



Professor Nakayama, one of Japan's foremost economists, addresses the seminar.

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JAPANESE SPEAK THEIR MINDS

A UNION BRANCH CHAIRMAN at Toshiba Electrical Company said there was a new atmosphere in the company since 12 Toshiba managers and union leaders returned from the industrial session of the MRA Assembly at Caux, Switzerland, last September.

Mr Hosaka was speaking at a three-day industrial seminar in Japan last month. He described how a difficult election process within the union was going well and ascribed this to the influence of Caux. A vice-president of the union, Kazuyoshi Kono, supported him in this, and told how the new atmosphere was affecting wage negotiations.

Backbone

Trade union leaders and senior managers from Japan National Railways (JNR), some of whom had also been in Caux, told with unusual candour of the difficulties faced by the Railways, Japan's largest employer. 'We need spiritual power,' said Mamoru Takiyama, Vice-President of JNR, 'which is why I am here, together with many other younger employees of the railway.'

The first phase of the seminar was hosted by Shoji Takase, Managing Director for Industrial Relations of Toshiba Electric Company. His hope in making available Toshiba's traditional Japanese guest house, he said, was to create an inspiring and heart-warming atmosphere such as he had found in Caux the previous year.

The theme of the seminar was how to create an 'ethical, harmonious and living international economic and political order'. The opening speech was given by one of Japan's foremost economists, Professor Ichiro Nakayama, a former chairman of the Arbitration Board of Japan.

Speaking in Tokyo's Sankei Kaikan Hall, Professor Nakayama told the 100 participants representing a score of Japanese enterprises that something wholly new is needed now in economics. Post-war prosperity, he noted, has been a reflection of the close co-operation that has existed in world affairs. But that co-operation is increasingly shaky. Even the international bodies formed after the war to regulate trade and finance are not operating effectively. 'We need a spiritual backbone,' he said. 'We should recall the truths expressed by Frank Buchman.'

Specific rate

Nobutane Kiuchi, President of the Institute of World Economy, summing up the three days of discussions, said that 'one could express fully and frankly one's opinions, above differences in nationality, age, interests and philosophies.'

Mr Kiuchi said Japan needed to change course. 'Simply to enlarge the quantity of goods is no longer adequate,' he said. 'We need to learn to compete in the spirit of fair

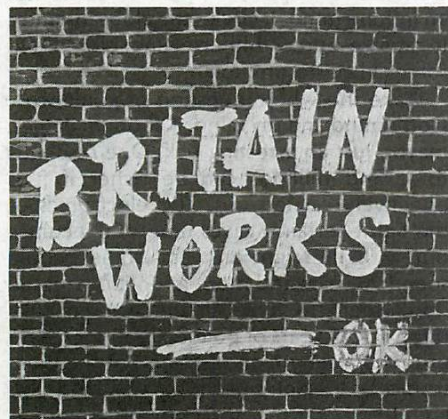
play, keeping in mind how what we do affects others.'

At the same time, Mr Kiuchi warned that making demands on Japan to expand her economy at some specific rate is neither ethical nor a way to bring about harmony. 'Harmony,' he said, 'can only be achieved by caring and sharing, and by learning to understand each other.'

High-handed

Other people taking part in the seminar included Yoshiji Miyata, Chairman of the All Japan Steel and Metal Workers Union, Masashi Isano, former Chairman of Kawasaki Heavy Industries, and Masaki Nakajima, President of the Mitsubishi Research Institute. The sessions were chaired by Masanori Ozeki, a managing director of JNR. Also present were ten delegates from Europe, the United States and Australia.

The discussions ranged from personal and family life to relations between the industrialised and developing nations and between Japan, Europe and America. Robert Webb, an editorial writer on the *Cincinnati Enquirer*, said America had sometimes been high-handed in her dealings with Japan, and he was working with others to change that. Graham Turner from Britain spoke of the urgent need for men who live beyond personal interests and points of view, who will build the needed bridges. **RWBR**



UK—OK?

A new film has just been produced at MRA's studios at the Westminster Theatre, London. The production team write:

WE SET OUT to make a film about what makes people responsible, or otherwise, for their nation, and chose the field of industry, perhaps the crucial battlefield of relationships for this country.

In the last year we have visited 14 cities and towns in Britain, often more than once, and interviewed 32 people—seasoned workers, young shop stewards and management

trainees, trade union officials and their wives and company directors. We have encouraged them to speak frankly, to tell of the experiences that have moulded their attitudes, the hopes and frustrations that have often guided their actions.

The conflicts are real. But there is equally evidence of how men and women have experienced God's power to transform attitudes and overcome bitterness and prejudice. This is a record of hope.

Britain Works—OK

16mm Colour Film 28 minutes

from MRA Productions

Price: £160 (£150 if paid by end of June)

HOW BETTER TO SPEND YOUR LIFE?

by
Paul Campbell

Frank Buchman's work across the world was based on helping people, one by one, to find and accept God as the directing power in their lives. Here Dr Paul Campbell, author of 'The Art of Remaking Men', who worked closely with Buchman, writes about the attitudes needed by anyone who undertakes this 'life-changing' work.

FROM MY OBSERVATIONS of Buchman, and verified in my own experience and that of many others, there are a few simple principles which when applied result in change in yourself and other people.

We all know that our human nature is such that change is not easily induced by arguments, sermons, reason, knowledge or theories, circumstances, affluence, deprivation or fear. Change is produced as a result of the kind of relationship we establish with the other person—or persons. Many never change people because they have not learned how to treat people. For Buchman, to establish relationships which resulted in change was normal living, the only satisfying way to life.

The first principle is this—exclude no one from your life. Buchman drew a circle which included everyone. To him it mattered not who you were, what your history—good or bad—what your education, colour, race, class, ideology. To him you were a person, a child of God. You were a royal soul, whether you were drunk or sober.

He would have in his company at the same time a king and queen, and a black port worker; a Marxist miner from the Ruhr; a Cabinet minister and a rabble-rouser from the East End of London; a senior government servant and a raw teenager from Bombay. He was fully aware of the state you were in but regarded you as in the process of becoming what you were meant to be. He once described me, after a silly mistake, as 'a fine fellow worthy of much improvement'.

Reading people

The second principle is not only to accept people as they are without any reservations in your spirit, but give them a warm, interested, personal regard. Buchman listened to you, not only to your words, but to your tone of voice. He spoke relatively little. He wanted genuinely to know what you had to say, what you thought (particularly if you were very old or very young). I never had the impression he wanted me to agree with him, but he wanted me to be natural, to be myself. You felt he liked you.

The third principle I observe in creating a helpful relationship is: be ready to tell

another about yourself, to be transparent—what you are thinking, feeling, puzzled about, concerned about, grateful for, what you believe, the basics of your faith from which you draw strength and take direction.

The fourth principle is to cultivate a desire to understand the other person, to see the world through his eyes, to enter his feelings without being influenced by them. This I find most difficult. Buchman asked for this gift and he cultivated it. He called it 'reading people'.

No comment

It was more than a character diagnosis. It was a deeper and more immediate knowledge of the other person than ordinarily our self-absorption allows us to enter. Even though he might not fully understand how you felt, you were conscious of the attitude of wanting to understand.

This kind of understanding takes practice. I am far more likely to evaluate and judge the other person than I am to understand him. That unhelpful reaction is sometimes 'I, too, experienced your difficulty but I handled it in a different way.' But when a person senses that I understand how it feels to be him, without wanting to analyse or judge him, he can blossom and grow in that climate.

At one point when I was trying to re-organise my inner life Buchman listened to me every morning for five days without making a single comment. He showed no impatience, made no suggestions. He knew that any insight to be effective had to come from within me, not from him or anyone else.

Drink or dress

Buchman created a sense that he could be trusted, but never the sense that he was consistent. In fact, unexpectedness of action and reaction was characteristic of the man. I learned that to be trustworthy is not to be rigidly consistent but to be dependably real.

I have learned, too, that when my attitude towards another is conditional—for instance, when I can accept another person except for his habits of drink, or dress, or except for his ideas—the other person cannot change in those respects where I am not able fully to receive him.

That means that the degree to which I can form relationships that facilitate change and growth in others is a measure of the growth I have achieved myself. The man who says of a friend, 'He cannot make me drunk, but I cannot make him sober' has another stage in his development to reach.

No formula

If I make the attempt to understand the other person, to see the world through his eyes, and enter into his feelings, and when the other person can sense that these attitudes are genuine, then a growth in freedom, a growth in naturalness, a step towards moral courage and an unselfish concern for others is begun.



With these attitudes an employer or labour leader becomes a force for changing his industry; a Cabinet minister a force for changing government; a teacher a force for changing pupils and school; a parent a force for change in the family.

I learned from Buchman that changing people is not a technique, there is no formula. Change is the product of a quality of human relationship. Anyone, if he will, can learn to treat people in this way. It is developed by practice—and how better to spend the rest of your life?

Electronics

Buchman's aims with a person were simple and straightforward; that you would be your true self under God's control, coming out from behind the facade of trying to be what you thought you should be because others expected it of you. 'The dearest idol I possess, I tear it from Thy throne'—whether it was the idol of a man's self image, or the picture he believed others held of him.

His aim for nations was equally simple and profound—God in the lead and in the leadership, through the wisdom of God's mind sought and obeyed.

Buchman never gave the impression that he was changing the world, but that God was and our task is to co-operate with God in His plan.

Buchman built for the future. He sought to link the scientific age with the spiritual. In a day when the electronics of the computer initiates a new era and faces the industrial world with mass unemployment, Buchman pointed to the electronics of the Spirit.

20 years in politics

There is a life-long job for every person alive in building a new type of human relationship, the most needed ingredient of our present civilisation. 'Then take the electronics of the Spirit,' he said. 'It works with an infinite mind. It circles the globe instantly. It taps resources hitherto unexplored and forces hitherto unknown.'

'Take the whole question of guidance—God's mind and my mind. A thought comes, maybe just an arresting tick. One responds to it and millions can be richer if it is effectively carried out. The electronics of the Spirit certainly saves time, and it comes out with the right answers. Some people spend 20 years and more in politics, but still don't seem to have all the answers fully right. For 20 years of politics does not always produce a new type of man. But the electronics of the Spirit produces new men who are effective at the heart of nations.'

Industrial test track

AS A WAVE of industrial disputes spread across the country, an industrial course on creative leadership opened at the MRA centre at Panchgani, drawing delegates from 12 companies in western, eastern and southern India. This was one of a series of courses for men in industry which have been going on for several years.

AK Roy, Deputy Divisional Manager for Quality Control from the Tata Engineering and Locomotive Company, Jamshedpur, summarised what he had learned: 'On the test track for the trucks we produce we do not allow any compromise. There is no test track for people, but these absolute standards of MRA are logical and valuable.' He had angrily reprimanded a subordinate for using the wrong materials for repair work. Later he had found that the materials were correct, though they had a different trade name. He had decided to apologise.

Another Deputy Manager from TELCO,

Jamshedpur, Rajendra Singh, added, 'These six days have been a turning point in my life. With this thinking we should be able to build up a better society.' His colleague, AP Gandhi, who is responsible for production, said, 'I have decided to apply these principles in my life and spread the message I have received here.'

Darius Forbes, Managing Director of the Marshall group of companies, Pune, told how his company had sent many representatives to MRA seminars and would now also send their wives. His talk with Luis Pereira, a leader of the recently-rehoused slum-dwellers of Rio de Janeiro, had given him many ideas on implementing his conviction that he should rehouse slum-dwellers near his factory.

Allurement

The next conference at Asia Plateau dealt with 'What it will take to build a clean, strong and united democracy'. Speaking at the opening, Narayan Desai, the son of Mahatma Gandhi's secretary, Mahadev Desai, called on the delegates to find the dedication MRA sought 'which comes more from commit-

ment than allurements'. Mr Desai has devoted his life to village upliftment in the Sarvodaya Movement. 'Unless you change values, structures and attitudes, you cannot change society,' he said.

Violence

Following Mr Desai, a student of St Stephen's College, Delhi, from North-East India, told how his meeting with MRA a few weeks ago had transformed his life. Having a Hindu father and a Christian mother, he had felt rejected by both communities and had taken to drunkenness, violence and womanising. In despair he had asked God to help him, but was too deeply involved to stop what he was doing. Then three young men of MRA called on him, 'who told me how to change my life'. He had written letters to the Dean and the Principal of the school telling of his drinking and of offences usually punishable with expulsion. He has now decided to work for reconciliation among the different ethnic communities in North-East India, and plans to move there with a team to share their experiences and enlist others.

SING FOR A CENTRE



New MRA flat—the unfinished building (centre right).

BOMBAY IS A HUB of Indian commerce and industry. From many of its firms employees have come to Asia Plateau, returning to

apply fresh ways in their homes and work.

There has been a steadily growing need for an MRA centre in Bombay to continue this action.

After a long search, a new four-storey building under construction has been found which has available two connected flats which will provide the conference cum sitting room and other features needed for such a centre. It is close to the MRA and Himmat offices, and just off a main route to the airport.

The contract was signed at the end of February and the first instalment of Rs 184,000 (£12,270) paid.

The total cost of the centre, which will be ready later this year, is Rs 1,250,000 (£83,330).

All the money is being raised through gifts. A schoolgirl, for instance, gave her Diwali (Indian festival) and birthday money, Rs 250 (£17), which pays for a square foot,

while her parents donated Rs 10,000 (£670).

People in other countries are also having a part, like a teacher in Japan who sent a bonus he had just received.

India's leading Carnatic singer, MS Subbulakshmi, gave a concert to raise money for the centre. Industrial firms in Pune, Bombay, Calcutta and other parts of India, bought Rs 106,000 (£7,070) worth of advertising in the souvenir programme for the concert.

'MRA calls for self-renewal as the basis for national renewal,' wrote Rajmohan Gandhi in the souvenir programme. 'It calls also for unity in the home, responsibility in one's post of duty and teamwork in industry—and for obedience to conscience as the road to these goals. The ideas are not original. But they are relevant. The proposed centre of MRA in Bombay will facilitate their spread, complementing the work of Asia Plateau in Panchgani.'

Fiji in the Middle East

NEARLY 400 STUDENTS of the University of the South Pacific, Fiji, on strike for increased grants, crowded into the university's largest lecture theatre to attend a special meeting called at short notice by student strike leaders.

They increased six-fold the audience already assembled to view two MRA documentaries, *The Smile of the Apsara* and *A Man For All People*.

The screening had been planned at the request of black Rhodesians studying at USP.

The students viewed both films with rapt attention, spontaneously applauding incidents such as the true story of a guerrilla fighter in the jungles of South-East Asia, whose apology for his hatred had changed the attitude of an army officer who, till then, had oppressed and treated harshly the people of that area.

After the screening, 80 people remained to join in a discussion led by Teburoro Tito, Student Co-ordinator and past President of USP Students Association, of the relevance of both films to issues currently in the minds and hearts of Fiji's people.

Tito named national issues as:

- the student strike

- the departure of the Royal Fiji Military Forces' 500-man contingent to join the UN peace-keeping force in Lebanon

- how to build a multi-racial society that works.

Points made in discussion included:

- Students who change first where change is due could have the moral force to change members of their Cabinet and public service.

- A few men in Fiji's Lebanon contingent living a moral ideology could help the peace-keeping force to become a force for unity in the Middle East.

- Fijians and Indians with the courage to act correctly in the face of their fears would shed those fears and win the freedom to be creative elements in building a truly satisfying multi-racial society. **EMcLH**

Oil on troubled seas

Firm's 150th year

by
Mary Lean

NO LIFEBOAT IS LAUNCHED anywhere in Britain without the help of lubricants and grease provided free of charge by a family firm in Yorkshire. This fact emerged at the 150th anniversary of the firm, Vickers Oils, in Leeds last month.

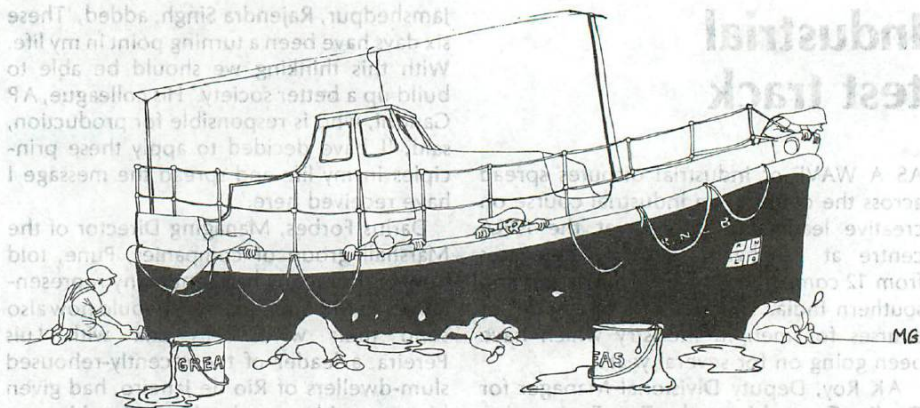
Expressing the gratitude of the Royal National Lifeboat Institution for Vickers' generosity over half a century, its Deputy Chairman, Lt Cdr EC Pickles, said, 'Like you we were founded in the 1820s. We also share your principles. Every time we launch we go out trusting in God.'

Oil and soap

John Vickers, Chairman of the firm, explained why Vickers had decided to make the gift. 'As most of our raw materials come from overseas and much of what we produce is exported, this is the least we can do for the men who carry them.'

The anniversary celebrated the growth of a company which has passed from father to son for four generations, a growth which Mr Vickers ascribes to the Christian faith which has motivated them all.

'My great-grandfather and grandfather were greatly influenced by the Wesley



brothers, just as my father and I received immense help by knowing Dr Frank Buchman, the founder of Moral Re-Armament, and working with him,' he told guests at an official function.

Benjamin Vickers, who founded the firm, had a transforming experience of God in 1824. Four years later he began a small oil and soap-selling business, which later expanded to manufacture the goods it had previously sold. Now the company produces oils and lubricants used in the textile, marine and leather industries.

A similar experience of conversion shocked Benjamin's grandson, Farrar, in the thirties into taking action about the conditions in which his employees worked. Since then the firm has pioneered improvements in workers' facilities and environment.

Burning issues

The celebrations were attended by manufacturers and suppliers from all over Britain, by the Lord Mayor of Leeds and by local dignitaries. Distinguished industrialists came from Europe to attend, among them Dr Frederik Philips, Chairman of the Philips Holding Company of Eindhoven, and Hans

Wilhelm Studders, President of the European Union of Independent Lubricant Manufacturers.

Speaking as guest of honour at one of three buffet luncheons for the anniversary, the President of the Leeds Chamber of Commerce, CW Whiteley, OBE, said, 'Vickers represent all that is best in family business. If the relationships developed between working ownership and employees in these firms had been projected into the larger enterprises, we would have very much less of "burning issues".'

X factor

'The way ahead lies either in confrontation, or in such imaginative co-operation that it will interest the capitalist, the Communist and the Third World,' said Mr Vickers, speaking from the firm's experience of 150 years. 'Industry is the place where we can pioneer this co-operation.'

'Vickers' lubricants are the effective "X" factor which make possible the processing of textile fibres or the smooth working of machines,' he continued. 'Are we not, all of us, meant to supply the "X" factor that will make modern society work effectively?'

'Financial Times' on Philips

The 'Financial Times' of May 23 reviewed Frederik Philips' book, '45 Years with Philips'. We print extracts from the review:

IT IS HARD to imagine a family atmosphere in a company which employs nearly 400,000 people all over the world, but that was part of the character of Philips which Frederik Philips, a member of the second generation of the founding family, was determined to retain.

He joined as an engineer in 1930, became

a member of the Board in 1954 and was President from 1961 to 1971. Strongly influenced by Dr Frank Buchman and the ideas of Moral Re-Armament, Philips believes that industry's role in God's plan for the world is to serve the community of which it is part. Similarly the manager, in making his commercial decisions, 'cannot leave his duty towards his personnel, his country and the world, out of consideration'.

Philips believes that the success of a company depends, not on structure or organisation, but on the attitudes of the people who work in it. But the organisation was profoundly influenced by external events, especially the Second World War. Because the links between the overseas companies and Eindhoven were virtually

broken for five years, these companies became much more independent. The management in Holland decided after the war not to revert to the previous policy of centralisation, but to move towards 'a democratic federation of Philips establishments'.

As for the future, Frederik Philips is optimistic about the ability of his company to continue to play its part in bringing prosperity to the world. Managers from countries outside Europe and North America will have a bigger role in the organisation, but the primary objective remains the same—that Philips must be part of the cure, not of the disease, of the world.

45 Years with Philips, by Frederik Philips, Blandford Press, £7.25.

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