



American businessman Leon Sullivan addresses the opening session of the industrial session at Caux.

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**SPECIAL ISSUE
CAUX
INDUSTRIAL
CONFERENCE**

Photos: Channer

PLANNING FOR A HEALTHY ECONOMY

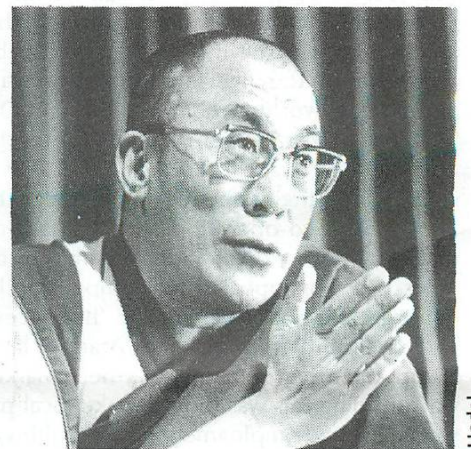
A FORMER VICE-PRESIDENT OF NISSAN calls for the training 'of internationally-minded company personnel'. A member of the Board of General Motors warns, 'The enemy of capitalism is not communism, but the selfishness of capitalists.' An expert on micro-electronics urges immediate planning to cope with the challenges the information society will bring. An ILO representative asserts the priority of people over production and describes world unemployment as 'a challenge to the future equal to the nuclear arms race'. A colleague of the recently assassinated Filipino opposition leader, Benigno Aquino, states that 'human rights is still the wave of the future'.

All were speaking during the industrial session of the Moral Re-Armament conference in Caux, Switzerland, which dealt with 'Pre-conditions for a Healthy Economy'. The conference drew industrialists, businessmen and -women, economists and trade-unionists from 29 nations. Plenary sessions and panel discussions examined alternatives to unemployment, the role of work in personal life, the possibility of global trade co-operation, and the challenges of micro-electronics.

New insights also developed outside the meeting hall, as delegates laid aside their prepared speeches and met as individuals. Several speakers referred to this intangible dimension of the conference. 'What I find fascinating at Caux is the search for truth irrespective of our functions,' commented a European economist. 'The United Nations could learn a lesson from the kind of informal discussion taking place at Caux,' commented the Japanese Ambassador to Switzerland, Seiya Nishida. 'Caux is a lighthouse for the international community,' he concluded. Lafayette Jackson of the International Brotherhood of Electrical Workers in New York spoke of how the experience of Caux 'changes people's way of thinking of others and eradicates their hates'. A Taiwanese lawyer simply said, 'I have been too concerned about my own career and future and this has made me unhappy. As a result of my visit to Caux I feel that the fire in the bottom of my heart is burning again.'

In this issue we report on the industrial conference. ■

NEXT ISSUE



Hodel

'Everybody is trying to achieve world peace. It cannot be achieved through hatred and anger. The world peace we urgently need can be achieved through mental peace.'

'Tolerance, forgiveness and peace can only be learnt from your enemy. When you meet your enemy, that is the golden opportunity to experiment how much you practise what you say. So our enemy is our ultimate teacher.'

The Dalai Lama of Tibet, speaking at Caux on 29 August 1983

Full report in next New World News



Nissan Senior Adviser Masataka Okuma addresses the conference.

TRADE— at the service of people

A SENIOR ADVISER of the Nissan motor corporation of Japan appealed for the training of 'internationally-minded company personnel' as a task of 'utmost urgency'. Masataka Okuma, a former Executive Vice-President of Nissan, was addressing a session on 'How can we move from national protectionism to global co-operation?'. 'These people must not be bound by self-interest, but be capable of taking into consideration the diverse interests and ways of thinking of people the world over,' he said. Mr Okuma has been heading a Nissan team looking into the feasibility of opening a car plant in Britain.

In a wide-ranging speech on the role of the car industry in international co-operation, Mr Okuma said, 'Protectionism reduces international trade and may prolong the world recession.' He appealed for competition between trading nations to be both free and fair. 'It is necessary to maintain and develop harmonious auto-trade relations so as not to disrupt the order in trading partners' markets,' he said. One way of doing this was to undertake local production which would expand employment opportunities at the local level. Nissan was already involved in joint ventures with Alfa Romeo in Italy and with Volkswagen producing cars in Japan for the Japanese market. 'In the same way we must co-operate with developing nations to encourage local production and so act as a lever towards development.'

Japanese cars had been well received around the world, but 'how well do the people of the world understand the Japanese who produce these products?' he asked. 'I have long worried about the existence of this gap in perception, and deeply hope that the Japanese will be better understood abroad. At the same time, I am aware that we must devote greater effort to internationalising ourselves in order to see world co-operation become a reality.'

Both sides of the argument of free trade versus protectionism could be justified, said French economist Olivier Giscard d'Estaing. 'I would like us to be inspired by a

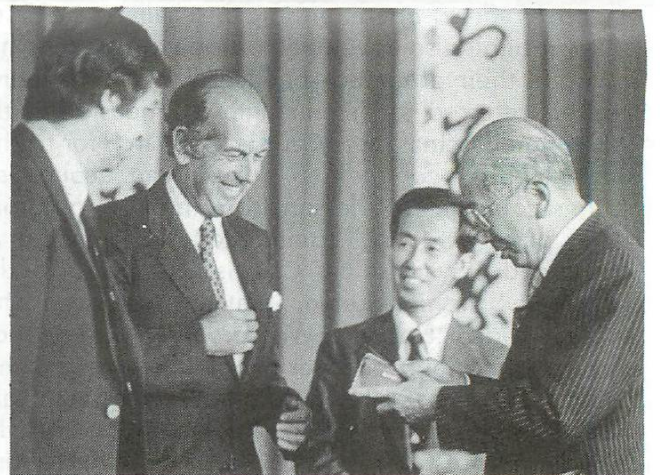
common ideal—that the economy worldwide should be at the service of people.'

M Giscard d'Estaing, Vice-President of the European Institute of Business Administration at Fontainebleau, saw three objectives: first, that all nations should have access to the technical, financial and human means to help them advance towards prosperity; secondly, that each country should attain a balance in its external trade; and thirdly to fight against poverty and unemployment through international solidarity.

'We must put into motion a global policy of the circulation of technology, capital and human co-operation,' he said. 'The principle of internationalism and interdependence is a condition of progress in overcoming inequalities of wealth and means.' This was the principal task which people in business and economics must address.

Professor James Thwaites, of the Department of Industrial Relations at Laval University in Quebec, examined the conditions which had led to protectionism in the past and discussed different methods of formulating, and influencing, government trade policies. 'To what can we attribute the shortcomings of international tariff agreements: national necessity, or national ambition, or what mixture of them both?' he asked.

Closing the discussion, the Norwegian chairman Jens Wilhelmsen spoke of the pressures for protectionism within



The panel of the session on trade relations—left, James Thwaites; second left, Olivier Giscard d'Estaing; right, Masataka Okuma

countries. 'Norwegians are proud of being progressive,' he said. 'But recently a shipload of Botswanan corned beef was turned away from Oslo harbour because of protectionist regulations. The popular pressure for such regulations is strong. We must realise that the options of leadership can be limited by the selfishness of the people.'

For the seventh year, Toshiba of Japan sent a delegation of management and labour to the conference. Two of its members spoke. Katsutoshi Suzuki, General Secretary of Toshiba Workers' Union, described the Japanese philosophy of work as 'one of the elements which build stable management-labour relations in Japan'. 'The Japanese concept of labour is to improve one's character through one's work,' he explained. 'To live sincerely means to execute one's work sincerely.'

'We can no longer act as a small nation without international obligations,' said Takeo Karasawa, a manager in the Employees' Relations Division of Toshiba. 'As a nation and as businesses we are required to take a greater international role. I felt here at Caux that we must open our economy further to the international community.'

John Moore, Vice-President of Scovill Manufacturing, Connecticut, called for more Americans to get to know Japan. He had recently attended an industrial conference in Japan. 'There are over 12,000 Japanese studying in America, but only about 500 Americans in Japan,' he said. 'We have put much less energy into studying Japan than they have into studying us.' ■

HIGH-TECH— tapping the unlimited resource

'THE HIGH-TECHNOLOGY EXPLOSION is the beginning of the society of the future,' said Richard Tritter, President of On-Site Therapeutics from Boston, USA, during a seminar on the opportunities and dangers of micro-electronics.

Computers in the small office could increase productivity from ten to 100 times, but would decrease employment 'unless you find new work for people to do', he said. There was a need to upgrade skills: 'Our work is becoming more mental. Blue collar jobs are changing to white collar jobs.' Trade unions could help ease the transition of workers out of one lifelong occupation into new areas of employment.

'We need to change our concepts of popular education,' he continued, 'so that we do not train one set of skills in people, but rather a general capability and an understanding of a need to be flexible.'

The changes brought about by the technological revolution would be 'permanent, rapid and major', Mr Tritter went on. 'Unless the world grasps the need to start thinking about solutions, I am fairly pessimistic about the next few years.' However he believed that human creativity and intelligence could lead to the creation of a successful economy within the information society.

'The one basic resource which is not limited is the creative spirit and imagination implanted in man by God Almighty,' said Neville Cooper, a Director of Standard Telephones and Cables, Britain. 'We need to tip the balance further towards the imaginative, towards the creation of

jobs for the future.' Although technology destroyed jobs, it also made possible new jobs 'making products we have not yet visualised'. Two-thirds of the products of his company—with annual sales of £1,000,000—had been invented within the last five years.

'The companies which are at the leading edge of technology have a duty and responsibility,' he continued. Profits were essential for the creation of wealth and future investment. 'But these profits are only legitimate after we have met all our responsibilities: to keep the environment as clean and safe as we found it; to look after the needs of the people we employ, to ensure that they have decent and satisfying jobs.'

'In our own company,' he continued, 'we determined that there was one basic skill, and that was the ability to learn a new skill.' The workforce's ability to learn and change, irrespective of age, had proved much greater than management's expectation. 'We have a duty to retrain people for the satisfying work of the future.'

Electronic technology would either serve to develop man and society or be used as an economic and political weapon, said Christer Häll, who has been responsible for research into the social effects of technology on behalf of the Swedish Trade Union Council.

'As a trade-unionist I hold that work is a very important factor in all other development,' said Mr Häll. 'A positive development of electronics in the manufacturing systems will also have a positive effect on man and society. However, I also believe the opposite is true.' He urged people to take an interest in electronics in the workplace, and trade unions to acquaint themselves with research.

Frederik Philips, the former Chairman of the Dutch multinational Philips Electrical Industries, urged manufacturers to be more in touch with the aspirations of the customer. He quoted Canadian doctor Paul Campbell: 'Computer technology, if properly used, could give us more time to support one another for growth and to meet our problems.'

'The danger is if we feel that science and technology are always just about to liberate us from personal discipline and responsibility. They never do. For each person is responsible for his own life and relationships. The great communicator, the source of all information and the power to understand and use it, is God Himself.' ■



The Japanese Ambassador to Switzerland, Seiya Nishida, (centre) talks with participants from Japan and the Philippines.

At the beginning of the conference the Director of a Swiss family firm described how he had decided to 'rearrange the priorities of his firm' as a result of reading some statements of Pope John Paul II on work. He had been particularly moved by the Pope's emphasis on the dangers of allowing the job to become more important than the person who carried it out. 'I want to put human needs back into the centre of my work,' the Director commented.

Pope John Paul II's philosophy of work, as expressed in the encyclical 'Laborem Exercens', was the subject of a talk by THE REV JOHN LUCAL SJ later in the conference. Father Lucal is Adviser on Religious Affairs to the Director General of the International Labour Office in Geneva and spoke on the suggestion of the Director General, Francis Blanchard, who addressed 1982's industrial session at Caux. We print a summary of Father Lucal's talk:

WHEN THE WORKER HAS PRIORITY OVER THE WORK

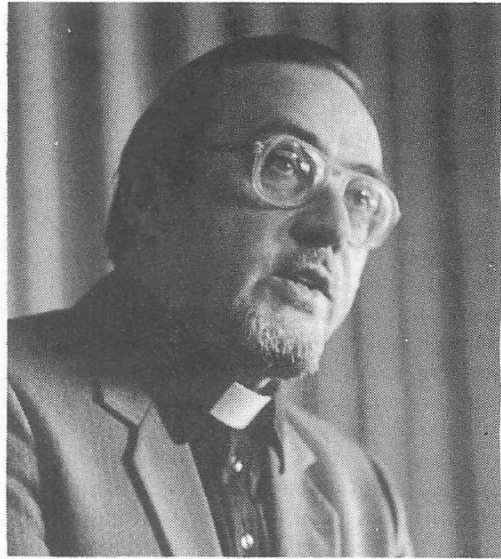
WE SPEND MOST OF OUR TIME at our jobs. Almost everyone is a worker in some sense whether that work be manual or intellectual. Work gives us our identity and provides us with opportunities to exercise our humanity and our gifts. In occidental societies since the industrial revolution we have thought of work as something that has to be done. For many people around the world, work is merely a way of making a living. For perhaps the vast majority it is onerous, unpleasant, something to be over with as soon as possible, so that real life can begin.

I would like to present another, more idealistic view. I am going to base these ideas primarily on the encyclical letter of Pope John Paul II, *Laborem Exercens (On Human Work)*, in which he speaks to all people of goodwill.

The most important point in this letter is that the worker has priority over the work, that labour has priority over capital. In Western society we have traditionally thought of work as something that has to be done and the human being as merely an instrument to do it. What the Pope is asking us to do is to turn this idea upside down. What if our state planners and our industrialists said not, 'Here is a job to be done, where can we find the people to do it?' but, 'Here are workers who need productive and meaningful employment. How can we provide work to perfect them?'

This is a personalist approach as opposed to what the Pope calls 'economism', the exaltation of the economic factor over the human factor. Economism teaches that labour is a factor of production. The encyclical letter rejects that point of view.

When we speak of the priority of labour over capital, we are not speaking of an opposition between capital and labour. There may, at the beginning stages, be some differences of interest or conflict between workers and management. But the theory is that this opposition can be



Father John Lucal

overcome through dialogue and discussion. The philosophy of the International Labour Office is that there is a common interest as opposed to a perpetual class struggle. But the priorities have to be clear—people come first.

The encyclical speaks about participation. It speaks of the worker having a genuine input into his work, a sense of control and of participating at a higher level than merely physical action. It suggests that people should have a sense of working for themselves because in some way the enterprise belongs to them. We are all familiar with traditional craft work, where the worker owned his own tools and bench, designed his own product and felt a sense of worth and fulfilment in turning out the finest one possible. I think that Pope John Paul II was trying to see how we can extend this notion of true craftsmen and artisans to the industrial world in which we live. How can workers today have a sense of owning that gigantic workbench which is a whole industry?

Pope John Paul is arguing for the democratisation of the workplace. The master-servant relationship must give way to a different kind of relationship between management and labour. There has to be more room for democratic input from the workers. In fact one could argue that perhaps the dichotomy between management and labour in our society is based on the feudal past. We have evolved politically. We must see how this evolution can now be applied to our industrial system.

Tragedy

The perfection of the worker as a person is the goal. This perfection has to be based on spiritual factors. In all of us there is a transcendent element, no matter what our religion or faith might be. We are reaching out to the infinite and work is one way in which we do it. So we should not see physical work as something lower than prayer and contemplation, but as another means of perfecting the human being.

The Pope is not opposed to technology but to depersonalisation. Unlike many thinkers today, he is not opposing industry, if it can be made more personal, more human. How can we make human work really perfecting and satisfying? That is the challenge.

Work is a kind of co-creation with God. As a child might

help its father, so we are helping Him to create the world.

But work can sometimes be difficult. The Pope underlines the fact that toil, which does not seem to be rewarding, has a redemptive value. If we offer our work as a sacrifice for the liberation of our brothers and sisters, it has some spiritual value.

The Kingdom of God is perhaps the master concept of the New Testament: the idea that God is building a new heaven and a new earth. Our work is somehow related to the construction of a new and better world. We don't see the eternal consequences of our work. Yet we have to believe that there is some eternal consequence and benefit.

Toscanini's daughter was once asked, 'What did your father think was the most important thing that he ever did in his life?' The daughter replied, 'My father thought that the most important thing that he did in his life was whatever he was doing at the moment, whether directing the New York Philharmonic or peeling an orange.' There is something to be learned from this about the importance of our work. Every job is important. We need to change our classification of work as 'higher', 'lower', 'better' or 'worse'. The man who is shining shoes is just as dignified as the President of the Republic. We are so consumed with ambition and upward mobility that we forget the dignity of all work.

What do we do about the unemployed millions? When people cannot find productive work, that is a tragedy of enormous proportions. It is an alternative form of holocaust.

We have to see it as a challenge to the future which is equal to the nuclear arms race.

When a person is without productive employment, they are in a sense being rejected by society. This is the scandal of unemployment. In the United States of America, which is my home country, 40 per cent of the minority youth are unemployed. We are telling these young people, 'We will give you enough to eat so that you don't cause any trouble, but you have nothing to contribute that we need.' This is marginalisation on a vast scale. By the year 2000 we will have to create over one billion new workplaces if we are going to employ the youth of the world. Who will make the sacrifices necessary to invest on that massive scale?

There are more poor people alive today than at any time in history and more illiterate people than ever before. The needs for food, clothing, shelter and education are incredible. There is something radically wrong with our world when we see, on the one hand, the number of human needs which are not being met, and, on the other, the number of people with willing hands and intelligence who have no work. We have the tremendous needs, we have the resources, we have the intelligence, we have the manpower—why can't we get these things together?

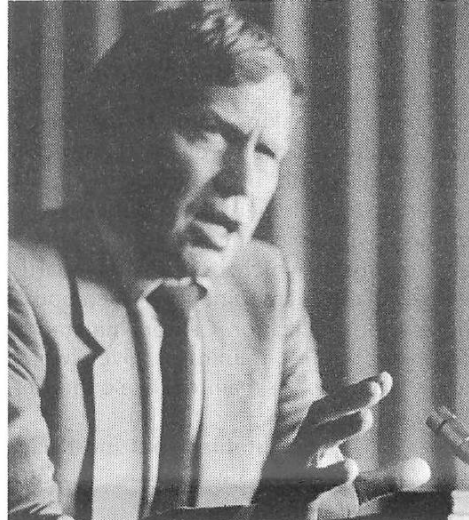
For the first time in history, we have the economic capacity to eliminate poverty and to find work for the unemployed on an unprecedented scale, if we really have the will to do it. ■

A panel discussion on 'Unemployment—challenge or fate?' was chaired by Klaus Türck, a sales director from Germany. Speakers from Germany, Switzerland, the United States and Britain discussed the challenges raised by unemployment and gave examples of how they were trying to meet them. One of those who took part was WILLI HALLER, West German pioneer of flexitime:

PRECONDITIONS FOR THE GOLDEN AGE

UNEMPLOYMENT, along with armaments and acid rain, is the great issue of public debate in West Germany today. It is not a temporary issue. For productivity is growing faster than consumption.

In 1960 the volume of work in West Germany was 58 billion hours. In 1972, just before the oil crisis, it was 51 billion hours and in 1982 41 billion. So the volume of work fell by about 30 per cent in 22 years. During this period industrial production more than doubled. According to the Federal Institute of Labour in Nuremberg, the increasing productivity and the rising number of those capable of working (which will continue to increase until 1990) requires an annual net growth in GNP of six to eight per cent for the rest of the decade if full employment is to be achieved. This would mean a doubling of GNP in the next ten years which is neither possible nor desirable. The volume of work will therefore continue to shrink.



Willi Haller

There are two ways of looking at this fact. The first is to divide the shrinking volume of work by a fixed quantity of work for each worker. This gives a shrinking number of people employed.

The second approach is to divide the shrinking amount of work by the growing number of those capable of working to get shorter working hours per worker. It is relatively unimportant whether you reduce the working week, year or life.

We now face a fundamental dilemma—and Caux is the best place I know in which to discuss and consider it.

Either we can continue to pay homage to the principle of competition without limitation as a corner-stone of the free economy and put aside a growing number of people as unusable while others face ever tougher competition for jobs. Or we can apply the principle of moderation in competition—as suggested by Nobutane Kiuchi of Japan—to

the labour market and achieve co-operation and solidarity.

This challenges us to take to heart the words of Frank Buchman, initiator of MRA, 'There is enough for everyone's need but not enough for everyone's greed.'

This involves sharing the available paid work differently and making good use of the time which becomes free as a result. It involves changing our aim from the satisfaction of material desires to moral, ethical and spiritual goals. That does not mean becoming mendicant monks—it is a question of adjusting our priorities.

I believe that this will mean in practice:

1. Voluntary individual reduction of working time with a corresponding loss of income; and the encouragement of job-sharing and part-time work by industry. (Today part-time work is almost entirely done by women who are underpaid and without hope of promotion.)

2. Reduction of weekly working hours by at least ten per cent by agreements between employers and trade unions, even if wages cannot be kept at the previous level.

3. The introduction of sabbatical years on a voluntary or collective basis in public and church work. This would involve the worker saving during his working phase of five to nine years and then having a year's holiday.

4. The gradual reduction of the working life, by lowering the age of retirement and also varying the amount of work done each year at different ages.

5. The abolition of payment for overtime and all bonuses for shiftwork, and their replacement with awards of free time. If we could do this in West Germany, we could, on paper at least, almost entirely end unemployment at no cost to the employer.

If we look realistically at these suggestions, bearing in mind that more and more people cannot keep up with the rising demands of the profit-making economy, it is clear that these measures alone will not prevent catastrophic developments, above all youth unemployment. It will therefore be necessary to complement them with a parallel labour market for those who do not need traditional forms of employment and for jobs for which, by normal standards, little or no money is available. I am thinking of such bodies as the Opportunities Industrialization Centers initiated by Leon Sullivan. In these bodies, training is given which involves constructive work such as maintenance of houses, gardens, parks and woods.

Many of my ideas may seem utopian, but most have

already been carried out on a small scale sufficient to show what results we can expect.

In West Germany there are already several thousand workers who choose their own working hours; and through both voluntary reduction of working hours and job-sharing more people are finding employment. In Canada, Britain, Australia and West Germany there is some scope for saving up for sabbatical years by giving up some income, particularly in teaching. This creates jobs for more people.

But there are still great obstacles to overcome. For two people to share one job, or for five to share four, they need an unprecedented readiness for co-operation and trust. It is the opposite of ruthless competition for advancement.

As well as different relationships between workers we also need a different relationship between management and workers. Flexible manning and the free exchange of jobs depend on forming semi-autonomous groups. There is no place for authoritarian leadership whose hallmark is mistrust.

So great changes in people are needed, changes of heart and attitude, as well as structural changes. It might be easier not to aim at 'work for all' and easing the burden of industrial work. Yet modern technology in the industrialised countries makes a golden age possible today whereby people can earn their living comparatively easily—if we take seriously the principles of love and unselfishness and learn to care and share. ■

Linking people with jobs

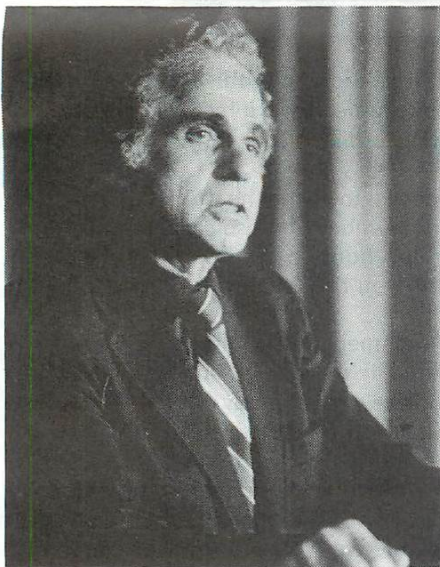
George Walker, training adviser to a Youth Training Scheme, Britain

THERE ARE MANY SMALL JOBS around factories and homes which one can never find anyone to do. Five years ago I began to look into how to link the people who needed work with the jobs which needed doing, on a small, local scale. I took one man at a time, gave them training and encouragement and linked them with customers, who they found difficult to do for themselves. As a result, three men are now fully employed.

Then I was asked to act as a training adviser to a section of our regional Youth Training Scheme. This has given me the chance to apply these ideas on a larger scale. Groups of young men are learning maintenance skills for use in the building industry, while another group is training as gardeners on an overgrown plot.

The senior architect of a local town and I went for a tour of the town and spotted all sorts of things which local people wanted to see done, but which the corporation could not afford. 'If you can get these things done,' he said, 'I can raise the money from the citizens.' We have made a start.

Someone said to me recently, 'You cannot expect me to hire some young man off the street to paint my house—he may break in while I'm out.' People have some grounds for suspicion. Here older people, who have taken early retirement, may have a role—as supervisors and trainers to younger people who need jobs, but will not be taken on to their own. ■



Bernard Rosenberg (left) and Lafayette Jackson, Business Representative and Treasurer of Local 3 of the International Brotherhood of Electrical Workers in New York City, represented their union at the conference. They were accompanied by their wives.

RAUL MANGLAPUS, a former Foreign Minister of the Philippines, now leader in exile of the Philippine Christian Democrats, said:

THE WAVE OF THE FUTURE



Raul Manglapus

I MAKE NO DISTINCTION between the fullness of human rights and the exercise of political democracy. There is no mention of democracy in the United States Constitution. America became a democracy because democracy is not born in constitutional conventions but among the people, the communities, the villages. The Greeks used to say, 'You do not learn democracy in schools. You learn democracy by participating in democracy.'

Similarly, before Western man with his democratic forms ever went to Asia, Africa or Latin America the Malays already held gatherings on the village greens to discuss and make their own decisions democratically. In India there were village *panchayats*; and among the American Indian communities democratic councils, which included the women. Decisions were reached by democratic consensus in the South Seas also, before Western man ever arrived on the scene.

The Philippines' experience under the United States was unique. After the United States seized us in 1898, for over 40 years we were given a measure of autonomy which, in my view, was superior to that enjoyed by any other colonised nation. Therefore, when the war broke out in the Pacific we fought so fiercely on the side of the United States that we emerged, like Poland in Europe, the most devastated nation in Asia.

So out of that experience and because we are mostly Christian, we acquired a superficial sense of superiority. We Filipinos began to look down on everybody else in Asia, including India and Japan. We said we were the only ones who understood democracy, we were the only ones entitled to be free.

During the war I was imprisoned by the Japanese military police for two years. I managed to escape and towards the end of the war, after a guerilla stint, I wound up as a war correspondent on board the *USS Missouri* to witness the

Japanese surrender. Some 20 years later my wife and I decided to send our eldest son to study in Japan.

In September 1972 I was leader of the opposition in the Constitutional Convention in Manila. I accepted an invitation to California, and left on 21 September. Next day my wife phoned me in Tokyo and told me that soldiers had come to my house at 1.30 in the morning to arrest me. Japanese friends helped me to get to the USA.

Now, I look up to Japan—not just because of all the things they have done for me, nor for the industrial superpower she now is, but because all this development has been achieved in freedom. Tokyo is one of the few places in Asia where I can make a speech and not go to prison. The Japanese are proving to the world that you need not sacrifice freedom for development.

American, Japanese and Western European businessmen may sometimes think that it is necessary to support dictatorship for the sake of stability. Stability is not in one man—if it is, it is brittle—stability is in the people.

Superpower

Moral Re-Armament tells us that there should be a moral dimension to the profit incentive. Let me suggest that when a businessman not only supports, but encourages and even finances governments that blatantly violate human rights, he is not accepting a moral dimension to the profit motive. How many dictatorships are still in Asia, Africa, Latin America today because of foreign businesses' support?

Democracy is not going. It is returning. My wife and I were present at the inauguration of the new president of the Dominican Republic in 1978, after Jimmy Carter began his human rights policy. Honduras, Peru, Bolivia, Ecuador followed one after another. In Nigeria democracy has returned. Human rights is still the wave of the future. Let us all ride with that wave. Let us not endeavour to calm that wave.

If I have anything to do with the political future of my country I cannot tell you if we will ever disengage from the embrace of one of the superpowers. But I can promise you that I will endeavour to see to it that we do surrender ourselves in the future to the embrace of the only superpower that can keep us free. That is the power of Almighty God. ■



North and South Americans talk with Raul Manglapus.

Explosives company seminars



M Varadarajan, Chairman, IDL Chemicals, Hyderabad

IN THE EXPLOSIVES INDUSTRY discipline is essential. In our company we have had problems with our unions.

When I approached my employees in 1982 about attending an industrial seminar at Asia Plateau, the Moral Re-Armament centre near Panchgani in India, they flatly refused. We were about to renegotiate our three-year agreement for an increase in wages and they thought we were trying to brainwash or sidetrack them.

Earlier this year, I talked to them again about attending an industrial seminar at Asia Plateau. By then we had signed a wage agreement which all parties were happy with. Some were willing, others rather reluctant, but all nine couples I asked agreed to attend. Six of the men were workers, some of them union leaders, and three came from management.

When they returned, I asked the union leader, who had been most violent in the past, 'Tell me honestly, did you feel that we were sending you in order to brainwash you?' He said, 'Yes, that was my feeling. Even as we were travelling to Panchgani, I was cursing myself for having agreed to go. We reached Asia Plateau late at night and we were most surprised to find people there waiting up for us with a cup of tea. Even then I was still suspicious. But on the third day, I told myself—and my wife—that I was going to improve the quality of my life.'

A second group attended a similar seminar two weeks later. When they came back we gathered all the people who had been to Asia Plateau and asked them what we should do next. They said they would undertake the responsibility to organise the next seminar for 50 couples—and that it would take place in Hyderabad.

Each minute of that seminar was a revelation to me. I was touched by what I heard my employees saying and I discovered how inadequate we as management have been. I was a silent spectator until the final day, when they insisted that I should talk. I was unprepared. I told them that during

the last 20 years I had seen their hands, which had worked hard to make this company prosperous. Now, in the last four days I had seen their hearts.

Now we are preparing for a 200 couple conference in Hyderabad in October.

One interesting outcome of the seminar reached me a few days before I left India. An employee, who had attended the seminar, wrote to tell me that over the last 12 years he had cheated the company of a large sum of money and offered to pay it back in instalments and to accept any penalty, including resignation, we chose. ■

Companies' role in ending poverty

IN THE OPENING session of the conference, a Board-member of General Motors, the Rev Leon Sullivan, called on businesses to play a part in ending problems in the developing nations. If present trends continued, he said 'up to two billion people will be living in constant hunger by the year 2000'.

Mr Sullivan, who founded the OIC international self-help training scheme after working with Martin Luther King in the civil rights movement, said that self-help was not enough. 'Businesses too have a role to play.' The capitalistic businesses of the world had been too greedy, he said. 'That is why the communists have taken over so many places. The enemy of capitalism is not communism but the selfishness of capitalists. If the businesses of the world would plough some of their profits back into communities to help the poor, and use the guiding principles of Moral Re-Armament in dealing with their workers and their nations, a revolution would begin in the world to deal with poverty and need.'

Mr Sullivan, who in 1977 architected the Sullivan Principles for foreign companies operating in South Africa, also called for businesses to help end the racial injustices in that country.

Two hundred American companies in South Africa have adopted the Principles, which commit them to end discrimination in the workplace, giving equal pay for equal work, recognising black trade unions and providing housing, health and educational facilities. Mr Sullivan, who is encouraging European companies to do the same, described them as 'miserably slow' in developing similar codes of practice.

'The Sullivan Principles must be viewed as a moral, humanistic and economic effort to persuade companies of America, Europe and other countries with interest in South Africa to use their great resources, power and influence for meaningful change there, and to help build a bridge of understanding, co-operation and reconciliation between the races before it is too late,' he said. ■

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