

‘What is required is a revolution as profound as the end of feudalism, a change to a world of complete equals sharing the resources of the planet’ Clare Short MP, UK

Addressing the Root Causes of Human Insecurity

**Trust and Integrity
in the Global Economy**

**Corporate leaders’ lessons
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**Renewal Arts: Can artists
help mend a broken world?**

**Young East Europeans seek
‘the leader hiding in each of us’**

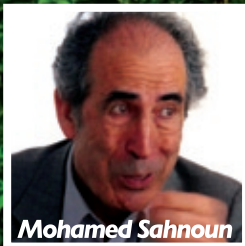
Tools for Change: skills-building

Global Indigenous Dialogue

**Developing Cultural Dialogue:
Extending the borders of a
‘spiritual family’**

**CAUX FORUM
for HUMAN SECURITY**

**with 300 peace-builders
from 52 countries**



Mohamed Sahnoun



Harriet Fulbright



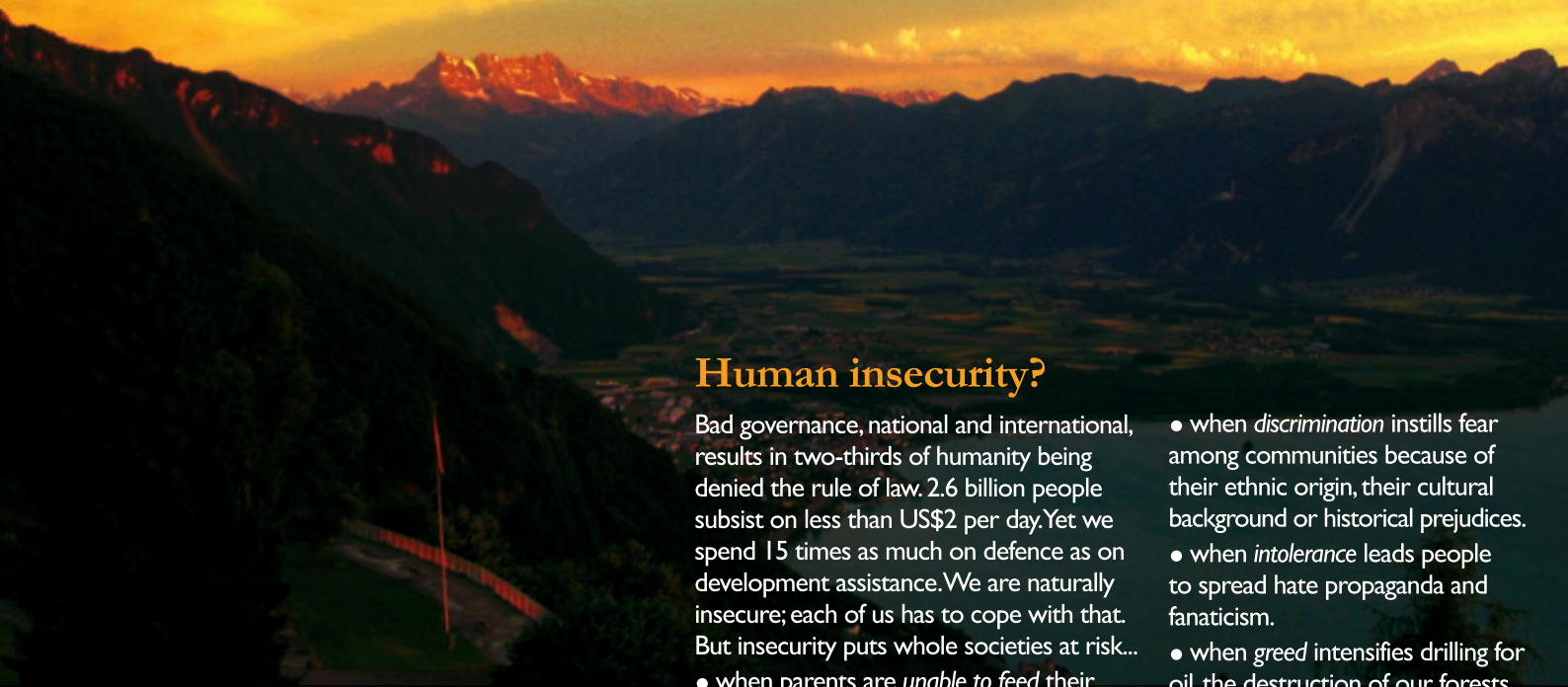
Rajmohan Gandhi

INTERNATIONAL CAUX CONFERENCES 2008

REPORT



Initiatives of Change



CAUX 2008

Human insecurity?

Bad governance, national and international, results in two-thirds of humanity being denied the rule of law. 2.6 billion people subsist on less than US\$2 per day. Yet we spend 15 times as much on defence as on development assistance. We are naturally insecure; each of us has to cope with that. But insecurity puts whole societies at risk...

- when parents are *unable to feed* their children – 10 million children under five die of malnutrition each year.

- when *discrimination* instills fear among communities because of their ethnic origin, their cultural background or historical prejudices.

- when *intolerance* leads people to spread hate propaganda and fanaticism.

- when *greed* intensifies drilling for oil, the destruction of our forests, the erosion of the land and scarcity of water.

Human security depends not just on freedom from conflict and the threat of terrorism. It also lies in meeting basic human needs for shelter, food and work, health and education – and a sense of self-worth. For millions these needs are far from being met. In a world of plenty, poverty and injustice persist. World peace and security are also threatened by the destruction of the environment and climate change.

How do we respond to such challenges, globally and locally? How can we each play a part in making a difference? How can we rise above our fears and anxieties and take responsibility for the way the world goes?

During the Second World War, in 1942, a young Swiss diplomat who was thinking for the future wrote down: ‘If Switzerland is spared, our task will be to make available a place where Europeans, torn apart by hatred, suffering and resentment, can come together. Caux is the place.’ It seemed such a crazy idea that he didn’t at first even dare to share it with his wife. But with a group of some 100 friends, in 1946, the dream became reality as, within a few weeks, they

saved the old Caux-Palace Hotel from demolition, raising the money entirely from private funds, and started cleaning and preparing the house for the first conferences. Already in that first summer there were Germans present, and in the following years, the trickle became a flood. Some pages of history were written, as in personal encounters, deep meetings, honest conversations, the hates of the war were laid to rest.

For more than 60 years now, Caux and *Initiatives of Change* have promoted integrity in economic life and the family, advanced collective bargaining as an alternative to class confrontation, and supported the dialogue of decolonization.

Caux is a magic spot of great beauty, with a sense of peace and distance from the world. But year after year, the suffering of the world is on the agenda here. In Caux real encounters can take place, liberating exchanges where men and women can start to free themselves from the hurts of history, strengthen and reinforce their will to work for a better world, and equip themselves for the task.

The 2008 Caux programme built on this 60-year legacy with a series of conferences, each covered in this report:

3-5	<i>Addressing the Root Causes of Human Insecurity (18–23 July)</i>
6-7	<i>Trust and Integrity in the Global Economy (11–16 July)</i>
8-9	<i>Renewal Arts (3–10 August)</i>
10-11	<i>Global Servant-Leadership (3–9 July)</i>
12-13	<i>Tools for Change and Global Indigenous Dialogue (25 July–1 August)</i>
14-15	<i>Developing Cultural Dialogue (12–17 August)</i>
16	<i>Caux winter conference; Caux 2009 draft programme; What is Initiatives of Change?</i>

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Conference:

Addressing the Root Causes of Human Insecurity

18-23 July 2008



CAUX FORUM
for HUMAN SECURITY

by **Mohamed Sahnoun**, President of *Initiatives of Change International*

Human security concerns every one of us on earth – not just those in war zones, the poor or threatened.

We all feel insecure as human beings, and naturally so. We experience all kinds of traumas as we grow, but there are also the inherited traumas, genetic, biological and psychological. We learn to deal with these traumas through education, and learning.

But then situations and stresses occur which reawaken these insecurities – economic, sociological and environmental threats, dangers confronting ourselves or our families and those close to us, to our communities, to our whole societies. Human security is about finding that capacity to deal with these stresses. It means equipping ourselves and others with the abilities and tools that enable individuals and communities to survive dangerous threats.

This summer in Caux we have investigated causes, the reasons that make people feel insecure. In 2009, we need to work more on remedies and responses. What should we be aiming at in terms of response? I see five strategic aims:

1 We must tackle the question of governance. In history, we have seen improvements in governance, towards more democracy. But today, perhaps two thirds of humanity lives beyond the rule of law. That creates tremendous stress. So how can we improve that? A better government of ourselves, of countries, and of the international system. Civil society and religious leaders, many are calling for this, but we're still too far behind. We must build up states' capacity to deal with the problems of their citizens through the rule of law and by drastically reducing corruption. People will only feel secure if their environment is managed by people who are honest.

2 A Global Marshall Plan to target the countries that have improved their governance so that they can catch up after centuries of under-development. Too many think only in terms of military security, when a major threat is the lack of any economic hope in many countries. We need to raise all humanity to survival level. The failure of the Doha Round of talks at the World Trade Organization is a sad step backwards. The vision

of a new Marshall Plan could appeal to the generosity of the developed countries.

3 The dialogue between cultures. There are serious issues here, which are exploited by some – this is so short-sighted. There must be progress in the dialogue between cultures and religions. It's an urgent priority today. We must make a tremendous effort to help people to accept diversity and difference, and to live in harmony. We need to work enough on the first two aims – then this other dialogue becomes easier, people are readier to accept the other. Local conflicts are often given a global colouring, thanks to global communications. This feeds and complicates local conflicts.

4 Dealing with wounded memories – this is absolutely essential. Often in normal education and the teaching of history these wounds are not forgotten or healed, but passed on from generation to generation. Dialogue, research and an engaged discussion are needed to understand better the injustices of history. We need to search our memories – this could help a lot.

5 The responsibility to protect, prevention. How can we be alert enough to prevent conflicts, to see the first warning signals of tensions and work for prevention? As with medicine, vaccinations and x-rays for early diagnosis, to see the warning signals of danger. The degradation of the environment is very important here: islands are vanishing, populations are being forced to move. We need a prevention process.

Why Caux? Can Caux make a difference? It is not a meeting place for arguing with each other or for negotiations. We try to come with an open mind, to listen, and to search together for solutions. In most meetings, there are so many conflicts of interests at work. But it is important to be able to bring in people from this world of negotiations. We need to learn to see the long term. We are all in the same boat, though some are travelling First Class, and others in steerage. If the boat sinks, we all sink. The environmental issues help us to understand this.



Conference:
Addressing the Root Causes of Human Insecurity



CAUX FORUM
 for HUMAN SECURITY



The first Caux Forum for Human Security brought together some 300 peace-makers from 52 countries.

Human Security is, in the words of Thomas Greminger, Head of Political Affairs Division IV Human Security, Swiss Federal Department of Foreign Affairs, ‘an innovative field, where work is needed at the grass-roots, with civil society organizations and with governments.’ Caux, he observed, ‘brings together people from all these sectors, people with a distinct inner motivation. I hope we will see a growth in this aspect of Caux’s work.’ His department collaborates with *Initiatives of Change* in civil society initiatives towards peace in Burundi, for example, and provided financial assistance to this first Caux Forum for Human Security.

The conference was interactive, led by panels involving 25 politicians, academics, grass-roots activists and representatives of civil society, who focused on the ‘root causes of human insecurity’ in six vital areas: social and economic conditions; armed conflicts; wounded memories; environmental factors; good governance and the rule of law; religious and cultural differences. Each panel was followed by dialogue and questions from the participants.

But it was also for ordinary citizens to engage. ‘The computer, the internet, the cell phone have made this the age of the citizen,’ observed Rajmohan Gandhi, former member of the Indian Senate and author of a biography of his grandfather, the Mahatma. ‘My vision is that in this age, innocence and decency will have power, the weak will gather strength, individuals will reinforce one another and influence governments and together we will say to tyrants and to ourselves that cruelty, oppression and indifference shall not prevail.’

The crisis facing the environment is one area where everyone has a part to play. Geoffrey Lean, an award-winning pioneer of environmental journalism, reminded the conference that the scientific consensus is that ‘within seven years we must be firmly on track’ with de-carbonizing if we are to avoid catastrophic climate change ‘and this means universal agreement. We can achieve that if we accept that every person on the planet is entitled

to the same size of carbon footprint.’

‘What is required is a revolution as profound as the end of feudalism, a change to a world of complete equals sharing the resources of the planet,’ said Clare Short MP, former UK Secretary of State for International Development (see article opposite).

In a video message to the conference, Prince El Hassan Bin Talal of Jordan outlined the water crisis facing the countries dependent on the Nile Basin which ‘will need the equivalent of five Nile rivers’ as populations rise. Luc Gnacadja, Executive Secretary of the UN Convention to Combat Desertification, pointed out that ‘conflict in the Sahel is caused, in large part, by land degradation... Yet land degradation is reversible, and our research shows that this can be achieved for less than US\$500 per hectare.’

‘My vision is that...we will say to tyrants and to ourselves that cruelty, oppression and indifference shall not prevail’ - Rajmohan Gandhi, India

‘We expect conflict in the coming years as we struggle with climate change, migration and other pressures,’ said Paul van Tongeren, Secretary-General of the Global Partnership for the Prevention of Armed Conflict. He spoke of the urgent need to build an ‘infrastructure for peace-building’ comparable to the ministries of defence and armed forces training. Joseph Montville, former US State Department officer who defined the concept of ‘track two’ peace-making, distinguished between deal-making (which may bring a cease-fire) and peace-making which ‘requires

acknowledgment of wrong doing, contrition and



Harriet Fulbright (above left)
 Joseph Montville (right)



compensation in some cases. And, ideally, forgiveness.'

The conference heard several case-studies of effective peace-making from Burundi, Northern Ireland, New Caledonia, Sierra Leone and Kenya. Always there is the need to heal the 'wounded memory' of past trauma. Australian broadcaster Mark Bin Bakar, who was Aboriginal of the Year in 2007, spoke of his people's painful memories of 'having their children ripped away from them and taken to white institutions'. He presented a copy of Prime Minister Kevin Rudd's official apology to the 'stolen generations' saying it was 'a big step towards respect and healing'.

Such a humble approach might go a long way to defusing the conditions which give rise to terrorism. As Harriet Fulbright, President, J William and Harriet Fulbright Center in the USA, observed, 'the phrase "war on terror" is a terrible misuse of language. Terrorism is caused by repeated humiliation.' What was needed instead, she argued, was good governance with 'a genuine concern for the dignity and needs of citizens'.

'the first human generation with the possibilities...to co-create a world where all live without socially-created insecurity' - Cobus de Swardt, South Africa

Cobus de Swardt, Managing Director of the anti-corruption organization Transparency International, was up-beat, arguing that we are 'the first human generation with the possibilities – political, social and technological – to co-create a world where all live without socially-created insecurity.' Key to this would be overcoming corruption, particularly in extractive industries, as 60% of the world's poorest people live in resource-rich countries. Transparency International is asking companies to publish what they pay governments, and asking governments to make public what they receive from companies. 'If that were to happen,' he said, '50% of corruption would end.'

Clearly the problems of human security are complex and interlinked, but not insoluble. As Scilla Elworthy, Chair of Peace Direct in the UK, observed: 'Often this kind of gathering can be a talkshop, going nowhere. But the way it is shaping up, it's going to lead to more concrete ways of making sure that human security becomes understood by governments, and that concrete actions are taken by governments in the human security area.'

The Forum was initiated by Mohamed Sahnoun, formerly a Special Advisor to the Secretary-General of the United Nations. Summing up at the end, Sahnoun said: 'We can never hope for more than relative security, but my passion is to save endangered populations from the extreme insecurity of war, famine, drought and disaster. That is the challenge: the world was created free. We are free to interact – and to do that we need love. Either we keep the seeds of love buried within us, or we have the courage to bring them out.'



Clare Short MP: **'The beauty of the scary job ahead'**

In a world threatened by climate change, justice for the world's poor is not just an issue of morality, but one of survival, said British politician Clare Short. With environmental stresses threatening ever greater instability, and the 'great heaving sore of the Middle East', the future looked grim unless the international community responded with more generosity and equity. 'There has got to be a new energy coming from the bottom up to demand a more just order, because it is the only way for us to survive with any kind of decency,' she told the conference.

Short was Britain's Secretary of State for International Development from 1997 to 2003, taking up her portfolio in the period after the fall of the Berlin Wall and the release of Nelson Mandela, when 'the whole international system seemed reformable'. 'There was a kind of active dream across the world, a new energy in the international system both to create social and economic justice and to resolve conflict.'

Since September 11 and the war on terrorism, she said, the world has been going backwards. 'The future looks very bleak unless we get a new mood. We have the capacity, knowledge, technology, communications, to make the world more just and equitable. We could have a settlement in the Middle East, make progress on poverty, generate the spirit of international cooperation to deal with global warming. I can't understand why we don't get on with it.'

Short traces her passion for the politics of social justice to her upbringing in Birmingham, as the child of Irish Catholics. Her father was a head teacher in a poor part of Birmingham, where he was sometimes called out when the family of one of his pupils was evicted by the landlord. Since 1983 she has been MP for the area where she grew up, Ladywood, Birmingham.

'We either control and dominate, or find a wiser, more generous response...'

'The Western discourse on terrorism has got to stop being so dishonest and hypocritical,' Short told the conference. 'It's easy for Westerners to concentrate on conflicts in other parts of the world, but we have to ask ourselves what is the cause of Western aggression. There is something deeply unhealthy with the OECD model: greed and consumerism don't make people happy.' It made no sense to talk of increasing aid budgets, while engaging in war in other parts of the developing world.

'There's enormous beauty in the scary job ahead,' Short told the final meeting of the conference. 'We either control and dominate, or we find a wiser, more generous response, and share fairly.' She called for a declaration to mobilize a worldwide movement, and added the hope that in years to come, 'people will say that the Caux Declaration was a new beginning'.

Report by **Mike Lowe, Australia & John Bond, UK**

For full speeches from 2008, and updates on the 2009 Forum visit:

→ www.cauxforum.net



Conference: Trust and Integrity in the Global Economy (TIGE), 11-16 July 2008

Building integrity into the global economy

George Katito from Zimbabwe has two questions on his mind: How do the values of trust and integrity play out at the workplace? And is it possible to meet development goals in emerging markets through ethical means? A recent graduate in International Relations from Pretoria University, Katito hopes the answers can be found at the conference on “Trust and integrity in the global economy”.

Iryena Mushkina from Ukraine, a graduate in economic cybernetics, is in Caux ‘searching for direction for my life’. Seline, a young Swiss working for an international company, says she is ready to challenge her seniors if they act unethically and hopes the conference will give her the courage and wisdom to do so.

They are just three of the young professionals taking part, along with business executives grappling with a global economic downturn and their response to the UN’s Millennium Development Goals, economists, environmental campaigners and farmers from Africa, Australia, Europe and the USA.

\$50-80 billion a year in foreign aid is outweighed by \$500-800 billion flowing in the other direction, ‘Cutting the heart out of foreign aid’ - Raymond Baker, USA

Katito is particularly impressed by the keynote speaker, US anti-corruption campaigner Raymond Baker. Baker’s book, *Capitalism’s Achilles Heel*, exposes the corrupt forces at work in the ‘underbelly’ of macro finance and governance, where gateways left open by mainstream financial institutions allow the flow of ‘dirty money’, bleeding the wealth of poor countries, causing further poverty and human insecurity.

Another form of corruption, which accounts for 60% of global illicit money transfers, is known as ‘transfer pricing’. Goods sold in developing countries are invoiced at a higher price than their

worth, with the excess funds transferred to offshore bank accounts in places such as the Cayman Islands. The world’s 91 tax havens, Baker says, constitute ‘the biggest loophole in the global economic system’. The entire structure of moving money from the poor world to the rich world was ‘cutting the heart out of foreign aid’. The \$50 billion to \$80 billion a year in official foreign aid was outweighed 10-fold by some \$500 billion to \$800 billion flowing in the other direction. The priority, he says, is to restore economic justice through legislation. ‘It’s not rocket science but it’s largely a question of political will.’

Baker’s robust analysis helps Katito understand better ‘why things aren’t working as they should’. But he is encouraged by a statement issued by a Corporate Leaders’ Workshop in Caux: nine senior executives, from Europe, India and Japan, who call for full transparency in accounting, honesty in business transactions, and the refusal of any corruption. Bankers caught out by the corporate gambling of the sub-prime mortgage market are not represented, but Toru Hashimoto, Chairman of Deutsche Securities in Japan, puts his signature to the statement, as does Dr Jamshed Irani, board member of Tata Sons, the parent company of the giant Tata conglomerate of India. (See box opposite). They appeal for executives to serve longer than three to five-year terms; for their remuneration to be in a ‘healthy’ relation to the lowest paid person in their organizations; and to use broader social competence criteria for their recruitment.



Tata is an example of how a corporation in a developing country has ‘managed to achieve material, tangible results’ through its commitment to corporate social responsibility. Whether or not

such values are transferable to the African continent is a moot point, Katito observes, especially when governments give foreign companies too much leeway, without demanding any commitment to social responsibility, in order to attract investment.

But Klaus Leisinger, President and CEO of the Novartis Foundation for Sustainable Development, insists that businesses 'cannot have a first class economic performance and be perceived to have a second class responsibility record.' Big pharmaceutical companies such as Novartis needed to meet the health needs of the world's poorest. This should include 'differential' drugs pricing, such as for HIV/AIDS, between rich and poor countries.

Integrated into the conference is an International Farmers' Dialogue wrestling with the challenges of world food shortages. Nithi Nesadurai, President of Malaysia's Environmental Protection Society, points out that food production will need to double by 2050 to feed a projected global population of nine billion. We need to reduce our 'ecological footprint' – the amount of land, water and food we each survive on, measured in hectares, he says. But the rich use 30 times more than the poor and at present rates of growth we would require four Earth planets by 2050.

Australian farmer Phil Jefferys points out that drought in his country has left empty silos and driven up world grain prices. Farmers must be the initiators of change, rather than the consumers of political initiatives, insists Kenyan farmer Francis Wabuke. Tanzanian livestock tutor Martin Simtenda points out that agriculture accounts for half his country's national income. His institute has trained 7,000 farmers in animal husbandry, conservation and tree planting.

Jim Wigan, a Farmers' Dialogue coordinator, says that genetically modified crops, resistant to blight and pests, may be a necessity in developing countries. The stem borer beetle, for instance, costs Zimbabwe US\$250 million each year in lost maize. It's a controversial



issue tackled head on by Troy Roush, Vice-President of the American Corn Growers Association. His family farm in Indiana fought and won a two-year legal battle against the multinational GM food company Monsanto, after being falsely accused of breach of contract. Yet Roush insists that 'one of the best hopes for humanity may be biotech.... Somehow the world must find a balance between corporate profit and the public good.'

It is such global issues, facing today's generation, which engage the minds of the young at the conference. So has Iryena from Ukraine found any pointers for her life's direction? 'Oh yes,' she says. She is thinking of studying International Relations and adds that in the opportunities for silent reflection offered by the peace of the Swiss mountains she is finding her true self.

By **Mike Smith, UK**



Corporate leaders' lessons from the financial crisis

Nine corporate leaders from Europe, India and Japan took part in a separate workshop as part of the TIGE conference. Their concluding statement – which can be seen in full on www.cib.iofc.org – reads in part:

A financial and economic crisis is looming which could develop into a systemic crisis and erase the development progress of the past decade. With the failure of the Doha Round of the World Trade Organization there is a real risk of a breakdown of the world economic order. Dangerous economic imbalances exist... In this context the participants in the Corporate Leaders' Workshop suggest that the contribution of business includes the following:

- Establishing trust or restoring it where it has been broken. Trust requires trustworthiness and a commitment to be truthful; this includes full transparency in accounting and compliance with accounting standards; it also implies honesty in business transactions and the refusal of any corruption.
- Trust is also the basis of successful and enduring partnerships, which in turn are necessary to solve conflict situations; as is the ability to listen to different viewpoints.
- Replacing the too often prevalent short-term thinking by medium-term or long-term thinking. This requires management and especially CEOs to remain in office for longer terms than a 3-5 year cycle... which is prevalent in some countries.
- Reviewing executive compensation, which has gotten out of hand in many instances, and defining a ratio of executive remuneration to that of the lowest paid employees, taking into consideration specific circumstances...
- Including non-financial criteria in the selection of executives, such as integrity (as evaluated by superiors, subordinates and peers), respect for others and the ability to create bridges in conflict situations, and putting the emphasis on the periodic assessment of management.
- Issuing a policy or code with clear rules of conduct for all employees based on values shaping the culture of the enterprise.
- Increased focus on all stakeholders: employees, shareholders, partners and subcontractors, suppliers, the community, etc... In past decades, the emphasis has often been unilaterally put on shareholder value...
- Corporate Social Responsibility and Human Resources spending should be viewed as investments rather than expenditures.



Can artists help to mend a broken world?



Not so much a conference, more a festival, Renewal Arts brought together artists and art lovers of many disciplines for a week in Caux.

Uwe Steinmetz, a professional saxophonist and composer from Berlin, Germany, explained, 'The aim of Renewal Arts is to explore the arts and to use art as a catalyst for change.' He and a team had been engaged in planning for the event for over a year. 'Caux is a wonderful place to confer, to engage in dialogues and to have silence.'

Despite the hectic pace of the programme, there was time for silence. Before breakfast each morning there were times of meditation and reflection. Then came the 'action' with films, plays, workshops, 'artistic encounters' and, of course, performances. With three or four events often happening at any given time, difficult choices had to be made. Would you rather attend a Japanese tea ceremony or a lecture/recital on the spirituality of Beethoven; a 'cosmic walk' (telling, briefly, the story of 15 billion years of our universe) or a session on media and art in Australian Aboriginal culture? The quality of performance was often outstanding.





broken world?

Conference: Renewal Arts, 3-10 August 2008

Report by **Ken Noble, UK**

One voluntary helper described the joy of working in an office whilst hearing an accomplished pianist rehearsing somewhere in the background!

The Caux Lecture was given by leading music writer Barry Green, who addressed the theme of the week – ‘Can artists help mend a broken world?’ Green, a professional double bass player, spoke of the ‘high calling and the sacred trust’ of artists. He stressed the importance of tolerance and humility, alongside passion and creativity. A fellow musician’s life had been saved by a surgeon who had told him, ‘We deal with the physical body. What you do affects our souls.’ Green commented, ‘This is a very high calling, a responsibility, a sacred trust.’ He insisted that all can be ‘artistic ministers’ giving others love, joy, peace and compassion, which is a very special thing in a torn world.

Were there any ‘results’ from the week? ‘Many artists work alone,’ said Steinmetz. ‘So part of the aim is to encourage each other. You can see it happening.’ As Green put it: ‘This song is alive in us, this voice will never stop singing. It’s a journey we can all travel. It is our privilege to be inspired by it, in our silences, in our music making, and in our life on earth.’



Anglican Bishop Michael Marshall gave six morning meditations during the Renewal Arts week

‘True artists and contemplatives can move us from self-centredness to self-transcendence. They open the door to a multi-dimensional world so that we become aware of the other, or the Other. The spirit of God within us resonates with God beyond us. Thus we rescue our humanity from the prison house of rationality.

Through art we see not a different world but the same world from a very different perspective. It is up to artists to seek the beauty of God in the material world. All true art points beyond itself to the Creator. From that different perspective we are called into a new responsibility for the sanctity of creation and for all human life.’





Conference: Global Servant-Leadership: contributing to human security, 3-9 July 2008

The leader hiding in each one of us

‘There's a leader hiding in each of us,’ said one of the organizers of the conference on ‘Global Servant-Leadership’ which began the summer at Caux. ‘Each morning we can each decide whether to saunter through life or to take responsibility.’

The conference was facilitated by a dynamic group of young people from Eastern Europe, and drew participants from 28 countries. The largest groups were from Ukraine, Moldova and Russia.

‘Leadership is not organizing, nor is it telling people what to do or setting up yourself as a model for people to copy or depend on,’ said Ailsa Hamilton, daughter of one of the first companions of Frank Buchman, the founder of *Initiatives of Change*. ‘I see leadership as offering a vision and a goal which is going to take the best of ourselves to reach; and leading by example – having personal integrity to bring to the public arena.’ Buchman was not a guru, she went on: he got angry when someone depended too much on him or refused to give their best. ‘Leadership also requires a moral authority which is rooted in a profound spiritual search.’

The chance to meet responsible people from areas of conflict had a big impact on participants. But leadership does not depend on one's circumstance, as was demonstrated by a Ukrainian in a wheelchair who spoke of his work to advance the rights of disabled people in his country. Martin Simtenda from Tanzania, from IofC's Farmers' Dialogue programme, listed the qualities of a leader: service, integrity, compassion, humility, an exemplary life. He went on to speak of individuals who had lived these qualities, committing himself to follow their example.

The conference coincided with the Official Day, when diplomats from Bern and Geneva and local and national politicians were invited to Caux. Olav Kjørven, Assistant

Secretary General of the United Nations, spoke of the contradiction between the fact that two-thirds of the world's population lives in insecurity and the fact that the last 50 years have seen more people lifted out of absolute poverty than ever before. ‘We need a compass inside that tells us right from wrong,’ he said. ‘Only then can we navigate in this confusing world of choices, dilemmas and paradoxes.’

In plenary sessions and small groups, the participants addressed the question of how to become servant-leaders.



Akihiro Tanaka, Japan

‘Change yourself so that the world changes,’ remained a starting point. Then the practices of facing up to oneself and spending time in silent reflection are useful tools in this process.

Akihiro Tanaka, from Canon in Japan, spoke humbly about a personal failure as an executive in his company. When he acknowledged it and apologized, his superior responded with understanding and forgiveness. He believed that leaders should encourage their subordinates and inspire them to rise to difficult challenges.

Leadership begins with personal choices. But the accumulation of these decisions is the best lever for the transformation of society. The final session of the conference gave a promise of this, with more than half the participants sharing the lessons they had learnt.

From the French publication *Changer International* by **Claude Bourdin, France**

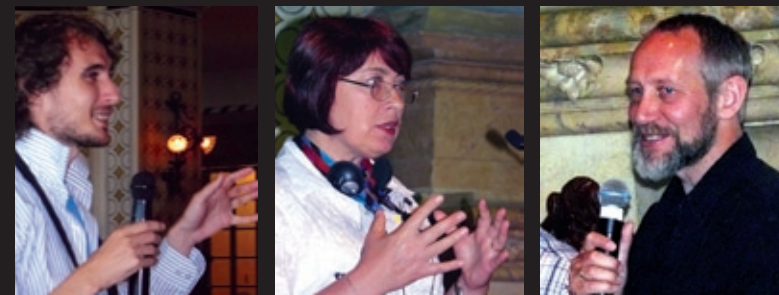


Official Day – 6 July 2008 Swiss Senator Dick Marty:

‘Is terrorism or anti-terrorism the greater threat?’, Swiss Senator Dick Marty asked, speaking at a round table on the Official Day.

‘People want absolute security, but it is an illusion,’ he said. ‘We must learn to live with insecurity.’

‘Injustice is terrorism’s main ally,’ Marty said, ‘so to fight terrorism, we must fight injustice. We are all responsible; we must all play our part.’



Not only leadership, but responsibility and service



Philipp Thüler, Switzerland, speaks to **Oleksandr ‘Sasha’ Kopyl**, (far left) one of the conference organizers, and to participant **Sarah Matussek**, a high-school student from St Louis, USA. Kopyl teaches political science and international relations at the University of Mikolaiv, Ukraine, and is fundraising officer for the IofC programme, Foundations for Freedom.

Philipp Thüler: Why did you organize this conference?

Sasha Kopyl: In 2001 young people from Eastern Europe who had taken part in conferences in Caux had the idea of having a special session for young, socially active people, particularly from Eastern Europe. They felt that in our changing situation we need not only leadership, but responsibility and service. They wanted to equip people with leadership skills but also with an understanding of the deeper basis of real leadership.

PT: How did you try to achieve your aims this year?

Sasha: Our approach is to create an atmosphere with space and time. We have community sessions, where people can share their own experiences. We have plenary sessions, where leaders of different kinds provide food for discussion. We have skills-building

workshops, where people can learn something – like public speaking, for instance – and develop their leadership qualities, and we also have case study workshops, where real leaders can talk about the qualities which helped them to be what they are.

PT: Sarah, what did you personally draw out of the conference?

Sarah Matussek: When I came here, at first, I thought that I might not be a leader because others are more experienced than me, just from age. But then I realized that I too have much to give, since leadership is so diverse. The conference helped me to see myself as a leader. I will go back home knowing first that I need to find peace within myself and then I can work it out in my school, my community and where I live. I was so touched by the graciousness and the unselfishness of people.

PT: What was your personal highlight of this conference?

Sasha: My discovery was that, as Mother Teresa says, ‘When you judge people, you don’t have time to love them.’ It is a really big temptation to say that somebody is wrong. The challenge to leaders is not to judge others but to try to support them. What I liked most about the conference was the variety of participants from different backgrounds. Their stories are not just book stories, but stories of real life which can touch heart and soul and mind.

Sarah: I really appreciated the moment when I realized that I am a leader too: my community group saw that in me and were interested in my ideas.

PT: What is your personal understanding of leadership?

Sarah: I think that every person is a leader. It doesn’t matter what your background is. People say, ‘We’re average people, we can rely on our leaders.’ We all need to be responsible in our own lives.



Providing essential skills and inner

For the third year running, the Tools for Change conference provided a unique learning opportunity, drawing on both the accumulated wisdom of IofC's 70-year history and on cutting-edge contemporary training in fields such as conflict transformation, peace-building, team development and understanding effective leadership. Guided by a multicultural group of experienced trainers and speakers, the 300 participants were offered 'tools that help create change – in the world, in our relationships, and in ourselves'.

Kiran Gandhi, a management consultant, has worked as Vice-President for Human Resources in three global Indian companies. He was asked with two other professional educators/trainers to evaluate Tools for Change:

Any programme must be evaluated against its objectives. Tools for Change promises both 'personal development' and 'capacity-building' – with the aim of 'enabling individuals and teams... to build bridges of trust in a diverse and divided world'.

Feedback at the end of the programme showed that most participants thought they had grown as people and now had greater capacity and confidence for trust-building. However, the real results will only be known much later, back in the world of action and application. What we *can* evaluate is the process of Tools for Change.

To my mind the conference had an outstanding design. The key components being:

- 12 optional courses, running parallel, over eight days, run by a distinguished faculty of 25.
- Seven morning 'gatherings' of everyone at the conference, providing it with a soul through the sharing of many real and profound experiences of personal change.
- Six community groups, meeting most days, with intimate exchanges of hopes, fears and learning.

● An outstanding Caux Lecture by Professor Gerald Pillay (see box), putting the conference into strategic perspective.

No less important was the sense of community created through living together under one roof in an ambiance of wonderful food, care and natural beauty, with a tireless team of interpreters enabling this diverse group to communicate.

The course content fell into five areas: how to facilitate group learning; conflict transformation; team building; changing oneself and others; and how to lead effectively. Within these areas, dozens of contemporary tools were brought together, many of which are used in corporate and social sector training. They comprise as complete a 'tool-kit' as one can find anywhere.

What set apart these 'tools' at Caux from other programmes was the degree to which they carried the 'DNA of Initiatives of Change' – the personal experiences of change from the trainers' own lives and work situations which gave authority to their teaching. Of course, putting it all into practice will be the test of its effectiveness. Tools not used for a long time go rusty.

The world is dangerously divided along ethnic and religious lines. At Caux I saw a way to resolve such conflicts through honest apology, forgiveness and trust-building. I met First Nation Canadians who demonstrated forgiveness to white people for having grabbed their lands and destroyed their culture. To me it represented the highest the human race is capable of.





Conference: Tools for Change, 26 July-1 August 2008

resources for change

Report by **Kiran Gandhi, India**



Global Indigenous Dialogue

Running in parallel with the Tools for Change conference was a Global Indigenous Dialogue, whose members opened and closed the conference with a traditional ceremony and also contributed to a plenary session. Nationally recognized First Nation leaders from Australia and Canada saluted the apologies that their respective governments have recently given in their parliaments to indigenous peoples for wrong policies of separating and assimilating children.

Mark Bin Bakar (above left) who created and hosts one of Australia's most popular Aboriginal radio programmes, the Mary G Show, spoke of the 'difficult past and the painful journeys' that his people had made. 'Now we share a longing to help to bring healing to all our human family,' he said. 'The audience watched a short video of Australian Prime Minister Kevin Rudd's apology. 'The healing of history can be so simple,' Bin Bakar said, adding 'This is a very good start indeed... It is a great journey, together, to heal our nation, and to bring justice for all, in respect for diversity.'

Lewis Cardinal of the Wood Cree Nation spoke, in tears, of the trauma of the residential schools system which was set up to 'take the Indian out of the child'. Listening to his government's apology in the Parliament building, along with other indigenous people, he had felt the spirits of his family and relatives around him 'united in grief and pain and unrecoverable loss'. But then there had come 'a spirit of determination, clarity, resolve and resilience'. 'We are in a time of mourning,' he said. 'But healing wisdom and renewal lie beyond apology.' Cardinal is currently Co-chair of the Aboriginal Commission on Human Rights, and was last year awarded the National Aboriginal Achievement Award for Public Service, the highest award given to an Aboriginal person by the Aboriginal people of Canada.

Educating for a changing world

UK educator attacks 'dictatorship of self-interest'

Gerald Pillay, Vice-Chancellor and Rector of Liverpool Hope University, UK, gave a Caux Lecture on 'Educating for Change'. Pillay attacked 'the dictatorship of self-interest and individual rights'. The default setting of our societies was self-interest, he said. 'Information is not knowledge, and knowledge is not wisdom. We need to nurture wisdom and a sense of judgement. We need to think beyond "cost" to "value" for transformational education,' the South African-born educator said.

Pillay noted that this 'time of super-specialization means that we know more and more about less and less', where often specialists couldn't talk to each other even within the same faculty.

'We need a great sense of humility about this century,' he went on. 'More and more countries,' he noted, 'are pulling up the drawbridge and closing the shutters. The optimism is gone. The world has changed in ways we couldn't imagine only five years ago.'





Conference: Developing Cultural Dialogue, 12-17 August

Extending the borders of a 'spiritual family'

Samira, Imran and Khpalwak are three young British from Nottingham, who have come to discover the spirit of Caux. Their families originate from India, Pakistan and Afghanistan. They belong to a generation which is fed up with out-dated attitudes and doesn't want to be held back by racial and social discrimination in Britain. They are passionately engaged in a municipal and regional programme which aims to develop civic feeling among young people.

'Acts of terrorism depress me and cut the grass from under our feet,' Imran says on his first evening at Caux. 'They make it impossible to fight the negative stereotypes which erect barriers between people. And to make it worse, the media focus on our cultural differences rather than valuing what we have in common.' An Englishman from Cambridge, 40 years older than Imran, replies: 'But we mustn't be afraid of confronting our differences. They may help us get out of the mould of our habits and ways of thinking!'

'Because the family experience is universal it is one of the great bonds of understanding between countries and cultures. As we grow in maturity we need to deliberately aim to extend the borders of our spiritual family' - Peter Thwaites, Australia

'We fear what we don't know,' says Mohamed Sahnoun, launching this year's 'Dialogue of cultures' – a theme which has long been on the Caux agenda. This veteran of international diplomacy talks of the effects of globalization which are felt through population movements, the evolution of technology, the speed of information communication. But, he notes: 'The signs of lack of understanding, antagonisms and the absence of authentic dialogue, persist. Everyone clings to their origins as if this were a matter of survival.' To combat cultural and religious fundamentalism,

Sahnoun calls for the 'development of a network of people around the world who bring the warmth of a profound humanity and solidarity back into the dialogue between cultures'.

Also contributing to the opening session is Peter Thwaites, an Australian enthusiast for Russian literature. He invites participants to explore 'the experience of a spiritual family which extends our sense of belonging beyond our immediate families to others who share our deepest beliefs and values.' 'Among our deepest human desires is the wish to belong. That starts in our families and continues after we leave home,' Thwaites continues. 'Because the family experience is universal it is one of the great bonds of understanding between countries and cultures. As we grow in maturity we need to deliberately aim to extend the borders of our spiritual family.' Fear can trap us in an ever-shrinking comfort zone, but, he says, when we reach out to someone new, 'the comfort zone itself grows and we grow too'. Over the decades *Initiatives of Change* has offered this experience of an ever-expanding spiritual family to people of all cultures.

On the second day of the conference, a Dutch pastor, Ari van Buuren, introduces us to inspiring developments in his country, where, since 1996, the health service has funded spiritual and emotional support in hospitals. He is responsible for this service at the University Hospital Utrecht, which employs over 12,000 people. As this area has become professionalized, spiritual support workers have become more ready to reach out beyond the confines of their own faith, to people of any faith and none – and to the growing number of people who draw on several spiritual heritages at the same time. Taking the spiritual side of illness into account not only enhances medical care, van Buuren affirms, but also encourages people of different faiths to work together. And there is a spin-off in



the wards, where patients of different cultures find themselves engaging in dialogues of their own.

We've got to the third day of the conference. 'How have you held out in a society which is so different from the one in which you grew up, and in spite of all the humiliations you endured as a young person?' Someone in the audience puts this question to the speaker, Denzil Nurse, a British of Caribbean origin. 'I have been given a sense of humour and an ability to break the ice when relations are tense,' he replies, 'and also I decided one day to deal with people's hearts rather than their bad side!' But his contagious smile doesn't stop him from being concerned about developments in British society, such as the numbers of young people taking refuge in gang culture. 'As the African proverb says, it takes a village to raise a child. It is urgent that we identify common values for bringing up our children and building the future.'

On the fourth day Lothy Bouwe-Day, from a community in the Netherlands which describes itself as 'descendants of slaves', gives a masterly presentation on healing the wounds of the past. She speaks of the work being done to help Black Dutch to search out their roots on the African continent and thus consolidate their sense of personal identity. 'The past teaches us how to build a common future,' says this vigorous Dutch teacher, who instructs her brothers and sisters of colour not to see themselves as victims of a tragic past but as 'actors in a present where it is important to remain vigilant against contemporary forms of slavery'.

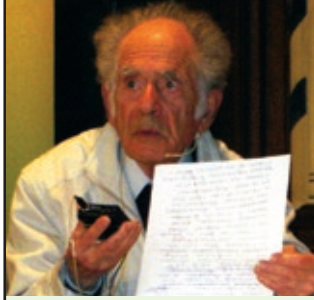
One of the afternoon workshops is on dialogue with the 'invisible' members of society, the *sans-papiers* (illegal workers and immigrants) who do not take part in the cultural and social life of a country. A Norwegian expert on supporting asylum seekers confronts the participants with the distressing realities of human trafficking, 'a trade which supports a huge number of traffickers around the world and is more lucrative than drug-trafficking or the arms trade' on some estimates.



Two speakers from the French 'Initiative Dialogue' programme bring alive the encounters within their group of indigenous French and French Muslims in Paris. They emphasize the need for each person to work on themselves, fighting the 'internal burdens': deep-rooted attitudes, inherited from colonization, which give rise to distorted relationships. 'Dialogue is a long-term commitment,' they assert.

At the end of the session, Samira states: 'I came to make contacts, exchange ideas on education and learn meditation techniques. In the great household of Mountain House, I have in fact learnt a lot about myself and I am taking away personal tools to purify my life and to be less driven by my fears.' For Imran, 'Caux is an experience which will reorientate my destiny. I had an experience of the dimensions of humanity, which melted many barriers in me.'

From the French publication *Changer International* by **Nathalie Chavanne, France**



Russian thinker Grigory Pomerants 'The divine spirit of dialogue'

Grigory Pomerants, Russian dissident, thinker and philologist gave a memorable Caux Lecture. 'Outbursts of fanaticism are a temporary condition of cultures and do not represent their constant nature. The spirit of dialogue is the divine spirit, and if humanity is not to perish, the Spirit must gain the majority,' Pomerants said.

The Russian thinker talked about 'the still small voice from the great silence', and warned that the 'Old Adam turns away from the kind of contemplation and silence in which this deeper interior whisper can be heard'. 'We must go deeper than principles, and this very depth gives us the time, tranquillity and purity of heart to look more deeply into the nature of history and the nature of life,' Pomerants said. Such contemplation 'enables us to discern the footprint of God, the essential thread of things'. He suggested that culture could be seen as a garland of flowers, 'in which many ideas, principles and laws are intertwined'.

In the time of questions that followed his talk, Pomerants was asked what kept him going in the labour camps of the Gulag. He talked of the midnight sun in the Soviet far-North, after the darkness of a prison cell, the beauty of nature, and 'the total freedom of speech: we could speak freely, we were no longer afraid of informers'. He was joined on the platform by his wife, the poet Zinaida Mirkina, who added, 'Religions are translations from the language of God that cannot be verbalized. If any religion pretends to be original and not a translation, it ceases to be authentic.' There were several times of laughter, as when Pomerants told the story of God, weary of humanity, asking one of his angels where he could hide away. The angel replied, 'The human heart is the best place to hide; they so rarely look there!'



Caux Winter Conference

26 December 2008 — 1 January 2009

You are warmly invited to come and spend these days of exchange and reflection with participants from all over Europe.

We would like to define our joint responsibilities and to see how we can turn our shared hopes for the future into reality: for a Europe that, while working on its own identity, manages to look beyond its own borders.

EUROPE

- Responsibility
- Hope
- Future

For details, see: www.caux.ch/en/winter-conference

What is Initiatives of Change ?

Initiatives of Change (IoC) is a diverse, global network building trust across the world's divides. It comprises people of many cultures, beliefs and backgrounds, committed to transforming society through changes in individuals and relationships, starting in their own lives.

www.iofc.org

CAUX-Initiatives of Change is a charitable Swiss Foundation. In addition to sharing the aims of the IoC network, it owns and manages the conference centre in Caux.

www.caux.ch

Initiatives of Change International (IoC International) is a non-governmental organization (NGO) with special consultative status with the Economic and Social Council of the United Nations (ECOSOC). Based in Caux, Switzerland, *IoC International* was founded in 2002 as an association bringing together the autonomous national bodies of the *Initiatives of Change* movement.

www.iofc.org/international

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CAUX 2009 (draft programme)

Trust and Integrity for a Sustainable World

9-15 July 2009 (two conferences in parallel)

Leading Change for a Sustainable World

A time for skill building, reflection and discernment for people who want to invest time in concrete change projects around the world.

Learning to Live in a Multicultural World

This conference will address the concerns of those who are already involved in community relations as well as of those who are living in multicultural societies.

17-22 July 2009

Caux Forum for Human Security (by invitation only)

The second annual Caux Forum for Human Security will again bring together those working for peace and human security at all levels and from varied sectors around the world.

24-29 July 2009

Trust and Integrity in the Global Economy – a people-focused, sustainable approach to globalization

The TIGE conference invites young professionals, business school students, social entrepreneurs, business leaders, farmers, media professionals, academics, NGO's, and all those who have a sense of concern, to be part of a uniquely collaborative conference that builds a people-focused, virtue-based, and proactive approach to the problems confronting us.

6-12 August 2009

Tools for Change – Learning to be Peacemakers

A week of personal development and capacity-building which explores alternatives to violence as methodologies for change. The curriculum examines the core principles and practices of *Initiatives of Change*, drawing on diverse cultural and faith perspectives.

For fuller descriptions and information, from 20 November 2008 onwards, see www.caux.ch/2009