

## ***CANADA IN THE EMERGING GLOBAL SYSTEM***

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Hello, *an yung hah seo*.

Thank you for inviting me to speak here today—it is truly an honour to be able to address you here at this venerable institution, with such history.

I am particularly pleased because of the many close ties that I share with so many Korean-Canadians. Willowdale, my constituency, which forms part of the city of Toronto, is home to more Korean-Canadians than any other. 20% of all of the people I represent in our Canadian Parliament are either 1<sup>st</sup>, 1.5, or 2<sup>nd</sup> generation Korean.

Indeed, Kim Yun-Ha, the famous figure skater, has until recently lived in Willowdale, working with her Canadian coach to reach such fabulous success at our Winter Olympics.

So many members of the Korean-Canadian community have welcomed me so warmly since entering politics, and I have developed many friendships that go far beyond politics.

Because I am here at Korea University, I would like to give special mention to Mr. Lee, Yeehee, president of the Korea University alumni association in Toronto and Director of the Korea practice at the large accounting firm KPMG, who was very generous with his time and advice prior to this trip. We have hundreds of Korea University alumni living in Toronto.

I would also like to thank young Kim, Min-ju, who works with me in Canada and who has done a fabulous job in organizing things for this trip and here in Seoul. She is also the one who has taught me to say “*an yung hah seo*”, and “*kamsa habnida*”. Unfortunately, that’s as far as she’s been able to get with me—so far.

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I am very glad to be addressing you here today, to speak of Canada in the world, and of my hope for an increasingly positive role that we Canadians can take in furthering international understanding, lowering the barriers of fear of the unknown and of the “different”, and showing by example the possibilities for peaceful pluralism. I am proud of my country’s history internationally; I am hopeful for an even more contributory future.

Before I speak of Canada's role going forward, I'd like to mention briefly some aspects of our history, to put things into context.

### *Canada's history in global affairs*

As many of you know, Canada has never shied away from military action when we felt it to be necessary. In both WWI and WWII, we were there from the start. Many of you know that Canadians contributed significantly in the Korean War—over 500 Canadians died here. And of course, our Canadian men and women have committed so much in Afghanistan.

I have personal history with, and pride in, Canada's military roles—my grandfather (my mother's father), flew as a pilot in WWI, with the famous Billy Bishop and against the Red Baron. In WWII, my father landed on the beaches of Normandy on D-Day, and went on to win the Military Cross and help liberate Holland. One of my uncles was shot down in WWII, never to return. Yet another uncle made the Canadian Navy his career home, eventually commanding a destroyer. I even spent, myself, 5 days recently aboard one of our Canadian Navy frigates, the HMCS St. John's, learning the basics of what being in the Navy is like.

I say all of this, not because I espouse military responses to challenges. Indeed, quite the opposite.

However, those of us who advocate 'soft' diplomacy are often criticized for being "naïve", or "unrealistic", and not understanding realpolitik. I can assure you that I am anything but naïve, and I give you a bit of that personal history to stress that I know only too well the sacrifices, but also the necessity, of military engagement when ultimately needed. I am proud of the fact that Canadians have stood up and fought when we felt it was necessary.

But I see Canada's role into the future as being the most effective in helping to *prevent* conflict before it happens.

Which brings me to another part of Canadian history that we Canadians are very proud of: the invention by our own Lester B. Pearson of peacekeeping, through the United Nations—the famous blue-helmeted men and women working to keep peace in many difficult parts of the world. Lester Pearson felt strongly about peace and the avoidance of conflict, and he was successful in putting his mind, and those of others, to the task.

However, the world has changed since then. Dramatically. The nature of conflict and insurgency has changed. The downtown urban venues for attacks and the rise of terrorism have changed the nature of the threat. Our perception of "threat" itself has changed, as well as our views on how to deal with and defend ourselves from these perceived threats.

The “peacekeeping” that Canada started is not the same—it cannot be the same.

My speech today, however, is not on militarism, or defence against threats or perceived threats. It is not about détente, or embargoes or blockades. It is not even about peacekeeping, in the old sense, or some other form of peace “making” which we seem to be trying now.

I want to talk about what Canada can do in the world to *help prevent conflict from happening in the first place*.

We have much work to do, but it is for this reason that I am particularly honoured to be speaking here at the Korea University Graduate School of International Studies’ *International Peace and Security Studies Program*. International peace, elusive as it is, is something that we should all strive for. But it won’t just happen—we need people who are in a position to make and implement policies and actions, including you here and the people involved in this program, to put their minds to the task.

Today I will focus on specific areas in which Canada can, and should, increase its involvement and participation internationally:

**- *Canada as an Example:***

**- *Peace, Order and Good Government***

**- *A Uniquely Successful Pluralistic Society***

**- *Engagement—Trade, Commerce, and an Expansion into Global Networks***

### ***Canada as an Example***

We Canadians are pretty proud of Canada. Of course, no country or society is perfect, but most Canadians, and most people outside of Canada, see a place that is relatively prosperous, peaceful and compassionate. I agree—we are, all told, pretty happy. I’d like to take a few moments to explain why that is.

#### ***Peace, Order and Good Government***

Not long ago, people used to be rather critical of the Canadian banking system... “A little boring”, a bit “risk averse”, “staid”—we weren’t as aggressive in the markets as others.... Yet now the Canadian banking system is praised, and envied, around the world—quite simply because it WAS a bit more sensibly regulated and yes, maybe a bit more risk-averse. Ours have done well compared to the many banks around the world which have recently failed and which needed massive government money to keep them afloat. It turns out, that approach in the long run is actually pretty good.

Our Canadian governance model is a bit like that too. Our national motto is “Peace, Order and Good Government”. Contrast that, if you will, with the motto of the USA: “The Right to Life, Liberty and the Pursuit of Happiness”. Like the USA, we, too, believe strongly in the need for every individual to have the opportunity to succeed—we stand, unflinchingly, behind our Charter of Rights and Freedoms. But we also believe strongly in citizen responsibility, in the collective responsibility. Responsibility to pay taxes, to respect and obey the law, to respect others rather than cause them harm—and indeed, to fulfill the responsibility of living by that very same Charter that sets out the rights and freedoms of ALL Canadians.

And we believe that, like our banking system, our approach to good government could be something of real value to others in this world. Not as something to push on anyone—but as an example of something that works that others can learn from.

### *A Uniquely Successful Pluralistic Society*

Except for our aboriginal peoples (and even they arguably came from somewhere else at some point in time), every single “Canadian” is an immigrant or from an immigrant family. Even for those whose families were early immigrants and who feel that they’ve been in Canada longer than others, this whole process has only been going on for a few hundred years. (I noticed, on a sign at the National Palace Museum, a rather casual note that one of the palaces had been left derelict for 250 years before being revived—a palace that had been left derelict *between* times of life, for more than a hundred years longer than Canada has even been its own country!) Canada has witnessed, and lived through, a great deal of accumulating diversity over a relatively short period of time.

And over the years, and over the course of wave after wave after wave of immigration from all parts of the world---- many of the reasons for conflict elsewhere—race, religion, culture—have not disappeared, but rather have taken a back seat to the other pressures and opportunities of life—jobs, education for one’s children, a safe and secure retirement. And over time, thanks to successive waves of people arriving, with their own racial, religious and cultural backgrounds, skin colours and languages, those differences *in others* become much less threatening.

We in Canada are not perfect. Each time there has been a new wave of immigrants, the people in Canada before them tended to be fearful and discriminatory. We have, indeed, examples of past behavior that no one is proud of. We continue to strive to improve. But, after all of that, we now have the most successful pluralistic society that I’m aware of. We have incredible diversity in our country, and yet, for the most part, WE GET ALONG. And I believe that showing this example to the world is a huge opportunity for Canada to help the prevention of conflict elsewhere.

Most people still think of Canadians as looking like me—white-skinned Caucasian, primarily of either Anglo or Franco roots. Basically of European background. Wrong. In my own city of Toronto, *I belong to a visible minority*.

In Canada, more than 100 languages are not just spoken—although that’s impressive enough—more than 100 languages are listed as “Mother Tongue”. The list includes English and French of course, our two official languages; and certainly many European languages such as German, Italian, Ukrainian, Dutch, Polish, and so on. Over the years, we have added, often in very large numbers, Chinese, Japanese, Hindi, Punjabi, Arabic, Korean, Hebrew, Urdu, Tagalog and Tamil, Dravidian, Farsi, Swahili, Pashto, Twi, Konkani—the list almost seems endless. Of course, with these languages come an almost infinite number of skin colours, and many religions and cultural backgrounds.

Toronto, with a population of 2.5 million people (5.5 million in the Greater Toronto Area) is the most multicultural city in the world. Over 140 languages and dialects are spoken, and fully 1/3 of Toronto residents speak a language other than English or French at home. Half of Toronto's population was born outside of Canada. By 2020, ¼ of all of Canada’s population will have been born somewhere else.

The diversity is extraordinary.

Yet, and this is very important, Toronto is also ranked as the *safest* large metropolitan area in North America.

So what has this meant for Canada? Partly due to this increasing diversity, but also due in part to a level of insecurity being right beside a global power with 10 times our population, one of our favourite pastimes is to try and define “Canadian”.

How many people here watched any of the Winter Olympics? How many saw any of the opening or closing ceremonies? If you watched, in particular, the closing ones, you’d think that “Canadian” means beavers, maple syrup, mounted police in their red uniforms, lumberjacks and moose. It is true that all of those things have contributed to our national identity (I put a bit of maple syrup in my coffee every morning), but clearly, “Canadian” means a little more than that.....

But for me, one of the most important and telling “defining characteristics” of “Canadian”—is that *there isn’t one*. For generations, we’ve had English, French, then French-Canadian, Irish-Canadian; Italian-Canadian; Polish and Ukrainian-Canadian; Chinese-Canadian; Somali-Canadian and, of course, Korean-Canadian. But over time, many of these immigrants have found themselves working together, playing—even marrying and having children together—and the religious, racial, cultural or linguistic differences that they may have initially seen as so “defining”, so important, so magnified—they become more and more blurred, and less and less important.

In Canada, over time, people who originally see themselves as having so many, critical differences, discover that they have a great deal more in common than they have that sets them apart. And the things that do set them apart, which differences we have full respect for (diversity of race, religion, language, etc.), are seen as more personal and less threatening.

Of course, no one is perfect, and we must continue, vigilantly, to ensure the respect for others and appreciation for diversity. But for the most part, Canadians get along.

The Global Challenge? That elsewhere in the world—far too often and in far too many places—fear or hatred based on one or more of these racial, religious or cultural “differences” is at the root of most problems. Particularly when combined with the lack of stable and transparent governance, solid financial management, and governmental respect for the rule of law and human rights, the conditions become ripe for conflict. Canada’s own history and experience put us in an excellent position, in the international aid and development arena, to focus on help in these areas. Not offered with a paternalistic, “we know best” attitude, but rather in the manner that a friend says, “I have found something that has been very successful for me, and I would be happy to share it with you if you’d like.”

### ***Engagement—Trade, Commerce, and an Expansion into Global Networks***

There are those who believe that we should use trade negotiations, or more precisely the threat of NOT engaging in trade, to enhance things like human rights, or to punish for conflict. There are many others, and I count myself as one, who believe very strongly that more engagement, not less is good—that if we deepen and broaden human interactions, we will be advance human rights. More specifically, that opening the windows of increased trade, commerce and other engagement, will expose far more people to the benefits of law and human rights than does the building of walls for people to hide behind. And the more people who are exposed to the benefits of the rule of law, and human rights, and the positive examples of peace resulting from fewer racial, religious and cultural tensions—the more *they themselves* will push for it themselves.

This is even more true if we expand our concept of “trade” to one of “global networks”. This is a focus of my own party in Canada, where we are encouraging the government to look at increased engagement with the rest of world, not with fear or trepidation because we’re small or we’re worried we can’t compete, but rather to seize the opportunities, not just for Canada, but for peaceful global activity, in expanding the concept of trade deals to global networks. We need a new model for bilateral economic agreements—in a word, to expand the opportunities to much more than just economics. We can, and should, involve far more than just trade and commerce, exports and imports. We should increase exchange and cooperation in areas of education; financial services; research and development; energy, natural resources and sustainability; water; health care and health promotion innovations and best practices; food safety and security; culture and entertainment; and tourism and immigration. Not just the exchange of goods and services—“people exchange”.

### ***The “Canadian Diasporas” – both in Canada and around the World***

Whether it is all of the people who have come to Canada, bringing with them knowledge and expertise of language, culture, and how activities are conducted in the countries they

come from. Whether it is new Canadians who came to Canada to study or for work, and who are now back out, elsewhere in the world with their “Canadian” experiences. Whether it is people whose families have been in Canada for generations but who have now ventured abroad... The fact of some many people, connected to Canada, but coming and going with such tremendous variety of experience, should be of great benefit to both Canada and its global network partners. A great example is the many Korea University alumni in Canada, and the many, many young Canadians who have come here to Korea to teach English. These connections must be taken advantage of—they must be used to bring more people together. These people can provide much greater engagement and global networking, together with the benefits (including less fear and hesitation) that come from knowing the country and the people you’re dealing with—in either direction.

Canada is a large country, but with a small population. We will never be a super-power—thankfully. But we can contribute beyond either our military or economic clout, or lack thereof, by offering to others an example of how things can work, and how embracing diversity can enhance both peace and prosperity.