

WHAT SWEDEN CAN GIVE THE WORLD

By David Porteous

THERE IS A TOUGHNESS in Sweden. Not just the durability of rally-winning Volvo cars, not just the power of champion Johansson's punch, but the resoluteness of Swedish men and women, young and old, who have decided to stand up and be counted.

There is an enterprise that has produced in Gothenburg the world's most modern shipyard. There is an intimation of world responsibility personified by a Count Bernadotte or a Dag Hammarskjöld. This toughness, this enterprise, this world outlook is being kindled by the visit to Gothenburg of *Luta Er Ut* (*Il est Permis de se Pencher Au Dehors*). This European revue owes much of its existence to the Swedes who were at Caux, the MRA conference centre in Switzerland, this autumn.

After only ten days in Gothenburg *Luta Er Ut* has penetrated into school staff rooms, university cafeterias, homes, churches, shipyard canteens. Banner headlines in the press have been one result. Fresh discussion has been focused on issues of national life, particularly in education.

'Are you a man who goes where the wind blows?' asks one of the songs most remarked on in *Luta Er Ut*. 'People have conviction of their own, but they don't have the guts to stand alone. They would rather be gently blown.'

Swedes are disproving this. Despite public attacks—by those who have misrepresented the aims of MRA—Swedes are in increasing numbers not only convinced that MRA is the next step for the country but say so.

The Bishop of Gothenburg, Bo Giertz, received the cast and said, 'God bless you. If you can shake the conscience of the Swedes I wish you the fullest of God's blessings in these days.'

Sven Måsen, Gothenburg headmaster, addressed 95 headmasters, teachers and local school board members after an hour's presentation of the show in his school. He said: 'In a shrinking world how do we give our youth a big enough aim, which makes life more exciting than both sex and drugs? How will it become meaning-

ful and satisfying? The extreme disciplines of the past have been relaxed so that the need for inner discipline is much greater. This is where we teachers have to be in the vanguard. My family and I are committed to MRA.'

Elof Frändberg, assistant professor at Chalmers Technical University and former president of the Liberal Party of Gothenburg stressed in *Göteborgs Posten*, the largest daily in West Sweden, that the show demonstrated the values which are fundamental to democracy and which by law are the objectives of Swedish education.

On the editorial page Gunnar Fur, teacher from Stockholm, wrote: 'Our schools are meant to teach the pupil responsibility for the outside world. I have had the privilege to look behind the scenes of *Luta Er Ut*. This is exactly what the youth of this show tell us.'

British Trade Union men, Jack Manning, docker in London's Royal Docks, and Tom Friel from John Brown's shipyard, Glasgow, met men

of management and labour in Gothenburg's three shipyards and members of the Transport Workers' Union and the Seamen's Union. Such men from Swedish industry, which is known for its comparatively few stoppages, were particularly struck by a scene in the show called 'The Ballad of Les the Plumber'. This is the story of how a British building worker was able to bring a new spirit on his site.

'God the Father replaces Karl Marx as Les's guiding star,' said *Arbetet*, the leading Socialist daily. It continued: 'Like a red thread through the performance goes the idea of absolute standards. "We need a hurricane of common sense to save the world" they sing in one scene. And in the middle of the hurricane is Almighty God.'

The President of the dockers of Gothenburg arranged a visit for the Britishers to the new container terminal, the Dockers' Training School and the Hiring Hall. They were also received in the Board Room of the Arendal shipyard by the Director,



Port of Gothenburg

Photos Mallefer



Sven Måsen, Gothenburg headmaster, with some of his pupils as they go into school assembly to hear MRA force. (Right) school audience

and were shown around the shipyard by the Convenor and Deputy Convenor of the Shop Stewards. Arendal can build 70,000 ton tankers in 80 working days.

'I have been greatly impressed by the affluence in Sweden,' said cast member Peter Bonny from India speaking at the Gothenburg performances. 'I long for the day when my country will no longer live in hunger and poverty. India will remain poor and always in need of development aid unless committed men will come to our country to help us free ourselves from corruption and selfishness and teach us unity.' Swedes, in response, are giving greatly in men and money to the work of Rajmohan Gandhi.

John Söderlund, Transport Workers' Union organizer, said before going out to India last month: 'I want to transmit to my colleagues there what is behind the results achieved by the Swedish Labour Movement, i.e. unity. It is a unity which can only be built by men who are ready to put the interests of the whole instead of themselves at the centre. We need to disregard group and class interests in order to build a classless society.'

'I am going humbly to study the situation to see what we in the North can do to help the Indians in creating a sound democracy. Both individual initiatives and national involvement are needed. What we have achieved in the North must now be offered to the world.'

Doctors and students have also gone on this basis to India. Elof Frändberg said at a supper reception after the première, that Gothenburg must help supply the men and money needed for the training centre in Panchgani, India.

Sweden has led the way through its pioneering spirit, particularly in industry, and through a rapid eco-

nomical advance both at home and in overseas development. The material objectives of the older generation have largely been secured. Many, particularly the youth, are now looking for fresh goals.

When Rajmohan Gandhi was here in June he called on Sweden to show what a country with a high standard of living could do for the world. The challenge for Sweden to mobilize her resources to meet the needs of a country like India is immense.

Speaking after a performance of *Luta Er Ut* in Gothenburg's Cirkus Theatre this week, Lennart Sjoegren said: 'In a world suffering from poverty and starvation we cannot first of all live for our own high standard of living and comfort. In a world torn by friction between races, classes and nations we with our tradition of peace within our borders and towards other countries are called to be the reconciler of nations.'

Forgotten factor

THREE HUNDRED AND FIFTY from the Bombay docks were among the audience at the opening of the Hindi version of *The Forgotten Factor* in Bombay.

Workers from India's third largest tin manufacturing company performed the industrial mob scene in the

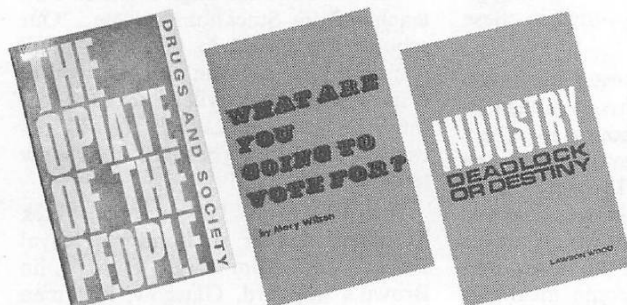
Gandhi's work emphasised at Dutch Labour Congress

SPEAKING ON AID to underdeveloped countries, a delegate at the National Congress of Holland's Labour Party stressed the relevance of Rajmohan Gandhi's work for Moral Re-Armament in India. Dr Aad Burger, a delegate for the province of Utrecht, quoted Gandhi as saying, 'We need a million people from Europe to come to Asia in the next years and decades to teach technical skills and, more important, to give us your heart-power, your tradition of service, care and faith.'

Burger proposed a resolution that there should be a re-organisation of world trade through which prosperous nations would sacrifice some of their interest to benefit developing nations, and that a concrete plan should be made. The resolution was passed unanimously by the Congress.

play. A spokesman for them said, 'We did so because we have found here (in the play) an answer to the divisions of industry.'

Dockworkers have asked for a performance on the waterfront and the country's biggest sugar manufacturer wants to stage the play in his plants.



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Management is paid to get united action

THE Employee Relations Manager of the British Oxygen Company, Neville Cooper, said it was vital in Britain today to get united, effective action from people of diverse interests. 'It is everybody's responsibility,' he said, 'but especially that of management, for it is what we are paid for.'

He was speaking at an MRA Industrial Rally held last weekend in the Westminster Theatre, London.

Management had three tasks: to look ahead; to make effective plans; and to give the right leadership to people, so that plans became reality.

'I am profoundly unimpressed,' he

said, 'when leaders in industry or government complain that they have excellent plans but that people will not carry them out.'

Effective management meant a genuine concern with the well-being of individuals: it meant seeing people realistically—as they are, and as they can become with the right example and leadership and inspiration.

In BOC, Cooper said, the effect of productivity proposals on the earnings and work of each of 4,500 men was studied in full detail, before any plans were implemented. BOC had also started out with the declared aim of changing attitudes, motives and relationships—in management as well as labour—as the one essential foundation for technical, social and economic changes.

The plans had been successful, 1½ million man-hours a year had been saved, and the Company was set fair for further advances.

'I believe with all my heart,' said

Cooper, 'in professional management—trained, expert and intelligent. But another quality is also needed. It is a vital spark which gives a man, purpose, a healthy optimism, a determination to fight for what is right.'

Divine spark

It was this quality, this divine spark which distinguished man from the animals. In some circles, it was fashionable to say that men *were* only animals—and that they would do well to recognise the fact, be guided by pure self-interest and follow their instincts. 'People may have the right to express this view' Cooper said. 'But others of us have the right to say that it is utter rubbish, even if it is broadcast by the BBC! A battle between good and evil goes on in every human heart. It is leaders who will aim to develop the best in human nature—in themselves as well as others—who will be effective and who will solve the nation's problems.'

Dockers overcome decasualization snags in Hull

THE NATIONAL CHAIRMAN of the Port Employers said during the recent strike in London's Royal Group of Docks that, despite the difficulties of operating the decasualization scheme, three-quarters of the nation's 60,000 dockers were working it.

In Bristol and Avonmouth, Hull and Newcastle and in certain of the London docks, men trained in MRA have played vital parts in bringing this about.

From the Hull docks a shop steward wrote his experiences. His letter was read to delegates at the Second National Industrial Rally in London's Westminster Theatre:

We are working non-stop every day and improving our output all the time. Wages are good and conditions are gradually improving. But many snags appear each day. Many times I have to give the men in our own employ a good rousing and remind them that on 18 September they agreed to give it (decasualization) a trial.

I tell them in no uncertain manner that this means they have to try the disagreeable arrangements along with the good ones. I tell them that if they

do not like to do some of the things that are disagreeable—get on with the job and make a note of what they don't like and at the end of the trial period we will put all their points to the employers to debate. Up to now this system is working but I get called a few names!

Ombudsman

Our own particular employer has accepted me as his leading shop steward and 'ombudsman'. We have met many times arranging extra money payments for the men on various jobs and I am pleased to say he treats me as an equal and certainly appears to value my negotiating experience, and has more or less put me in a position of trust. This I appreciate very much, but I still give him as big a rousing as the men when he offends the principles of the trial period.

Anthrax scare

I was very successful in getting the men to work a ship with a part cargo of bones. There is, as you know, a national Anthrax scare over this type of cargo. The men allocated to this particular hold went on strike at 11.30 am on the Friday morning. The ship had been ordered all available overtime. I had been attending the dispute since 10.15 am and when the men told

me they were afraid of Anthrax I had to agree with them. However, I told them to return to the job and stand by until I contacted them.

I then had a hectic three-hour stint meeting various employers, agents and medical men. By four o'clock I was back at the ship with a solution for the men to consider.

I had arranged for an anti-Anthrax injection to be flown from London and each man if he wished could have one by the Port Surgeon at 9 o'clock on Saturday morning, top quality protective clothing and a disinfectant bath or shower on the ship. All this I had laid on. If the men agreed to work from Saturday onward this would be put into operation. In an answer to the men's challenge I agreed that if one man was still afraid I would take his place, also I was prepared to meet the employers and negotiate a money award for the job.

Good cash award

Eventually we went to work next morning, Saturday, worked Sunday and finished Monday night at 6.30 having discharged 500 tons of bagged bones in 21 working hours, not bad for a gang of eleven men.

I had no difficulty in obtaining a really good cash award for each man on completion of the job.

NEARER APE OR NEARER GOD?

MORAL RE-ARMAMENT believes God is God, man is man and animal is animal. This may prove to be the decisive issue of the 20th Century.

Dr Edmund Leach, in his second Reith Lectures, said the difference between man and animal 'is only one of degree.' 'By making this radical distinction between what is animal and what is human we get ourselves badly tangled up. We, too, are animals.' Although he discussed the question of choice—whether an animal or human act is 'mechanical response' or 'intentional behaviour'—he neglected the crucial point of man's innate knowledge of good and evil. St. Paul called this knowledge 'the law written in their hearts.'

In this week's Lecture, expanding on the view that man is only a super-animal, he claimed that the Christian concept of the sacredness of human life was out of date. Men had become like gods, he said, but people must remember that although gods created and preserved life they also destroyed. To meet the threat of the expanding world population men may come to put 'a different valuation on the preservation of life as an end in itself.'

The *Sunday Mirror* in September published a series of articles by zoologist Desmond Morris on 'The Naked Ape'. To Morris man was not essentially different from the beast. He wrote, opening the series, 'There are 193 living species of monkeys and

apes, 192 of them covered with hair.

'The exception is a Naked Ape, self-named Homo Sapiens.

'I am a zoologist and the Naked Ape is an animal.

'He is therefore fair game for my pen and I refuse to avoid him any longer simply because some of his behaviour patterns are rather complex and impressive.'

Confusion on the nature of man leads to confusion on the nature of society. Mary Quant was quoted in *The Guardian* (10 October) as saying, 'Now there is the pill, women are the sex in charge.' Scott Mackenzie said, quoted in the same series of articles on the Permissive Society, that the permissive society presupposed that somebody was giving the permission. Mackenzie said he was against all authority in society, even permissive authority.

In this confusion Peter Howard wrote and spoke as a prophet. This Christmas through the pantomime magic of his *Give a Dog a Bone* people of all ages can see what turns men into beasts and what will bring them back again. It is the most topical pantomime in town.

What he wrote at the beginning of this decade has even greater moment now towards the end of the decade. One newspaper critic said, after seeing *Happy Deathday*, that Howard spoke more strongly to Britain through

this play than when he was alive.

In 1963 Howard wrote, 'If man is nothing but a beast then he will continue to live like a beast, treat others like beasts and be treated like a beast. Bars and guns will be his lot, the slaughter-house his final portion.

'Here is the question of our age. It faces the whole world. Each man must ask it of himself. Every woman and child awaits the answer. Is man spirit, or only a beast, an animal?'

Howard was clear that man was man and had a spirit. He fought that man through God accepted the growth in character necessary for survival in an atomic age.

As man increases his technological mastery and digs deeper into the secret treasures of life the answer to this question is indeed no longer personal. Man now has the power to treat not just a few of his fellows as he would his dog or cattle, but whole continents. What answer is given will determine the future of many generations.

BRIAN LIGHTOWLER

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Caux MRA centre. 'Britain is in difficulties and the honesty of the people here in the way they look for a solution, is winning the hearts of the continental people. We are in much the same situation.' Jean Rey, Chairman of the EEC, had said to him last August that, at the time of the continental 'confrontation' with Britain, 'It is of great importance that we begin to see and articulate what are our objectives together outside our borders.'

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