of poverty, disease and hunger; by easing the drudgery of labour; by enabling us to communicate more extensively and more meaningfully with one another; and, generally, by increasing our control over the vagaries of our environment. In all these respects, the achievements of science have been instrumental in enlarging our horizon and the area within which we are called upon to exercise our responsibility. But we cannot do this by recourse to the scientific spirit alone. The exercise of this enlarged responsibility is a function of the complete man and the complete man must encompass the spiritual man, the man of moral commitment and religious conviction. It must also encompass the social man, by which I mean man as the product of his society and his culture. If the civilized man is truly to be "a citizen of the entire universe", then it surely requires a universally oriented education to fit him for his responsibilities.

I should like now to consider some of the circumstances in which we are called upon to exercise our responsibilities as world citizens. We all recognize, I think, that the world in which we live is a much smaller world than that of our ancestors. This has been the achievement, in large measure, of what we have rightly come to describe as a revolution in communications. As a result of that revolution, we know more about one another; we have a better understanding of one another's conditions and problems; we have become more conscious of the myths and prejudices with which man has always invested what is alien to him; we have been able to break down human barriers and, in a positive way, to interchange skills and ideas. In short, we are witnessing the genesis of a genuine world community.

Idea of World Community

The concept of a world community has a number of important implications. First it must be informed, as Dr. Radhakrishnan -- the present President of India once put it, by a "common conception". I would myself define that "common conception" in terms of the dignity of man and his equality in the sight of God. Secondly, the concept of a world community implies a continuing need to push outward the boundaries of knowledge and understanding. We must learn, in a figurative sense,

to speak the same language. Conversely, we must guard against the increasingly serious risks of a failure of communication. Third, we are bound to acknowledge the growing interdependence between the concerns and interests of one segment of the world community and those of another. If we look at any of the major issues preoccupying us today, we shall find that they cannot readily be treated in isolation or reduced to purely national dimensions. It has become almost a commonplace to say that peace and security are indivisible. The same is certainly also true of prosperity. Finally, I would say that the concept of a world community must be reflected, in one way or another, in effective world arrangements which will allow common problems to be considered and common solutions to be devised.

There is no better analysis of the need for effective world arrangements than the following passage, which is taken from Pacem in Terris, that great Encyclical letter of the late Pope John XXIII:

"Today, the universal common good poses problems of world-wide dimensions which cannot be adequately tackled or solved except by the efforts of public authorities endowed with a breadth of powers, structure and means of the same proportions: that is, of public authorities which are in a position to operate in an effective manner on a worldwide basis. The moral order itself, therefore, demands that such a form of public authority be established."

If we consider the world as it has evolved over the past two decades, we cannot but be struck by the extent of the road we have travelled towards organizing our activities on a worldwide basis. Indeed, there is scarcely a human concern that is not subsumed by the operation of one international organization or another. Nor are the results of this worldwide organization of our activities to be discounted. They have led to concerted attacks on famine, disease and illiteracy. They have led to a freeing of the flows of trade and capital. They have helped to mobilize the resources of the affluent world for the benefit of the less-developed countries. They have helped to disseminate the achievements of science and technology. They have been instrumental in evolving a forward-looking charter of human rights. And they have brought the disputes of nations within the compass of international scrutiny.

The World Re-shaped by the UN

This is not a mean catalogue of achievements. But it does not afford us any grounds for complacency. Much still remains to be done if we are to attain our objective of a sensibly-ordered world community. The main instrument that will help us achieve that objective is, I am sure, the United Nations system. In saying this I have no intention of discounting the many problems and crises which that system has been compelled to face over the past two decades and will, no doubt, continue to face in days to come. But I do feel that the United Nations has already evolved into something that vastly exceeds in magnitude the sum total of its member states. It has not become, as many feared it might, a mere debating society. Nor are its functions limited to those of a court of world opinion. The United Nations is actively engaged in the shaping of our world. It has involved many of us in the consideration of problems which, but

for our membership in the United Nations, would not have entered into the ambit of our preoccupations. It has become for a vast majority of its members the repository and custodian of their aspirations for a peaceful and prosperous world.

The world has never been static. As the philosopher Heraclitus put it, "you cannot step into the same river twice". And our world today is perhaps less static than it has ever been before. If the United Nations is to continue to reflect the needs and aspirations of all its members, it too cannot afford to remain static. Those of us who have a stake in the continuing viability of the United Nations have a twofold responsibility towards the organization. First, we must endow it with the capacity of serving as an instrument of peaceful change. Second, we will need increasingly to learn to identify our national interests with those of the world community at large, of which the United Nations is and remains the most important institutional symbol.

I should like now to say something about two issues on which there can surely be no conflict of interest in our day: the enlargement of world peace and security, and the creation of tolerable conditions of life for those three-quarters of mankind who do not at present have such conditions within their grasp.

Problem of Peace and Security

If we speak of peace and security, we can look at the problem in two dimensions. First, we are bound to think of the accumulation of destructive weapons which has taken place on both sides and which has led to what is sometimes described as a balance of terror. For the first time in our history, we have achieved something close to absolute military power. It may be -- and I put it no higher than that -- that the consciousness of the destructive power we wield will deter us from ever using it. That, at least, is the philosophy that lies at the root of the term "nuclear deterrent". But there are two reasons at least why we cannot be satisfied with the present state of things. First, the possession of the "nuclear deterrent" is no longer confined to three or four countries. The recent explosion of a nuclear device by Communist China is indicative of a trend that is likely to continue -- if only as a matter of chain reaction -- unless it is halted by positive action. Second, it is surely ludicrous that, in a century which has seen man achieve greater control over his environment than in any preceding century, we should not be able to build a better, more secure and more peaceful world order except under the compulsion of the law of fear. These considerations underline the need for meaningful progress in the field of disarmament. The agreement last year to ban all nuclear tests except those conducted underground was an important first step in that direction. We are entitled to hope that further progress can be made towards a balanced reduction of arms under proper international inspection.

I have spoken of disarmament as one of the dimensions of the problem of peace and security. The peace-keeping operations conducted under the aegis of the United Nations are another. These operations have had as their purpose to prevent fighting from breaking out or to put an end to such fighting where it has already broken out and to restore conditions that will allow a political settlement to be achieved. Canada has participated in all these peace-keeping

operations since 1948. We regard them as an important development in the evolution of United Nations responsibility for the maintenance of peace and security. We have recently made arrangements to set up a standby force to be available to the United Nations in future emergencies. We would welcome other countries similarly situated in the world doing likewise. At the moment, the ability of the United Nations to play its full part in keeping the peace is seriously weakened by the unwillingness of some countries, notably the Soviet Union, to contribute their due share of the peace-keeping expenditures of the organization. We regard this not merely as a financial matter but as one involving the collective responsibility of all member states of the United Nations. Article 19 of the United Nations Charter provides that a member state "which is in arrears in the payment of its financial contributions to the organization shall have no vote in the General Assembly if the amount of its arrears equals or exceeds the amount of the contributions due from it for the preceding two full years". The prospect at the moment is that this provision will have to be enforced against the Soviet Union and certain other countries at the commencement of the next session of the General Assembly. This is not a prospect which any of us can envisage lightly and I still hope the new Soviet leaders will recognize that their national interest in this matter is identical with the common interest of the world community.

As with peace, so with prosperity. It no longer makes sense, in an age of opportunity, that three-quarters of the world's population should see the gap between their living standards and those of the rest grow wider rather than narrower. This is a political problem in the sense that we cannot expect stability in a world in which affluence and poverty are so unevenly distributed. It is also an economic problem in the sense that we cannot achieve the full potential of our productive resources so long as the purchasing power of hundreds of millions of the world's inhabitants remains limited to the bare means necessary for their subsistence. It is also, in the last analysis, a moral problem, which each and every one of us must face as responsible citizens of the world community. We have recognized this moral problem in our own societies. We have devised arrangements by which resources are deliberately transferred to those segments of the community which do not yet have the economic strength to earn them by the sole operation of the laws of the market. We have taken significant steps to apply this concept on the international plane, by co-operating with the developing countries in their economic and technical development. I believe that the pace of this co-operation must be quickened and its scope broadened if the new forces that have been liberated in these countries by independence are to continue to be harnessed for the benefit of the world community at large. The United Nations Conference on Trade and Development that was held in Geneva earlier this year has created a new and deeper understanding of this problem and we must build on that understanding as we carry forward the work that was begun at Geneva. That, too, is a responsibility we share as "citizens of the entire universe", and one to which our education cannot afford to leave us indifferent.

In point of space and time, the world in which we live today is more nearly one world than at any previous period in history. If education is to do justice to such a world, it must be concerned not only with matters of knowledge and communication but with understanding. And that understanding, in turn,

cannot be limited to the conditions under which our fellow-men live in other parts of the world and to the problems they face. It must be focussed more and more on a common and co-operative approach to those problems. And beyond that, it must be focussed on the reality of change by reconciling what is best in our heritage with new thinking and new attitudes. If our education is to do all these things, it must be based on the notion of the complete man, the properly integrated individual. For only the properly integrated individual can be expected to play his part in bringing about a properly integrated world order. As for the attributes of such a world order, I can do no better than to quote once again from the late Pope John XXIII, who describes it as "an order founded on truth, built according to justice, unified and integrated by charity, and put into practice in freedom".

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