

# TOMORROW IS THE AGE OF SOCIALISM

By PROF. TOGANO

Political Science of Tokai University and Member of National Executive Social Democrat Party of Japan.

**T**OMORROW in Asia, I believe, will be the age of democratic socialism. We cannot solve any problem unless we have the inspired plan through this kind of socialism. So each country in Asia has a heavy responsibility. As an example I would like to give a report of our Japanese Social Democratic Party.

**W**E HAD A general election in Japan just before we left to attend the Asian Assembly for Moral Re-Armament in Colombo, Ceylon. As a result of the election the Right Wing Socialist Party gained 60 seats, and the Left Wing Socialist Party 57. If we had not split last year we could have gained 150 seats in Parliament as a united Social Democratic Party.

Although many reasons can be given for the division in the Japanese Socialist Party the fact remains that the progressive central political power in Japan is weakened and thereby affects the unity of the nation.

One of the main reasons for the split in the party was that we had different opinions about the Peace Treaty with Japan which was signed in San Francisco last year. The Left Wing Social Democratic Party had four principal points affecting foreign policy. Those are: (1) No peace treaty unless every nation was included in the signing. This was called the 'over-all' peace. (2) Absolute neutrality. (3) Anti-rearmament. (4) Maintain the new Constitution.

## PEACE TREATY

We of the central executive committee of the Social Democratic Party very carefully discussed these issues and reached this conclusion: that it was necessary to have a peace treaty with the majority of countries who were willing to sign in order that we would gain independence and end the occupation policy. We also recognised the realistic situation that a peace treaty with all nations was impossible to have at this present stage in world affairs.

Therefore, the central executive committee decided by a majority vote to have the peace treaty even although it did not fulfil every point of our policy. But we decided to continue to work for its revision through constitutional means.

Mr. Asanuma, the General Secretary of the Social Democratic Party in Japan, told the central executive committee that we must all take responsibility for the decision which we had made. On the other hand, the Left Wing So-

cial Democratic Party and Sohyo (Japan Council of Trade Unions), led by Mr. Minoru Takano, the Secretary General, would not move away from the four points laid down by the Left Wing Socialists. The Left Wing leaders of the Social Democratic Party were strongly influenced in their policy by the militant Marxist leadership of the trade unions. The Left Wing Party criticised the Right Wing on the allegation that they agreed to rearmament and the changing of the Constitution renouncing war as an aggressive policy. But those allegations are not true.

## RIGHT WING

The Right Wing policy is very simple and clear: that Japan, although adopting the new Constitution after the war, did not by doing so give up the right of self-defence which is an obvious necessary fact in the present world of wars and revolutions. So we have the right of self-defence, but at this stage in the present situation of Japan the Right Wing Socialist Party does not agree on a rearmament that would reduce the economic standards of the people. The Right Wing's policy is to give our utmost efforts to create an adequate social security system and raise the people's standards of living. We are definitely against a class war policy that would bring civil war and invite another military attack or occupation from the outside. We are for building up an adequate police force to protect the social order.

With regard to the revision of the Constitution, the Right Wing's attitude is that it is completely natural to make the necessary changes in parts of the Constitution which have been made under the occupation forces. But again if we alter that Constitution at this moment, we are afraid it might be used wrongly by the Conservative Party's policy for a rearmament programme. The Constitution is the basic law of the nation so it is necessary to take time and consider it deeply before any changes are made. Therefore, we do not intend any immediate change in the Constitution.

Prime Minister Nehru's foreign policy as we see it in Japan is to have a united third power to protect the neutrality of nations. Each country who wants neutrality as a basic policy can organise themselves through this third power. In India you probably can have a policy of neutrality.

# M.R.A. & INDIAN LABOUR

How does M.R.A. work in industry and how will it work in India? These are questions everyone is asking. Here is the remarkable story of a young man, who as the newly arrived personnel officer had to handle a very critical situation in a Textile Mill in Orissa. Four thousand workers were in a state of tension and the general manager had been severely assaulted. The management had closed the plant as the situation was dangerous. Yet within a year there was such a new spirit in that factory that the Government of India was interested and the Minister of Planning in Delhi asked for a report to be sent to him.

This is how it happened. Chittha Sen Mazumdar had just graduated from Calcutta University. While continuing his studies in Europe, he attended the Moral Re-Armament World Conference in Caux, Switzerland. He was so struck by what he saw there, that he decided to spend six months learning how the principles of M.R.A. can be applied across the world.

Then one day he was offered the job of Personal Officer in the

Orissa Textile Mills Ltd., Cuttack. The factory had been in a state of uproar. And as a result of the general manager having been beaten by the workers, the factory had just been closed for nineteen days. This was not quite the job that a young man would choose, in which to begin his career. But Chittha Sen decided to take the job.

## FACE SQUARELY

He went immediately to live with the managing director. He had had hardly arrived in the house when the managing director, Pretap Singh, took him to the window. Not two hundred yards away at the factory gates, a large crowd was being addressed through loudspeakers. "What are you going to do about that?" said Pretap Singh. It was certainly a problem and Chittha took time to think it over. "This thought that came to me," says Chittha, "No tricks and face this situation squarely."

For three days he worked. Night and day he talked to the men. He carried out six hundred interviews and then drew his conclusions. The men com-

plained of bad treatment by the management, low wages, a continuous night shift, which had been going on for thirteen months, no welfare, and that the management would not recognise the union. He found out that outside the plant was the real leader of the workers, a man who had been fired six months previously for striking

to live by the four moral standards of M.R.A. Modu was interested and began to speak of his own background. He told of how he had no home and how he had run away as a young boy because he could not get along with his father. They had many talks together and Modu began to see a new way. The fact that men could change, that his own bitterness could be answered and that bitterness in the factory could go. He was captured by the idea that there is enough for everyone's need, but not for everyone's greed, and that if everyone cares enough, everyone will have enough. Soon he had made a decision to be different. He went to the managing director and apologised.

By

Richard Channer

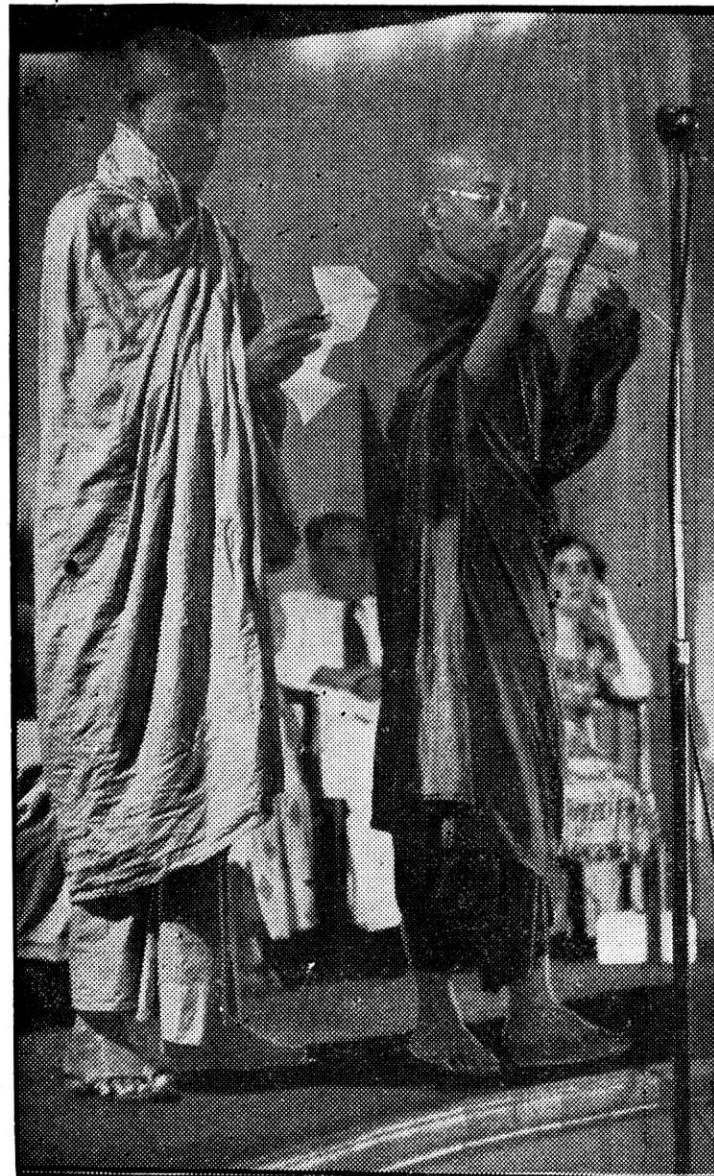
his departmental manager. Chittha Sen decided to find this man and talk with him.

A few days later they met on the street. Chittha Sen got a cold reception. "You are an agent of the management and we have no use for you, you had better go home or you will get the same treatment others have got." But Chittha was undeterred and took this man, Modu, for a walk. He told him simply of his own change and how he had decided

## NEW SPIRIT

A new spirit began to come in the factory. Pretap Singh took direct responsibility in the new atmosphere to come forward voluntarily to offer something to the workers. He reinstated Modu in his job. Human relationships had been put right, and manage-

(Continued on page VI)



Two Burmese Buddhist monks attending the MRA meeting, reading their message of goodwill.

## Shri S. K. Patil Says :

Message from Shri S. K. Patil, President of the B. P. C. C.

The Free Press Journal is rendering a national service to the international cause of peace by helping our people to realise the full significance of Moral Re-armament through this Supplement which they are bringing out.

I am sure its contents will be widely read and the different aspects of the movement fully grasped by the public.

Its approach to an ideal with which Gandhiji has already made this country so familiar, is fascinating. Moral Re-armament is a happy addition to the various methods tried out to put an end to the troubles of the world.

To their four cardinal principles, might be added some more traits which I have noticed among the followers of Moral Re-armament, who have been in our midst for the past fortnight.

First is their sense of humour from their leader Frank Buchman down to everyone of his team. They are always smiling and cheerful. Their style of talking, intensely frank, is interspersed with stories and jokes. They have realised that one of

their assets is to keep people smiling, for when they smile, they believe, and when they believe, they strive. We recall here the great sense of humour our Father of the Nation, Mahatma Gandhi, used to possess.

The strongest weapon in the repertoire of their conviction-bringing campaign is the stage. Their plays, which have become the talk of the town in the last two weeks, are as close to real life as anything could be and they have produced amazing effect on the minds not only of men in the street, but also of politicians, capitalists, and Union Leaders in any part of the world, where they have been shown.

In India, Moral Re-armament should have the greatest chances of success, because Mahatma Gandhi has already shown us the way and Moral Re-armament's efforts have helped us to realise how alarmingly far we had receded from that great deal. Let us hope this experience will inspire us with fresh vigour and determination to live up to the pattern of life he raised before us, and which he expected everyone of us to follow, after he was no longer with us to guide our actions.

