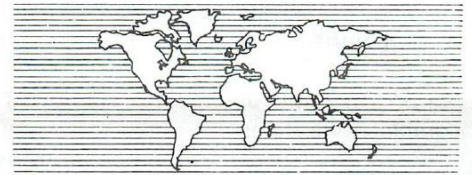


NEW WORLD NEWS

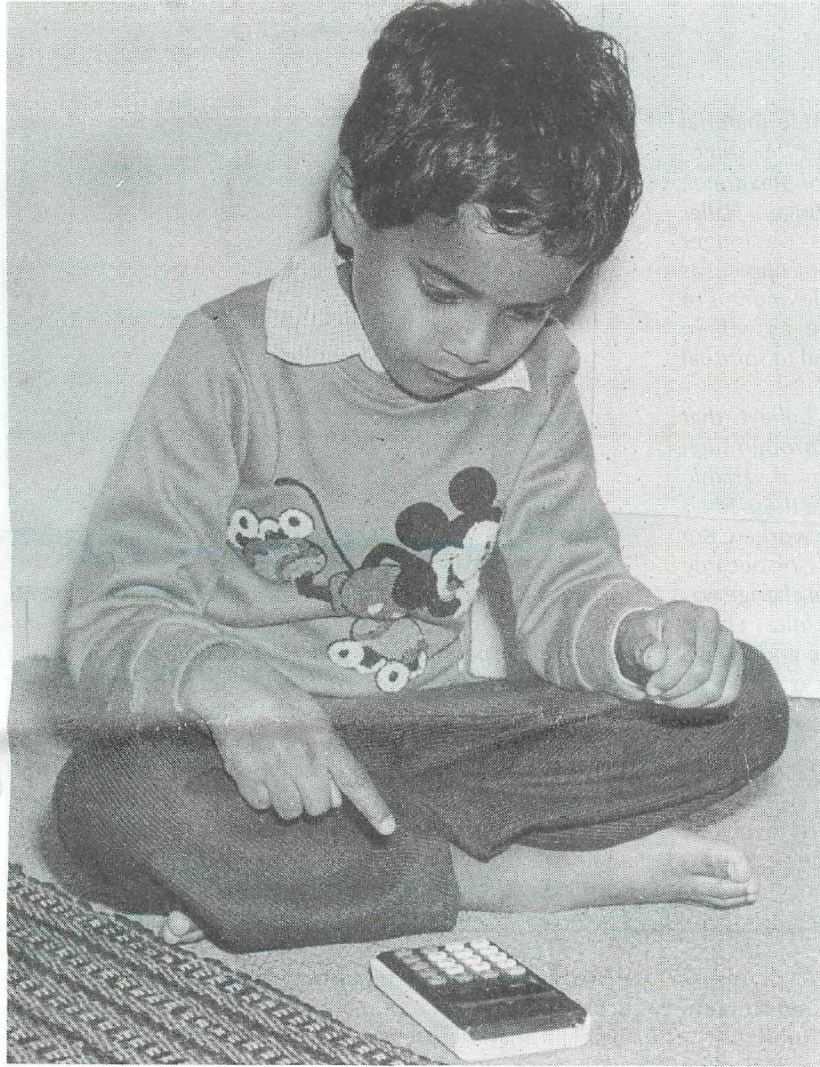
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Cummock



Today's technology, science fiction fifty years ago, is child's play to him.

In this issue we look at some of the challenges of the late twentieth century. Our response to them will shape our children's future, as surely as the new technology which they take for granted.

Beginning on this page, Willi Haller, pioneer of flexitime, looks at the radical changes needed in working patterns and attitudes if future generations are to find employment. Later in the issue we examine the demands of an interdependent and crisis-torn world in the fields of international and personal relationships.

SOLIDARITY—THE PRICE OF FUTURE EMPLOYMENT

by Willi Haller

THE ENORMOUS TECHNOLOGICAL ACHIEVEMENTS of recent years, which we can expect to continue, have to a great extent led to improvements in productivity which cannot be matched by a comparable growth in consumption. This must result in unemployment—at least until we learn to practise true solidarity.

In the midst of the oil crisis of the Seventies the experts were still claiming that the provision of services, the so-called tertiary sector, was the growth-point of the future. They said it could take on all the manpower made redundant by mechanisation and automation in manufacturing industry, the secondary sector. The politicians eagerly echoed this idea and repeated it with superficial optimism until recently.

The facts tell a different story. The decrease in the number of jobs in the secondary sector has continued as expected. But at the same time a wave of rationalisation has broken over the tertiary sector. The introduction of modern electronics, above all computers, in banks, insurance companies, postal services, railways, is making ever increasing numbers redundant. This development has yet to run its full course.

What can be done? First, it is crucial that we reach a consensus in assessing the situation. We shall remain at the mercy of these trends until we accept 'that the economic system is no longer in a position to guarantee full employment', to quote Professor Nobutane Kiuchi of Japan.

When the total work available decreases while the number of employees or those seeking work remains the same (or, as at present, increases), unemployment can only be reduced if

'When you can no longer provide or guarantee material growth, you are in dead trouble if you don't offer something else,' WILLI HALLER, German pioneer of 'flexitime', told 'New World News' during a recent visit to Britain. Haller believes that continued material growth is no longer possible and that society faces some fundamental choices as a result. 'If a way out of recession and unemployment is to be found a growth in quality must replace growth in quantity. In short, we must switch from material to spiritual growth.'

For many years, Haller says, he used to believe that unemployment could be solved structurally, through such means as work-sharing and flexitime, a system of variable working hours. He travelled widely to promote these ideas and pioneered them in the company where he worked. But as unemployment soared after the first oil crisis, he became convinced that something more than structural change was needed. People's attitudes must also change. 'Unless a large section of the population are ready to sacrifice and to give concrete evidence of solidarity, the measures taken by politicians, trade unions and employers will remain incomplete,' he states.

'Our society survives on competition,' he says. 'More and more companies are competing for orders; we are all competing for jobs.' For him a 'change of heart' involves a movement from confrontation to co-operation, from suspicion to trust.



Willi Haller

Haller is convinced that the turn-around will come, although the crisis may deepen first. He gives great importance to 'people who will act as God's tools to take a new spirit into the world'. He feels called to be one of them and has resigned from his job so as to devote himself fully to promoting alternatives to unemployment. 'The more I try to follow what I think is God's will for my life, the more I find direction, peace and a sense of destiny,' he comments.

'I have faith that in a crisis we are not left alone,' Haller says. 'There are spiritual energies to help people over the hurdles.'

SOLIDARITY from page 1

the work available is distributed differently. A reduction in working hours per person therefore seems obvious.

For various reasons, there are problems about reducing the length of the working life, although it can be a significant help in combating unemployment. Similarly, if the working week were cut substantially, that would help. But recent French experience shows that a reduction of one hour per week for nearly everyone leads to few appointments—employers used every possible means to keep up production with reduced manpower. Something less marginal is needed.

Suppose, for example, that in West Germany at the moment an annual wage increase of about five per cent is acceptable. A two-year wage agreement would mean a total increase of about ten per cent. It should be possible, out of solidarity with the unemployed, to reach an agreement to take this increase in the form of reduced working hours. In this way a 40-hour week would be reduced at a stroke to 36 hours. If the 36-hour week were introduced in the middle of the lifespan of a two-year wage agreement, the employer would have a year to prepare for the changes in organisation. The cost of transition would be fairly divided—in the first year the employer enjoys the advantage (same hours worked, no wage increase) but in the second year he would have to pay out the same wage for ten per cent less work.

For a company not working at full capacity the two-year pause in the wage bill would give an important breather; they would not suffer from the reduced personnel capacity as they would not be using it anyway. Companies working to full capacity would have to take on more people. The 36-hour week would have advantages, too. It could be divided into four days, or, with three employees doing two jobs, a six-day week of 54 hours would be possible. This would mean improved use of working resources.

Will we reach the consensus to take such a courageous step?

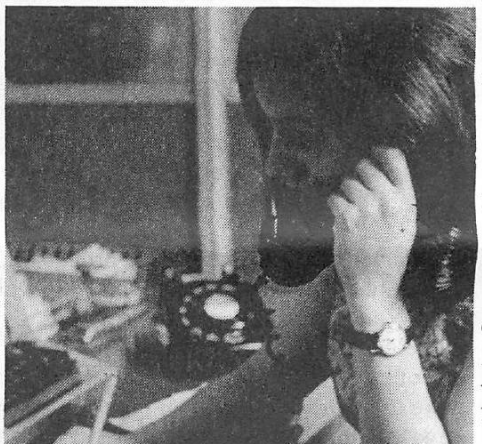
We should start by discussing whether it is morally justifiable in the face of mounting unemployment to continue to maintain that the stresses of overtime, shiftwork and night-work are 'compensated' by the boost they give to our income. The psychological and physical harm they may do cannot be repaired by money. And the cost of any illness or disability they cause must be borne by society.

In this situation the trade unions ought to support a wages policy which pays for overtime, shiftwork, unsocial hours or unpleasant work not in extra cash but in time off.

Investigations by the German Ministry of Labour and Social Welfare into overtime and bonuses indicate that if these payments were systematically converted from money to time off, several hundred thousand more people would find employment. This would surely be worthwhile.

To examine possible future trends we need to look at developments so far. In agriculture, the primary sector, working hours depend on the weather and the season, and vary in length. The secondary sector, industrial production, created its own peculiar method of organising work—standard hours under fixed conditions. This was understandable. It was modelled on monasteries, workhouses and the army. Mental laziness and a tendency towards authoritarian thinking led the tertiary sector to model its working hours on those of the secondary. It was therefore overlooked for a long time that the demands on the two sectors differ considerably.

In the secondary sector variations in the volume of work while manpower capacity remains unchanged (as it does when working hours are constant) can be compensated within certain limits by varying delivery periods and stock levels. But in the tertiary sector such variations immediately affect the full use of manpower. A telephonist, for example, cannot deal on Monday afternoon with a call which will come on Tuesday. Nor can a shop assistant make a sale in advance (build up stocks) or keep a customer waiting in the



anticlockwise: Cummock, Rengfelt, International Labour Office, Rengfelt

The four sectors of employment, anticlockwise from top left: agriculture, the primary sector; industry, the secondary sector; services, the tertiary sector; the quaternary sector which includes the self-employed and do-it-yourself.

shop unduly (include a delivery period).

So it would not be extraordinary if the tertiary sector got over its mindless copying of the secondary and found the pattern of work to which it is best suited. This is a varying pattern of flexible working hours.

Has the development of new patterns of work gone as far as it can for the moment? Not at all. Greater freedom in the distribution of working hours by such means as flexitime is not the end point. There are many indications that a further step is already emerging.

Many people, at least during part of their lives, are not interested in a permanent, full-time job and are therefore looking for temporary employment. The quaternary sector, those working for themselves and those in occupations not geared to gaining reward, is growing in importance. The do-it-yourself movement provides evidence of this, as does the increasing turnover in craft, hobby and woodwork markets. This sector also includes housewives, gardening enthusiasts and those practising various forms of self-sufficiency. The unemployed also belong to it, although unwillingly. They are mostly occupied in activities which bring no financial reward, unless they are taking part in the black economy.

The signs are that the quaternary sector is growing in importance and that we are approaching the moment when it will replace the tertiary as the dominant one. This is signalled by such slogans as 'the leisured society' or 'post-industrial society'.

It is highly likely that a dominant quaternary sector will lead to new work patterns—just as the tertiary has done. The quaternary sector will see 'individual working hours', whereby not only the distribution but also the number of hours worked in a week, or a year, can to some extent be determined by the employee himself. He will be able to change them again and again during his working life. This concept of 'individual working hours' includes such work patterns as progressive entry into gainful employment (eg

part-time training), prolonged leave of absence (sabbaticals), job-sharing, gradual retirement and voluntary reduction in working hours to help combat unemployment.

When the German Institute of Labour looked at people's preferences in working hours, the surprising result was that more than half of those in full-time jobs said they were ready in principle to work and earn less. It remains to be seen how many of them will go through with this when it comes to the crunch.

Some teachers in the English Midlands show that it can happen. They are given the chance to work full-time for four years and have the fifth one free, drawing 80 per cent of the full salary throughout. This means that for every four participants one unemployed teacher can be appointed. The total expenditure is practically the same, of course.

Such an example can be extended to other occupations. If all parties were equal to the challenge, we could use the reduction in working hours, the transfer of bonus payments from money to time off and the creation of conditions suitable for 'individual working hours' to stem the tide of unemployment.

It will not be easy. We cannot ignore the fact that today's consumer society encourages greed and the ability to succeed even at the expense of others. The concepts of turning away from a wrong direction and of sharing what is available lie at the heart of the Christian tradition. But it is much easier to make a scapegoat of the state, the employers, the employees or some other combination, than to commit ourselves individually and collectively to helping solve the problem. This means making sacrifices and abandoning our rights. Erich Fromm has written that for the first time in history the existence of man depends on a radical change of heart. We will not solve our problem at a cheaper price.

This article is extracted from the French monthly 'Changer'.

A R K MACKENZIE is a retired British diplomat and was assistant to Edward Heath on the Brandt Commission:

WILLIAMSBURG —TIME FOR CONVERGENCE

IT WAS AN ODD CONCLUSION to a high-level debate.

For three days 160 of the best brains (supposedly) of Britain and Germany—politicians, editors, professors, industrialists and trade unions—had discussed political and economic problems without stopping. Everyone foresaw widespread unemployment continuing: no one was confident about the answer. Almost everyone was sceptical about unilateral disarmament; many were worried that peace protests in the coming months might overtax the police and endanger democratic processes. It was generally agreed that planning for world recovery without taking the Third World into account was like trying to sit gracefully on a two-legged stool; but few were ready to commit themselves to practical action to narrow the rich-poor gap. Many spoke of the next Western Summit Conference at Williamsburg, Virginia; but few thought it would turn the tide.

In the end the official rapporteur said that the one general conclusion might be summed up in the words of a character in the best-selling novel *The Leopard*: 'If we want things to stay as they are, things will have to change.'

No one was very satisfied with that as a conclusion. But if we cannot yet arrive at answers, perhaps we should be looking for guidelines—guidelines to the future which will at least ensure that we are heading in the right direction.

Here, as so often, the Pope can help us. He has expressed one truth which governments and development experts all too frequently ignore—'This difficult road of the indispensable transformation of the structures of economic life is one on which it will not be easy to go forward without the intervention of a true conversion of mind, will and heart.'

Tough or wet?

Another guideline is that we shall have to move at the macro and the micro level at the same time. Many current problems require macro action at the highest government level. But whatever happens at the top, action will also be needed at the micro level where most of us live. Indeed, it is arguable that if a significant dent is to be made on unemployment, the 85 per cent still cushioned by safe jobs will have to change their attitudes more than the near 15 per cent out of work.

A third guideline is not to think of saving one's own skin in isolation from the rest of the world. It can't be done. The globe is too interdependent. As President Reagan said recently, challenging the protectionist-isolationist tendencies in America: 'We and our trading partners are in the same boat. If one partner shoots a hole in the boat, does it make sense for the other partner to shoot another hole in the boat? There are those who say yes, and call it getting tough. I call it getting wet—all over.'

Yet up till now almost every country has concentrated on its own salvation. The slogan 'First we must put our own house in order' ought to mean a laudable acceptance of

responsibility for putting right what is wrong within one's power. Too often it has been an alibi for ignoring others' needs and the side-effects which one's own remedies may be having in an interlocking world economic system.

The hopeful new 'in-word' being applied to the forthcoming Western Summit at Williamsburg is 'convergence'. Can the Williamsburg Conference, unlike other recent Summits, move the rich countries significantly along the road towards a convergence of policies, aims and objectives—and a convergence which is compatible with the best interests of the Third World as well?

That will call for new qualities of leadership in all concerned—Britain, France, Germany, Italy, Canada, United States and Japan. The technical problems are formidable and are clearly set out in the up-dated version of the Brandt Report, *Common Crisis* *. The approach of domestic elections can be both distracting and inhibiting. But one can only hope and pray that some new factor will assert itself at Williamsburg on May 28-29—a wider vision, a longer view, a new readiness to admit shortcomings, a larger trust in God and in one another.

Is that too much to expect from a group of leaders from similar backgrounds who are facing a world beset by more problems than at any time since the end of World War II?

**Common Crisis—North-South: co-operation for world recovery.* The Brandt Commission 1983, Pan, £1.95. ■

CHARIS WADDY is the author of 'The Muslim Mind' and 'Women in Muslim History':

TOMORROW IN TRUST

I STOOD IN BONN by the busy Rhine. Its silver thread draws the imagination southwards to the roof of Europe, where only a few miles divide its source from that of the Danube, that other mighty highway, heading for the East. Strange that by such an artery there can still be fear of isolation.

Forty years ago Europe was at war. In the following decade, out of the agony, new relationships came to birth around the Rhine. In Cologne I saw a piece of glass, fashioned to grace a German home in Roman times. Delicate, fragile, it has survived all the tragedies and glories of the growth of Europe. The new relationships are as fragile—but they are also as living as the blossom on the trees this spring.

The nurture of human relationships to maturity is still the most neglected of man's basic skills. There is an uneasy recognition of this today. People call for trust. They know that they (and others) lack it. No society can exist, no development plan succeed, without it. But what is it? It is a blanket word, more full of hope than of content. Neither cynics nor sentimentalists understand it.

Certain things it is not. It is not turning a blind eye to declared purposes, such as those of the fox for the geese, the cat for the mouse. It is not pretending to believe compulsive liars. It calls for discernment—the radical facing of people's nature and needs. It refuses blanket judgements, which label all members of a class, a race or a

Mosque and church side by side in the Middle East, home of the three monotheistic faiths



generation with one headline, usually pejorative. It is a costly, long-term prize.

Our century has been full of contradictions: unparalleled destruction and a record number of attempts to reshape the history of mankind. Ours is 'no longer the history of great men fighting for great causes', said an article in *The Times* recently. 'It is the history of groups, connections, factions fighting for money and place, and using causes as their camouflage.' In contrast to this view, Richard Attenborough's film on Gandhi has swept the Oscar board, with its claim that a man can live in a way that shapes history, that the idea he lives by can grip a whole people.

Our grandchildren fifty years hence will with hindsight be able to discern where our true choices lay. We who walk blindfold among the tangle of factions and camouflage do not find it easy to do so. One criterion we can apply is the building of trust. We need to pay as much attention to this as to the creation and distribution of wealth. The relations we build are as important as the work we do, and are the fabric of the future.

Diversity needed

What are the ingredients of trust? Here are three, for a start, opening a subject which would repay much study and investment. They come from people with a knowledge of the Middle East, for there more than anywhere the fabric of trust is in tatters.

First, **sincerity**. 'You have to be absolutely straight. If people feel you are trying to get something, you can do nothing,' said an Indian hospital-worker about Arabia. A Palestinian doctor, after long years in Egypt, Lebanon and elsewhere with the World Health Organisation, told me that well-meaning people often fail for two reasons. Some come, not with respect but with arrogance, to 'help the ignorant'. Others are self-seeking, using an area as a step in their career. 'You have to realise the walls of suspicion,' she said. 'People sense your motives.'

Another angle on sincerity is to honour it in others. We need to recognise and respect the ideals of others and develop a relationship where we help each other to give our best.

Second, **faith**. Some in the West think we can neglect this factor. The Middle East—home of the three monotheistic faiths—provides clear evidence that we cannot. My father,

in the stormy Palestine of the 1920's, had a double prescription. He spoke with passion of 'the comradeship of our joint belief' in God and with it 'the energetic diffusion of the spirit that is the opposite of antagonism'.

The Archbishop of Canterbury has written a foreword to a recent paperback by the late Bishop of Guildford, David Brown *. He stresses the need 'to discern the common themes...which might enable the "religions" to make a constructive contribution to the development of the world community'. The book carries us onto that frontier-line of Christian thinking which is open to an appreciative understanding of other people's convictions. 'As we look towards the building of a harmonious world community we need the rich diversity of religious experience to inspire and challenge us,' says Bishop Brown. 'Only so will we become the kind of people who can cope with the demands which such a community will make upon us.'

Third, **purpose**. I have had much experience of working with people of very different backgrounds, races, ideas. A common aim makes it a matter of enrichment and co-operation, not a discussion of what one or the other thinks.

Without a common aim, the best you get is accommodation rather than clash: while one party may be biding their time to get their own way. When optimism meets lip-service, the outcome is disappointment, not trust. We see many negotiations fail because of this. There are no short cuts to trust.

The crucial question therefore in human relations is the sort of world we are out to build. Is it to be God's rule, expressed through men and women seeking His Will? Or is it to be my/our interests at the expense of others? Pursuit of the second alternative is along the road to dictatorship and exploitation, and can only be achieved by force. The first—far more difficult and demanding—is, I believe, the road of evolution and the key to the next stage in history.

To open the way for men and women to travel this road is the most vital activity today.

**All Their Splendour: world faiths, the way to community* by David Brown, Fount Original, Collins, 1982.

'*The Muslim Mind*' by Charis Waddy, published by Longman, is now available in paperback. It can be ordered from Grosvenor Books, 54 Lyford Road, London SW18 3JJ, £3.95 post free. ■

PARTNERSHIP— the secret of a multiracial city

by Kenneth Noble

THE SUMMER OF 1981 saw riots in Brixton, Toxteth, Moss Side and other British inner-city areas—but not in Newcastle upon Tyne. One underlying reason for this was undoubtedly the area's strong community relations. In Tyne and Wear, the county which includes Newcastle, many people of all races not only tolerate each other but enjoy each other's friendship.

The concentration of 'new British' is lower in Tyne and Wear than in many industrial cities, yet the task of integrating some 24,000 members of minority ethnic groups should not be underestimated. One of those responsible for this is Hari Shukla, Senior Community Relations Officer for Tyne and Wear. He and his wife, Ranju, welcomed me to a vegetarian curry supper in their home.

'There will always be people who want to cause trouble,' Mr Shukla says. 'But in Tyne and Wear we can deal with things that arise because the leaders of the ethnic minorities, many of the host community and the police are genuine friends. We believe that community relations is a partnership between political parties, local authorities, churches, trade unions, police, voluntary organisations and ethnic groups.'

Chief Inspector Fred Dunmore heads the Community Relations Department of the Northumbria Police, whose area includes Tyne and Wear. 'One of the problems in other parts of the country has been the lack of communication between the police service and members of the minority ethnic groups,' he points out. 'My main task is to improve communication between members of these groups and individual police officers.'

The Chief Inspector explains that a liaison group for police and minority community leaders was set up in his area in 1972. Police officers and leaders of seven communities meet every month, but 'don't keep their problems till the end of the month'.

As if on cue, the phone rings. One of the community leaders in the liaison group is answering a request for help

in untangling a recent incident involving a member of his community whose English is poor.

The police were looking forward to the Chinese New Year festivities, in which they would be participating with their families and all Newcastle's other communities. This is normal, says Dr Robert Ng, Secretary of the North-East Chinese Association and member of the Community Relations Council (CRC). 'If we can communicate,' he says, 'we can overcome our problems. Ignorance generates fear, and fear generates trouble.' Frequent personal contacts between people of the different communities have speeded up the work for a harmonious society, he says.

'You won't see much progress from one year to the next,' concedes Ahmed Kutub, a Bangladeshi Muslim who has been Chairman of the CRC since 1976. 'But ten years ago, if you mentioned certain minority needs, some would say, "Why don't you go back where you came from." Now people are coming forward and offering help.' Approaches pioneered by Tyne and Wear—such as the police-communities liaison group—are being adopted in other areas.

'The police always make sure we know what they are doing,' Mr Kutub goes on. 'One night a Muslim phoned me to say that his brother had been stabbed and was dying. Within minutes, the police phoned me too.' They asked Kutub to go to the police station. The witnesses were shocked and frightened. He could reassure them, and help interpret. 'When a coloured person is killed some immediately think in terms of inter-racial violence and it can become very explosive. Where race is not involved, he is able to calm things down and say, "This was not a racial incident."

Bus

Sierra Leonis Bart Caulker and Jonathan Walker, President and Vice-President of the North-East branch of the Standing Conference of African Organisations, represent both Africans and West Indians on the CRC. They confirm that communications with the police are good. 'We still have room for improvement in community relations here', says Mr Walker. 'But we are very proud of what we have achieved. The key is that we meet socially.'

Rex Gray, a retired civil servant, is a white member of the CRC Executive. He is also Chairman of the Tynesid Committee for Racial Harmony, an unofficial 'watchdog' body set up by local community leaders. His wife, Betty, is also a CRC member. Mr Gray has had contact with people of other faiths since going as 'a rather narrow-minded Christian' to Egypt in the army during World War II. There, through Moral Re-Armament, he met Muslims, Coptic Christians and Jews and came to respect their sincere efforts to do God's will.

Since then the Grays have opened their home to people from India, Africa and the Caribbean. Many have become lifelong friends. 'To come to a multiracial city like this and take responsibility for what happens in that field seems a natural outcome,' he says.

The Grays and Shuklas first met soon after Mr Shukla started his job with the Community Relations Council. On the prompting of the police officer then in charge of police-community relations, the Grays told Mr Shukla something of what they had learned through Moral Re-Armament. 'We struck up an instant rapport,' Mrs Gray recalls.

'We feel the spirit of MRA is key to the racial situation,' she goes on. 'It helps people change their attitudes at a deep



Hari Shukla (2nd from left) with officers from Gosforth divisional police station at one of his bi-weekly police training sessions.

Howard

enough level. People of other races can sniff hidden racism a mile off, even if it is unconscious.'

Hamsuk Stanakiya, an Indian living in nearby Washington, can bear this out. Shortly after coming to Britain from Uganda in 1971, a white woman moved away when he sat next to her on a bus. 'It did something to me,' he says. 'For a while I tended not to get on with people. I would suddenly blow up.' He asked himself, 'Is there something wrong with everyone else, or is it me?' 'Then I learnt that the greatest thing a person can do is to forgive.'

Later, Mr Stanakiya was made redundant from his factory. The only job he could get was as a bus driver. He was apprehensive, remembering his earlier experience on a bus, but he felt his 'inner voice' was telling him to go out of his way to care for everybody he drove. Last year, when his bus skidded on ice and he was hurt, he was astonished how many regular passengers and fellow-drivers phoned to enquire how he was.



Howard

Hamsuk Stanakiya

Sharad Dave, a civil engineer, and his wife Tilu say that MRA challenged their complacency. 'We have found out what other immigrants have been through—something we did not care about before.'

The Grays and Shuklas meet periodically with people from other cities to compare notes and plan nationally. One outcome has been a growing action around *Clashpoint*, a play co-authored by Betty Gray and Nancy Ruthven, a Londoner, which has been performed by a multiracial cast in many parts of Britain. It is set in a multiracial community on the eve of two opposing marches on the race issue.

The play springs from Mrs Gray's conviction that confrontation is inevitable if divisions between people are not healed. She based it on actual experiences because she did not want its message to be written off as 'impossible in real life'. The embittered white mother, for instance, is drawn from herself. 'For many years I struggled in vain against the bitterness I had about certain childhood experiences,' she says. Then a West Indian friend had helped her 'to lay my bitterness at the Cross'. 'Six months later, to my amazement, it had all gone.'

Mrs Gray concludes, 'You cannot say we need peaceful relations with other countries if you are not interested in their people who now live in the next street. A multiracial society gives us a chance to see where our attitudes have been wrong in the past and to learn the new attitudes we need for the future. A multiracial, multi-faith society can be a very rich one.' In Tyne and Wear, you can see what she means. ■

CARDIFF

New approach that works

OPENING DOORS, building bridges, getting people to listen; these, according to a South Wales steelworker, are among essential ingredients of a new approach in industry.

David James, a metallurgist and Works Committee member at Newport's Llanwern Steelworks, was taking part in a day-long dialogue in Cardiff earlier this month. Entitled 'The future we long for', the conference attracted 100 participants and was jointly convened by people in the Cardiff and Bristol areas.

'Our story at Llanwern is one of determination in an area that had lost its way,' said Mr James. He was speaking the day after the area's daily paper had revealed the best productivity figures ever at the works. Under the headline 'Gwent steelworkers on top of the world' the *South Wales Argus* wrote of the plant's productivity programme 'now matching the best in the world, including the traditional league leaders in the field, the Japanese'.

At a time when things were bleak, recalled Mr James, a number of steelworkers had decided 'to change our ways and accept new practices'. They had also decided to start building bridges with the government of the day and 'even with some of our steel customers who had deserted us'. What followed had shown him that a new approach did work.

'It gave me employment instead of unemployment, hope instead of despair, self-respect instead of degradation as a trade unionist.' He added, 'I don't know much about Moral Re-Armament, but I do know that it works.'

Openness

Albert Tarling of Ebbw Vale, a member of the National Union of Public Employees (NUPE), also gave evidence of a new approach. During last year's seven-month industrial action by the health workers, he represented NUPE at the hospital where he worked. He told the conference that as he considered what attitude to take, the clear thought had come, 'Take the bitterness out of the policy of your trade union in regard to the action.'

He had managed to hold his members to this. Just retired, he had seen a six-fold increase in membership in the period that he represented the union. He believed that his 'experience with MRA in putting forward the right spirit and emphasising the caring angle' had contributed significantly to this.

'How do you train people to live in a multicultural society and a shrinking world?' asked Gwen Hearnshaw who lectures at the Bath College of Higher Education. 'I found it all comes down to a question of attitudes. Do I treat people as equal in God's sight and really listen to them?'

Peter Isaac, Headmaster of Avon's Patchway Comprehensive School, told how a personal crisis had made him far readier to listen to pupils in trouble without a sense of condemnation. 'Having been deeply honest with myself, I have gone far more carefully into causes and background when others in trouble are brought to me. My openness can help them to open out.' ▶

The St Paul's area of Bristol hit national headlines in 1980 when riots broke out there. Adrian Smith, Headmaster of Cabot Primary School in the area, gave striking evidence of a new spirit prevailing there.

After the trouble it had been decided to invest £300,000 in extending leisure facilities at the school. These had been built without a single incident of vandalism taking place. The contracting company was so impressed that they handed over to the local community the money usually spent on hiring a night watchman.

'In every ordinary person there is a statesman and in every statesman an ordinary person,' said Sydney Cook of Cardiff, one of the conveners of the conference. 'What we have witnessed today is statesmanship from ordinary people.' Was this the key to securing 'the future we long for'?

Paul Williams

Greater Boston, which includes the city of Cambridge, has been called the 'intellectual capital' of America. Birthplace of the American Revolution in April 1775, Boston is now a main growth centre of American microchip technology. The metropolitan area contains six universities including Harvard and the Massachusetts Institute of Technology (MIT) in Cambridge. BRYAN HAMLIN reports on an MRA action there:

BOSTON

Opening up the options

AN INTERNATIONAL PANEL of speakers addressed the World Affairs Council of Boston in March on the subject 'Moral Re-Armament: a factor in world affairs'.

The chairman of the evening, Richard Titter, a vice-president of the Council and a consultant for the high technology industry, introduced the programme by referring to the concept of 'track two diplomacy', the unofficial action which *Foreign Policy Magazine* of Winter 1981-2 described as 'a supplement to the understandable shortcomings of official relations, especially in times of tension'. 'Its underlying assumption is that actual or potential conflict can be resolved or eased by appealing to common human capabilities to respond to good will and reasonableness,' the article had stated, citing the work of MRA in Zimbabwe as an example.

The speakers, from Norway, France, Britain and America, gave examples of how change in individual attitudes had affected conflicts in North Africa, India, Zimbabwe, the South Tyrol and in German industry.

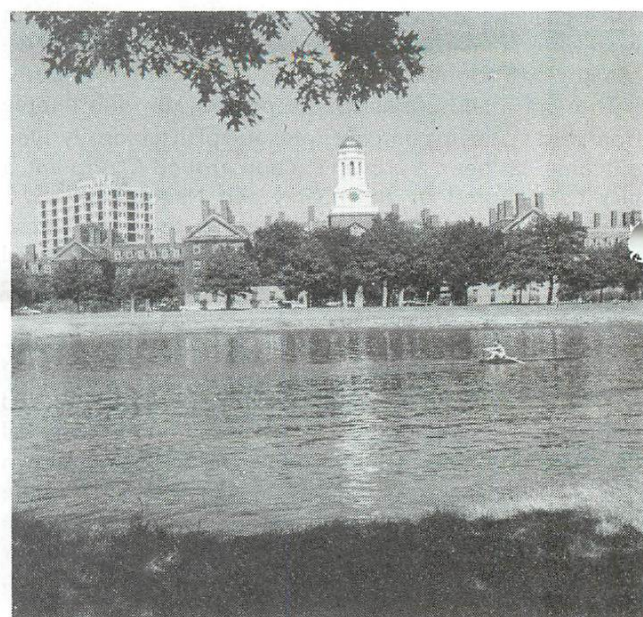
'The examples my colleagues have given from different parts of the world point to some much overlooked facts,' Richard Ruffin from Washington D C summed up. 'First, the feelings inside of people—envy, fear, rage, hate, ambition,

insecurity—are facts. They are linked to the decisions that people take. Secondly, when any individuals in the foreign policy process, at any level, achieve a certain mastery over those feelings and experience a basic change of motive and attitude, those people can open the way to a whole new set of options.'

There was an inevitable conflict, Mr Ruffin continued, between the modern trend towards specialisation and the realisation that the world was becoming increasingly inter-related. In these circumstances mankind needed to develop new skills. 'We need to rediscover that dialogue is much more than intellectual sparring. It requires an open mind and a commitment not only to listen carefully to what the other person says, but to find out what it means and what is in the other person's heart.' Countries, especially those which disagreed, needed a fresh vision for each other, a new emphasis on consensus-building and a determination to find a partnership of equals. Such skills could be released when individuals and groups decided to begin their work for change by accepting it in their own lives and attitudes.

The meeting was part of a series of events over a two-week period in the Boston area. The visitors talked with professors at Harvard University and other colleges, in the disciplines of political science, business studies, international law and political and social psychology. One senior professor who has devoted much of the last ten years to mediation efforts in the Middle East said, 'You have opened up new avenues of thinking in me.'

At the final event, a reception in Cambridge, one of the audience got up to speak. He had been in despair about his personal problems, he said. Recently he had experimented with the ideas expressed by MRA. 'There is a hope that change is taking place in me,' he said. 'I can see that if we can change, we can begin to touch the shape of the world.' ■



Harvard University News Office

Harvard University seen across the Charles River

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