

NEW WORLD NEWS

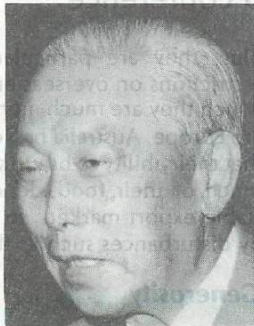
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The mountains of Hakone, where the Japanese industrial conference took place.

JAPAN MUST HELP THIRD WORLD SAYS LABOUR LEADER

JAPAN'S INTERNATIONAL money surplus—so irritating to the industrial West—could be used as aid to the Third World, Masaki Nakajima, President of the Mitsubishi Research Institute, told leaders of Japanese industry recently. Mr Nakajima, speaking at the Third International Industrial Conference of Moral Re-Armament in Japan, called on his country 'to use the surplus money effectively for the peace of the world.'



Masaki Nakajima, President of Mitsubishi Research Institute

One reason for this surplus, Mr Nakajima said, was Japan's Peace Constitution (renouncing war) which means she only spends 0.9 per cent of her GNP on self-defence, one eighth of the USA's defence budget. It also means that the tax rate is about 20 per cent lower than in other industrialised nations. 'This means Japan can save 30 million dollars every year.' Being so vulnerable to attack by others, he said, Japan should take note of the words of Frank Buchman, the initiator of MRA, that 'a nation's surest defence is the respect and gratitude of her neighbours'.

Japan's relations with the rest of the world was a theme that ran through the conference in Hakone from May 11-13 and through the meeting the next day in Tokyo's Ozaki Memorial Hall, in the grounds of Parliament. Members of the government as well as the heads of leading Japanese industries and economic organisations were among the invitation committee to the conference. Twenty-two delegates came from Europe, Asia, Australia, and the USA.

'We must think not only of our own

interests but care and think for other people's problems, for example the EEC nations,' said Toshio Doko, President of the Federation of Economic Organisations, and the number one spokesman of Japanese industry. 'With this kind of spirit we may solve the conflict between Japan and other nations.'

People everywhere were confused about how to find answers, he told the meeting in Tokyo. 'Even when we agree on paper, how can we make what we have talked about reality? Our Prime Minister speaks of the need to cultivate the human being. This is where we cannot do without Moral Re-Armament and its absolute moral standards.'

Japan has now to become internationalised, said Ichiro Nakayama, President of the Institute of Japanese Labour. 'A world economy and world peace cannot be established unless we help the developing countries to develop together with us. Japan must make an all-out effort for this because we are now economically grown up.'



Left to right: A R K Mackenzie of the Brandt Commission; Shoji Takase, Senior Managing Director of the Toshiba Corporation; and Toshio Doko, President of the Federation of Economic Organisations, at the Ozaki Memorial Hall.

Two young Japanese who helped to organise the conference, spoke of their experiences working in developing and developed countries with MRA. Megumi Nakajima told of her time in Papua New Guinea. 'We worked, lived and learned together like brothers and sisters, though our countries are so different. Spiritually speaking, they are very rich people and are not submerged in egoism. I want to continue living in this way, especially in friendship

with Asian and Pacific countries.'

Kiyoshi Nagano described how the father of a British family he had stayed with told him he had lost his misunderstanding and fear of Japan 'after having had you as one of my sons'. Mr Nagano continued, 'In India many people sleep in the street and I was sorry to see so little food for so many. We have to open our minds and do what we can to see that everyone has food, jobs and a satisfying purpose in life.'



Megumi Nakajima

Niketü Iralu of Nagaland, India, appealed for Japan, with her historical and cultural links with China, to help remove the barrier of mutual superiority and 'perhaps jealousy' that had divided India and China. Japan could help, he said, with the Himalayan Garland Canal project to solve India's perennial flood and drought problems, as well as generating energy and employment.

The Foreign Minister of Australia, Andrew Peacock, sent a message to the conference in Hakone. Ted Archer, Industrial Officer of the West Australian Shop Assistants Union, made an apology for his part in the debate on whether Japanese could return to work in the pearling industry in Australia's north-west coast after the war. 'I used my big mouth to say we should use Japanese to rehabilitate the industry and if they killed themselves diving it would be no great loss. This prejudice was not from my heart but was said to appease the bitterness of my fellow Australians.' An Executive of a Japanese textile company thanked Mr Archer for

JAPAN contd p2

JAPAN contd from p1

his part in resolving a wool-handling dispute in Australia that had considerably damaged the Japanese industry.

The theme of the conference was 'Industry's world responsibility for bridging the gaps'. There were specific sessions on the gaps between labour, management and government, between the industrialised nations, between the rich and poor nations and in family life.

Two labour leaders spoke of the needs of the Japanese work force. The president of the Toshiba Labour Union, Kazuyoshi Kono, said that Japan's direction in the 1980's should be to increase the living standards of the work force. Whereas wages were at roughly the same monetary level as in Germany and the USA, living standards were far behind, added Renzo Yanagisawa, former President of the Shipyard Workers of Japan and now a Democratic Socialist member of the Upper House of Parliament. 'The exchange rate may be 200 yen to \$1, but it takes 500 yen to buy \$1 worth of consumer goods and 1000 yen for \$1 worth of housing.'

Kaisuke Akagi, Vice-President of Nippon Express Company, spoke of the change in

his company which has 65,000 employees and 30,000 trucks in 18 countries, since he found 'a philosophy which has much in common with MRA'. 'In my company I was famous for arrogance,' he said. 'Then I found a faith after four others in my family had found one.'

For 15 years, Kaisuke Akagi was in charge of labour relations which had not been good after the war. Five or six years ago, he had decided to travel round all the offices and talk with the leaders of unions and management, because he felt it was essential to bridge the communication gap. 'While we used to have many strikes, as a result of such contacts things are now stable. When we have communication with God there is a tie between God and ourselves that brings a miracle beyond human reasoning.'

'In the two days at Hakone I have seen with my own eyes the kind of answer which may be given to the problems we face today in Japan, the USA and around the world,' said Nobutane Kiuchi, President of the Institute of World Economy. He also tackled the question of how to find a solution in international disputes when ordinary methods fail. Once one can reach a selfless



Nobutane Kiuchi,
President of the Institute of World Economy.

state of mind and pray for both sides in the dispute, he said, there comes some kind of inspiration that opens the way for unexpected solutions. 'Unless a person starts with himself, nothing will be achieved, in companies, unions, or other areas. There is no other answer,' he commented.

Renzo Yanagisawa added, 'The important thing is not what we say but that we act wherever we find a spirit of arrogance, mistrust and protectionism in our own countries. The root of the problem is egoism and we need to challenge that.'

DAVID AND JEAN BUNTON

Earthquake-proof and looking outwards

by Gordon Wise, who attended the Hakone/Tokyo conference

THE WESTERN VISITOR to Japan is shaken to his roots, healthily so. It is not just the culture shock, though the exquisite detail and emphasis on perfection are bracing when you come in less than a day's flight from societies of increasingly sloppy standards. Japanese society is less permissive than our societies. The threshold level of open moral indulgence which society will tolerate is a good deal higher in Japan.

Then there is the 'work ethic'. One has the impression that work—at a brisk pace—is enjoyed and valued for its own creative sake and not regarded as a drudge which interrupts lengthening holidays. One hundred and fifteen millions live in an area only one and a half times that of Britain, 71 per cent of it mountainous. Building land is scarce and costly—houses are often cramped and recreational opportunities, especially in urban areas, limited. And yet work seems to satisfy, as well as produce the phenomenal output which has lifted Japan from a prostrate position in 1945 to the world's number two in GNP, after the USA, today.

Vulnerable

So a visit after 15 years' interval impresses not only because there are 50-60 storey earthquake-proof buildings, elevated expressways, networks of high-speed trains, an extensive modern subway system, consumer goods shops by the acre. One is more subtly impressed by the new confidence and relaxed spirit of a people who faced a challenge to survive and reconstruct, and overcame it; who emerged from the oil-price crisis with

their inflation rate kept level and their democratic institutions intact, indeed, seemingly strengthened.

Now, in face of mounting criticism from the EEC and the USA about export-import policies, the Japanese at policy level feel several things:

- They are coming to accept that it is 'one world' and they will have to give as well as get in marketing policies.
- A much higher level of overseas aid and financial investment in international assistance programmes is being slowly accepted and has begun to be implemented. Japan is still a long way from pulling her full weight in foreign aid programmes. A government official told me that if Japan doubled her present giving she would only reach the present average of the other donor nations, whose contribution falls well short of the expected and promised norm.
- A certain hurt exists that we in the Western industrialised countries did not bother about the Japanese until they began to beat us through their own efforts, working in a land where natural resources are practically nil. We seek to blame them, they feel, for working too hard, when the fault is more our own shortcomings of value, output, quality, delivery dates and the rest.
- There is a sense that we fail to grasp what they feel about themselves—that lacking resources, despite their huge trading sur-

plus, they are particularly vulnerable to restrictions on overseas energy supplies, on which they are much more dependent than are Europe, Australia or North America; and that their ability to buy in supplies, including much of their food, depends on access to stable export markets, so easily interrupted by disturbances such as those in Iran.

Generosity

If we acknowledge that pre-war restrictions placed on Japan by Western nations helped to give their militarists an excuse, we should also remember that Japan is a proud and sensitive nation with a long history. She is now moving in the direction of playing a more generous and responsible part in the international community. The rate of this movement will depend on the attitudes formed at the level of ordinary people, as decisions seem to filter to the top from the bottom, as well as the usual top to bottom process. The role of the media in this process is crucial in a country with almost 100 per cent literacy.

If we acknowledge our own faults and our need of Japan (as well as pointing out her need to consider our difficulties), our partnership will benefit mankind dramatically. The way forward is not a return to protectionism which would shrink everybody's living standards and would hurt the poor countries most of all. It is to see what each of our nations can give to this wide world community, for generosity begets generosity and the Japanese are a generous people.

Gandhi's appeal to Americans: 'Give senators, congressmen time to think'

AN AMERICAN INDIAN LEADER said in Washington two weeks ago, 'The character of a country is exhibited in the way it treats its weakest minority. The character of a minority is shown in the way it can transcend its suffering.'

Bill Pensoneau, a former president of the National Indian Youth Council, was one of a panel of speakers from the United States and overseas who addressed an MRA forum in the nation's capital on May 24 on the theme, 'America and the world of the Eighties'.

'I hated the sight of all whites,' said Pensoneau, 33, who has been working for the rights of his people since he was fifteen. 'But I was also indifferent to blacks.' While blaming whites for all the Indians' troubles, he and many of his people had departed from Indian moral principles. 'We put Indian values aside until we got ultimate victory,' he said.



Bill Pensoneau

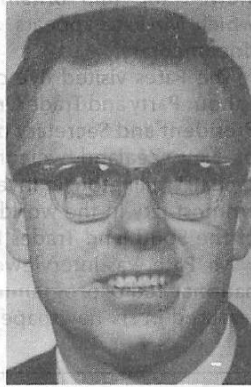
When he caught a vision of what his people could still do for America, he had decided to give up his hatred and to make restitution for personal corruption. 'We need a commitment for Indians and blacks to work together to ensure our own survival, but also a plan for all peoples on this continent to live together in dignity. The United States in accomplishing this kind of pluralism can provide a lesson to Canada with its French-speaking minority, to Spain with its Basque minority, even to Iran with its Kurdish minority.'

Out of the tent

During the two weeks before the forum, meetings had taken place in Washington between people with experience of the application of Moral Re-Armament in crisis areas around the world and Senators, Congressmen and policy makers of the State Department. 'Our aim was to become comrades in the battle for a remade world,' said former Pentagon systems analyst Richard Ruffin, speaking of these opportunities to exchange insights and information, and to talk of the current concerns of America.

The American nation had crawled into its tent after the Vietnam war, Bob Webb, editorial writer on the *Cincinnati Enquirer*

told the multi-racial audience. It had been awakened by the energy crisis and by world hunger. 'America cannot live in isolation today,' he said. 'The depth and breadth of interest in MRA in Washington has given me great hope.'



Bob Webb

Many people saw America's various racial groups as a problem. He as a Southerner had had to face the way 'we robbed many blacks of the heritage that was rightly theirs'. 'We have many of our races and nationalities here tonight,' he said. 'They are the strength and glory of our country. We have a great message to take to the world of how people are meant to live.'

Other speakers at the forum included Conrad Hunte, former Vice-Captain of the West Indies cricket team; British author Garth Lean and his wife, Margot; Pierre Spoerri, one of those responsible for the MRA World Assembly Centre in Caux, Switzerland; and Rajmohan Gandhi, who before taking part in this Washington initiative had been a guest of the State Department in the United States.

Cruelty

Mr Gandhi, Chief Editor of the Bombay weekly *Himmat* and a columnist for India's largest paper the *Indian Express*, spoke of the little time given to American leaders to think, in spite of the leadership that was often expected of America. It was an issue, he said, that faced leaders and ordinary people in every country.

He had told one Senator, he said, 'The future of American democracy may well depend on the willingness of some Senators and Congressmen to hang a "Do not disturb" sign on their doors.' He appealed to constituents, 'By all means probe your politicians, examine their motives, expose their misdeeds, but don't be so cruel on them with your demands that they just don't have the time to be human with their families or to think. How you expect them even to understand the problems of the US or the world without that, is beyond me. This is a perversion of democracy. It is not

democracy, it is cruelty.'

In a speech to Washington's Yale Club, a week before, the Indian journalist urged Americans to match great probing with great believing. 'When with great probing there is also great undermining,' he said, 'we are harming the future of democracy. While it may be true that America is less prepared to involve herself actively in the world situation, I'm not sure that it is true that the relevance of the American model has been eroded.'

Call to joggers

India's two year experience of dictatorship had strengthened his belief in democracy. 'When we in India wore the shoe of authoritarianism, we learned where it pinched.' Democracy had its drawbacks, Mr Gandhi went on. India had become a sloppy society. 'But I prefer the depression of today to the oppression of yesterday,' he said.

Mr Gandhi appealed to jogging Americans to 'consider the needs of the spirit with the same passion and interest as you have considered the needs of the body'. He returned to this theme in his speech at the forum in Washington, when he spoke of the friendliness and creativity of America, but warned, 'Goodwill without direction will do a lot, but it won't do what is needed'.

He yearned for America to find a direction for its creativity, Mr Gandhi said. What was required was a personal decision from individuals—a major decision as to what the purpose of my life is, the time to reflect as to whether I am fulfilling that purpose, and a list of do's and don'ts that needs to be decided in advance—each man under authority and direction, a great combination of liberty and direction.'

MICHAEL HENDERSON



Rajmohan Gandhi (left) with the Mayor of Richmond, Henry L. Marsh. Speaking at a garden party in the city, Mr Gandhi urged Americans 'not to forget the wide world that does exist'. The mayor said in response, 'We'd like Richmond to be an example to the rest of the world of how people can live like brothers. Your courage and example will carry us over rough spots.'

Tim Wright

NEW ZEALAND

Hammer out issues

NEW ZEALANDERS saw a new face of British trade unionism recently—militant, but not out for confrontation. John Pate, 30 years a shop steward of the Amalgamated Union of Engineering Workers and 27 years a Labour city councillor for Sheffield spent four weeks in the country with his wife, Mary.

Mr Pate told Wellington's *Evening Post* about his militancy 'for what is right'. 'It's not some kind of cosy relationship with the boss—you don't just go out and have a drink with him. You hammer out the issues and then resolve them.'

'In my own factory, which employed about 5000 people, I have worked closely with men in the trade unions, to create unity among the different unions and to resolve differences on the basis of what is right.'

'Because of this policy, in the 40 years I was employed in the factory, there was only one day when we were officially on strike.'

JERSEY

Unique trumpet



Felix Lisiecki

FRENCH MUSICIANS recently visited the island of Jersey to present a trumpet and organ recital which the *Jersey Evening Post* described as 'unique in its content and religious in its conception'. Felix Lisiecki and his student teenage son Philippe were invited to the island of Jersey by Senator Ralph

After Britain's 'winter of discontent' and with industrial difficulties threatening in New Zealand, the Pates were received with great interest by officials of the Federation of Labour, of trade unions and of the Employers' Federation, as well as by Cabinet Ministers and MPs, mayors and police chiefs. "'British Disease" being beaten' the *New Zealand Herald* headlined its interview with Mr Pate.

The Governor-General of New Zealand, Sir Keith Holyoake, received Mr and Mrs Pate at Government House in Auckland, and viewed the film *Britain Works—OK!*, in which Mr Pate appears, and another MRA documentary.

The Pates visited five cities and spoke to Labour Party and Trade Union meetings. The President and Secretary of the Labour Party of New Zealand welcomed them to the capital, Wellington. In Invercargill, the southernmost city in the world, they were guests of the Southland Trades Hall Council.

Mr Pate was interviewed on the popular national radio programme *Viewpoint* and featured in six newspaper articles. MAL

Vibert and performed in the Parish Churches of St Helen and St Brelade.

Felix Lisiecki, professor of music at a French college of education, has gained recognition as the composer of the *Oratorio pour notre temps* (Oratorio for our time).

At the evening, Mr Lisiecki spoke of the recovery of his faith after the uncertainty and agnosticism created by the war years. He spoke of the musical expression of that faith in his oratorio, and in the work about to be performed, *Suite de Scenes d'Evangile*—a sequence of readings and prayers interspersed with musical interpretations on trumpet and organ.

Local personalities of various denominations read the prayers in what the *Jersey Evening Post* described as 'an impressive expression of ecumenical unity'. JGS

Where the money goes

LAST WEEK the Annual Report of the Oxford Group/Moral Re-Armament in Britain for 1978 was published. That year was the centenary of Frank Buchman's birth and the fortieth anniversary of the launching of Moral Re-Armament, and in this perspective the Report considers Buchman's aims and philosophy of life.

The Report outlines how in 1978 MRA's work in Britain continued to concentrate on 'five crucial issues which could make or break the country: the crises of industry,

race, the Health Service, education and national unity'. During the year people from Britain also took part in the action of MRA throughout the world.

1978 saw the sale of 45 Berkeley Square, MRA's London headquarters before the offices moved to Victoria. The Report gives details of how the proceeds from the sale have been used—in grants to MRA bodies in other countries, alterations to some of the Group's properties and renewal of equipment, and investment to provide annual grants towards the running costs of MRA's two main British centres and towards campaign and travel expenses.

'The continuing basis of MRA's finances is

AUSTRALIA

Head, hands, heart

Twice a year, a community workshop on 'Studies in Effective Living' takes place at Armagh, the Asian-Pacific Centre for MRA in Melbourne, Australia. Here LEIKO HOSHI from Japan writes of her experiences there:

BEFORE I CAME TO AUSTRALIA I was a high school student. I was without purpose. I didn't like studying and so I didn't study much and used to walk out of class during lessons. I only went to school because it was compulsory and everybody was going.

There is a law in Japan that forbids smoking under 20 years of age, but I used to smoke in the school or on the way home. I drank alcohol which is also illegal.

I enjoyed these things but my heart was not satisfied. I looked very unhealthy. All my friends decided to go to university but they didn't have any goal except getting good jobs or a good marriage. I didn't like that idea.

Then my mother's friend helped me to understand about absolute moral standards of honesty, purity, unselfishness and love, and that everybody can change. Those words made me interested.

When I came here I learnt how to listen to the Good Voice. I learnt that what matters is not who is right but what is right, and that caring means using head, hands and heart.

I live with a lot of nationalities here. I have learnt from a Korean and a Filipino about forgiveness. Many people in those two countries hate the Japanese for what has happened in the past. I didn't know how they felt. But here people told us about it and yet have forgiven us and cared for us. I have learnt humility from the Papua New Guineans and open-heartedness from the Australians. I have found a new life that is very difficult to live but is happy and peaceful.

faith and prayer,' the Report concludes. The additions to the Group's capital in 1978 only partially cover expenses. 'The needs of the work both at home and abroad are expanding rapidly, and there is still much scope for prayer.' MBH

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To New Zealand subscribers. We regret that owing to alterations in the exchange rate it has become necessary to increase the New Zealand subscription rate to NZ\$14 p.a. with effect from 1 June.