

Trips: Trips - 26

HS L 179:77



Dag Hammar skjöld's saml.

Trip to Africa 1960

January 11

Sec. Gen's speech to the Rotary Club in Mombasa, Kenya

ROUTING SLIP

Comments for the record should not be written on this slip. Referral sheet PT.108 should be used instead.

TO:

Mr. Fooker

FROM:

Wachtmeister

DATE:

24/3

APPROVAL		YOUR INFORMATION
REPLY DIRECTLY		AS REQUESTED
SEE ME, PLEASE		FOR ACTION
YOUR SIGNATURE		REPLY FOR MY SIGNATURE
NOTE AND FILE		PREPARE DRAFT
NOTE AND RETURN		ATTACH RELATED PAPERS
YOUR COMMENTS		FOR CLEARANCE

You see J-S's comment.
 Could I have this copy
 or another one, back?

ROUTING SLIP

Comments for the record should not be written on this slip. REFERRAL SHEET PT.108 should be used instead.

TO: Mr. Foote
1027C

APPROVAL

YOUR INFORMATION

MAY WE CONFER?

AS REQUESTED

YOUR SIGNATURE

FOR ACTION

NOTE AND FILE

REPLY FOR MY SIGNATURE

NOTE AND RETURN

PREPARE DRAFT

YOUR COMMENTS

ATTACH RELATED PAPERS

Here is the transcript of the Secretary-General's speech to the Rotary Club in Mombasa on 11 January (according to the itinerary) and the reply by Grootveld, the Club President.

I assume you will clear it with Mr. Hammarskjold when he returns and let me know what you want done with it.

I have passed the tape on to UN Radio.

DATE:

17 March

FROM:

N. Ho
284

ROUTING SLIP

Comments for the record should not be written on this slip. REFERRAL SHEET PT.108 should be used instead.

TO:

TOP Mr. 1000
1000

	APPROVAL		YOUR INFORMATION
	MAY WE CONFER?		AS REQUESTED
	YOUR SIGNATURE		FOR ACTION
	NOTE AND FILE		REPLY FOR MY SIGNATURE
	NOTE AND RETURN		PREPARE DRAFT
	YOUR COMMENTS		ATTACH RELATED PAPERS

Here is the transcript of the Secretary-General's speech to the Rotary Club in Moscow on 11 January (according to the itinerary) and the reply by Grotzfeld, the Club President.

I assure you will clear it with Mr. Hammarfeld when he returns and let me know what you want done with it.

I have passed the tape on to UN Radio.

DATE:

FROM:

W. Ho
SSA

DATE
14 March

ROUTING SLIP

Comments for the record should not be written on this slip. REFERRAL SHEET PT.108 should be used instead.

TO:

Mr. Wachtmeister

APPROVAL

YOUR INFORMATION

MAY WE CONFER?

AS REQUESTED

YOUR SIGNATURE

FOR ACTION

NOTE AND FILE

REPLY FOR MY SIGNATURE

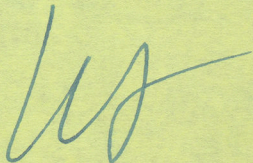
NOTE AND RETURN

PREPARE DRAFT

YOUR COMMENTS

ATTACH RELATED PAPERS

Returned as requested.
I have retained a copy
for archives.



DATE:

3/25/60

FROM:

ROUTING SLIP

Comments for the record should not be written on this slip. REFERRAL SHEET PT.108 should be used instead.

TO:

	APPROVAL		YOUR INFORMATION
	MAY WE CONFER?		AS REQUESTED
	YOUR SIGNATURE		FOR ACTION
	NOTE AND FILE		REPLY FOR MY SIGNATURE
	NOTE AND RETURN		PREPARE DRAFT
	YOUR COMMENTS		ATTACH RELATED PAPERS

DATE:

FROM:

ROUTING SLIP

Comments for the record should not be written on this slip. REFERRAL SHEET PT.108 should be used instead.

TO:

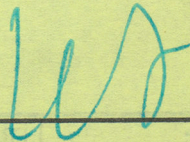
Mr. Wachtmeister

APPROVAL		YOUR INFORMATION
MAY WE CONFER?		AS REQUESTED
YOUR SIGNATURE		FOR ACTION
NOTE AND FILE		REPLY FOR MY SIGNATURE
NOTE AND RETURN		PREPARE DRAFT
YOUR COMMENTS		ATTACH RELATED PAPERS

For the SG's clearance

These rambling observations
fitted into the situation, but
make bad reading and should
remain in the archive.

H-9.



DATE:

3/18/60

FROM:

CR.13 (4-59)

ROUTING SLIP

Comments for the record should not be written on this slip. REFERRAL SHEET PT.108 should be used instead.

TO:

Mr. [unclear]

	APPROVAL		YOUR INFORMATION
	MAY WE CONFER?		AS REQUESTED
	YOUR SIGNATURE		FOR ACTION
	NOTE AND FILE		REPLY FOR MY SIGNATURE
	NOTE AND RETURN		PREPARE DRAFT
	YOUR COMMENTS		ATTACH RELATED PAPERS

DATE:

FROM:

[Handwritten signature]

The SECRETARY-GENERAL: Mr. President, Mr. Resident Commissioner, Your
Worship, ladies and gentlemen In less than a year this is the third time I
hav e the pleasure and the privilege to address a gathering of Rotarians. I
addressed the convention in New York last spring, and later on I had occasion to
be the guest of a gathering of Rotarians at the University of Lund in Sweden.
So, although not a Rotarian myself, I feel quite at home in the Club wherever I
~~find~~^{visit} it. Now I find it on African soil, and I find it in a setting which I think
is very true to what I understand to be the ideal of the Rotarian Clubs all over
the world -- in a spirit of internationalism which does not recognize any borders,
distinctions or limits. Because in fact if international co-operation is to mean
anything it must be a co-operation which is catholic in the sense I just
indicated, that is to say recognizing as its very starting point and as its aim
the human being, the individual. That is one of the points on which there is,
so to say, fundamentally a correspondence of ideology between the Rotarians and
the Organization I serve, because if you go back to the documents which
constituted the United Nations you will find that they are based on an
internationalism which reflects the recognition of the sometimes hard fact that
we are ~~all~~^{all men} ~~peoples~~.

Sometimes it strikes me how often and how quickly and how frequently we
forget our youth. We forget our youth as individuals, as peoples and as mankind.
There is a document which today is regarded as a classic, a classic of sound
statesmanship, and it is the American Declaration of Independence. You know what
is the main spirit of that Declaration. It is the ~~the~~ confession of ~~the~~ faith
in ^{the} equality of man before God, in equality of men. Well, somewhat later -- at
about the same period, out of the same generation -- there was another political
document born, or other political documents born, in Europe. That was in France,
and you can follow the line of European constitutions as influenced by the
American Declaration of Independence, as influenced by the French Revolution.

You can find in them thoughts and ideas and ~~stands~~^{views} which all of them go back -- Christians would say to the Gospels, Indians would say to the Buddha, other peoples would say to the Prophets -- ^{but, anyway,} all of them based on the same idea. That idea is, I dare say, not only ^{the idea} expression of the universal equality of man but also of the universality of the best of human thought, ~~because it is common to all.~~^{are}

It took mankind another couple of hundred years -- or a little bit less, although not much less -- before we reached a point where the universality of these principles was recognized. It was after the Second World War. Already during the war statesmen of what now is called the free world -- of the West, of the Allies -- came together and, in the Atlantic Declaration and later in the Bretton Woods preparations for what later became the United Nations Charter, ~~// they~~ embodied the same principles, but then for the first time as a principle^s with universal application in politics.

~~We came to San Francisco~~ where ^{the} Charter of the United Nations was written with, in the forefront, France, England, the United States, China, the Soviet Union, but followed by all the Members who were Charter founding Members of the United Nations, and you find in the preamble and you find reflected all through the Charter the principle of the equality of man, of the dignity of the human being, of the independence of the individual.

I said we forget our youth. We forget that we all were revolutionaries. The founders of the American State of today were revolutionaries, and they wrote one of the most revolutionary documents human history knows -- the Declaration of Independence. The founding fathers, who were Churchill, Roosevelt and others, wrote what I happen to regard as the second most revolutionary document of modern history, and that is the Charter of the United Nations.

Now the United Nations Charter is also something different. It is a constitution and it is, in part, a legal document laying down certain simple basic rules of procedure. They refer to different international problems, but they should all be read and all be understood in the light of the underlying principles. The United Nations has not set in motion the historic developments which have gone on from the Second World War everywhere, on every continent. The United Nations has had ~~the~~^{an} other duty -- to provide an international framework in the right spirit for those developments so as to see to it that the forces of spring in the great thaw of mankind are kept in such channels as to create energy and not damage.

That, I think, is a fair description of the relation of the United Nations to the developments we have seen in Asia, in Africa, in Latin America and also, in other respects, in Europe. The United Nations is not the creator of history; it is not even the guide of history; it may be the instrument through which the body politic of mankind knows how to respond to its own development.

We have seen two major changes working themselves through modern history. One is the development towards internationalism, and the other one is the development which we call nationalism. You would ^{might} say they are sharply contradictory and ~~it~~ shows that we are at very different stages of human thinking and human political action. I would say, no. I would regard them ~~as~~ ^{different} basic, ^{active} as expressions of the very same mental and spiritual processes at the present stage of the development of the family of man, because ^{it} what is internationalism, and this brings me back to the question of the Rotary Clubs and their ideals.

What is internationalism more than the recognition of the existence of something in common which goes beyond profession, language, history, religion, race, nationality, whatever you want? And that which is common is the status of being ^e man. That is to say, internationalism in its modern sense is not a new device for, so to say, creating blocs of this or that type. Internationalism in the modern sense is the recognition of values ^{every} of man which are greater than the values embodied in any single group.

Well, with that background, I think that you can see that there is no contradiction, because what is modern nationalism? Modern nationalism is not a policy which aims at the creation of self-aggrandizement for the group. It ~~is~~ ^{does} ^{not} ~~a nationalism which aims~~ ^{at} territorial conquest at the cost of others. Then it is old-fashioned nationalism, and I hope we have done with ^{that} it. Modern nationalism is something entirely different, and it is derived from the same source as modern internationalism. Modern nationalism is nothing ^{but} the expression of the fact that, if the individuals are of equal value, and if we recognize the value of man, each man has his right to individual self-determination, to what we call ~~freedom~~ freedom, and if that is true of the man it is also true of the group.

So you see, out of this second or latest of the revolutionary documents of modern history, the Charter, we are ~~also~~ ^{my} organically internationalist ⁱⁿ as well as nationalist, both words taken in their modern sense.

derive

(The Secretary-General)

None of these ideas should be foreign to a group of Rotarians. None of them should bring a new and strange note because, if I understand correctly the ideology of this group, it is exactly internationalism in respect for individuals and for each other. ^{Now} Now, I think there is another reflection or observation which presses itself upon us. I said that we forget our youth as nations and as individuals. Let us admit another matter, that we are still very, very young as nations and as mankind. Two hundred years ago, the Declaration of Independence; fifteen years ago, the Charter of the United Nations. Are we more than at a very, very feeble beginning? In the light of the long run of civilization, what are two hundred years, and, even more, what are fifteen years? Do we expect that the Charter of the United Nations should change the world in fifteen years, when some people would ^{say} that ~~neither~~ ^{has} the French Revolution nor the Declaration of Independence ~~have~~ really changed the world in two hundred?

Mankind develops slowly; and, if you see mankind's development in the long perspective, the time differences and the degrees of difference between the development of this society or that society or of this group of human beings and other groups of human beings ^{are} is very small indeed. It is only when we measure ~~it~~ ^{the differences} in absolute terms that ~~it~~ ^{they} strikes us as surprising. ~~If we measure it in the long perspective, it is a second.~~ For that reason, I think we are very wise if we look at our present endeavours and at our present difficulties in the light of, I would not call it history, but in the light of the long march of mankind, in the long march of mankind in which fifteen years is a second and two hundred years is ^{less than} a day.

If we look at it in that way, I think we will recognize that we have every reason for humility. Where are we in international co-operation at present? Can we even stop a war? Well, we can perhaps prevent it; if it is a fact, I do not think we can stop it, and if we cannot stop it, where will it end? That being so, I think indeed the word I used, "humility", is adequate because the family of nations, the family of man which cannot find the means, cannot devise the means, to stop its self-destruction is certainly like a boy playing with matches without knowing what the effects of the use of matches may be. And the same is true nationally, the same is true of the groups. We are very early indeed, and for that reason we must understand that we have to forgive ourselves as we have to forgive others.

(The Secretary-General)

Well, you may ask, where does the United Nations, as a working organization, take its place in all this? Well, I have given you in broad terms what I think is the best philosophy for the United Nations, at the present phase of development, at least, and that is, again I say, not to push any kind of development, not to try politicking, not to intervene or interfere, but to represent the means, and I repeat ^{it means} it, by which the human body politic responds to its own development in a way an individual and an individual body responds to the new development which takes place when it passes out of childhood. That is also a difficult period; that is a period that has to be passed, and woe unto him who is afraid of it, because he will remain a child forever.

Now, in practice the United Nations of course cannot be satisfied with these principles and these general duties. It must act and act practically. It does it in many ways, and I would not burden you here with any kind of description, which would necessarily become somewhat technical and somewhat professional. But let me remind you in very brief terms what it means. It means, first of all, that a child passing out of the awkward years of childhood and ready to voice its own opinions is taken up in the council of the family and for that reason learns to fit into the family much more quickly, and perhaps sometimes may give the parents ideas which they are too old to get themselves.

(The Secretary-General)

It also means, however, that ~~while~~^{if} that child after those years is still not getting sufficient income, it may count on the advice of parents and of older brothers so that it can find its right profession, its right self-education, and perhaps the pocket money which may start it going with some modest enterprise and which one day will repeat the famous American success pattern of the poor boy with the newspapers becoming a millionaire.

I could go on, but I think that what I have mentioned is sufficient. The United Nations does provide the framework within which it is possible, in this phase of the development of all the continents and of mankind, to find the balanced expression for all the various instruments in the human orchestra. There are conductors and there is a discipline. The one who comes to the orchestra with an untuned violin will very soon find that the disharmony is such that he has to adjust his violin to the scale on which the others are playing. It does provide the assistance necessary to find the ways in which the resources and talents of the child coming of age may be put to use. ~~XXX~~ It can up to a point provide the pocket money and when the pocket money is sufficient and the boy has shown skill, he can go to the savings bank and get enough to get a small shop started.

That is modest work. It is not anything that revolutionizes the world. But it is necessary work and it is work which, I think, merits, and, I am sure, has, the fullest support of the organization to which you belong. I have been happy to note over the years on the occasions I have had to meet Rotarians an increasing harmony between the thinking within that group and what I regard as United Nations philosophy, an increasing harmony and, for that reason, also increasing support. I am sure that I can count on that as something typical all the world round in this international organization of Rotarians, and I am sure that you are all young enough of mind to agree with me that the world is still very young.

Mr. GROOTVELD: Mr. Hammarskjold, Mr. Provincial Commissioner, Your Worship, ladies and gentlemen: It is often the ^{tragedy} ~~tragedy~~ of great institutions like the United Nations Organization to become a mere idea, remote, read about among paper, little understood, often misquoted, too far removed from the life of

(Mr. Grootveld)

the man in the street to touch him personally. The idea fails to get hold of him and to inspire him, a fact which is the more regrettable because the ultimate success of these great institutions often depends on the understanding and support of the common man. There are books and pamphlets which tell you all that you as an ordinary citizen ought to know about the United Nations Organization. Its work is certainly not done in a corner or allowed to sink into obscurity. Yet, I cannot think of any better and more effective way of placing this Organization into the centre of our thoughts than by this great privilege and honour bestowed upon our Rotary Club of a visit and address by you, Sir, its Secretary-General.

It is one of the main objectives and principles of our Rotary movement that all our members share responsibility for the advancement of international understanding, good will and peace, to seek and develop common grounds for agreement with peoples of other lands, to recognize that principles of justice are fundamental, that the rule of law and order is a prerequisite for the liberty of the individual and for the improvement of the standard of living of all peoples. Most important of all, he must be prepared to make personal sacrifices to achieve these ideals.

As you have said, Sir, there is a similarity and unity of purpose between these Rotary objectives and those defined in the United Nations Charter and in the Universal Declaration of Human Rights. They are both pledges to promote universal respect for and observance of human rights and fundamental freedoms.

Facing the tremendous problems of the world today, especially in this continent of Africa, we may well say, "What can we do?" We can't all become Secretary-General of the United Nations, although I am sure, Sir, that you would not mind a break from time to time. But we can all be secretary-general of our own thoughts, masters of our own actions and reactions. Shortly before election, the London Borough of Lambeth organized an exhibition to encourage voters to exercise their privilege on election day. There were all sorts of interesting pictures -- picturesque episodes in the long struggle for the right to vote, charts showing the ebb and flow of voter interest in past elections, maps and models of new

(Mr. Grootveld)

developments planned for the Borough, with brief biographies of the candidates. But most magnetic of all the attractions was a mysterious box. It bore a sign reading, "This person carries the heaviest responsibility". Visitors were invited to peer within and to press a button and the lights went on, disclosing the only contents of the box. No, not a picture of Mr. Hammarskjold, but a simple looking glass.

(Mr. Grootveld)

That is what it really always amounts to in the end. It is each one of us who carries the burden -- a case of personal responsibility in big matters and in small matters, and not the least in small matters. It is a responsibility to turn problems into opportunities. Here in East Africa, where we have such a variety of people of all classes, creeds, races and nationalities, we have an opportunity on our doorstep to show and practise, as it were, the United Nations. We all know how difficult it is simply to get to know each other, not to misunderstand the other person's motives and to recognize and accept that many differences between us, instead of being a handicap, could make our lives richer. It requires a tremendous store of good-will, patience and understanding^a to hold on to these great ideals.

In this, Sir, we believe that we personally in East Africa share, in a small measure, some of the anxiety and hope, some of the feelings of frustration and of victory, that you may experience in your exalted office from day to day. We thank you, Sir, most sincerely for your address to us today. We read somewhere your statement that Africa in the next decade will play a big role in the community of nations, and it gives us great encouragement also to know that, as you have told us, its special problems, particularly of race, are not an embarrassment. In fact, we reckon very rarely do you consider anything an embarrassment. While you expect disagreements you are always optimistic that every problem has its solution. It is not an empty phrase if we pray that you may be given both wisdom and courage to carry on ~~the same~~^{this great} work for the peoples of the world, a task in which your personal belief in the ideals of the United Nations Organization can play such a decisive part.

May I now ask you, ladies and gentlemen, to rise. I ask you to join in a most sincere and solemn toast of loyalty to the ideals of the United Nations and to the people who work therein. The United Nations.

The SECRETARY-GENERAL: Thank you.
