(Address given by the Reverend Theodore M. Hesburgh, C.S.C., President, University of Notre Dame, at the Interfederal Assembly of Pax Romana, Washington, D. C., July 21, 1964)

THE CULTURAL AND EDUCATIONAL ASPECTS OF DEVELOPMENT

The one recurring theme in today's world is development. This is understandable when one considers that more new nations have come into being since the last war than existed prior to 1945. More than fifty times over, in a span of less than twenty years, world attention has been focused, all over the globe, on what it means to become a sovereign nation. It has indeed been a supremely challenging period for mankind -- to experience with such rapidity and profusion, in one short generation, what numerically equals the whole nation-founding history of mankind. At the base of this total experience is the human aspiration towards self development, as a nation and as a people. Development is indeed the leitmotif of our times.

Akin to this preoccupation with development is a newborn concern for planning. Whole corps of experts, scholars, organizations, both national and international, have dedicated themselves to this new art and science with a fervor born of the conviction that time is running short as problems mount, and that increasing numbers of people born each year are invalidating many of the solutions almost before the solutions are found.

No one can criticize this world-wide concern for rational and scientific planning. In fact, almost everyone has tried his hand at it, in one way or another. University people especially should be concerned for they have both the resources to understand the problem in its total dimensions, and a grasp of the disciplines necessary to any reasonable solution. Moreover, I should like to demonstrate in the course of this paper that Catholic university people possess the means most essential to any adequate or ultimate solution to the total problem of human development.

Development today has many models, for there are in existence, indeed in contention, nations that have developed along different lines and according to different basic principles. Moreover, we are not concerned here solely with the development of the new nations, since many of the nations existing before the war are still in great need of total development despite what has in many instances been centuries of existence. One might say that the word "existence" rather than "living" in the human sense has characterized life for millions of the inhabitants of these relatively old, but less-developed nations. In fact, concern for basic human development is a daily necessity for the majority of the people in the world, while the

total number of people involved in this concern is more than double the number involved a century ago. The gross number of the less-developed may well double again in the next forty years. Hence, the mounting concern for rational solutions now, for every day without solutions sees another day with a greater problem to be solved.

One last reflection is relevant to these introductory considerations. From his beginning on earth, and during untold and unrecorded centuries, mankind has generally lived in what might at best be described as a miserable human condition. Man has been generally at the mercy of implacable and uncontrolled natural conditions: heat and cold, storm and fire, hunger and pestilence. He has lived a short life and often died a sudden death. He has been largely unlettered because his language was often not reduced to written symbols, and in the relatively few instances when it was, the large majority were ignorant of what had been written. What perhaps perpetuated the situation was the fact that man generally knew no better condition and, therefore, lacked the aspiration to something better. Hopelessness was the heaviest burden of all for primitive man.

All this has changed in our day. Radio waves have penetrated the deepest jungle, the highest altiplano, the most remote of all remote human outposts at every end of the earth. Hope has been born in the most significant of all revolutions: the revolution of rising human expectations. All mankind knows today that it is possible to overcome hunger and sickness, heat and cold, ignorance and fear, to move out of the morass of primitive human misery. Why? Because at least some men have done it, and what is possible to some should be possible to all. The realization of this possibility is again development, and all mankind legitimately aspires today to this further human development.

University people might well find in this new human aspiration a new inspiration for a double re-examination of how the total academic resources of the university world are related to this complicated work of planning and development, and, more personally, how they themselves, as university people, might play an essential part in this most important work if mankind's aspirations are to be realized. This is the thrust of my observations.

Any thoughtful plan for the progressive development of the less-developed nations must begin with a profound understanding of the total situation in which they find themselves today. This situation is a complex composite of many historical, cultural, social, economic, political, and geographic facts. We have already noted how many of these countries, about a third of mankind, have only achieved nationhood in the last decade or two. We must underline the significant psychological fact that this coming of nationhood was accompanied by a great growth in national consciousness, a new hope for a better life on the part of millions of people, a hunger for education as the best key to tomorrow's hopes for a better social, economic, and cultural condition, and, most importantly, the firm conviction that political independence would soon bring all of these blessings.

These common hopes and expectations are matched in many of the older and less-developed nations. This dream of a new day for mankind generally is born of exciting ideas and realities that have captured the imagination of millions: the idea of the equality of all men, irrespective of race, color, nation, or culture; the idea of material progress, now made possible

by the rapid advance of modern science and technology; the spread of education on all levels in many areas where it did not exist a generation ago; the rapidity and universality of modern communications that acquaint people everywhere with the progress being made anywhere; and, finally, there is the new mobility that allows increasingly large numbers of people, often students, from the less-developed areas to see the more-developed countries for the first time, and they begin to dream of similar development at home.

This actual situation is one that could lead to many tensions and frustrations. It is not generally understood by unsophisticated people that the move towards national independence is a simple problem compared to the monumental problem of national development, especially where this latter begins with an almost non-existent base. The plans and requirements of development throughout the world assume astronomical proportions, and if one adds the complication of political instability, shaky economy, and lack of trained personnel, the dream could well become a nightmare.

Moreover, the problem is different in every area and in every new and emerging nation. Some less-developed nations are much less-developed

than others. Some have fewer educated people, fewer natural resources, less power, roads, transport, schools, and hospitals than others. Agricultural and industrial development differs from country to country. In a word, some of the less-developed countries are well along the road to development and some have scarcely begun the journey. But all have the same aspiration for a better life. It must be quite apparent to university people, at least, that what is needed now is not just a total understanding of the actual problems surrounding future development, but a grand strategy for the whole of the less-developed world that takes into account the very special needs of each particular part, and the total contribution that needs to be made on the part of the developed nations of the world.

Any over-all strategy must be the work of disciplined intelligence and enlightened wisdom. One of the greatest dangers at this time is the temptation to espouse a single simple answer to all the needs of the less-developed world. University people will soon see that there is no one such simple political or economic answer, because the problem itself is not simple, but very complicated and different in each particular area.

While avoiding the temptation of the simple univocal answer, university people will see that there are elements common to every possible solution: the necessity of studying the problem of development in all of its aspects, the need of capital and savings to put a nation economically on its feet, the over-riding and growing need of educated people to guide and administer the total on-going process of development, the initial importance of agricultural progress in the face of rising hungry populations, the impossibility of maintaining political stability without economic stability, and let us not forget the central concern of Catholic intellectuals, that while material development creates a condition in which human dignity is possible, we know that man does not live by bread alone.

It seems fairly obvious that universities and university people face an unprecedented challenge from this world-wide concern for development. It is a fair statement that the revolution of rising expectations is destined to result in world-wide frustration unless the universities and university people rise to meet the challenge. Without the intellectual interest and human involvement of the university world, who is going to guide the work of total understanding of the problem, who is going to

educate and motivate people to formulate and elaborate the solutions, who is going to bring a far-reaching wisdom to bear upon the total effort so that it is not perverted and frustrated by half-answers, simplistic diversions, or solutions that are less than human?

I would submit that universities, new and old, and university people, young and old, must address themselves to this new task with a sense of urgency, born of the urgency of the problem itself, and the centrality of the university world in any reasonable solution. We all know that traditionally there is nothing more foreign to the university world than urgency. We live in a world of eternal verities and eternal values, surrounded by timeless traditions. We cannot forget, however, that we also live in a world convulsed, a world far different than that inhabited by our university predecessors. It is no accident that one of the best educational and manpower surveys of a newly-developing country was written by a master of an ancient university, Sir Eric Ashby of Clare College, Cambridge. It is no bit of whimsey that a newer American land-grant university, Michigan State, has presided at the birth of a similar new institution at Nsukka in Nigeria, following the Ashby report.

It should be noted at this point that in the less-developed countries, the first task of the university is often to begin to be, since there are all too few universities in the less-developed areas, and, where they do exist, they have all too few qualified students because of the underdeveloped state or primary and secondary education. This creates a monumental roadblock on the road to development. It cannot be surmounted internally without the help of universities and university people in developed areas. We must promote new partnerships between the old and the new, for exchange of professors and students, to facilitate educational and financial assistance from developed to less-developed countries, and especially to help the new universities find their own way which may not be the way of the old classical university of the West. This will necessitate some reorientation of existing programs in new universities that have already slavishly copied the old pattern. For example, in one nation whose main exports are beef and grain, only two per cent of the students are studying veterinary medicine, animal husbandry, and agricultural sciences, while sixty per cent are studying law.

There is, however, one lesson that has universal validity in old and

new nations alike. If problems of development are to be solved in a rational, imaginative, and intelligent fashion, this will certainly not come to pass without the help of the universities which are the indispensable source of educated manpower, the depository of all the intellectual and technical skills required to find and implement an ultimate solution. Let us hope that developing countries will remember the lesson of history that universities and university people will not be able or willing to do this work unless they enjoy the freedom and autonomy that alone permits them to study all of these problems with objectivity and intellectual honesty, unafraid to criticize when criticism is needed. It might be added that the existence of some excellent private universities has historically been the best continual guarantee of this autonomy and freedom from political interference from whatever source. The university works best when its nature is respected.

University involvement in development insures a respect for both the totality of the problem and the wholeness of its solution. This does involve, however, a total involvement of the university so that all its faculties, all its intellectual perspective, all its wisdom are brought

to bear on the problem. Thus far, I have been rather general in outlining the involvement of the university and university people. Now, I would like to demonstrate how each university faculty can contribute to development, especially in its educational and cultural aspects, and here I take both of these adjectives in their fullest and most comprehensive meaning.

I shall first speak of the university faculties of science and technology, not because they are most important or all important, but because they represent the leading edge of a program of development. To give this newest resource of the university a new dignity, may I speak of science and technology as the newest and most modern champions of freedom, without which freedom there is no education, or culture, or human dignity. Science and technology are champions of freedom because they present us with new and most efficacious means of liberating the people of the less-developed countries from their ancient and traditional servitudes of ignorance, illness, malnutrition, lack of adequate shelter and clothing.

How free are the nine hundred million illiterates of this world who cannot read or write, to whom all of the intellectual and cultural heritage

of mankind is closed off? How free are those hundreds of millions who are ill-clothed, ill-fed, and shelterless, whose grinding poverty leaves them bereft of hope, either for themselves or their children? How free are those whose life expectancy is so short, whose energy so weak and debilitated that the effort required to create a better life seems impossible? Such has been the lot of many millions of people for all of man's historical past. Such is the lot of many more millions today in the less-developed countries of the world. We possess within our university faculties of science and technology all of the intellectual capabilities necessary to put an end to these inhuman servitudes that have afflicted man throughout all the ages of his existence on earth. For the first time in history, this basic freedom is possible for all mankind. At long last, we can now create for men everywhere a material situation in which spiritual and human dignity can be a reality, not a cruel travesty.

A few examples will illustrate what I mean. It may seem impossible to build enough classrooms and to find enough teachers to impart a basic education to the world's illiterates. However, through the instrumentality of radio and television, a master teacher in the transmitter room of a

university radio or television station can teach millions of knowledge-hungry people. This has actually been demonstrated in Colombia, throughout the Caribbean, and in other parts of Latin America and Africa. The Colombian transmitter of Radio Sutatenza pioneered by Monsignor Jose Salcedo, has educated over two million people who are scattered throughout small mountain communities where other educational opportunities have not been available. We have a student at our University today who first learned to read this way.

The university faculties of science and technology might also ask themselves why so many people go hungry each day when land is available for agriculture and modern agricultural science as practiced, for example, in the United States and Japan and Holland makes it possible for five per cent of the population to feed abundantly the other ninety-five per cent and have a surplus crop left for export or foreign aid? This did not happen without the help of the universities. When America was expanding, there was created in every state of the Union an agricultural and mechanical arts college which trained the young farmers in the latest agricultural

skills, which acquainted them and their parents in mechanized farming through a widespread extension educational service that visited all the farms, that vaccinated their livestock against disease, that researched and provided better seed, that performed soil analysis to indicate the proper fertilizer for deficiencies in the soil, that introduced cooperative farming, production, and marketing, and introduced credit unions for capital investment. What university faculties have done in one country on the way to development they can do in another. With their total commitment to human welfare and the common good, universities and university people cannot stand by idly and watch people go hungry when the means are available to produce food in abundance.

The university faculties of science and technology have much to offer in liberating mankind from his other ancient servitudes, too. The medical faculties can produce increasing numbers of doctors and nurses, armed with new weapons to eradicate diseases like trachoma and filariasis that annually afflict hundreds of millions of people. Water can be purified quite easily to completely eradicate malaria. Sewerage can

be controlled to eliminate a whole host of communicable diseases. The engineering and architectural faculties have the answers to low cost, decent housing. They know how to revolutionize industries, making one pair of hands do the work of many through the help of machines and motive power. Geological and conventional power can be made available through the harnessing of rivers, and university people know how to discover new resources of fossil and nuclear fuels.

Whole areas await this dedication and this effort. For example, Africa has forty per cent of the potential hydro-electric power of the world, but through a lack of technology and capital has developed only one half of one per cent of its hydro-electric potential. For areas lacking fossil fuel resources, such as West Pakistan and Northern India, atomic power is available, and thorium resources are at hand in abundance. Desalination of water would open up vast areas of arid lands to cultivation of food and fibers. Israel is showing how to turn deserts into fertile fields. The Indian Ocean Expedition has just discovered vast areas for potential fisheries adjacent to populations starving for lack of proteins.

The means of liberating mankind are not wanting, only the people with the dedication and compassion to use the means and to demonstrate that, with new leadership from the university world, science and technology need not be the destroyers, but the new liberators of mankind. What kind of a world would this be if university people everywhere would refuse to use their scientific and technological talents in conjunction with an annual program of one hundred billion dollars dedicated to destruction, so that the money might be used instead to free man from his ancient servitudes of illness, ignorance, grinding poverty, hunger, and homelessness? Disarmament sounds utopian to many people, and it always will sound utopian and naive, unless somehow a way is found to persuade all the great powers to divert an increasing percentage of these vast military expenditures for the far greater and more positive need of development.

Science and technology are not the only resources of the university in its attack on the problem of development, but they do provide the advance guard of the attack. Each segment of the university world must decide for itself where its specific strengths may best be used. Universities in the

developing countries may develop the strengths most needed in their own areas. If they are autonomous, these universities can also provide the healthy criticism so often needed when governments propose scientific showcase projects that are useless in view of local conditions, for example, an expensive and often useless nuclear research reactor. Capital is not available in infinite amounts in the less-developed countries -- or anywhere else for that matter. Wisdom and prudence provided by university scientists and engineers can assist in spending the available capital wisely. Lastly, it is hoped that the new scientists and engineers, educated at great sacrifice by the developing countries, will dedicate themselves to the welfare of their people, not just to their own selfish gain. This, too, is in the best tradition of university service.

A second very important resource of the university in aiding development is its faculty of economics. Development is not solely an economic problem, but there will be no realistic development without a solid economic base. Often the initial problem is structural: the lack of basic institutions to promote any economy, or the heavy heritage of long outmoded social institutions that perpetuate economic stagnation. There are

many societies where a few people prefer to preserve their personal status and privilege of wealth rather than to commit themselves and their wealth through enlightened generosity to the greater development of the total society for the good of everyone, especially the poor and underprivileged. University economists must demonstrate that the day of the wealthy few and the numerous poor has passed. The economy of a broader development for the good of the total society will come by reasonable evolution or by violent revolution. But it will come. University people must show the way for a peaceful transition from an ancient and outworn feudal society to a new society of new structures with a widening spread of consumer buying power, with a growing and more educated middle class that shares the benefits of its own economic endeavor. Change is upon us and more will yet come. In the less-developed countries with sterile feudal structures, as in much of Latin America, the university must show the way to constructive, peaceful, orderly change, based upon social justice, social charity, and a dedication to the common good.

In another type of less-developed country, such as many in Africa without a wealthy class and prior development, the economic planning must

be much more basic. In every case, it must be understood that economic development is a very costly process, and that it requires the discipline of savings and the influx of outside capital. University people can underline the cold fact that a little saving and a little capital will not do the task at hand. In the beginning, the whole substructure of development is needed: Education of all kinds to provide the essential manpower with the capacity and dedication to plan, and guide, and administer the whole work of development; transport: railroads, airlines for remote regions, trucking services and roads; power, and the means of transmitting it to the places where it is most needed for development; communications and all of the basic government services.

Each of these essential items of the substructure is very costly. They cannot be provided by the government in those countries where the wealthy classes pay no taxes or invest their wealth outside the country for further selfish personal profit, as happens in the amount of twelve billion dollars in Latin America. The government is even more incapable of providing the essential substructure when the economy is of the single-product variety and market prices for it are falling. The government is

further paralyzed when its functionaries are corrupt, eating up for personal gain the small amount of capital available and destroying the confidence required for obtaining needed capital from abroad. There is an additional economic problem in the burgeoning population which necessitates a saving of twelve to fifteen per cent of gross national product to insure continued forward motion in economic development. It is also very difficult to provide capital internally by savings when people are already very poor. Eighty per cent of the world's people make less than $500.00 a year, and in many of the less-developed countries of Asia, Africa, and some in Latin America, the average figure is much less than this.

In the face of so many seemingly insurmountable dilemmas, the university people must both provide the necessary criticism of those failings that are correctable, and point the way to progress and development despite the difficulties. It seems inevitable to me, if we are not to despair before the inescapable economic facts, that university people must be more than just economists, must indeed convince their respective countrymen that man has a duty to man everywhere, that this is no time for cold war when

the developed nations might better dedicate their talents and their wealth to the good of mankind everywhere (to quote the motto of the Rockefeller Foundation). The university must be a force for discipline, especially within the underdeveloped countries, to get development moving in the right direction and to point out the necessary and unavoidable means to this end: savings, the creation of the necessary substructure, especially education on all levels, and, above all, the elaboration of a long range plan for the particular development best suited to the means at hand. This is not a particularly popular task, but it is certain that, in many societies, only the university can perform it with sufficient wisdom, courage, and respect for basic human dignity. And it might also be hoped that universities everywhere might join together to stand for peaceful development through more generous foreign aid, rather than the squandering of badly needed capital and scientific talent through armaments, meddling political propaganda, unrealistic overseas programs, or unnecessary addiction to inane luxuries or scientific stunts at home. For example, the cost of several superfluous rocket shots at Cape Kennedy or in Russia, or the cost of testing a nuclear device in the Sahara would finance the

doubling of the agricultural output of a fair-sized country.

University people can provide the balance of wisdom. Initially they can diagnose the actual situation of the various less-developed countries to determine how far they are along the road of development and what is the next best series of moves. This is the work of professionals. Many of the less-developed countries are tempted to introduce heavy industry or steel mills when they do not have the iron ore or coke available for the smelter, or when their best immediate efforts should be directed at agriculture, education, and some income (foreign exchange) producing export item. Most less-developed countries in fact underestimate the attention immediately needed to improve agriculture, and how expensive this is, but agriculture feeds and clothes their people better, makes them more energetic, gives them pride of ownership and production, and creates a market for manufactured items.

The university faculty of economics must also demonstrate, especially to its own countrymen in the less-developed areas, that land reform, in those countries where a small proportion of the population owns most of the land, is not in itself a panacea unless it is well planned and aimed

at higher productivity. Too small holdings of land per family are uneconomical, but many individual families can cooperate freely for their own common good by introducing cooperatives and scientific farming, and marketing and credit unions. The Chilean experience has recently demonstrated that individual ownership and responsibility are as essential as cooperative action. Universities can underline that economic improvement is impossible without social change, and that the ability and willingness to change is always difficult for the present holders of wealth and power and no less so for the poor farmer. This, as well as the many other economic realities mentioned above, represents a fundamental educational task for the university and university people today if development is to come to the many lands now seeking it, often in vain.

I shall be more brief in outlining the role of the university in development through its other faculties.

Faculties and scholars of business and public administration have the task of providing the administrators who are essential if plans of development, discussed above, are efficiently put into effect. The fact is that good administrators and managers are in short supply even in the

developed countries. The first impression of a traveler in the Soviet Union is the poor management of most public services: transport, hotels, restaurants, etc. In most less-developed countries, one spends five to ten more times the effort really necessary to accomplish simple human activities. Management is not simply poor. It is a disaster.

Modern universities have created a new science and art of business and public administration, but all too little of the efforts have reached the less-developed countries. Without capable, imaginative, honest, and dedicated administrators, the capital that is developed through local savings and foreign aid is likely to be misspent, dissipated, or embezzled. The one great talent that characterizes a developed country is educated manpower. Recent university studies have shown that between fifty and sixty per cent of the gains made in the developed countries during the past half century are the result of better educated people, more basic research, and a much more systematic use of the nation's brain power and talent.

Human talent for the management of affairs is, then, a need of the first order in the newly-developing countries. Freedom in a country with practically no educated managers is simply freedom for chaos. Equality in

this situation is only equality to be poor and disorganized and frustrated. The university world must see that it will have to work overtime to produce the quantity and quality of persons without whom all plans will remain on paper or become the prelude to new chaos. In the meanwhile, university people will be needed in considerable numbers both for teaching and practicing administration abroad.

The faculty of sociology plays a rather obvious part in development as can be seen from what has already been discussed. I shall only underline the fact that much more research is needed in the dynamics of social change, since without fundamental changes in the present social order, there will be no development. Great educational sophistication is needed to perceive where change is essential, at what time and in what sequence, and in what direction, so that change may occur in a fruitful and orderly fashion, not just substituting a new for an old disorder. I shall only mention in passing two other areas needing more and better research in our universities: demography and urbanization.

The deep hope of the less-developed countries is for a better life, for bridging the now widening chasm between the have's and the have-nots. Sir Oliver Franks has correctly observed that the present tension between

East and West may well be superseded by a new frustration that runs generally North and South. University people can speak forcefully, as Barbara Ward has, regarding the utter necessity in our times of a more fruitful relationship between the rich nations and the poor nations. Sociologists can educate all by showing that the association will be fruitful only if the less-developed nations know what they need most, not for prestige, but for the common good of their peoples, if they can receive help with dignity and honor and without complicating what may already be a fragile political stability, and if they are not afraid of productive change from the traditions of the past that have not been fruitful for their people. The universities, both here and abroad, can do much to guide and aid this new relationship so that the rich nations are not arrogant, or paternalistic, or too demanding politically in the help they give, and so that the poor nations do not become artful beggars, or passive recipients, or without honor in receiving help. One last task for sociologists in educating the citizens of tomorrow is to imbue them with a sense of the dignity of work, the meaning of dedication, honesty and loyalty to unchanging values, the pride of commitment to their own

needy people rather than childish flouting of newly-gained knowledge and power. University people will best teach these lessons by practicing them.

The faculties of law and political science will find in the less-developed countries a living laboratory of development. These scholars must interpret anew the age-old lessons of human dignity, justice through law, liberty, equality, and fraternity, not as mere privileges, but great responsibilities in any civilized political society. The university must strive to uphold the hard-core inner reality of these basic political and civilizing ideas, even though the political organization and structures of these emerging societies may, of necessity, be different than those of older societies, since there are only a very limited number of leaders available. The universities must also undertake the highly important task of forming the leaders of tomorrow: graduates imbued with those cherished ideals that are at the heart of the good society. Again the siren song must be resisted: short range economic development without the long range preservation of true human values will not produce the good life or the good society.

The faculty of history should not be denied its place in the educational and cultural aspects of development, even though most of what we have been saying looks to the future rather than to the past. Those who do not understand history are condemned to repeat the mistakes of the past. No nation in the past has developed in a straight line without mistakes. There are some serious lessons to be learned even today where development often takes place at the expense of human values. The history of development must also be understood against the changes in time and in the human situation. For example, population growth was a great boon during the industrial and agricultural development of the West because it provided the necessary workers, as well as the necessary consumers. Population grew with the economy and tended to level off. It was not present in surplus before the development took place, as is the case in many of the developing countries today. This will make their task more difficult than was historically true in the past, and will necessitate more savings and capital input.

Development has also historically helped those who sacrificed to make it possible, as is evident in the standard of living in the West today, the highest in the history of the world. Education grew and spread with

development and, in every historical case, it was education on all levels that made development possible. Private and public economic development also grew together in most countries, and despite the historic extremes of capitalism and socialism, most developed countries are still growing along both private and public lines simultaneously today. All this is history. It need not be slavishly followed, but it does indicate what is in fact possible and what has worked. History is the best answer to false prophets. History also teaches that political freedom means little without economic freedom and the achievement of personal human dignity for all citizens. Perhaps the most exciting history being made today is the story of the drive towards development. In a time of great and world-wide change, the university can repeat for all the unchanging lessons of the past for what they continue to tell us of human value, and hope, and heroism in the face of seemingly impossible odds.

Our final consideration concerns the contribution of the university faculties of philosophy and theology to the course of human development on earth. Hitherto we have considered truths mainly of the temporal order, common to most universities and most university people. These final

considerations are the special, though not exclusive, concern of the Catholic intellectual, the Christian philosopher and theologian. This is our most important contribution. Here man himself in his deepest perspectives is at issue. Development in this context must be relevant to man's nature and destiny, in eternity as well as in time, for it is this total man who is both the subject and the object of development. We believe that especially in our day, when man is so often at the mercy of sudden and precipitous change, he needs more than ever the inspiration and the guidance of philosophical and theological principles that transcend the changes of time and space, that give order, and meaning, and an eternal dimension of understanding to the hopes and fluctuations and the anguishes of the human situation. Without such principles, development lacks a spiritual and moral dimension, and man is left anchorless and adrift on a sea without shore or harbor.

What are the great and changeless principles and perspectives that philosophy and theology offer to guide human development? One might well begin with the basic principle of human dignity, inherent and inalienable in man since he receives it in his very nature as a creature made in the

image and likeness of the Eternal God. Any plan for development which does not respect human dignity is a bad plan whatever its beneficial immediate results in the material order.

An important corollary of human dignity is human equality. Just as no man is more worthy of respect, as man, than any other man, so too no man is more equal by nature than any other man. If human equality means anything, it means all that is implied in the wonderful phrase - the right to life, liberty, and the pursuit of happiness. This means specifically the right to all that is necessary to develop oneself as a human person. Negatively it means that a person should not be used as a mere tool, a means to someone else's purposes. This equality cannot be abridged by reason of race, or religion, or nationality, or color, because it does not originate with these.

Man is a social person, so that his development takes place in a social context. What is true of his dignity and equality and freedom as an individual person is likewise true of him as a member of society; the state exists for him, not he for the state. And the state or nation he creates to buttress his rights and more easily fulfill his responsibilities

to the common good is free to determine by composite will its own destiny. No state should be made the tool of any other state - even in the name of development.

We have seen how meaningless this human dignity and equality are in much of the world today, when so many millions of human persons, living in what is euphemistically termed the less-developed nations, suffer the greatest human indignity and slavery by reason of their blinding ignorance, debasing poverty, wasting illness, wretched homelessness, and heartbreaking hopelessness.

The Christian philosophers and theologians - and all Catholic intellectuals should be such to some extent - must bring the message to all the world that when one man suffers, all of us must suffer; when one man is not free, the freedom of all is impaired; when one man, however distant, undergoes inhuman indignity, the human dignity of all is debased. Each and all of us are members of one family, at the highest level, members of the Body of Christ, Our Lord. Development of man and human society is not merely a fad of our times, not merely a movement of political or economic advantage, not a move in the game of cold war, it is a duty

demanded by human nobility, Christian charity, and social justice. To be unconcerned is to be inhuman and unchristian. To be concerned only on the material, social, political, economic, or legal level is to forget the true roots of personal human dignity and equality, and the true eternal destiny of man.

There is then a philosophical and theological, a moral and spiritual dimension, to development. Novelists have written about man's inhumanity to man. Our task is to make of our age a true work of man's humanity to man in the total dedication of our university resources to this task: to create a new world on earth, yet not oblivious of the world to come; to create a new material human situation in which man's spiritual dignity and equality can be a reality and not a frightful travesty.

Any development less than this would be a truncated development; unworthy of the high inspiration and guidance to be expected of university people. A university is interested in all knowledge. If students of development learn all else and are left devoid of the philosophical and theological dimensions of knowledge, then we may expect some horrible new wounds in the body of an already badly suffering humanity.