



Kobe, in Kansai, Japan's industrial heartland... see page 3

## ODAWARA CONFERENCE PREPARING FOR JAPAN'S YEARS

Geoffrey Craig in Tokyo

THE PRIME MINISTER OF JAPAN, Mr Zenko Suzuki, has recently completed an overseas tour which included the Versailles summit, the UN Disarmament Conference in New York and a visit to South America. Speaking in Hawaii on his way home, he expounded a plan for the 'Beginning of the Pacific Age', calling on the nations bordering the Pacific Ocean to 'make efforts to raise today's incipient co-operation into regional solidarity'. His tour symbolises the conviction among a growing number of Japanese that their country's economic efficiency and success means they should shoulder wider responsibilities in the world.

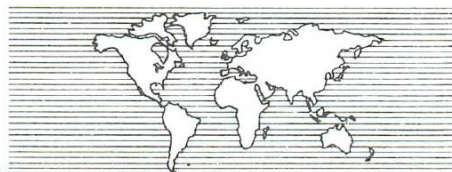
Japan's relations with other countries was one of the themes of the international Moral Re-Armament conference, 'Urgent—moral and spiritual development', which took place in the Asia Centre at Odawara, 45 miles south-west of Tokyo, last month. It drew delegates from Japanese industrial and political life, and from eight other countries.

'The balance of power is shifting from Europe to the Pacific,' Russi Lala, an Indian journalist and author, told a plenary session on international affairs. 'In the next ten years Japan will be in the centre. You have kept away from political power, but in the next twenty years you will be compelled to assume political responsibility. The first years of the 21st century will be Japan's years.' He announced the third annual Dialogue on Development at the MRA centre in India next January, which will be co-hosted by Indians and Japanese.

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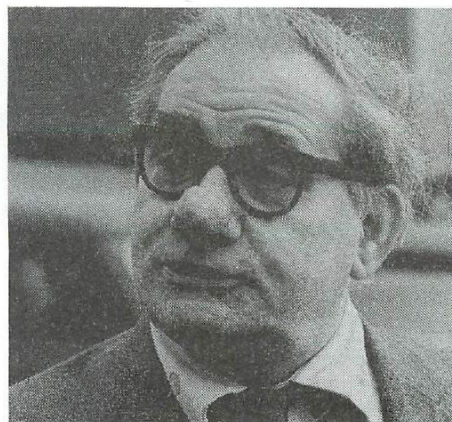


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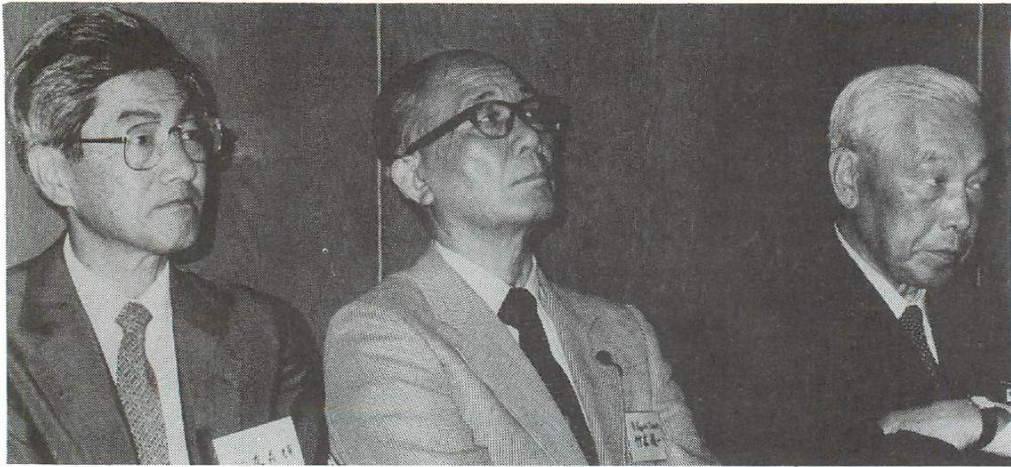
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Channer



Sagae

(left to right) Yoshiteru Sumitomo of the Sumitomo Electric Industries, Magoichi Takemoto, Democratic Socialist member of the Diet, and Professor Masaki Nakajima of the Mitsubishi Research Institute at the conference.

Mr Lala called on Japan to be a catalyst in creating a new global society. One of those engaged in such work, Masaki Nakajima, Adviser of the Mitsubishi Research Institute, outlined his plan for a Global Infrastructure Fund, which he had first presented at the MRA centre in Caux, Switzerland. This fund would gather contributions from around the world for major international projects in Third World countries, as a means of getting the world out of recession as well as answering poverty.

Magoichi Takemoto, a Democratic Socialist MP, called for rich countries to devote at least one per cent of their GNP to aid. 'Democracy has to be backed by moral and spiritual growth,' he added. 'We have been too busy developing our economy and have ignored heart and spirit. So we have created trade antagonisms and lost our environment. My green revolution is to prevent the destruction of our countryside and also, within, to nurture the spirit of our people.'

'Japanese are not thinking for other races and nations,' Isamu Sakamoto, Chairman of Sumitomo Electric Industries, said at a session on industry. 'They need a global vision.' He continued, 'Confucius said, "Compassion is the most valuable of values." The most impressive thing about MRA is that it teaches you to think from the point of view of others.'

Mamoru Takiyama, Chairman of Japan Railways Technical Service, illustrated this point when he spoke of Japan's relations with Korea, only 120 miles to the west. There have been many centuries of cultural links between the two countries, but also conflict. Japan occupied Korea for over thirty years earlier this century.

Japan Railways had been giving technical co-operation in the building of an underground railway system in Seoul, Mamoru Takiyama said. 'The Korean people are very appreciative of economic co-operation,' he went on. 'But

Koreans always remember the Japanese invasion. I should like to make a sincere apology to the Koreans here.' Four Koreans took part in the conference—a former MP who is devoting all his time to a programme of moral and character training in South Korea, a teacher, a businessman and a student living in Japan.

A young Japanese, Setsuko Shibata, had also visited Korea recently. 'Korea and Japan are very close, but there is distance of heart between us,' she told the conference. 'I knew very little about Korea, but now I have felt the Korea-Japan problems with my own heart. The youth of different Asian countries need to work together to create a new Asia.'

Thirteen young Japanese joined Russi Lala on the platform when he paid tribute to the work they and others had done in India with the programme of Moral Re-Armament. Many of their contemporaries took part in the conference and some described what the ideas of MRA had meant in their relationships with their families.

'As the eldest brother of four, I always felt I was the best,' said Chiang Ti-chuang, a hospital physicist from Taiwan. 'The others didn't agree. We always quarrelled and the family was disturbed.' He had apologised to his younger brothers for his attitude. 'I found this hard. For a Chinese it's shameful for an elder to apologise to a younger, but I did. MRA plays an urgent role in the world—it can unite a family. It can also unite nations.'

Chie Takahashi had just returned from Australia. 'I had anxious things in my heart—hidden hurts. I was jealous of my younger sister. Then I wrote to her to apologise for ten years of envy. Now the hurt is getting healed.'

'My husband is often away from home,' said Han Chung Kyo, a teacher from Korea. 'I have felt lonely and frustrated. I realise now that I am selfish and I often act just as I like when he's away. I am a burden for him. I want to tell him

Labour and management representatives of the Japan National Railways at the Conference. They are part of a group of twenty in the company who meet regularly in the spirit of Moral Re-Armament.



Sagae



Students from Taiwan and Japan at the conference.

Sageae

After the conference in Odawara, overseas delegates visited other parts of the country, conferring with people in politics, industry, business and the media.

## BEHIND THE ECONOMIC MIRACLE

JAPAN'S ECONOMIC MIRACLE was due to her good labour relations, a trade union leader told overseas delegates to the MRA conference when they visited the Toshiba guest house in the hot springs area of Hakone, near Mount Fuji. 'We are losing the distinction between management and labour,' Kazuomi Matsumura, President of the Yanagimuachi Branch of the Toshiba Workers' Union explained. 'We are all working for a common purpose. This is the secret of our economic achievement—co-operation between management and labour at the daily level.'

Management and trade union leaders of the Toshiba group came to Hakone to confer with the visitors. Most of them had been to industrial sessions of the MRA assemblies in Caux, Switzerland. The spirit of co-operation they had found there, they said, was transforming labour-management relations in their companies.

In Osaka in Kansai, the industrial heartland of Japan, 17 senior industrialists and businessmen of the Kankeiren (Kansai Economic Federation) entertained the MRA visitors to lunch. Mr H Itoh, Chairman of Itoman and Co, spoke of his research into the business history of the Osaka area. '100 years ago there were 750 textile wholesalers,' he said. 'Now there are four. I have looked into these four companies to find their common features. Firstly I have found that they are innovative in utilising human and physical resources. Their second common feature is their consistency in having a certain religious philosophy as the basis of the company—this has continued through changes in management.'

### Tariffs

Mr Y Yuasa, President of the Yuasa Battery Company, recalled his visit to Caux in 1950 as part of a delegation of 73 Japanese. 'That was the first opportunity that many of us had to visit foreign countries,' he said. They had been deeply moved by the way Europeans at Caux welcomed them waving Japanese flags, so shortly after the war. 'What the members of that delegation learnt at Caux may have been the foundation of our present success.'

The chairman of the luncheon, Minoru Yamada, President of an airconditioning equipment company which employs 5700 people, agreed with him. 'The foundation of industrial relations in Japan may be found in what the delegates learnt at Caux in the 1950s,' he said. 'That has been a basis of our economic miracle.'

'I hope that Japan will contribute much more to the world,' said Mr H Yamamoto, Adviser to the Sumitomo Trust and Banking Company. 'A company is expected to contribute to society, therefore we have to make the company good, to be able to contribute. Recently we in Japan have received criticisms from the US and Europe. Businessmen are worried about this and are trying to relax import restrictions and reduce tariffs. We have to contribute in an all-round way.'

what I've realised and love him more.'

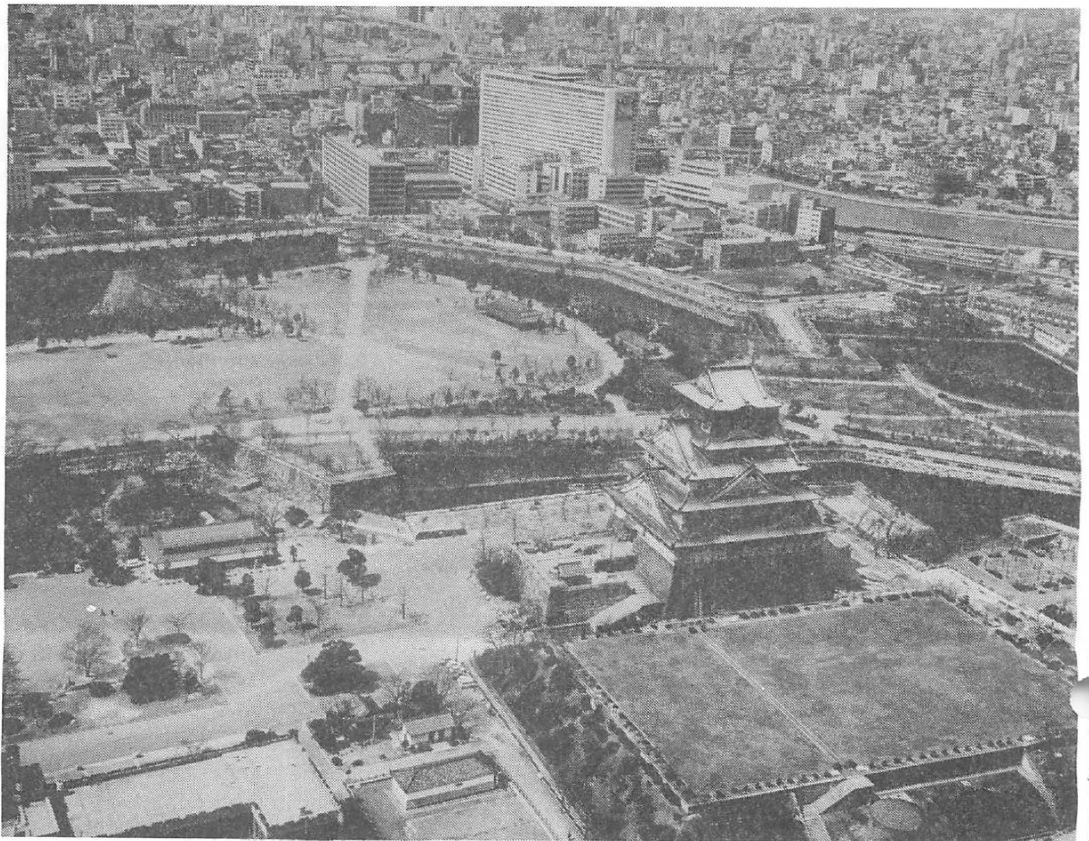
'Small matters are linked to big issues, and in this context, home and family matters become very important,' commented Nobutane Kiuchi, President of the Institute for World Economy, in a speech on the drastic changes in the global economy. He foresaw Japan playing a role in combining a fresh and adequate religious concept with a resurgence of ethical and moral principles. 'The importance of MRA lies in linking great ideas and global aims with the minutiae of everyday life,' he said. 'If you just live in a world of ideals and do not bother about the small things you only satisfy your own ego and annoy those around you. Yet to have a full life you must have a great goal.'

The conference opened on June 4, the birthday of Frank Buchman, initiator of MRA. 25 years ago, 100 leaders of the Japanese rural youth organisation, the Seinendan, and others were invited to America by Dr Buchman for MRA training. Eight of the group told the conference about the lasting effect this training had had on their lives. 'I couldn't lie any more,' said Mr Itonuma, a member of the Fukushima Prefectural Assembly. 'Secondly, I couldn't hate people. I don't hate the opposing party. Thirdly, I have to speak out clearly, and this isn't good for a politician—one should be vague. These are daily lessons.'

'When we were in the USA we thought the lessons we were being taught were too hard and so we branded Americans as harsh,' another commented. 'But now we see the freedom we have in Japan and we realise how essential these disciplines are to keeping that freedom.'

Mr Gorosaburo Watanabe, who also travelled with the Seinendan group to America, is Secretary for Political Affairs to Governor Matsudaira of Fukushima Prefecture. He reported how after their experiences with MRA, the Governor had decided to base his policy on 'not who is right, but what is right'. This had opened a new day in politics in that prefecture, which had been notorious for malpractices.

The conference's accent was on individuals' readiness to accept a change in themselves as a prelude to tackling problems in the community and the world at large. Les Dennison, an English plumber and trade unionist, spoke at the opening session. 'I was passionately full of hate because of experiences in Singapore, Malaya and Thailand where I was a prisoner for three-and-a-half years. Years later I met a Japanese who'd been an officer in charge in Malaya. He said to me, "I cannot ask you to forget, but can you forgive?" My hate couldn't be justified in the face of such an apology. I needed to beg his forgiveness for my bitterness. Now I'm in your country I want to ask your forgiveness for 20 years of maligning it.' ■



Osaka

Japan Informatio  
Arc

Earlier in the visit, the overseas visitors from India, the Republic of China, Korea, Australia and Europe took part in a lively question and answer session on 'The role of industry in an interdependent world' at a lunch given by the Osaka Junior Chamber of Commerce. 'People may think that we in Japan are homogeneous, but the generation gap is increasing,' said one of the young executives present, Mr Tachikawa. 'In 30 years there may be serious troubles.' The Chamber is interested in developing understanding between Japan and the world and has sent groups to Europe and the United States this year. The MRA group later visited the Japan Asian Association, which encourages young Japanese to spend time working on projects to aid people in developing countries in Asia.

The day after the World Disarmament Conference opened in New York, the group was received by Mr T Nagata, Vice-President of one of Japan's national papers, *Sankei Shimbun*. He sought their views on disarmament and noted the comment of Indian journalist Russi Lala, 'An atomic bomb in the hands of a Mahatma Gandhi is safer than a pistol in the hands of an Idi Amin.' The paper later carried a report of the group's visit to Osaka. The delegates also spent an hour with Sho Ohsawa, Managing Director of *Nihon Keizai Shimbun* (Japan Economic Journal) and were taken round the Asahi Broadcasting Corporation by the Director, Mr S Tsukagoshi.

The former Governor of the Bank of Tokyo and former Chairman of the Asahi Broadcasting Corporation, Ko Suzuki, received the visitors in the prestigious Hotel Plaza, of which he is now President. He told them how he was running the hotel in the spirit of care and service to his guests that he had learned from Frank Buchman at Caux and how he had tried to make this the motto for all his staff. 'At the beginning I found it very difficult to let them know the real spirit of it,' he said. 'But after ten years of effort they have got to know the point in such a way that they can care for people naturally without making a special effort.'

Mr Tokumitsu, owner of Osaka's leading Japanese restaurant, the Kagairo, expressed a similar philosophy when he entertained the foreign visitors to a traditional meal. He had a seven-point charter for running his restaurant chain, he said, which his staff had to read once a month. Its seventh clause listed four absolute moral standards—honesty, purity, love and unselfishness. He said that he had included them not so much as a direction to his staff as to remind himself to live by them.

The programme in Osaka was arranged by Yoshiteru and Yoshiko Sumitomo, who had also participated in the Odawara conference. Mr Sumitomo is the Auditor of Sumitomo Electric Industries. He also hosted a meeting in the New Sumitomo Building in Osaka for over 100 residents of the region to hear from the overseas visitors.

In Tokyo, the visitors conferred with politicians from three political parties. 'Politicians are awakened by people from their constituencies,' said Takashi Hasegawa, a Member of the House of Representatives and former Minister of Labour of the ruling Liberal Democratic Party. 'We have to have extra surplus space in our hearts to listen. We politicians get very busy but we must find space for your sort of ideas. It is important to reflect. I value the faith and commitment you have with MRA.'

'This is a rare occasion to talk about spiritual elements,' commented Kohsaku Wada, leader of the Democratic Socialist Party members in the House of Representatives. Roo Watanabe, Chairman of the Foreign Affairs Committee of the same party, was concerned about the increasing conflicts in the world. 'Maybe the voice of conscience is in a minority,' he said. 'But your work of Moral Re-Armament is so important, to create mutual trust.' The visitors also met the two most senior officers in the Ministry of Labour; visited the Shinkansen ('bullet train') Control Centre; and had a dialogue with some of the executive of the National Railways Union Tokyo Branch. ■

MICHAEL SMITH, a member of the National Graphical Association print union, took part in the Japanese conference. He writes:

## TRAINS THAT RUN LIKE THE SILICON CHIP

JAPAN NEVER CEASES to amaze. We step out of Narita International Airport and take the Keisei Electric Railways' Skyliner train, for the one hour non-stop journey to Tokyo. The countryside looks a touch like Switzerland—though paddy fields substitute for vineyards. The train's public address system tells us that we are, first, half-an-hour from our destination, and then approaching it. 'We hope you have enjoyed your journey.' It is our first ever taste of modern, gracious Japan.

Though the railways include a large private sector, Japan National Railways, with some 420,000 employees, is the biggest public sector employer. Five days later we board the Shinkansen—the famous Bullet Train—to travel to the industrial city of Osaka, 300 miles south-west of Tokyo. The Shinkansen was the brain-child of Shinji Sogo, Governor of JNR in the late Fifties and early Sixties. He was a frequent visitor to MRA conferences at Caux and elsewhere. He called the Shinkansen his 'inspiration' and saw its construction as a means of revitalising the Japanese economy, ravaged by World War II.

Today 255 Shinkansen trains daily link Tokyo, Osaka and Hakata, 1,000 kilometres to the south, at speeds of up to 210 km per hour. While we were there the new Tohoku service, from Tokyo to the north of Japan, opened in a blaze of publicity. The speed of the trains, the distance between them, and the points and signals, are controlled by the computer centre in Tokyo. A train once made the journey from Tokyo to Osaka without a driver. If this sounds a little alarming, it is a tribute to Japanese technology, and infinite safety precautions, that in the 18 years since the Shinkansen opened there has not been one accident. Little wonder that countries from Zaire to Argentina and the United States are taking a keen interest in Japanese rail technology.

It was salutary to return to a Britain virtually under siege

from a national rail dispute, after being in a country where everything seems to run like clockwork—or perhaps one should say like the silicon chip.

Admittedly the Japanese have their annual 'spring offensive' when management and unions batten down to hammer out their percentage wage increases for the year ahead. But theirs is neither a class war philosophy, nor a political motivation, in industrial relations. Rather, the key word in Japan seems to be 'consensus'.

Says Professor Masaki Nakajima, of the Mitsubishi Research Institute, 'A European economist told me that the Japanese usually attend a meeting aiming to obtain consensus, while a European attends with the intention of persuading other participants of his own opinions.' This, says Nakajima, is the key to understanding Japanese industrial relations. Such *esprit de corps* has its roots in spiritual philosophy, he says. It has produced a nation where 80 to 90 per cent regard themselves as being middle class.

A trade union leader from the giant Toshiba Corporation explained the secret of Japan's economic miracle. 'We have no raw materials of our own. After the war we knew that if we were to survive at all as a nation, we had to produce consumer goods of a quality to match anywhere in the world.' The result is that Japan has consistently expanded in the world market. I reflected that, whatever we may feel about Japanese protectionism, it is neither honest nor fair of us in Britain to blame the Japanese for successfully competing in our own markets.

We returned to Tokyo, where an Australian journalist and I visited the new headquarters of *Asahi Shimbun*. It is one of the largest circulation newspapers in the world with a morning circulation of 7½ million. Its evening paper, the *Asahi Evening News*, prints 4½ million copies. A staggering 99 per cent are delivered direct to homes and offices of subscribers—a reflection of how keen the Japanese are to keep themselves informed. *Asahi Shimbun* also boasts the most modern newspaper technology system in the world, opened two years ago after five years of hard negotiations. In the process, not one edition nor one job was lost, except for those of 67 men who had chosen to leave the company. Leaders of the Asahi Employees' Union, who represent 7000 workers, told us that they regarded Britain as the father of trade unionism and wanted to learn from British experience. For my part, I came away feeling that we had much to learn from Japan. ■



Bullet train races past Mount Fuji

Japan National Railways

BROR JONZON reviews the autobiography of Norwegian socialist, Hans Bjerkholt, 'En større dimensjon — et blad av norsk arbeiderbevegelse'.

## CORNERSTONE OF A JUST WORLD

'DAWN IS COMING, brothers, it's getting bright in the east.' This thought broke into the consciousness of a young Norwegian one morning in November 1917. He had been reading in the paper about workers and soldiers fighting on the barricades in Petrograd. The revolution had begun.

The young worker was Hans Bjerkholt. He is 90 years old this year. To celebrate, he has brought out a book about his life and thought. He has called it, 'A new dimension—a page out of the Norwegian workers' movement'.

'I wasn't born into Communism,' Bjerkholt writes. He describes how he grew up on a farm, the fifth of what became a family of 14. His father had to leave the farm and get a job in industry. When he had an accident, the company would not take responsibility for him and so Hans had to start work, 12 hours a day, alternatively on the day and night shifts.

### Peace

In their free time during the night shift, Hans and his brother studied *The Communist Manifesto* and other Marxist literature. 'Marx's criticism of capitalism matched my own experiences. I became a fighting Marxist.'

In 1923 Bjerkholt helped to found the Norwegian Communist Party (NKP). In 1928 he led the Norwegian delegation to the Comintern congress in Moscow. There he was awarded an honorary title in the Red Army. He went to Moscow twice in the Thirties. He led a Communist cell in Borregard's paper works, which eventually ruled the factory and its 2000 employees. Then he became an ombudsman for the central union in the country.

During World War II Bjerkholt was arrested. When Norway was liberated in 1945, he was in Grini concentration camp. After the war he visited Latin America and became the friend of revolutionary dockworkers in Rio de Janeiro.

Bjerkholt saw himself as an active fighter for peace. 'Communism means peace,' he said. 'The person who is against the (Communist) system is also against peace, a war criminal.'

### Concrete reality

When Bjerkholt visited the Moral Re-Armament centre at Caux, Switzerland, he was a member of the NKP executive. 'Not even the great purges (under Stalin) had shaken my faith.' What happened next deserves to be told in Bjerkholt's own words:

'I didn't come to Communism through reading Marx. When I began work I immediately got a feeling of society's unjust division of the good things of life. When I started to study Marxist literature, this feeling, which I had not thought much about, crystallised. What I read agreed with my own experiences. Marxism became a weapon for putting right what was wrong. It strengthened my desire to change society. That is why it has been able to capture a third of the world. And that is why the strongest anti-



communist propaganda makes so little impression on people with a Marxist orientation.

'I met a German trade-unionist who had been a leading Communist for more than twenty years. He came to me with a naive, simple question: "Do you agree that the capitalist is also a human being?" "Yes," I replied, "but a special sort of human being. He neither can nor wants to change his motives, i.e. profit and exploitation." Lenin had once said that if the capitalists could change their motives there would no longer be any need for the class struggle.

'But in Caux I met a new factor which neither Marx nor Lenin had counted on—the attitudes of hard-boiled capitalists could change. I saw this with my own eyes. And as a Marxist it was my duty to re-orientate myself in the light of "concrete reality", as we always used to say. For Marxism is not a dogma but a guide for action.

### Progressive

'If I was honest, I had to ask myself if this wasn't the society I had always dreamed of. But was it true? Ever since Pilate's time the only answer to the question "What is truth?" has been a personal experiment. I thought I had always been honest in my relationships with the Party. But it struck me at once that that sort of honesty was fairly relative. What about absolute honesty? Now I was prepared to look at my life in its light.

'The result was surprising. As I walked this road of self-knowledge through events and experiences in my life I became tied to a new reality—which I later discovered was God.

'This process of ethical cleansing releases the most progressive element in each individual and places him in a constructive plan for rebuilding the world.

'Capitalism has betrayed. Millions still live in starvation and poverty. Marxism has failed, not only because it leads to a new bondage but also destroys a country's material resources. What we need is a democratic fellowship based on unselfishness. The world's resources, our technology and our knowledge make it possible for us to reach the goal of producing enough for everyone's need but not for everyone's greed. We can build a world with peace, freedom and welfare. But the first step is to lay the cornerstone—the moral revolution in the mind of the human being.'

*Hans Bjerkholt's book is published privately and is only available in Norwegian. This review appeared first in the Swedish paper 'Ny Varld'.*



Bill Taylor of Birmingham, who died last month in early retirement, became a shop steward at the age of 22 and was for ten years convenor of shop stewards in the sheet metal workers' union at BL (British Leyland), Longbridge. EDWARD GOULDING writes:

## NO FRONTIERS TO BROTHERHOOD OF MAN

'I HAD MY OWN four standards—more pay, better working conditions, less working time, more boozing time.' Such was Bill Taylor's first comment on hearing from MRA of the four absolute standards of honesty, purity, unselfishness and love.

Bill was part of a large family brought up in hardship. He early determined to get a secure living and managed to get training in sheet metal work. He became a shop steward in the sheet metal workers' union in British Leyland, a round pugnacious man with a sense of humour. 'It seemed to me that there was one law for the rich and another for the poor,' he would say. 'I decided to bash the management.' He was a devoted 'Brummie'. Once at an industrial weekend in Paris he remarked, 'I always thought that Birmingham was the most beautiful city, but I must admit that Paris has got something!'

His brother George, who had been to the MRA centre in Caux in Switzerland, invited him to see a film made by MRA about how Brazilian dockers had ended corruption and gang warfare in their port. He went, sceptical, with two large men to back him up. He said the film was very nice, but of course a fairy story.

None the less, a burr had got under his skin. In the 2 am 'dinner hour' on the night shift he argued with his mates. 'It's the big boys ploughing in their money to soften up the shop stewards.' But he finally convinced himself against his will. He decided to make changes in his way of life. He started to listen for God's direction right there in the plant, because, he used to say, 'I always had a pat answer for the bosses and I was often wrong.'

He apologised to a supervisor who said that Bill had made his life hell. He put things right at home. There were difficult times as well as funny ones. He came back to the bench one day from wage negotiations to find three of his mates kneeling before three milk bottles with lighted candles in

them. 'We're just praying that you will have socked the bosses good and hard,' they said. On other days, 'they threw the lot at me—filthy pictures, dirty stories, threats, offers of booze, the lot'.

A year or two later he was invited to a meeting of European trade unionists in Paris. There he met the General Secretary of the French textile workers' union, who told Bill of his life work. 'The trade union revolution is won in the West. Now for the next task—ten trade union men from each European country to work together for the world. Not international class war, not an alternative economic power bloc, but unity in the brotherhood of man to serve the needs of the whole world.'

This encounter never left Bill. A year or two later he chartered a coach to take a group of trade union men and women through Europe to Caux, picking up more on the way. He described it as 'the greatest venture of my life'. The theme of the 'cavalcade' was 'from the workshop to the world'.

Then in 1974 came the dreadful night when bombs exploded in two pubs in the centre of Birmingham, killing and injuring dozens of young people. Next day there was an ugly spirit at the works. Some of the men had lost dear ones the night before. They wanted revenge. It was feared that there might be riots. The Communist convenor of the whole works told Bill, 'You're the only man, with your MRA training, who can do anything.' Bill was at a loss. But he sought God's guidance. He had the thought to get the shop stewards to call a mass meeting. When it was convened he suggested a march outside the works in sympathy for the dead and bereaved. After the march they were all silent for a moment and then said the Lord's prayer together. 'And, Bill, who led them in this?' 'I did—and where I got the words from God alone knows!' The incident was reported on the BBC and all over the world.

### Never turned back

As retirement drew near Bill had the insistent thought that he should take a group of trade unionists to India. After many months of preparation and money-raising the party set off. 'This venture has been a real eye-opener,' Bill wrote afterwards. 'It has given me a broader perspective of world needs especially in the realms of industry in a country like India, with riches at the elbow and poverty at the feet. Yet Mother Teresa said to me that the worst kind of poverty is in the UK itself where so few care for the aged and lonely.'

Suddenly in 1981 came the news of his illness. In the months since then he maintained his sense of humour, his care for others and his vision of a world remade. His large family cared for him till the last day with unremitting devotion.

For me he was a loved friend. He taught me many lessons. One day as we were walking in Oxford he suddenly said, 'Edward, do you think that your years here made you more understanding of men like me?' I had to say honestly that I had not thought about men like him in those days. He said no more, but I never forgot that talk. It profoundly changed my thinking and started a love for and appreciation of the hardworking, loyal and creative factory workers of Britain.

'There comes to every man a moment when he toes the line,' Bill once said. 'If he fears to cross it, he goes back. If he crosses it, he moves into a new life.' He crossed that line himself, and never turned back. ■

# Delegates come home

THE INTERNATIONAL LABOUR ORGANISATION is regarded as 'the social conscience of mankind', concluded the Director-General, Francis Blanchard of France, as he summed up this year's conference in Geneva, 68 years after the ILO began.

During a visit to the Moral Re-Armament conference centre at Caux, Lino Cortizo, workers' delegate to the ILO from Uruguay, added his conviction, 'In each country we need people who represent the conscience of the nation.'

Mr Cortizo was among some sixty from the ILO and other UN organisations who visited Caux during June. They represented government, employers' and workers' organisations in Africa, Asia, Latin America and Europe and included the Ministers of Labour of Uganda, Botswana and Bermuda.

The Indian workers' delegate, H N Trivedi, inspired for the last thirty years by his first visit to Caux in 1952 and the idea that 'we have to work for the good of all', spoke there this year of 'coming home again'. 'MRA,' he went on, 'says right is right, might is wrong. Here when people meet as human beings, they are all equal. I will carry this message to Bombay on my return.'

Five delegates came from El Salvador. 'It means a great deal to us after going through so much terror and violence to be here and to tell you about it, to feel that we belong to you and to be in this house where there is so much hope and peace,' said the workers' delegate Jimenez Molina.

S J Chelliah of the Agricultural Producers' Association of Malaysia described his visit to Caux as a 'new experience which is relevant in the Malaysian context'. 'We have three races,' he went on. 'Because of this racial balance we are referred to as a volcano which could erupt. I am impressed with the voluntary work going on here which cuts across race. It must be something which more Malaysians should see.'

HUGH ELLIOTT reviews 'Africa—Challenge and Hope', the report of the International Seminar for Africa held in Zimbabwe in February.

## AFRICA'S ANVIL

'AFRICA—CHALLENGE AND HOPE' represents new voices coming out of Africa. They should be heeded, for what they stand for is an important new development. We in the West read the headlines of the bad news out of Africa—coups, civil strife, mismanagement of the economy, widespread corruption, declining food production and in some areas

starvation. Some of us use them to justify reducing overseas aid.

But we miss the significant counter-trend. Courageous voices are being raised. In three recent articles in Kenya's largest newspaper, *The Nation*, Gideon Were, a professor at Nairobi University, openly attacks the lack of honest and unselfish leadership in post-Independence Africa. He calls for a national code of conduct for public officials and for stricter enforcement of existing laws. He concludes, 'In the final analysis corruption can only be effectively fought through a systematic attempt to teach the citizens about the value of honest and upright living at three levels—the family, the community and the nation. However, all these efforts will achieve little unless the public can see in practice that it actually pays to be honest, fair and diligent.'

## Zimbabwe

Professor Were's challenge is echoed by the people who speak in this report of the seminar and meetings initiated by MRA in Zimbabwe last February. They are concerned to make their counter-attack practical, starting with themselves. 'Our development plans will be forged or broken on the anvil of human character,' states a Nigerian delegate. Others from Uganda, Nigeria, Zambia and Kenya speak of decisions not to take revenge for a father's murder, to make family land fully productive, to apply an absolute standard of honesty in their private and public lives. It is significant that white and black South Africans took part.

From Zimbabwe, there are the voices of those involved in development work in their areas and on the national scale, and of those who are accepting the practical implications of their Prime Minister's call for reconciliation. 'I had never thought of Mr Mugabe as my Prime Minister—he didn't belong to my people,' comments a young Zimbabwean, who has decided that she must adopt a new attitude if Zimbabweans are to build a just and united society. 'Our way of pursuing peace was bitter,' comments the chairman of a camp for 600 disabled ex-combatants. 'Absolute moral standards have shown us a different way...Because we had suffered, we felt the country owed us a lot. Now we are learning how to serve the country and this has greatly improved the spirit of the camp.' If we can succeed in raising the standard of living of the impoverished rural majority, and moderate the living standards in my section of society, then we will contribute to answering the global problem,' states the General Manager of the Dairy Marketing Board, a white Zimbabwean. Public figures featured include the Speaker of the Zimbabwe House of Assembly, the Mayor of Bulawayo and the Bishop of the Lundi.

We in the West need to end our cynicism, face the cost to Africa of the arms we sell and the bribes we offer in our scramble to make money, and to take note of the developments chronicled in this report. I hope many policy-makers will read this document.

'Africa—Challenge and Hope' available from Grosvenor Books, 54 Lyford Road, London SW18 3JJ, price 70p, with postage 96p.

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