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POLITICIANS MEET AT CAUX WHEN THE PRESSURE IS OFF

AS ONE DELEGATE left his war-torn land to attend the 'meeting for politicians' at the MRA centre at Caux, Switzerland, a thought flashed through his mind: 'What would you do if you were to meet a leader of the enemy party?'

Three days later he found himself confronted with one such opponent. They clashed. But in the course of the following days each listened to, and came to respect, the other.

The French MP Jean-Marie Daillet described such happenings as 'le phénomène de Caux'. Last year this phenomenon was apparent when men from three opposing parties in the Rhodesia/Zimbabwe conflict met at Caux. A mountain of prejudice and hatred was removed during that August week. And when, some weeks later, these men met in London during the Lancaster House talks, they already had a basis for

honest discussion. Confronted with new problems in post-independence Zimbabwe, they continue to play a part. When a Namibian politician heard an account of this part of Zimbabwe's history he asked, 'Could not a similar meeting be held for Namibians of all parties?'

The three Japanese Senators who attended this year's session had not gone as far as war, but they had been on different sides of post-war Japan's most crucial political struggle—over the 1960 Security Treaty with the United States. One had been a leader of the Zengakuren student movement and had twice been jailed. Another was the head of the Security Committee of the House of Councillors (Parliament's upper house) and a former national head of the police. The third Senator came from the Japanese trade union movement, which had been deeply divided during that period.

Here we print extracts from the open sessions, when participants spoke to the 550 people at the Caux Assembly:

Catastrophe or Justice

André Diligent

Member of the European Parliament
France

A POLITICIAN IS ALWAYS an actor. At Caux you can't put on an act. When I first came here everyone got on my nerves. I talked about brain-washing. But finally I had to accept that it was not the possibility of brain-washing that alarmed me. I was afraid of having my heart washed. And I realised that I needed to be more straightforward.

Numerous technical solutions are proposed as a means of bridging the North-South gap and averting collapse—a new international monetary system, the reduction of our dependence on energy, ways to promote natural growth in the economies of developing countries. A new Marshall Plan for the Third World is suggested. But unless there is a parallel moral revolution the deadlock will continue. If things go on the way they have been, the only choice before the world will be atomic catastrophe, an uprising of the poor or slow death.



We former colonial powers have a terrible responsibility. Thirty years ago I was fighting for independence for the African nations. The other day a friend said to me: 'You were fooled. Look at the corruption in certain countries, tribal war ever since we left—and, of course, the Soviets.' 'Fine,' I replied. 'That happened because when we were in these young nations we forgot their

spiritual dimension and potential. We left when we had exploited certain of their resources, without giving them the chance to train up their own leadership and have their own destiny.'

The older I get the more I perceive that the problems in men's hearts come before technical problems. There are no insoluble problems. Perhaps the reason why such problems as those in the Middle East have not been resolved is that we have not been contagious enough in our will for justice and our love.

We have never faced such a grave situation as today. In previous centuries, when leaders made mistakes they precipitated catastrophes, wars, millions of deaths. But while there were one billion people alive in 1830, today there are four billion, and by the year 2000 there will be six billion. I believe there will always be enough resources to meet the needs, but never enough to meet all our greeds. In the twenty remaining years of this century it is a race between catastrophe and the spirit of justice and sharing.

I do not say that the spirit of Caux will resolve everything. But I do say that without the spirit of Caux, nothing will be resolved.

New approach to the East

Peter Petersen
Member of Parliament
West Germany

TWO LESSONS, I believe, can be drawn from recent events in Poland. One is that Communism as carrier of a great hope and vision for a new world is dead. But anti-Communism, just saying 'we are right and you are wrong' is also dead. We need something far more than that.

Let us not approach the East with the idea that we have the answers—they have more answers than we have. I have been to Poland and every six weeks I go to East Berlin. Every time I go to Eastern Europe I am challenged by the quality of the faith of the ordinary people there.

But what we do need to do is to think out what our political and ideological approach must be if we are to sit down with the leaders of the Communist world, who have come to the end of their wisdom and know it. In September the Interparliamentary Union, with delegations from 75 countries, will meet in East Berlin. I am a member of our delegation.

I think the key for any of us who deal with the millions of the Communist world is the experience of forgiveness in our own lives. The Polish people are afraid of the Germans. In our name six million were killed in the last war—so only a fool would not understand

their fear. You can't forget these things or cover them up.

If you have suffering and bitterness which is not healed you have the seed of new conflict. To form a solid relationship you have to have forgiveness. In that way you can have a completely new start—and I believe we can find that with the Polish and the Russian peoples.

There is no place in the world where more bitterness has been healed between nations than here at Caux. After the war we Germans were totally isolated. Our neighbours had suffered immensely and wanted nothing to do with us. Powerful forces in the United States said that Germany must be kept down for ever—that we must become an agricultural country with no universities and no industry.

But the story has been different. One reason was that when Frank Buchman came here in 1946, he asked where the Germans were. The French were horrified, the Dutch were furious, because they had suffered so much. But Buchman said 'Without Germany you will not build a new Europe,' and he opened the door to us. Many of the political and labour leaders of my country came through this door. Nobody told us we were wrong. But as we measured ourselves, not only as individuals, but also as Germans, against absolute moral standards we asked for and found forgiveness.

Pressure ahead

A R K Mackenzie
Former British Minister for Social
and Economic Affairs at the UN

FOR THE LAST two years I've been working with the Brandt Commission. The conviction that has borne in on me is that the next twenty years are going to see more change than any previous twenty-year period in human history. The problems are familiar to us—energy and raw materials, food and poverty, the population explosion and employment. That they are all rushing upon us at the same time means that we are living under great pressure.

There is pressure of time—people at the top who don't even have time to think. There is the pressure of popularity—the temptation to do the popular thing instead of what we know in our hearts needs to be done. There is the pressure of cynicism—the voice that says, 'It's all hopeless, there's no use trying to take a new initiative.' And the pressures which come from *ad hoc* decisions, made without vision and without strategy, which never stick. Unless we find an answer to these pressures we will never solve the technical problems.

What is happening here is a new dimension of diplomacy which has repercussions in political life, in industrial life, in family life, in all dimensions.

'REFUGEES JOLT JAPAN'

'I'VE FOUND a gold-mine—the hearts of the Japanese people.' This was the headline of an article in the *Mainichi Daily News*, earlier this year, about Yukika Sohma, founder of the Association to Aid the Indochinese Refugees. Mrs Sohma, who is also President of the Asian Women's Welfare Association, comes from a family which helped pioneer parliamentary democracy in Japan. At the Caux conference she told of why she has launched this recent initiative.

'I was ashamed that my government was doing so little for the Indochinese refugees,' she said. 'When I was in Europe I realised that people there are more ready to do something themselves. In Japan we are not trained to do so. Our bureaucrats are so efficient. When they get going they do the job without asking the people's help. So people don't know what to do. Also the concept of social welfare and voluntary service is relatively new in a society where the welfare of each family member is the responsibility of the head of the family.'

At her request, a Democratic Socialist member of Parliament raised the subject in the Diet (Japanese Parliament). As a result the government decided to allow in 500 refugees. Mrs Sohma then enlisted 50 prominent men and women and started the association to assist in the settlement of the refugees in Japan.

'When we Japanese open our purses it is a sign that we have opened our hearts,' she said. 'We launched a campaign to raise 110 million yen—one yen for every Japanese. When people realised that they counted, they responded explosively. In two months the association received over 80 million yen and over 20,000 letters.'

She quoted from some of the letters—from a husband and wife, both seriously ill, 'We used to think we were unfortunate, but we realise now that the Cambodians are far worse off'; from the father of a family of six who had eventually saved enough to buy himself a suit, 'I guess my suit can wait'; from a Christian family who had decided to send the money they would have used for Christmas gifts.

The money, now past the original target, has been used to help both the refugees in the camps in Thailand and those who have come to Japan. More people than could be used have volunteered to go and work in the camp, and the Association is training all that they can employ. Food, clothing and medicine are being sent, and the association is also helping now with education, job training and job creation.

'Today, refugees from Indochina are jolting the Japanese out of three decades of self-centred complacency and forcing us to open our hearts to our Asian neighbours,'

Mrs Sohma told the conference. 'I want to keep Japan's heart open so that my country will not be a menace, as she once was, but an asset to the world.'



A Sially/brass

Corruption or the new world order

Ignatius Kogbara
Chairman, Rivers State
National Party of Nigeria

Infrastructure is a familiar word to us in Nigeria. Every five years we have a development plan which emphasises this—roads, electricity, water supply and all else needed to bring development to an area. But society needs a moral infrastructure too. What should this be?

The moral infrastructure must include time for reflection. Today the pressures come so fast that if we don't stop and seek God's leading, we are bound to be unjust.

During the Nigerian civil war, I was a diplomat in London for the Biafran, the rebel, side. So after the war I didn't at first feel safe to return to Nigeria. But such was the reconciliation in the country that we did not suffer unduly. I am grateful to Nigeria. Three years after the war ended I returned, and within a year I was appointed Chairman of the State Bank.

I warned the State Governor who appointed me that no bank chairman in the world had as little money as me! People told me that this was my chance. They assumed that if I was a bank chairman, I could lend money to myself. There is always a way around laws. You can do a lot for yourself in the time you are chairman of a bank.

Accountability

I was at the bank for two years. We expanded out of all recognition, setting up branches in Lagos, Kano and many other places. I gave contracts for the construction of buildings all over the country. I also gave money to a variety of projects. If you want the economy to expand, you have to do this. People could not understand that I could carry out this rapid expansion and get away with it. I kept telling them, 'If you have no personal interest, you can do it.' That is another principle which is part of the moral infrastructure—a reduction in self-interest.

Then you can take decisions much faster.

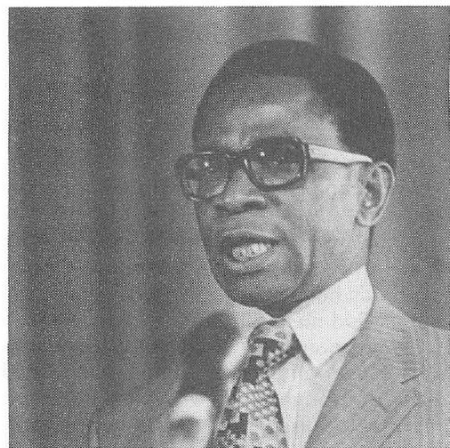
From the bank I was moved to the Transport Corporation, and then I became the Chairman of the Health Management Board. Here we were entrusted with large amounts of money. We set to work to use it as quickly and effectively as possible to improve the services offered. My wife would criticise me for being so impatient to get things done! But in all these jobs, I learnt that we must accept the authority and responsibility of our positions. If you have authority you must exercise it. Go ahead and let the results be God's results.

In the moral infrastructure for a new world order there must be public accountability. We must all be answerable for the things we do. In our country this has tended to suffer. But the situation is not as bleak as we sometimes fear. As awareness grows about the dangers of erosion and pollution, people are coming to realise that everybody is accountable for the condition of the earth. It is our moral responsibility to care about what belongs to everybody.

Zoning

In the Nigerian constitution, care was taken to insert the idea that the winner should not take all merely because his party has a majority. I am one of those responsible for recommending to the federal government the political appointments in my state. In a job like that, if you want to take all, you can get quite close to it. I could distribute favours among my relatives.

In our political party we decided to zone the country for the purpose of political appointments, so that the officials of the party all come from different areas. This we have taken as a step towards what is morally just. There are many pressures in this system, of course—our opponents attack us for not allowing everyone to run for the posts—and we don't know how it will end up. If we can resist the pressures, I think this idea of zoning will eventually be converted into the idea of selflessness.



One principle we must write into our moral infrastructure is that of self-denial willingly undertaken. We individuals need to make that resolution.

There are continual temptations to use corruption and nepotism to take what you want out of the system. Some people do this. And sadly, some European companies who negotiate for projects give us the impression that they will take everything they can get if we allow them.

Infusion

But our problems have nothing to do with what the European does or does not do to us. They are within ourselves. And we need Moral Re-Armament, we need each of you here, to help us. Europeans who negotiate honestly can help us develop.

After this visit to Caux, I believe more than ever that Moral Re-Armament is the answer. We Catholics cannot do it alone. We are opening up to ecumenism and trying to reach others. So are people of other faiths and denominations. This is the only body, as far as I know, that has been able to accommodate everybody.

Now more than ever, it challenges us to infuse into society the moral principles which are the basis for a new world order.

Parallel diplomacy

Jean-Marie Daillet
Member of Parliament
France

AN MP DOESN'T have much time to reflect. I find that the weight of responsibility grows heavier and heavier and that I am able to devote less and less time to my family and to thought. At Caux you can think with others, in an atmosphere of silence and prayer.

Honesty, purity, unselfishness and love are fundamentally parliamentary values. You cannot truly serve your electors if you do not reckon with these values.

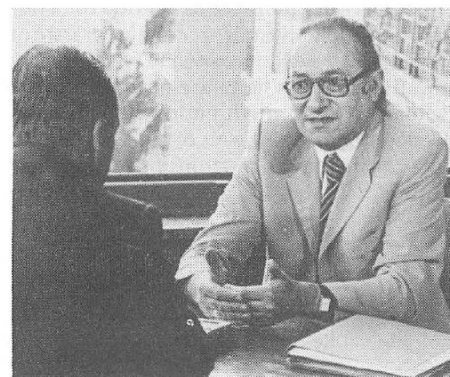
I recently went to London to take part in a

dinner with some British MPs—an informal meeting where no-one had a paper to defend or an objective to achieve. We must do the same with other MPs and nations.

In such meetings it is most important to reach a real meeting of minds and, I would add, to say all one feels. You can never reach a fundamental solution without a whole-hearted respect for the other person. Respecting someone else means doing him the credit of believing that he can understand your point of view, even if it may seem unacceptable to him.

The difficulties of parliamentary life, it is true, often impede this informal, deep contact, which makes it possible to telephone the other man a day or a month later and speak from your heart about a problem.

The world needs this parallel, unofficial diplomacy more than ever. It is one of the most important roles of MRA.



End of resignation

Johannes Østtveit
Chief of Planning
Christian Democratic Party
Norway

MY WIFE and I had been Christians for many years, but it was here at Caux, eleven years ago, that we received the challenge to be open with each other. Absolute moral standards helped us to see what doing the will of God meant in practice.

I discovered here that world problems were bigger and more complex than I had realised through the newspapers. But more important, I discovered another dimension of hope when I saw how a new factor could come into deadlocked problems through people who obeyed God's guidance. I realised that a certain resignation had crept into us as a family. We did not believe we could overcome the small conflicts and irritations of everyday life. And I had the same kind of resignation about politics.

We need Caux so that we can find a vision of God's plan for us. God's plan for real solutions to small and large problems is concrete and available. He never forces anyone to follow it, but He gives courage and strength to those who decide to obey Him. We don't have to give up hope. God gives hope, both to the brain and to the heart—and He will use this place to spread it to all corners of the world.

Grassroots

Richard Ruffin
United States of America

OUR NATION was brought to birth through revolution. Our history is peppered with change and adjustment, often brought about by the successive waves of immigrants who came to our shores. But in recent years we have become less eager for change and more content with comfort.

If we are going to meet the physical, moral and mental needs of all the world's people, far-reaching changes will be needed and nowhere more urgently than in the United States.

Politicians in America will not be able to take the courageous steps needed for a new world order without a certain grassroots pressure. We will have to create a demand for the changes that are needed. This is where we can benefit enormously from the honesty of the countries of the Third World. We can learn much from those who have suffered at the hands of the controlling instincts and methods of the West.

Worthy of imitation

Renzo Yanagisawa
Democratic Socialist Member of
The House of Councillors
Japan

IN THE LAST 35 years many free countries have become Communist. This has happened, I believe, because the free nations have just thought about themselves and nothing else. We politicians have put our parties—and even ourselves—before the nation.

Politicians should not behave like movie stars. The key is to begin with myself. I have renewed my decision here to take full responsibility for my nation and my people.

Japan has been a master of selfishness among the nations of the world. I want to give my utmost to create a free, liberal nation, which the Communist countries would want to imitate.



D. Channer

Zest for politics

Senator Ralph Vibert
President of the
Finance and Economics Committee
Jersey, Channel Islands

IF THERE IS A REAL public desire for something it is very difficult for a politician to resist it. But I find it even more difficult to go against the view of the people who are nearest to me politically. Sometimes, however, it may be right to do so. For politics—and life in general—loses all its flavour and zest if you don't respond to what is deepest in your heart.

I believe that God tries to put thoughts into people's minds as to what ought to be done. Sometimes I can be so stubborn, or my mind is so full, that He doesn't succeed in showing me what to do. But sometimes He does. I would like to give one example.

Jersey was in real difficulty over whether to enter the Common Market. Our agricultural exports were a strong argument in favour of joining—if we were outside the wall we were finished. But on the other hand, we were afraid as a small island that our independence would be submerged in the flood of legislation from Brussels.

Leaning against the mantelpiece one day a thought occurred to me, 'Suggest that we go in for the movement of goods, but not for anything else.' Everybody said, 'That is impossible, you can't be in and out at the same time.' But eventually all six foreign ministries agreed. Not only Jersey benefited from this solution, but so did Guernsey and the Isle of Man.

Invest in lives

Joram Kucherera
Civil Servant
Zimbabwe

OUR COUNTRY has been isolated for many years. This is why I am glad to come here to Caux and have a personal touch with people from so many countries. A lot has been said about aid to Zimbabwe. This is greatly needed. We have been fighting a war, and there are refugees to rehouse, employment to be provided. A lot has also been said about the recession in Europe, and the consequent unemployment. I ask you to invest in the lives of the people of Zimbabwe. There is a vast need in our country for the products of your industries, and for skilled workers who will give training in their skills.

Pledge

Bunpei Hara
Chairman of the Security Committee
of the House of Councillors
Japan

IN JAPAN many politicians talk about honesty, purity, unselfishness and love, but nobody really believes them. Probably I am one of those who has not been believed. But after coming to Caux, I want to pledge that I will do my utmost to live these standards so that I can be of use to my country and the world. On my way home I am going to Thailand to study the needs in the refugee camps there.