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by Reformation theologian John Calvin in the 16th century and later picked up briefly by the Jesuits, casuistry was an early attempt to probe the concept of "social responsibility." It held that the special responsibilities inherent in "ruling" (flowing from the ruler's impact on others' lives) comprise an ethical imperative that can outweigh strictures on individuals.

Casuistry appears to make extra demands on individuals whose decisions affect others but ends up serving as an apology for whatever actions they take, says Drucker. Thus, to casuists, Lockheed Aircraft executives were almost duty-bound to pay extortion money to a Japanese airline to secure orders for its floundering L-1011 jetliner, in 1975. The orders preserved thousands of jobs on Lockheed's payroll.

If universities must teach "business ethics," contends Drucker, let them blend two codes of conduct: Aristotle's ethics of prudence and Confucius's ethics of interdependence. Aristotle assumed that a leader's only choice is whether to lead others to right or wrong action. Everyone knows the difference, he said, and a leader must face up to his own deeds as well as those he inspires. Confucius divided behavior into five types of interaction: master/servant; father/child; husband/wife; oldest brother/sibling; friend/friend. In each relationship, "right behavior" consists of mutually beneficial actions.

Aristotelian ethics acknowledges that highly visible executives in today's "society of organizations" can "set the tone" for subordinates. And, says Drucker, Confucian ethics' emphasis on mutual benefits should appeal to manager, consumer, and employee alike.

No Threat to Textiles

"Questions on International Trade in Textiles and Clothing" by Donald B. Keesing and Martin Wolf, in *The World Economy* (March 1981), Elsevier Scientific Publishing Co., P.O. Box 330, Amsterdam, The Netherlands.

Are Third World countries, with their armies of cheap labor, taking over the world textile and clothing trades? Have Western textile manufacturers lost their competitive edge? Keesing and Wolf, senior economists at the World Bank, dispute both widely held notions.

The United States and Western Europe still dominate the textile and clothing businesses. The \$72 billion in U.S. gross output led the world in 1976 by a wide margin—followed by the nine countries of the European Economic Community, with a combined \$68 billion, and Japan with \$33.9 billion. Though touted as the next textile powers, the poorer countries of southern Europe (Spain, Portugal, Greece, Yugoslavia) accounted for only \$11.7 billion in manufactures. And the super-exporters Hong Kong, South Korea, and Taiwan combined produced only \$14.4 billion worth. Third World trade feats have been exaggerated, as well: North America, Western Europe, and Japan accounted for nearly 75 percent of *textiles* exported in 1978.

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However, advanced countries have recently become net importers of *clothing*. In 1978, developing countries enjoyed a \$7.5 billion clothing trade surplus and were responsible for 37 percent of the world's clothing exports. Even so, their market penetration ranges from only eight to 18 percent in Western Europe (excluding France and Italy) and roughly 10 percent in the United States.

The tide turned against Third World exporters of clothing and textiles several years ago, contend the authors. Declining relative wages and controlled energy costs at home gave the United States an advantage. U.S. exports of cotton, wool, and synthetics swelled from \$2.3 billion in 1978 to \$3.3 billion in 1979 (in current dollars). And Western trade restrictions have cut increases in imports from the Third World to below five percent annually since 1976, down from 14.4 percent. However, Italian exporters have filled much of this gap, while British and German manufacturers continue to suffer. (Italy is now the world's leading net exporter of clothing and textiles combined.)

Despite the industrial countries' large and growing deficit in the clothing trade, Keesing and Wolf conclude, the greatest threats to Western manufacturers today are other Western manufacturers, immune from quotas aimed at the Third World.

SOCIETY

The Games Slaves Played

"The Play of Slave Children in the Plantation Communities of the Old South, 1820-1860" by David K. Wiggins, in *Journal of Sport History* (Summer 1980), North American Society for Sport History, 101 White Building, Pennsylvania State University, University Park, Pa. 16802.

Americans have traditionally judged an individual's worth by the fruits of his labors. But such values held little appeal to people bought and sold like cattle. Slaves in the old South drew on other sources for self-esteem and identity, as their children's games reveal, writes Wiggins, an assistant professor of health at Kansas State University.

Usually exempted from hard labor until their early teens, slave children performed light chores and cared for infants while their parents toiled. On weekends and evenings, there was time to frolic with friends. Favorite pastimes included horseshoe pitching, hopscotch, "ring games" (which involved dancing and singing around a circle 15 to 30 feet in diameter), and ball games such as the hockey-like shinny. Girls played most boys' games but often preferred jumping rope or "playing house."

Some slave children learned to count and spell through games such as "ole Hundred." And, at play, they often re-enacted aspects of slave