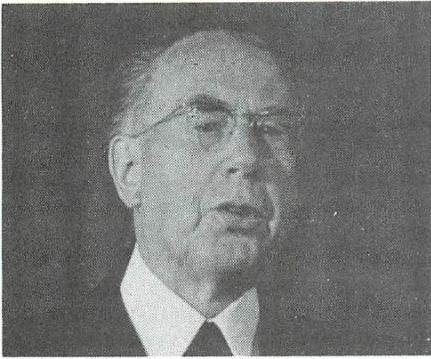


NEW WORLD NEWS

Vol 28 No 42 20 Sept 1980 10p



INSIDE

'Man's true cause is furthered when science unites with conscience'

Cardinal Franz Koenig, Archbishop of Vienna, speaks to industrialists and trade unionists at Caux.

TOMORROW WITH HOPE

WHEN 150 PEOPLE from industry on every continent met last month to talk about 'Tomorrow's technology—fear or hope?', they soon found themselves dealing with one of the most contentious aspects of international trade. For among the Japanese delegation was Takashi Ishihara, President of the Japanese car manufacturers' association. And among the European delegations were industrialists hard hit by Japanese competition.

The conference, part of the MRA World Assembly at Caux, Switzerland, concentrated on the fundamental issues which need to be resolved if answers are to be found to such problems. 'World-wide tensions, energy and raw material crises, and new technologies confront us with the need for radical changes,' writes the international group of employers and trade unionists who

called the conference. 'How can we develop the common aims and commitment necessary to solve the problems we face?' Believing that this will only come as industry concerns itself with the needs of humanity, they say, 'The conference will give particular attention to the changes which are needed in our attitudes and life-style, and to the relevance of our faith and beliefs.'

The range of people at the conference—from labour and management, from rich and poor countries, created a unique forum in which to consider these issues. As Frederik Philips, former President of the giant Dutch electrical and electronics company, said, 'The workers in my firm are always polite to me. Here I meet workers who say what they feel. That has helped me to understand how labour has suffered because of our selfishness and indifference.'



Takashi Ishihara, President, Nissan Motor Co (manufacturers of Datsun cars)

This atmosphere of concern to understand the other man, rather than push one's own point of view, resulted in much fresh thinking. At the end of his visit Mr Ishihara told a group of European employers and trade unionists that he had been impressed

TOMORROW contd on P4

Llanwern fights back

GWILYM JENKINS, Branch Secretary of the Iron and Steel Trades Confederation at Llanwern steelworks, South Wales, spoke at the conference:

WHEN I WAS 17, I joined the army. I spent four-and-a-half years fighting in Burma. Those were four-and-a-half years of hate against the Japanese, followed by 35 to 40 years of continued hatred. During the past two years this grew even more because of the severe problems Japanese car imports are causing in the British steel industry.

So when I was asked to come to Caux and meet some Japanese, I was petrified. It was obvious to me that I had to do something about my hate. So I had a word with God—I appealed and prayed, and I changed my mind completely. I have had tea and dinner with Japanese here and begged their forgiveness for my hatred.

In South Wales we have a terrible problem. Within the next six months unemployment will increase by about 60%. Anything between 60,000 and 70,000 people are going to find themselves unemployed. We face the

closure of Llanwern, the steelworks where I work, and possibly of Port Talbot, and all the associated industries that depend upon the steel industry. I believe one has to stand up and fight. I would like to tell you how this is happening at Llanwern.

In the early days of last winter's steel strike I realised that when we returned to work we would face almost insurmountable difficulties because of disappearing orders. Over the years we trade unionists have not faced the harsh realities because we thought the British Steel Corporation owed us a living. We sometimes made indifferent steel and did not care whether or not it was delivered to our customers. Therefore over the years customer after customer has gone abroad for his steel—to Germany, France, Belgium or Holland.

Buying again

So the strike was simply the last nail in a coffin that was waiting for us. We did not want the lid of the coffin to come down. So a small group of trade union officials put forward a concept of re-selling, not so much the steel, but the workforce of Llanwern. Over many months we have been seeing

members of parliament, influential customers and business people, putting forward the case for Llanwern at every opportunity.

A surprising feature of this whole exercise has been the help we have had from one man, who is a steel stockist in Cardiff. I telephoned him to ask him to a meeting where customers and trade unionists would discuss the possibility of selling steel. Only a fortnight before, I had been leading a deputation of strikers to close the plant down. So this man had some problems in accepting.

He agreed to meet us, although he was very busy going to Germany and America to buy steel, because he was intrigued by steelworkers beginning to interest themselves in the viability of their plant. He enabled us to get in touch with members of the Government and the Corporation board.

In January he brought six major steel buyers to a meeting where we put our cards on the table. We pledged that we would make sure that they got their steel on time and that the quality would be to their satisfaction. There was no immediate response. But over the past four or five weeks we have discovered that five of those six customers are buying again from the Corporation.

AWAKENING THE CONSCIENCE TO

Cardinal Franz Koenig,

TODAY EVERYONE IS AFRAID. The super-powers with their arsenals and nuclear weapons are afraid and so is everyone else. Man feels threatened by the things he produces—the work of his hands and, even more, of his brain, and the decisions of his will. The fruits of his labour are directed against his fellow men. They can be an indirect threat to man's very existence—the instruments of an unimaginable self-destruction before which all the catastrophes of history pale into insignificance.

An illustration of man's loss of control, in the social sphere, comes in a report made by a Viennese study group for international analysis. They made a macrobiological enquiry into the family in Europe and the gist of their conclusions was that within one hundred years at the most, if present developments continue, the population of Europe will have to live in subhuman conditions.

It has been worked out that by the year 2,000 the number of victims of traffic accidents will have risen by 40%. 45% of the population between the ages of 20 and 75 will be victims of the roads—that is, if roads stay as they are today. Alcohol consumption will rise by 50% and the suicide rate of young people by 80%. 15% of the population of Europe will die by suicide. On the other hand, the annual per capita income will have tripled. Dr Millendorfer, the man responsible for the report, stated that his aim was to show what will happen if nothing is done to counteract these trends.

It is up to us to make the technological world of tomorrow into a source not of fear, but of hope for us all today.

'For the first time in history,' writes Erich Fromm in his book *To Have or to Be?*, 'the physical survival of the human race depends on a radical change of the human heart. However, a change of the human heart is possible only to the extent that drastic economic and social changes occur.'

He adds, almost imploringly, 'The almost unbelievable fact is that no serious effort is made to avert what looks like a final decree of fate. While in our private life nobody except a mad person would remain passive in view of a threat to our total existence, those who are in charge of public affairs do practically nothing, and those who have entrusted their fate to them let them continue to do nothing.'

These introductory statements offer a rather pessimistic prognosis of the future, technologically as well as socially. Is this the

whole story? Or are there other forces, other ways of looking at things, which we need to see and can hold onto? Will the pessimists have the last word, or those who stand for optimism tempered by realism?

The founder of the Club of Rome, Dr Peccei, offers a good starting point on the way out of our difficulties. He told a distinguished audience two years ago that the general situation in the world had deteriorated and that negative tendencies were gaining more and more ground. 'The shocking discovery which we still have to make,' he concluded, 'is that modern man, with all his science, power, plans and structures, systems and tools, will not change his fate if he himself does not change.'

The Moscow mathematician and civil rights campaigner, Shafarevitch, in a newspaper interview in 1978, said simply, 'What we need is a maximum of moral and spiritual changes and a minimum of exterior changes. We need to return to God and to our own people.' In connection with this I would like to quote something that Professor Rathenau said here at Caux a couple of days ago, 'Applications of technology are as good or bad as their masters. They are mirror images of ourselves.'

Asking questions

With this in mind, let us put a question to ourselves. God gave man power to rule the earth—so why has man shown himself incapable of doing it? Man has created a troubled situation and, consciously or unconsciously, has made fear and menace grow. But according to the plan of creation man was destined to be the master and sober steward of nature, not its unscrupulous exploiter and destroyer.

The development and use of technology without control by thinking, far-sighted men leads to an irresponsible race to produce more and more dangerous weapons. But does it not follow that technical development should rightly belong to a great overall plan which truly promotes human dignity?

Such an order must be worked out on a world scale with united efforts for the good of humanity. For the world is continually shrinking. The nations are drawing closer together and their fate is interdependent. I ask you in Caux to consider how such a great world plan can be formulated and propagated—a world plan through which man can fulfil his God-given commission to rule this earth and steward it in man's service, without destroying it. Only thus will the world be freed from its fear.

When we talk of progress, we need to ask ourselves several questions. Is it really true that progress without ethical direction, initiated and promoted by man, makes human life more humane? Doubtless it increases

human dignity in many respects—but is this true in every respect? Does man with his much praised progress become a better human being? Is he spiritually more mature, more responsible, more open to his fellow men and their needs, particularly to the weak and needy?

Good and evil have always existed side by side in our world. Is the good becoming stronger than the evil? If that is to happen we need, above all, a greater application of the spiritual forces in man, so that technical and economic progress goes hand in hand with the moral and spiritual progress of man.

The spiritual forces required cannot just be organised. They are deeply rooted in human life and depend upon a change of basic attitude, a transformation of the heart. It is not necessary to underline this in Caux. Perhaps it is enough simply to quote Christ's words in the New Testament: 'What does it profit a man if he gain the whole world and lose his soul?'

There is fear and anxiety, particularly in the light of the armaments race, that the world will not be able to go on as it is. Is there any way of stopping the world on its path to a balance of terror, to the destruction of the human environment and of human life? Can the rapid increase in war materials be accepted? Or is not the conviction forced upon us like a moral imperative that we must shake men's consciences awake, we must increase the power of conscience to the same extent as the tension between good and evil has increased?

We must be convinced of the priority of ethics over technology, of the primacy of people over things, of the superiority of the spirit over matter. For fundamentally the question facing man today is not to have more, but to be more.

Man must not become the slave of things, of economic growth, of social communication; he cannot allow himself to become the slave of his own production.

At the Vatican Council Pope John Paul II said, 'The message of the Gospel is not only addressed to man. It is also a great messianic message about man. It is the revelation to man of the full truth about himself and his destiny.' The Vatican Council then went on to speak about the royal dignity of man and thereby of his dominion over the visible world.

Progress and development in human beings must have priority over progress in the many things people use. There is a

CREATE A FUTURE WITHOUT FEAR

Archbishop of Vienna

danger that man will lose control over the mastery of the world, and, from having been the subject, become the object of the organisation of society, the production system and the social means of communication. All too easily he becomes the object, rather than the subject, of social communication and is manipulated by it.

Man cannot give up his rightful place in the visible world. He must not become a slave of things, of economic systems, of social communication; he cannot allow himself to become the slave of his own production. A purely material civilisation condemns man to such slavery. This creates unrest, dissatisfaction, disturbance.

Don't wait until the roads are asphalted and built into six-lane highways.... Conquer that spiritual world which is the only way for you to find fulfilment as human beings. Take hold of God, test and try the love which reaches out beyond death.

The younger generation today is already experiencing a new awakening of moral and spiritual life in the midst of an industrial society. Their fathers were still full of the discovery that the world could be explored by experiment and that problems could be solved by the application of natural laws. The whole of the last hundred years, with all their universities and study groups, were under the spell of these breath-taking inventions and discoveries.

But the young generation of this decade is wide open to a fresh discovery of the moral and spiritual, to finding the missing element which will allow intuition of the heart to fill the gaps in natural science. For, in fact, man has something more than technology and power, than science and prosperity; man has a heart. Men like Max Planck, Werner Heisenberg and Albert Einstein anticipated and pioneered the necessary unity of science and conscience, intuitive faith and rational thinking. Today the new awakening of spiritual life can be seen in many young scientists. They are just one voice among many who are rejecting a shallow, materialistic way of life and searching for moral and spiritual values and new meaning in life.

It is the privilege of the young to follow unexplored paths and to be a commando force which discovers new territory. We appeal to the younger generation: don't wait until the roads are asphalted and built into six-lane highways. Don't wait for others, for your life is short and it will run through

your fingers if you waste it in waiting. Conquer that spiritual world which is the only way for you to find fulfilment as human beings. Take hold of God, test and try the love which reaches out beyond death. Grasp the truth which exists beyond all doubts. Search for God in silence, as many young people do in Caux and Taisé.

Young people are already realising that they can become a blessing for others when they have found the source of life. Then they can free those who have fallen victim to the emptiness of life, who have become slaves of their desires and suffered a deadening of spirit. When they have recognised God and acknowledged Him by the way they live, then they are in a position to clean up the world, to change it, to give it a better kind of justice and to pioneer new ways into the future, free from anxiety and fear. For God holds the entire world in His hands. With Him the future is secure, and every single person can find his way if he holds His hand.

So, to summarise in conclusion, we must be convinced of the priority of ethical and moral values over technology, of people over things, of spirit over matter. Man's true cause is furthered when science unites with conscience. The scientist will render humanity a true service when he preserves a sense of the transcendence of man over the world and of God over man.

When Pope John Paul II was in France he appealed to UNESCO in these words: 'I turn to you because of this terrible threat which hangs over humanity and at the same time because of the future and the well-being of the whole of humanity. I beg you urgently: let us unite all our efforts to restore and heed the primacy of moral values in all areas of science. Above all, let us unite all our efforts to protect the human family from the terrifying prospect of an atomic war.'

Keep knocking

God did not create man and his world to be devastated and destroyed, but so that man could rule the world and use it to serve his purposes, in a peaceful way, according to God's plans. If we take up the search for this divine order again, then the future can become a source, not of fear, but of hope. This was why Christ said to us, 'Ask and you shall receive, knock and it shall be opened to you. Seek and you shall find.'

He who no longer knocks will no longer have the door opened to him. He who does not ask will not receive and he who no longer seeks will not find anything. It depends on us and our readiness for a change of heart. It is up to us to make the technological world of tomorrow into a source not of fear, but of hope for us all today. This is why we need the Moral Re-Armament of Caux and faith in it.



Man has something more than technology and power, than science and prosperity; man has a heart.

In answer to a question about co-operation between people of different faiths Cardinal Koenig, who has been head of the Secretariat for Non-believers, said:

In Rome there is a secretariat to promote Christian unity. A great deal is being done there to bring together Christians of different denominations for dialogue and discussion. I believe this is a priority in giving the spiritual forces greater effectiveness in social and public life. More and more teamwork is needed between denominations. In an ecumenical spirit we can help to reinforce what we have in common as Christians and pay less attention to what divides us—while not ignoring it.

There is a secretariat for non-Christian religions within the Catholic Church, and representatives of all the great world religions come together within its framework. There are special departments for dialogue with the Jews, the Moslems, the Hindus and the Buddhists. This is a beginning on the highest level.

This beginning indicates that co-operation between the world religions is being promoted in smaller groups. I believe that the more such meetings can be publicised, the more people will respect religion and it will gain in effectiveness in the world. It will make a great impression on those who are indifferent to faith if they see the spiritual forces of the world, the great world religions, working together. This will help to overcome the crisis of our time.



JE Fumbwe Mhina, Ambassador of Tanzania, (left) with Jean Rey, President of the European Movement

Qualifications for management

GOTTFRIED ANLIKER, President of Anliker AG, a Swiss construction firm, spoke at Caux:

EACH PERSON has a potential spiritual and creative power within him. This means that we have the answer to the problems of our time within ourselves. But it is not enough to have this potential—we must use it rightly. Our moral and spiritual condition has a direct influence on the shaping of our future.

In over 40 years' experience as an employer I have found that nothing has cost me so much time, energy, money and unpleasantness as wrong motives and lack of love. On the other hand, I have learnt at Caux how to live in harmony with God's laws.

Absolute moral standards are the best basis from which to fulfil the function of an employer. When we follow the principle of service—that is, when we are ready to satisfy the real needs of people—then we are needed. In the end we can only receive what we give. We are the product of our consciences.

For this reason I find it essential to spend enough time every day in inner silence. This time of meditation is an inexhaustible spring of inspiration to do what must be done.

But it is not enough today to be a better employer, to have better social relationships and to expand one's own business. We must learn to take more responsibility for developing countries. For this reason I recently visited South America and took part in an industrial conference in Japan which discussed these issues.



PROFESSOR G N RATHENAU recently presided over an independent commission advising the Dutch Government on the expected effects of technology on Dutch society. Addressing the Caux conference, he said, 'Technology is not autonomous. Man is its master. Applications of technology are as good or bad as their master.'

How much sisal does our lifestyle cost?

A THIRD WORLD DIPLOMAT appealed at the Caux conference for workers in the West to fight for better conditions for workers in developing countries. JEF Mhina, Tanzanian Ambassador to Scandinavia, said, 'Problems of poverty, hunger, low wages and standard of living have to be attended to now. Otherwise the trend is towards mass hunger, economic disaster, environmental catastrophes and modern terrorism.'

Whereas in 1965 Tanzania had to sell four tons of sisal to buy one tractor from the UK, Mr Mhina stated, she now had to sell 12.

The rise in oil prices was devastating Third World economies, he went on. The prices of Tanzanian exports, set by their buyers, did not account for higher production costs caused by the oil price rise. But her imports from the West became more and more expensive. Not only did Tanzania have to pay for extra production costs, but also for Western wage increases.

What was needed, the Ambassador said, was not just aid but new structures. Such change was in the mutual interest of North and South. He called for workers from the industrialised nations 'to develop interest in studying, visiting and discussing the conditions under which their fellow workers in the South are operating'.

'Change and reform must be supported by the people who in turn will convince their governments through their trade union

organisations,' he said.

His call was taken up by John Pate, for 30 years a shop steward in an engineering firm in Sheffield, Britain. In the past, he said, he would have accepted the view that more bananas should be produced in Jamaica to buy British tractors so that the British standard of living could rise. 'I am sorry about this and want to work to put it right.

Schemes

'I have used up my retirement savings to visit and serve in the developing countries. Here at Caux I have taken on with a new urgency the task of helping organised workers accept their moral responsibility to see that the work and wealth of the world is available for all.'

The Ambassador was introduced by Willy Rentzman, Personnel Director of the Danish construction company, Christiani and Nielsen. 'Denmark is one of the richest countries in the world—but people still complain about high taxes and living costs,' he said. 'You become very poor if your main interest is to get rich. Denmark should step out and take technology and know-how to the Third World and get other countries to do so too.'

As a result of the Ambassador's speech delegates from India and the Netherlands returned home to initiate schemes for the use of technology in Tanzania.

TOMORROW contd from P1

to meet people from so many countries and backgrounds 'with a common goal and a common passion'. Japan, known for its ability to copy and improve, could become more creative. 'We must try to find ways and means to further the welfare of the entire world,' he said. Through the approach he had seen at Caux, he felt that misunderstanding between Japan and Europe could be cured.

The same response came from a British industrialist who has been hit hard by the drop in British manufacturing due to the world recession and foreign imports. In July, he said, his factory was working at only 60% of its capacity. With the high unemployment in Britain, he was determined not to dismiss any of his work force, and the conference had given him hope that there were solutions to the present dilemma.