

JAPAN—TAKING NOTE OF THE HEART

PRIME MINISTER NAKASONE RECENTLY went on TV to make a plea for each citizen to buy around US \$100 worth of foreign goods each year. After years of being told to 'export or perish' the Japanese are suddenly being urged by their own Prime Minister to buy foreign goods. The change is prompted by friction with western industrial nations over Japan's trade surpluses with them. The Japanese government has announced various measures in the last few years, aimed at making it easier for overseas goods to penetrate the Japanese market. Other countries still complain there are too many barriers and the call for protectionist measures is growing stronger.

While the Bonn summit of industrialised democracies was taking place, a three-week action for Moral Re-Armament began in Japan. It's theme was 'Unity and harmony beyond diversity'.

Over the period, 23 delegates from 11 Western and Asian nations attended a four-day residential conference in Odawara, had seminars with the Kansai Economic Federation and with management and labour leaders of Toshiba Corporation. They met with the Junior Chambers of Commerce in Tokyo and Osaka and addressed public meetings in Osaka, Kobe and Tokyo, as well as meeting many Japanese individually.

Shoji Takase, President of the International MRA Association of Japan and a former Managing Director of Toshiba, opened the Odawara conference. He expressed his appreciation to the Asian nations represented. Mr Takase recalled the PM's message last year to the inauguration meeting of the International MRA Association of Japan as an incorporated body. The message referred to MRA as an 'intermediary in the reintegration of Japan into the international community' after the Second World War.

'Now, 40 years on,' Mr Takase continued, 'we again feel the importance of steady efforts to create mutual trust between nations. Thinking of MRA's role in the world, it would be more effective to cure divisions before they erupt into war.'

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The president of the Kobe Import Promotion Forum, K Tashima, addresses one of the MRA meetings he initiated in Kobe (right).

The audience at the conference in Odawara (below).



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HEALING IN ASIA

HIDEO NINOMIYA HAS A FAMILY BUSINESS in Odawara making kimonos and was one of those who helped establish Asia Centre as a conference centre in 1962. After this year's conference there, attended by delegates from Korea, Taiwan, Hong Kong, Laos, Malaysia and Sri Lanka (as well as Australia, New Zealand, Switzerland, Great Britain and the USA) he said, 'This year it has truly been used as an Asian centre.'

One of the themes was 'A new partnership for Asia beyond diversity'. The conference heard how some of the relationships between Japan and Asian neighbours had been rebuilt in post-war years through courageous facing of past wrongs and honest apologies, personally and nationally. It also saw this process continue with younger and older generations looking to the future.

China is Japan's biggest neighbour and some aspects of Japanese culture have come from there, like the characters that make up part of Japanese writing and one of the waves of Buddhism that reached Japan. Relationships in this century have been marred by various conflicts culminating in the Sino-Japanese war of 1937-45. The island of Taiwan was a Japanese possession from 1895 until 1945 when it was returned to China.

Four from Taiwan and one from Hong Kong, Jenny Leung Siu-wai attended the conference (see *opposite*).

Responding to Miss Leung, Diet member Renzo Yanagisawa said, 'I was deeply struck that such young people still have to suffer because of the war. I was in tears. I'm so sorry and I want to apologise.' He also spoke of the need for further apology and reconciliation with the Korean people. Yoshiteru



Sita Seneviratne, President of the National Youth Council of Sri Lanka (left), at an MRA function in Osaka.

Sumitomo of the Sumitomo Electric Industries also stressed in a discussion group that younger Japanese do not know what Nationalist Chinese leader Chiang Kai-shek *did for* Japan after the war. He opposed the carving up of Japan by the victorious powers and in waiving all reparation payments to China.

Korea is Japan's nearest neighbour and the whole peninsula was occupied by the Japanese Army from 1910 until the end of the Second World War. Soon afterwards, the Korean War broke out (1950-53) and the country has been divided between north and south ever since. Koreans are the largest minority group in Japan, numbering 670,000.

Sakae Kamiya, President of the Daimaru Furniture Corporation, expressed sadness at the number of war-orphans in Korea. He had been amazed to find Koreans looking after Japanese in old people's homes in Korea. 'I felt very ashamed,' he said. 'We occupied Korea and we caused the

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'What may be needed most is to change the way we think and live in Japan. We used to be referred to as the ugly Japanese but now we're beginning to be referred to as the arrogant Japanese. We'd be grateful for your frank opinion and advice on how to be different, especially those of you from Asia.'

Stuart Smith of Washington DC said that the USA and Japan have a great common job to do together in the world in spite of 'frictions' between them. In response, an Opposition Member of the House of Councillors, Renzo Yanagisawa, said that when his colleagues complained about the US he reminded them that they could not have lived after the war without the food supplies and aid from America. Mr Yanagisawa said he had told the Government that now was the time for Japan to help other countries because 'a nation which has forgotten favours from others will perish'.

The President of the Japan Institute of World Economy, Nobutane Kiuchi, said that Japan indirectly helped finance the American budget deficit by re-investing a third of its export earnings in the USA. However he added that Japan needed to recognise that one reason for the US deficit was the world-wide responsibility the USA assumed.

James Newton, president of a real estate company and former assistant to the President of Firestone Tire and Rubber Company, cited the Native American saying that

before criticising a neighbour one should walk a mile in his moccasins. 'We in America should walk a mile in the shoes of Japan. The challenge of today is for nations like ours to give a lead to the world morally and spiritually. We need what the Japanese call consensus not only in the nation but between nations.'

In the port of Kobe, Katsumi Tashima told how 10 years ago, after the first oil crisis, he foresaw that Japan would later be accused of exporting too much. He felt inspired by his Buddhist faith to launch an Import Promotion Forum. Later Mr Katsumi was introduced to the ideas of MRA. In Australia he met an Aboriginal lady who had lost her bitterness against the white people. She said she did not mind the use of her country's resources if it was for the sake of the world. 'I felt she was speaking with the Holy Spirit, with the spirit of the Buddha,' said Mr Katsumi. 'We Japanese had gone to Australia to buy natural resources with an arrogant attitude. I began to change my attitude. We are going to use these resources from Australia humbly.'

'In Japan we went too far economically without taking note of human beings' hearts. Recently the Kobe Import Promotion Forum organised a rally of 100,000 people to pray for the opening of Japan's market, the promotion of imports and mutual cultural understanding. Then came Prime Minister Nakasone's speech on imports.

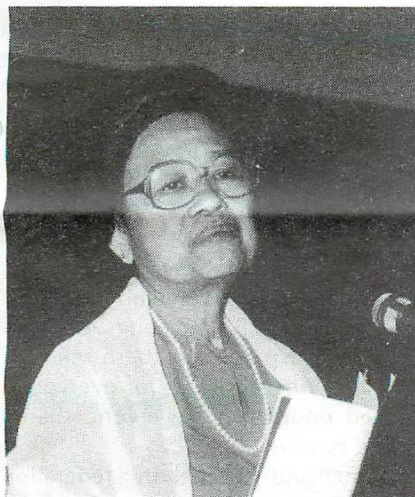
'Sacrifice is needed to get harmony between the heart and material things,' Mr Katsumi concluded. ■

Koreans so much suffering for 30 years. Japan hasn't really tried to repay. Japan should not only improve her own productivity but also help other Asian countries improve. I want to help old Korean people living in Japan.'

Cha Kook Chan, a Korean living in the USA, had first met the ideas of MRA in the 1950s. He told the conference of an experience in 1964, when a friend of his was Foreign Minister of the Republic of Korea. This man was meeting with his Japanese counterpart in Seoul to try and conclude the 15-year-long dialogue on the normalisation of relations between the two countries. A major sticking point was Japan's refusal to recognise the Republic of Korea Government on the Korean peninsula. Dr Cha was able to meet the Japanese Foreign Minister, Mr Shiina, and talk honestly with him. Mr Shiina responded and decided that the Japanese government should recognise the Republic of Korea Government as the sole legitimate government. He was able to get through to the Japanese Prime Minister on this point. Following further discussions, the normalisation treaty was signed in 1965.

Advisory body

Datuk Paduka Hajjah Saleha is on numerous education and welfare bodies in Malaysia and is a member of the Prime Minister's advisory body on national unity. 'I was bitter at Japan because they invaded us; at Britain who did not defend us; and at the Chinese in my country who were always better off than the Malays,' she said. During her studies in London she had attended an MRA conference in Caux, Switzerland, with a Chinese Malaysian who later become Malaysia's first woman barrister. 'We were both confused but united in looking for something for our lives. We found a love for each other. My heart was opened and I made my first Japanese friend since the war. I returned home a better Muslim. We have these things in our religion but some of us never practise them.'



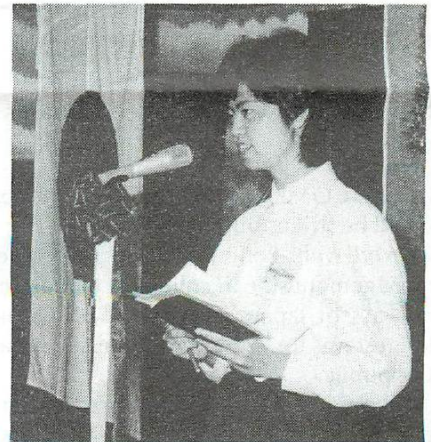
Datuk Paduka Hajjah Saleha from Malaysia

Friendships at a deeper level had enabled difficulties between nations to be overcome, Mrs Saleha went on. 'My friendship with Japanese people has helped me play a small role in this way.' On the global scale, nations with economic growth had a responsibility. They needed to stretch out their hands to heal hurts and play an intermediary role. 'I believe new partnerships will be born only as we combine our wealth, resources and talents in meeting the needs of the world.'

COMPLETING THE PICTURE

JENNY LEUNG SIU-WAI, a reporter on one of Hong Kong's English-language daily newspapers, spoke on her first visit to Japan:

I FIRST TALKED OF GOING TO JAPAN in my early teens, but my grandmother said, 'Don't go there.' She had suffered greatly during the Japanese occupation of Hong Kong from 1941-45. Her husband lost his job when the Japanese army arrived and like others was willing to be sent as cheap labour to a South-East Asian country. He never returned. Grandmother had to bring up three children. My father was about eight then.



Jenny Leung Siu-wai

When I grew older I studied modern Chinese history—the wars and conflicts of the last 150 years. I studied how Japan invaded China. Some horrible pictures of the Nanking massacre stuck in my mind.

This subconscious resentment only surfaced when I went to Australia to study. Two Japanese girls were on the same course. At first I did not think about the war much, I just remembered those horrible pictures. I tried to be nice on the surface. One day, one of the Japanese girls said she could not understand why China, Taiwan and Hong Kong were separated. Suddenly I realised that they did not know all this history so my hidden bitterness was unjustified.

The aim of the course was to find a purpose in life and we often discussed absolute moral standards. I felt I should not be there if I was not absolutely honest. So I decided to tell these girls my true feelings. It was not easy. One said she wanted to be a bridge between her people and my country. We became good friends.

The following year, with the encouragement of an Australian friend, I told my experience to three Japanese girls who were taking the same course, together with a Taiwanese girl. It was like a Sino-Japanese summit.

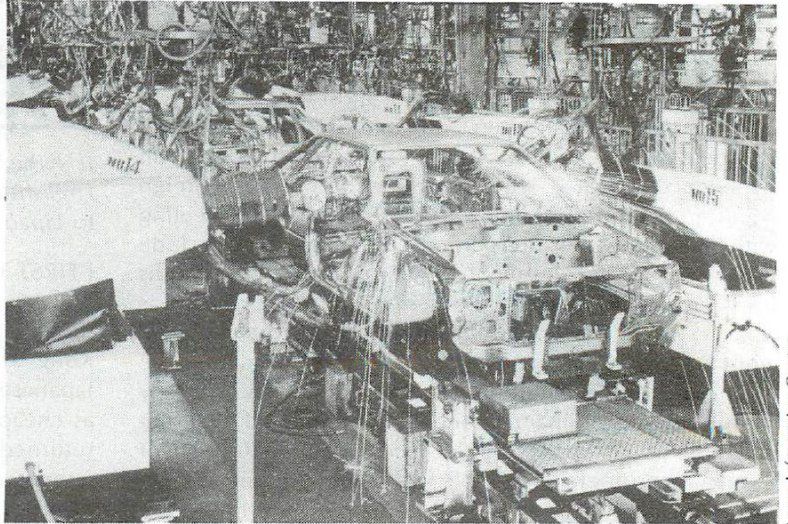
I feel we Chinese have not done very well ourselves. We have never learned about Tibet or the Chinese presence in Indochina, South-East Asia or Korea. I could not remember a single chapter of Hong Kong history. In modern Chinese history we only learn about the Opium Wars. I feel upset that the young are generally not taught the truth, to face the situation squarely.

Today I see many young Chinese admiring this country's advances. They come here with great expectations to learn.

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The economic strength of Japan is based upon its industry. The overseas delegates heard from people involved in various industries about the part that MRA ideas are playing in this field:

NEW APPROACHES IN INDUSTRY



Japan Information Centre

Robots working on a car production line

S Kanamori, Executive Vice-President of the Kinki Nippon Railway, one of Japan's private railway companies

IN MY COMPANY WE AGREED 18 years ago that there could be strikes but they should not stop the trains. This has worked well. Four years ago I became Chairman of the management side in collective bargaining for all the private railways of Japan. They had had a strike every year. The longest was for 72 hours and caused great inconvenience to the public.

I remembered a novel I had read where a long strike took place while the company president and the union leader rejected all settlement proposals. Eventually the company and the union threw out their leaders and agreed on the first proposal they had rejected. I described this novel to my counterpart from the private railway unions. I said, 'Whether we have a strike or not the settlement will be the same. Let's skip the middle part and get straight down to finding a solution.' For the first time since World War Two we avoided a strike.

What is the appropriate point of settlement? I believe it is when both sides feel they have lost a little. We have been successful in eliminating strikes for the two years I was Chairman and the two years since. ■

H Yano, Senior Manager, Heavy Apparatus Administration Office, Toshiba Corporation

SINCE GOING TO CAUX FOUR TIMES and organising our own MRA conferences in Japan, the first of which took place in this Toshiba guest house, I have enjoyed getting to know many friends from different countries.

I feel the four absolute moral standards and other ideas of Frank Buchman who started MRA are consistent with the long-standing philosophies and values in Asia. Labour-management relations are like a mirror—if you want the other side to smile, you have to give one first! Frank Buchman's concept of changing yourself first has been repeated quite a lot in Japan.

Our philosophy for labour-management relations is: equality; mutual trust; and consultation before negotiation. These concepts are fine, but MRA can deepen our understanding of them and help us see what sort of people

we are meant to be.

I have four children. Some have passed the rebellious period but others are getting into it now. I am sometimes like a dictator at home, so to have a happy family I have to decide to have this spirit. I am encouraged to hear of people overseas who have overcome this problem. ■

H Souno, President, Central Executive Committee, Toshiba Workers Union

THE SPIRIT OF MRA has been quite helpful in our trade union activities. In August 1979 I was at the MRA conference in Caux, Switzerland, and it was a precious experience. I was impressed by the unity and cooperation I saw. I got the ideas there for five principal guidelines for our trade union: consultation, trust, setting a good example, regard for senior people and tolerance.

There are many electrical companies in Japan but Toshiba is the oldest, having just had its 110th anniversary. We enjoy good labour-management relations and this owes a lot to the delegations to Caux every summer. ■

R Saya, President of the Tamagawa Branch, Toshiba Workers Union

SINCE THE BEGINNING OF THIS YEAR I have written in a notebook any words I specially want to remember. About a third of them have come from MRA meetings or newsletters. The first I ever wrote down was that 'there's enough in the world for everyone's need but not for everyone's greed; if everyone cared enough and everyone shared enough, everyone would have enough'.

We from our union branch and Mr Umehara's federation have been trying to send aid to starving refugees in Africa, so I often quote this to my members. With the help of what I've learned from MRA I can reflect and find out how I have been wrong and how I should change the following day.

We men are often shy in expressing ourselves to the family. We are often tired in the morning and find it troublesome to greet the family. I decided to greet my wife and children in the morning. I have two children, one in junior high school and the other in elementary school. They have begun to say 'good morning' over breakfast and

ON THE RIGHT TRACK

AN EXCEPTION TO JAPAN'S industrial success story is Japan National Railways (JNR). Their problems include over-manning, loss of freight to road transport, uneconomic country lines and the huge capital outlay on the new bullet train lines to the north.

Insight into another cause of the present problems was given by an engineering technician in JNR's Southern Kansai division, Takeaki Yamagata. One of 30 divisions, Southern Kansai carries a million passengers a day out of a population of 8.9 million. Mr Yamagata spoke of a widespread failure to report mistakes: 'I felt guilty for some years about covering up. This year I decided to be honest. In 1984 we reported only 23 mistakes. This year we reported 367. As a result, damage in accidents due to misconduct has been cut by 90 per cent, and the average delay per train has been reduced from 12 to 10 seconds.' He said that this new approach was not only due to his own efforts since joining the division a few years before, but to a team that had been built up over ten years under the leadership of his colleague,



Mamoru Takiyama
of Japan
National Railways

Mr Ozeki. 'Honesty is the key,' said Mr Yamagata. 'My guilt is removed and I'm truly happy and free. I have decided to help other divisions and departments.'

Mamoru Takiyama, President of JNR's overseas technical services, gave three instances of industry playing a part in building good relations overseas. 'JNR now has a programme to support overseas projects, like one in the USA between Washington and Boston. The Americans were so kind and open-hearted despite the war we had fought. Ambassador Mansfield sent a cable of support. Although one other project, the Los Angeles-San Diego express line, was not realised, the fact that we tried to cooperate was significant.'

Dr Takiyama spoke of his desire to improve the delicate relationship between Japan and Korea. JNR had been engaged to set up the communications system for the new underground railway in Pusan, South Korea's second city. The overseas company doing the engineering had no experience with the soft type of soil there. JNR had worked in this type of soil, so he offered help to the Mayor of Pusan.

Communications

'I expressed my understanding of the Korean situation and apologised for the long history of Japanese occupation,' said Dr Takiyama. 'Prime Minister Nakasone's visit to the Republic of Korea also helped and our offer was accepted. The railway people were very kind and, despite the past, remembered many good things that Japanese did in Korea. The railway will be opened in July.'

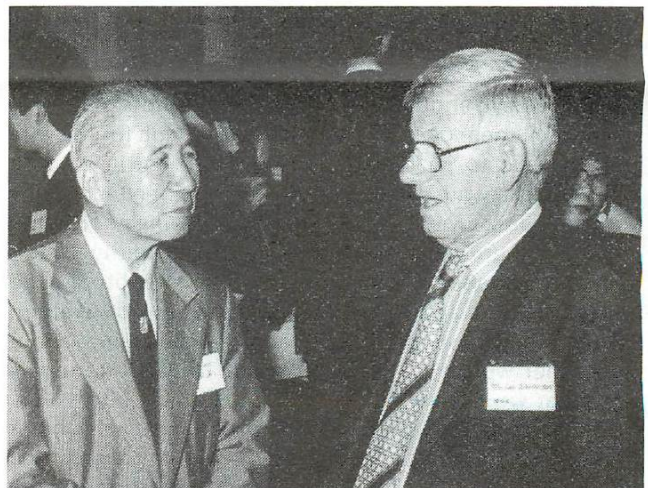
On another occasion, Burma was borrowing money from Japan to buy 20,000 tonnes of Japanese steel for their railways. However, Nippon Steel insisted the rails be made to the Japanese specifications they are accustomed to, rather than Burma's British specifications. Dr Takiyama spoke with the Government and other agencies putting the Burmese position. Finally Nippon Steel agreed they should be able to produce to other specifications. The result was good for both countries. ■

'We're off to school, goodbye'. They say that hardly any of their classmates would do the same. So what I've started could contribute to the sound upbringing of children. ■

M Yamada, President, Daikin Industries

IN 1948 WHEN I FIRST became a director of Daikin we had to reduce the workforce from 1,250 to 450 in three years. I was the one who had to do it, being in charge of employees, but my excuse was that it was company policy, not my own. I was only in my twenties. The performance of the company improved a lot but I had real doubts about what we had done and a feeling of emptiness.

This experience shaped my manpower policy since. Ten years ago when we had the first oil shock we had 6,000 employees and 35 per cent of them could have been regarded as unnecessary. However, we announced that we were not going to lay anyone off. We did not go bankrupt and began to recover a few years later. This was due to the great support I had from the other directors and the labour unions. ■

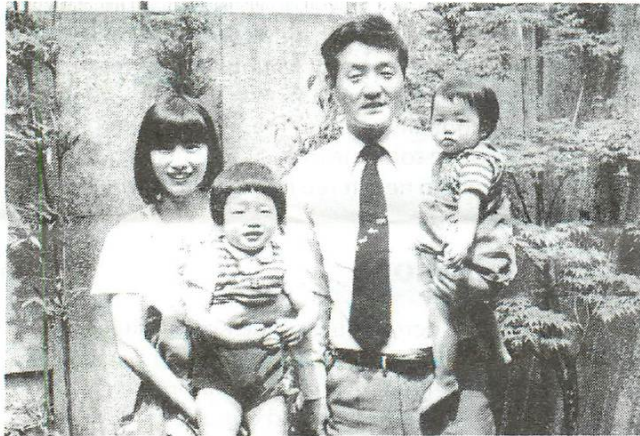


Tadashi Kanematsu (left), President of the Japan-Australia Society of Kobe, talks with Les Dennison, a British trade unionist. At a meeting in International House, Tokyo, Mr Dennison said that Japan with its 'proven dynamic and spiritual heritage' must accept responsibility for taking 'the ideology of spiritually and morally re-arming the millions' across the Pacific Basin.

A WIDER CALL

YUKIHISA AND LEIKO FUJITA work full-time with *Moral Re-Armament in Japan*. They have a son, Yukihide (two and a half) and a daughter Ai (one). Mr Fujita is one of those responsible for the MRA conferences held in Japan annually for the last 10 years and he is involved in the work of Japan's Association to aid Refugees.

In an interview with **GEOFFREY CRAIG**, the Fujitas answer questions on the development of the annual MRA conferences, about family life and their aims:



Yukihisa and Leiko Fujita with Yukihide and Ai

Yukihisa Fujita: This year we had younger people and families—over 30 students participated. An experienced journalist who took part for the first time said he was impressed by the cross-section of people and the atmosphere at the conference. He referred to a former Cabinet Minister and a politician who took part as ordinary people. This year we had several more Asians and they seemed to feel at home.

Leiko Fujita: I have attended three conferences. I see more and more people taking responsibility for them.

Family life

Yukihisa: We are able to spend more time together than the average Japanese family.

Leiko: There is quite a problem in Japan where the husband may be living in another city because of business and is only able to visit them once a month. This is difficult for the wife and can lead to problems with the children. If we both agree and carry the responsibility together then I accept my husband being away a lot, as I know he is doing good work. Of course there are practical difficulties but spiritually it is not so hard; we see it as division of labour. I was brought up by busy parents and my sister and I never lived together, except for a very short while. I did have bad feelings about my mother working. I would like our children to understand that we have a call beyond just looking after them. When Yukihisa is not with us I tell our son what his father is doing even if he doesn't understand—we pray and carry it together. Without this a mother has no satisfaction and the children sense it.

I hope our children can be ambassadors—not just thinking for their own lives but being bridges between Japan and other countries. Whatever they do, I hope they can build bridges between people. Many people are not so keen to

have children because they feel they cannot cope or they do not want to disturb their careers. I sometimes felt like that before our daughter was born but then I felt God does love each one—He is the one who creates—so I thought to accept this gift. We named her 'Ai' which means 'love'.

Yukihisa: There are two extremes of people in Japan. There are a lot who want to do something worthwhile, and others who are obsessed by money, alcohol, sex or violence because they see no alternative. In such a highly structured and intensive society as ours, how do the people who want to do good express themselves? I believe conferences such as the one at Odawara are ideal for this.

I try to put myself into the minds of people I care for and find out their particular needs. Japanese are used to their own way, to their refined culture and their highly structured society, so even when they recognise the need for change, individuals often feel they cannot find the way. However, I believe they can by doing something for someone else. I want each Japanese to find the joy of that. ■

F YAMAZAKI, PRESIDENT OF YOKO GAKUIN SCHOOL, is working to answer Japan's increasing family and social problems. He runs courses for parents, and mothers travel long distances to attend his special monthly three-hour meetings.

'We have suicides of quite young children because they are judged by marks in an exam,' said Mr Yamazaki. 'Mothers encourage children to learn as much as they can. Whatever good they do mothers pick up the bad points.... I have discovered three magic sentences that are a good medication for mothers. Without differentiating between older and younger they should embrace their children and say, "I love you", "You are my treasure" and "I'm on your side."'

'Fathers should also realise the importance of saying these three sentences to their wives. If you are embarrassed, just try to mumble, "This food is so nice." Wives can do the same, too, to their husbands.' If this happened, the crumbling of families and the spread of divorce would be stopped, said Mr Yamazaki. ■

Students from several schools, colleges and universities and young business people took part in the action:

Hiroshi Ohki, a young man working in a trading company, described a talk with a roommate from a country where he thought there was little freedom. 'My roommate said, "There are different social systems and in some senses freedom may be limited but we are free at heart; we have freedom to love. Are you in Japan living in a really free style? I hear of suicides of small children. We never have this in my country." It struck me that we need this freedom of heart to have new partnerships in Asia.' ■

N Tomomatsu, a student at Keio University, said, 'I used to think absolute unselfishness was impossible because everyone loves himself. Can we serve others by sacrificing ourselves? Then a friend told me that it is not suppressing yourself, but loving others as much as you love yourself. So to be unselfish I need love, and honesty needs love not to be cruel. This will contribute to mutual understanding and that will contribute to world peace.' ■

JENS J WILHELMSSEN reviews a new book by Basil Entwistle:

JAPAN'S DECISIVE DECADE

'UNFAIR TRADERS, WORKAHOLICS, economic animals,' say the critics. 'Geniuses of production and teamwork,' say the admirers. Both are reacting to the same phenomenon—Japan's rapid rise as an economic superpower.

The foundations for this rise were laid in the early post-war period. *Japan's decisive decade—How a determined minority changed the nation's course in the 1950s* is a new book just published in the US and Britain. Author Basil Entwistle sheds light on a factor which both critics and admirers of Japan often overlook—the role of moral and spiritual leadership. 'Buddhism is a challenge to individual perfection, and its teaching is taken seriously in industrial Japan,' says Helmut Schmidt, the former German Chancellor.

In his book, Entwistle recounts his experience as a full-time worker for Moral Re-Armament in Japan between 1950 and 1958. His access to Japanese on all levels of society and of all political hues appears to have been unique.

'But why tell this story now?' he asks in the foreword to the book. The answer becomes obvious—understanding Japan and what makes her tick is more crucial than ever. The quarrel over Japan's trade surpluses with the West could easily destroy a friendship valued by both sides. There is more at stake than the relationship with Japan itself—this island nation holds a key to the future of the world's new power centre in South-East Asia, and to its attitudes.

Saints and sinners

Because it is a story of people rather than just a record of events, Entwistle's book is especially helpful in understanding the Japanese. Of course, every nation has about the same percentage of saints and sinners. But the stories in *Japan's decisive decade* give rise to a heretical thought. Could the Japanese people's capacity for self-criticism and change be greater than that of the West?

In these stories you meet men and women with a strong will to apply moral criteria in social and international dealings, with sensitivity to the voice of conscience and the humility to make restitution for past wrongs.

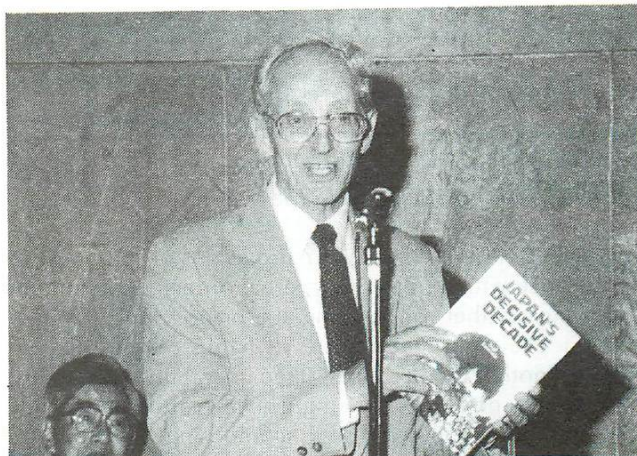
Here are some of the characters in Entwistle's amazing gallery of people:

Shinji Sogo, who as Governor of the National Railways initiated the bullet trains. But he did more. Speaking publicly after an MRA play, with the President of the railway workers in the audience, he admitted high-handed treatment of the railway union and laid the foundation for a new trust.

Renzo Yanigasawa, union leader in the big Ishikawajima-Harima shipyard, who cleared up some bitter rivalries with union colleagues and went on to pioneer a national trade union federation in the Japanese shipyards.

Shidzue Kato, veteran feminist and socialist, who privately and publicly fought for a conservative Prime Minister to apologise to Japan's neighbours for war-time wrongs. He did.

Niro Hoshijima, Member of Parliament and past Speaker of the Japanese Diet, who returned to Korea a stone lion which had belonged to Korea's last Emperor. Like many



Basil Entwistle speaks about his new book in Odawara.

other national treasures, it had been taken to Japan during the 40 years of Japanese occupation.

Such public figures, and hundreds of ordinary folk who people the pages of Entwistle's book, were part of that determined minority which gave Japan moral and spiritual leadership in the Fifties. They had an effect not only on Japan's internal situation, but helped to overcome the bitterness and mistrust left by the war.

After reading the book, one question stays with you. Has affluence and economic success put the moral and spiritual forces in Japan to sleep? Having visited Japan regularly over the last ten years, I do not believe so. But these forces need support and strengthening. Allies and trading partners must ask themselves what values and standards they convey in the course of their dealings with Japan. As Helmut Schmidt puts it, 'Japan needs spiritual examples and ideals—but when it comes to spiritual leadership, Germany and the other industrialised nations have a lot to learn.'

Entwistle's style is crisp, his message hopeful. Parts of the book might have gained by less detail. A more thorough discussion of Japanese nationalism as a factor in some of the events described would have been helpful. But the book's value as a historical record is underlined by one of the world's top authorities on Japan, Harvard professor Ezra Vogel. He calls it 'precise, informative and inspirational'.

'Japan's decisive decade' by Basil Entwistle, published by Grosvenor Books, 54 Lyford Road, London SW18 3JJ, price hardback £12.95, with postage £14.45, paperback £5.95, with postage £6.45. Also available from MRA Books, 15 Rio Vista Lane, Richmond, VA 23226, USA, price hardback \$16.95, with postage \$17.95, paperback \$6.95, with postage \$7.95.

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How important Japan is as a neighbour of China!

Part of my aim in coming here was to find something of what China and Japan can do together for the world. There is much talk of Sino-Japanese friendship at the official level but I think friendship between people matters more.

I also came because I feel we may have an incomplete picture of Japan. Every household in Hong Kong has Japanese appliances. We like to watch Japanese TV series, and Japanese pop music is popular with young people in Hong Kong. But there is another side of Japan we do not know. In the older generation I have found dynamism; in the younger generation, sincerity. This is the side of Japan I would like more Hong Kong people to know about. ■

MEETING JAPAN'S UNIQUE SOCIETY

PETER VICKERS, a director of a family oil business in Leeds, was one of the participants in the action:

AS ONE ROBOT OBEDIENTLY drove out of the arena in compliance with a small boy's verbal orders, our attention turned to another robot sitting at a piano. While its video camera 'eye' read sheet music, its hands played the keyboard. Another biped robot walked uncertainly towards us, hips, knees and ankles bending. The last robot sat patiently at a graphic designer's desk, composing and drawing sketches of its own conception—a practical demonstration of artificial intelligence. The Tsukuba Science Expo is an expression of confidence in man's material achievement and technological future.

Outside the gates of the Expo, it came as rather a shock to see a gang of women on hands and knees patiently weeding public gardens. You see such contrasts in Japan.

The grand schemes are impressive. In the Kansai area (the industrial and commercial heartland of Japan, based on Osaka and Kobe) they are planning a new international airport on artificial islands five kms offshore. We visited the new headquarters of the Toshiba Corporation, where 7,000 employees manipulate 1,000 pieces of electronic hardware, all linked to each other. They are creating the paperless society.

However, to the relief of those of us from what is rapidly becoming the underdeveloped West, on one occasion a humble slide projector refused to cooperate!

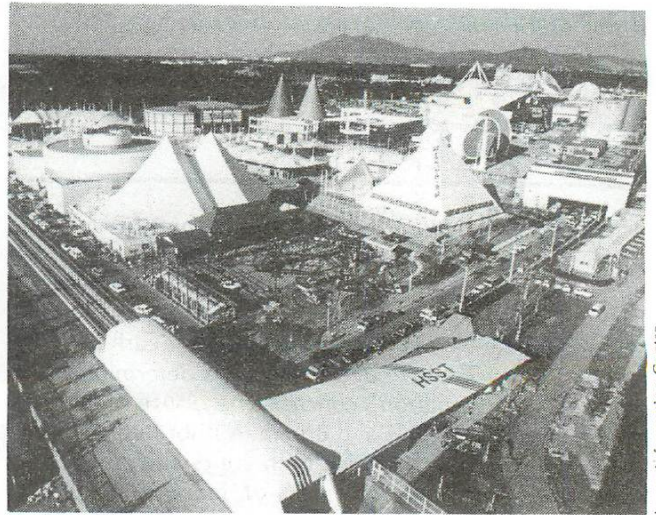
Tranquillity

We visited beautiful formal gardens in Kyoto, the ancient capital of Japan which abounds with temples, shrines and palaces. At least seven years in the making, and 'borrowing' the local horizons as a backdrop, the gardens give an air of tranquillity and space. Yet the streams of water and curves of the path add movement.

In contrast, the bullet train hurtles from Tokyo to Osaka (roughly the distance from London to Cologne) in just over three hours. The concrete track makes an unfortunate scar on the landscape. On the other hand, the once notorious pollution has been dealt with.

Japan is a most attractive society. Azaleas line the verges of commuter tracks and one's spirit rejoices at the cleanliness of the streets and absence of graffiti. There is a strong sense of history and it is a surprisingly homogeneous society. After the cosmopolitan metros of London and New York, I was astonished to find myself apparently the only non-indigenous person on the Tokyo subway.

It is a country that teaches you how to serve. 'Self-service' filling stations are unthinkable; rather, a smartly uniformed attendant cleans your windscreen and checks the radiator as the petrol is pumped into your car—stopping automati-



The Tsukuba Science Expo

cally, of course. The graciousness of service in a Japanese restaurant can only be appreciated with first-hand experience. Yet in a crowd it is 'each man for himself' (that applies even more to the women). Certainly the British and Japanese concepts of queuing are somewhat different!

As guests of the Toshiba Corporation at their resthouse in the national park at Hakone, we discovered the joys of hot spring baths. It is a wonderful place to chat with one's colleagues as the troubles of the day ooze away in the water. Toshiba thoughtfully provided extra long mattresses for us outside foreigners.

Some aspects of the West—particularly fashions—have been assimilated. But the essential difference remains. Japan is a unique society. The highest civic virtue is not 'western individualism' but 'cooperation'. Often we were asked (and duly thanked) for our cooperation. It is a quite different concept from 'participation' which is often described in the West as Japan's secret of industrial success.

With all the technical brilliance of new developments, from robotics to biotechnology, one question remains—what idea controls the men who control the technology? Many times during our meetings, speakers referred to their vision of Japan as 'the lighthouse of Asia'. It seems to me that Japan has become the powerhouse, not yet the lighthouse, of Asia. Yet I left with a feeling that a growing number of Japanese are living to make this a reality.

New World News

While we have attempted to control the increase in production costs of *New World News*, and have kept the price at 20p for two years, we regret that from next issue the price will have to increase to 25p.

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Please note that all orders should be sent or phoned to our new office in Cheshire. **The Business Manager**

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