

Don't cut out God

WHATEVER we cut in our educational programme—the raising of the school-leaving age, new school buildings, the implementation of the Plowden Report—let us be sure we do not cut out God.

There is a small, noisy minority who raise a loud and persistent clamour to repeal the 1944 Act and cut God out of our schools. They do it in the name of humanity and progress. But if ever there was a time when Faith and God were needed it is now. If our children lose the sense of unchanging values and eternal purpose that belief in God inspires, we lose the qualities of character and leadership that have been Britain's greatest export to the world.

There is a WANTED sign in every nation: people are wanted who

will tackle the impossible simply because it needs doing

will never bludgeon their way through a job without caring for the men, women and children they meet en route

will be so busy bringing the cure to problems that there is no time for complaint or bitterness

will make sure their country plays its biggest part in ending suffering and hurt in every nation.

To have these qualities Faith is needed, and so is God.

Because some of our religious education has been bad is no good reason for abolishing it. Most people recognise now the need to relate R.I. to the everyday experience of the children and many are experimenting in fresh and exciting ways of doing this.

What is needed is not only better R.I. but a wholly God-centred education whose first aim is the creation of sound character through putting children in living touch with the infinite wisdom of God.

Such character could become Britain's greatest export in 1968.

INDIA: CHARTER FOR SCHOOLS

'LET US HAVE SCHOOLS and colleges where students learn that India will become what they make her; where they decide that the world too is their responsibility and that more important than what the world can do for India is how India could serve and lead the world.' In these terms Rajmohan Gandhi, leader of MRA in India wrote in *Himmat* of his expectation of education.

In Delhi, the Principal of a well-known public school told his senior pupils 'MRA will change the face of this country in the coming years. It will affect the lives of every single one of you here.'

Following a film show, pupils were eager for daily MRA training. They heard many examples of change in human nature and how such change can affect history. Cheating in the school has gone down. Unselfishness has gone up. The Principal and pupils are keen to continue the training this term.

In Bombay the girls of Carmel Convent School have had similar weekly training for five months. They have set a fashion for honesty in their school and written a play based on their new experiences. This was performed before parents and a Maharashtra State Minister. The cast have been given permission to attend the assembly of nations at the opening of the new Moral Re-Armament centre at Panchgani, 160 miles from Bombay. They have been given four days leave and will perform their play for representatives from 26 nations.

These training sessions are wide in their scope and students have grasped the idea that if you want to change your nation you must start with yourself, where you are.

The pages of this issue of the Information Service illustrate the practical working out of the programme of Moral Re-Armament in education in every part of the world. EDITOR

A Charter for Schools

ABSOLUTE HONESTY IS THE ANSWER TO CORRUPTION. Cheating in school leads to cheating in business and government. You are of help to our country not because of your virtue and wisdom but because you honestly admit the wrong things you do and change the way you live.

ABSOLUTE PURITY IS THE ANSWER TO THE POPULATION EXPLOSION. Character is what you do in the dark. Your decision plus God's help can give you purity. Do you use your time day-dreaming, reading dirty books, or trying to attract attention to yourself? Or are you concerned with helping people around you to live straight and give their best to nations?

ABSOLUTE UNSELFISHNESS IS THE ANSWER TO POVERTY. There is enough in the world for every man's need but not for every man's greed. If everyone cares enough and everyone shares enough, then everyone will have enough.

ABSOLUTE LOVE IS THE ANSWER TO HATE AND VIOLENCE THAT TEARS A NATION AND THE WORLD APART. The person you are jealous of or hate needs your help and friendship most. Your honest apology to the person you are jealous of or hate can be the starting point of the nation's unity. Love is not dependent on the way other people treat you but the way you treat them.

GOD HAS A PLAN FOR EVERY BOY AND GIRL, MAN AND WOMAN. HE HAS A PLAN FOR YOU. YOU CAN FIND IT OUT. In every heart two voices speak, a good one and a bad one. Take time every morning to kick out the bad and listen to the good one. Write down and obey the thoughts you get about how you can change yourself, others, your home and your country. That will show what our country can do for the world.

Issued by the MRA Training Centre, Panchgani, Maharashtra.

Many school principals value the training MRA can give their students. Regular weekly sessions for school principals and teachers have been held during the last term in major cities like Bombay and Delhi. Miss Joy Weeks and Miss Ann Rignall, two British teachers are in India at the invitation of Mr Gandhi to pioneer this programme.

What industry wants

by John Vickers, chairman and managing director of a manufacturing firm

RECENTLY we have advertised for a candidate to fill a future senior position in our firm. I have read through applications from some forty men, and interviewed fifteen personally, finally selecting one man. During the same period, we have interviewed candidates for caretakers, garage men, invoice typists, clerks, secretary for the directors, technical men and mill workers.

Exports doubled

My firm is one of the 50,000 establishments who employ between 11 and 500 people—that is to say the size of firm which still makes up the backbone of British industry. We have steadily increased our exports, in fact, doubled them again in the last year.

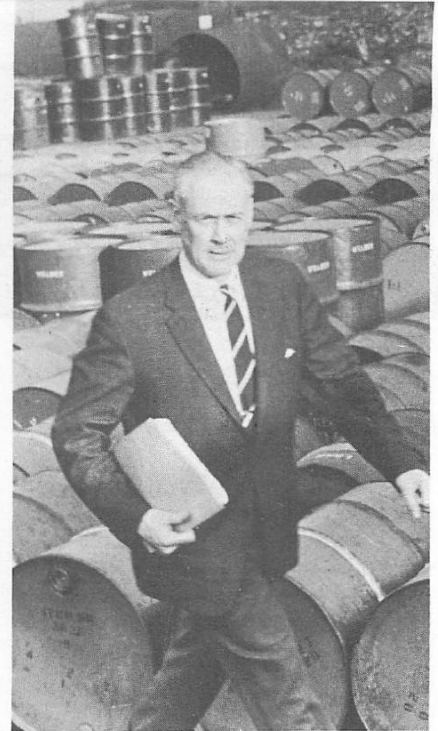
What modern education has offered to us has been men and women, with varying academic qualifications related broadly to their natural abilities, all of whom make you feel that there is marvellous human material for the future of Britain; what is also striking is that a great many of them have ambitions limited to the business posi-

tions to which they might attain, and outside interests confined to a healthy enjoyment of sports, hobbies and social activities.

Firms of every size look at the academic qualifications of an individual as a pointer for the kind of responsibility that the man or woman could be expected to shoulder. But they also look for character; qualities of leadership, and alertness; and for any sign that the individual will also be able to live big enough. Perhaps the supreme quality needed is that of being able to live in 'the other person's life'—be it your superior, or those under you, your customer and your competitor.

Potential released

The small-minded, the self-centred, the 'too clever', the self-assertive people have blocks inside themselves which limit their usefulness. But, thank God, human nature can change (and I could quote many in my company for whom this has happened) and the real potential of these individuals can then be released.



This kind of change could begin to happen in schools and universities, and could replace the cynical disbelief in the Almighty which education often fosters and which tends to diminish people's sense of larger responsibilities in the world.

Teachers and lecturers must learn to equip young men and women with an adequate reason for living. If they don't, we have to do it when they reach industry—or industry and the nation will perish.

by Ian MacLachlan, teacher in a secondary school

. . . education can give

I AM A TEACHER in Glasgow but I care about British industry as much as about education.

As a member of a Youth Employment Committee I am kept well informed about the great improvements in industrial training that have been initiated in recent years. However the gap between education and industry still exists. This is a symptom of the teaching profession's self-centredness, the main disease of education today.

Many educators falsely believe, for instance, that a job in industry is second rate, more for profit or power than for ideals, and that the factory is a drab existence to be endured to buy pleasure and comfort for the hours of freedom from the bondage of work.

The truth is we in Britain depend on our industry to pay for our education as well as our social services. Industry could pay for these and also

let Britain keep its world role, say many of our top industrialists and trade union leaders.

I often meet with men and managers from our shipyards, docks and factories who are making their industries the servants of the nation. They consider class war out of date. They have increased productivity, improved working conditions and created harmonious working relationships. One boilermaker I know has successfully fought apathy in his branch and played an important part in bringing down demarcation barriers in this spirit.

I hold up such men as examples in conversations with students on the opportunities of industry. Many keep in touch with me after they leave school, and speak with enthusiasm of their work as craftsmen, technicians and junior managers. One of them helped

form an Apprentices Committee on trade union lines in his factory. This was recognised by the management, who met its just demands. As a result, when there was an apprentices' unofficial strike which was almost nationwide, the apprentices in all the factories belonging to this firm stayed at work.

Changes in school curricula and the expansion of further education programmes have improved training both for and within industry. But more automation and the run-down of old industries will soon make massive re-training programmes necessary.

Government Acts and new colleges alone will not fulfil this need. Employers, trade unionists and teachers must create a motive of service rather than selfishness in choosing a job. This can only be inspired by those who possess it themselves.

Sudan adventure

by Peter Everington

THREE MONTHS TEACHING in a temporary job before university convinced me that teaching was not for me—though I enjoyed the cricket. I wanted a life of greater prestige and adventure than I felt teaching offered.

Yet while I was at this school an Irish teacher introduced me to the greatest adventure I have met so far: Moral Re-Armament. And this later led me back to teaching.

My colleague told me that God had a plan for the world and I had a part. I already believed that—vaguely. He told me that if you want to find God's plan you may need to change. I believed that too—in general. But he held me to the specific of absolute honesty, purity, unselfishness and love, and to the specific that God will speak to you if you let Him. After strong last wicket resistance I faced in detail hates, jealousies, wrong habits and relationships. I put right all I could and gave my life to God for the remaking of the world, whatever that meant.

At Cambridge I met men from the Middle East and learned to be sensitive to their grievances and aspirations. But in 1956 friendships were nearly shattered by the Suez War, and it was evident that Britain for one needed to demonstrate new motives.

About this time the question of my career loomed up. I had done two years of Classics and was uncertain about the future. A friend urged me to seek God's guidance afresh. It became urgently clear that a new bridge had to be built between Britain and

the Middle East; my part was to study Arabic, and then to be ready to go anywhere where British people were still wanted on the basis of service. (I hoped it wouldn't be teaching).

So I did Arabic for my final year at Cambridge and eventually got a First. But where to work? As the last weekend of my time at university approached I thought of Sudan. I knew that the son of the Mahdi and other leaders had invited Moral Re-Armament to their country.

On the last Monday of term, with bank reserves low and prospects uncertain, I found myself telling my story to the Sudanese Ambassador in London. It turned out that he had been the first Sudanese Director of Education, and he asked me point blank 'Would you teach English in our secondary schools?'

It was a difficult moment. I gulped and said 'yes'. Three months later I was starting work at Port Sudan Secondary School, the only school of its kind in an area larger than the British Isles. Shade temperatures went up to 118°F and the work was hard, but exciting. One day I had to apologise to my class for trying to bluff my way out of a blunder. Apologies from Englishmen were apparently rare, and this one came to the ears of a militant young nationalist in the hotel where I was staying. We had long talks. He felt that an idea which could get an Englishman to say sorry was revolutionary enough to change the world.

Rajmohan Gandhi (centre) talks with the then Minister of Education, Sayed Hassan Awadalla (second from left) and Southern Sudanese leaders in the garden of Sayed Buth Diu, Minister for Irrigation. Author in the background with Sayed Buth Diu



A newly graduated Sudanese teacher shows her diploma to Mr Everington. Her brother, also taught by him, looks on

Some time later he asked me to stay in his home and to show the MRA film *Freedom* in Arabic to his colleagues at the factory where Sudan's cotton is cleaned and baled. After a few weeks he wrote to me: 'The rains were early this year, and there was a real danger that a lot of cotton would be ruined for lack of storage space as it waited outside the factory. I had the idea one day to raise a volunteer labour force which would work overtime in the heat of the afternoon. The Manager readily agreed, and we did it. Due to Moral Re-Armament, thousands of bales have been saved.' Since then my friend has been made Chief Classifier of the two million acre Gezira Cotton Scheme.

Later I was posted to a new training college which in 1966 produced the Sudan's first locally trained secondary teachers. During eight years I came to love my job. I also came to love the Sudan very deeply. It was interesting to work with Sayed Buth Diu and others who had decided to be part of a revolution of character for Africa. In this spirit he would ask me to plan occasions in his Khartoum garden when leaders and ordinary people of different races could learn how to apply MRA and find unity.

Back in England now I meet many of my former Sudanese colleagues and pupils. No less than 73,000 foreign students have come for education in Britain this year. And in the school year 1966/67 there were no less than 4,570 British teachers serving overseas in 67 countries. Whether at home or abroad, all of us are called to be partners with the world, not only in the duty of feeding hungry minds, but in the eternal adventure of restoring God to His rightful leadership.

IN SWEDISH SCHOOLS by Joyce Kneale

REKTOR SVEN MASEN has become in the last six months one of Gothenburg's most discussed figures. The battle he has fought to give an adequate education to his pupils has made him well-known in his city of nearly half a million, Sweden's biggest port.

Earlier this year attempts were made to have him withdrawn from his position of acting headmaster because certain elements opposed his connection with Moral Re-Armament. In the public debate which followed, so many colleagues and parents of pupils testified to his excellent record as teacher and headmaster that his standing far from being undermined was strengthened.

Such was the support he had that the national education board in Stockholm overruled the decision of the Gothenburg School Council on the grounds that it was undemocratic.

Masen has now been made the permanent head of three schools with a total of 1,800 pupils.

When asked why he and ten other headmasters invited youth of Moral Re-Armament to speak and sing in school assemblies, he said: 'First because it corresponds to the new programme drawn up by the National School Board which says that morning assemblies should include the views of people from different backgrounds, and should help pupils to start the day in the right way. Also, I want to give my youth in school a big enough aim so that they feel responsible for the world. If it is made exciting for them they will not need the excitement of sex and drugs.'

'One of the official aims of our schools is to create "free responsible people". We have removed many of the means of "outer discipline" in our schools—so it is all the more necessary to create the discipline that comes from within. If students can learn to apply moral standards, to listen to their conscience and to act according to what they in fact know is right, then they become truly free.'



Don and Connie Simpson at home with their daughter, Jean

PARENTS' CHOICE

WHEN OUR DAUGHTER was 11-plus we spent much time and thought looking for the secondary school that would best complement the training in faith and character we had tried to give her.

Well, we found what we were looking for. It was not the most 'exclusive' of the possible schools, nor the most conveniently situated.

It is a 'voluntary aided' grammar school with a courageous motto—'My trust is in God alone'. Our experience has proved that it takes this seriously.

Each girl is considered, not so much as a scholastic statistic but as a person with a character and mind to be developed. And by a judicious mixture of humanity and real hard work, modern methods and time-honoured traditions, social work and sport, she is helped to find her true calling.

The headmistress herself accepts the authority of the principles she teaches and is therefore not unduly influenced by the passing whims of parents. Although not a 'Church school', Scripture is regarded as an important subject and is taught by people who believe it.

'Parents' Evenings' are held from time to time to explain the next stage of the pupil's education. It is this individual care for so many that makes us parents want to give our full co-operation.

And all this for the privilege of being a 'ratepayer'!

We are profoundly grateful.

DON AND CONNIE SIMPSON

make themselves felt as individuals to preserve the right for children to pray 'Thy Kingdom come, Thy Will be done on earth as it is in Heaven'.

FAITH AND HOPE ARE MY BUSINESS

by Joan Pedley

THERE IS A LOT of discussion about religious education in schools. Is it necessary? Can it be done? Do children understand it?

I am responsible for Religious Education in a secondary school in Greater London. The answer from my experience is that it is necessary, it can be done and children understand very well. It is very practical.

Moses lived a long time ago, but he said some understandable things such as, 'Do not steal, do not kill, do not want what belongs to other people.' He also said 'Love God and honour your parents.'

Children understand these things. My job is to pass them on so that pupils know what faith is and how it can be found. Any teacher who accepts God's standards in his or her own life can make the experience real to any child of any age.

One morning I told my class about the solution to a quarrel in my home when we sat quietly together to find what God had to say on the matter. Several days later two quarrelling thirteen-year olds tried it themselves. They found it worked for them as it

had for me. Money was restored to its rightful owner and friendship was repaired.

The Bible is full of people who quarrelled. Some made it up. Some didn't. The children can decide which action works best.

A lesson on Suffering drew from a fifteen-year old that she was in despair because she was going blind in one eye. I told her of a friend of mine with an incurable disease who had once felt her life was useless. God gave her the thought that she was now of far more use to Him, because, having suffered, she had much to give other sufferers. The teenager went away with this new thought about herself, and later showed endless courage and determination in the typing practice and examination she went through later in the year.

In this country there is still overwhelming support for religious education and morning assembly. People want their children to have a chance of finding a faith at school. Those who give that support will have to be more than anonymous supporters in an opinion poll. They will have to

A FACTORY OF THOUGHT

by Kenneth Rundell, Educational Programme Director at the Westminster Theatre.

'ILLUMINATION is what we want in the theatre,' says the wife of Sir Laurence Olivier, actress Joan Plowright. George Bernard Shaw described the theatre as 'a factory of thought, an armoury against despair and dullness, a prompter of conscience, an illuminator of social conduct and a temple of the ascent of man.' These have been guiding principles in the educational programme at the Westminster Theatre.

No-one exempt

From its earliest beginnings the theatre has been a potent educational force. For the Greeks it kept alive the traditions of the nation and established in the minds of every citizen, young and old, the moral and religious ideas on which their society was built. No-one was exempt from attending the national theatre on great occasions, and there was no such thing as a school-leaving age as far as this Greek public education was concerned!

It was probably not his main purpose, but undoubtedly Shakespeare had in mind something similar when he dramatised the great historical events of our nation in a series of plays. Many a schoolboy's knowledge

of life in Imperial Rome is limited to a visit to *Julius Caesar* or *Anthony and Cleopatra*. As a medium of conveying historical truth the theatre is probably much more convincing than the conventional history book or lecture.

It is, however, in the realm of social and human values that the theatre has always played its main educational role, and it is here that the Westminster Theatre has pioneered something entirely new over the past 20 years. At a ceremony dedicating the theatre to the memory of men and women of Moral Re-Armament who died in World War II, Sir Edward Cochrane said it would 'present the plays of the new renaissance that will usher in the world they died to win.'

During the past five years the Westminster has put on a series of plays by Peter Howard and Alan Thornhill that have created a new style in drama of social comment. Peter Howard wrote in the preface of one of them, *Mr Brown comes down the Hill*, 'I write plays to encourage men to accept the growth in character that is essential if civilisation is to survive. It is to enlist everybody everywhere in a revolution to remake the world. It is, for Christians, the use of the stage to uplift the Cross and make its challenge and hope real to a perverse but fascinating generation.'

Howard's plays have not provided 'pat' answers, nor was he content merely to state the problem as do so many modern playwrights, or to arouse indignation against the failures of society without suggesting a cure. Howard always left the audience with a clue where to look in human nature and in human society for fresh initiatives.

Constructive theatre

Because of the interest of schools and colleges in this type of constructive theatre, the Westminster has since 1960 offered schools and students a special rate of 5s a seat for all performances. Consequently large numbers of students both from Britain and overseas flock to the theatre and the plays are discussed widely in student newspapers and debating societies. *Beaver*, the newspaper of the London

School of Economics, wrote of Howard's last play, *Happy Deathday*, 'If you wonder how the human animal is going to survive the final third of the twentieth century, go to *Happy Deathday*. The play tackles the question head on . . . it is moving, humorous, thought-provoking and, at times, profoundly disturbing.'

For a play about William Wilberforce, the emancipator of the slaves, by Alan Thornhill over 600 schools sent parties. It received the support of 70 Local Education Authorities in its London run and provincial tour. The headmaster of one of the oldest grammar schools in the country commented after bringing a party, 'I recommend the plays at the Westminster to every headmaster in the country. They are a priceless educational experience'. The Mother Prioress of a convent in London wrote: 'Our girls certainly have been much impressed by the approach you are taking and they prove that young people today can be interested in and enjoy performances which are clean and moral.' The principal of a boys' boarding school wrote: 'Our visits to the Westminster Theatre have made a great difference in the atmosphere of the school. Parents have singled it out as the influence on their boys' lives which they specially appreciate.'

'Top deck'

In order to extend the usefulness of this type of social drama the Westminster has started an introductory course in stage production for secondary schools and a student discussion group in the Arts Centre's 'top deck'. Come to the Westminster on a Wednesday and you will very likely meet 60 to 100 young people from grammar schools and secondary moderns from London and the home counties discussing stage design with Cameron-Johnson, the resident stage designer, or going over the costume department with Dorothy Phillips, who designed for the Royal Winnipeg Ballet for eleven years. Or meeting after the matinee performance on stage with the stage manager and discussing with members of the company the implications of the play they have just been seeing.

The Times Educational Supplement of Friday, 22nd September 1967, commented, in a full-page feature on the schools' day at the Arts Centre, 'Judging by the response of the groups there this summer, it should prove a popular educational activity in the London area.'



'Leadership for the modern world'

A NEW COURSE opened this week at the Westminster Theatre Arts Centre with the British diplomat, A R K Mackenzie, speaking on the topic of 'East and West—right and wrong'.

Under the Director, C Russell Carpenter, the Training Course in Leadership for the Modern World aims to develop qualities of character and leadership: to give a wide and well-informed perspective on the world so that each student's own specialised work and training can be related and put to full use: and to offer a challenge to young men and women to understand the world they live in and to fit themselves to take responsibility for its future.

The course is designed for the young people of Britain and other European countries who contemplate going overseas, and for those people from the Commonwealth and from other parts of the world who are in Europe for work, study or further training.

The value of the course lies to a great extent in the chance it offers for a frank exchange of ideas and experience between people from varied backgrounds and different parts of the world.

Similar courses in responsible leadership are held at the World Assembly for Moral Re-Armament at Caux in Switzerland. In 1967 they were attended by students from 19 countries of which six were countries of the Middle East. These courses were arranged at the request of men in government and industry, including Ministers of Education in seven of the developing countries.

In assessing this course a member of the staff of a teachers' training college in East Africa, wrote: 'It has taught me four things that were new

in my experience: first, the secret of healing hate and bitterness: secondly, the art of living as one of a world family, irrespective of colour and other differences: thirdly, how to care for and serve other people: fourthly, the secret of listening to God, which has given me a completely new outlook on life. Such training can be of great value to me and to my country.'

Similarly an Oxford undergraduate reported that 'the seminar included a wide range of topics of particular interest and relevance to me as a student: they raised fundamental questions from personal philosophy to international relations. I also gained much factual knowledge—with a notable lack of political dogma. The discussions were free and sensitively organised. I had to do a lot of thinking.'

Participants study the forces that guide men and change society. They not only hear speakers well qualified in their own fields give evidence of the application of MRA, but also conduct their own case studies and practical programmes.

HAPPY DEATHDAY

Peter Howard's plays anticipate the needs of the future.

In *Happy Deathday*, Howard deals with many of the issues confronting modern man in the setting of three generations in a family. The dying grandfather is a wealthy businessman who claims a faith but does not convince others of it. To whom will he leave his money?

His son-in-law, a militantly atheistic molecular biologist, is determined to 'track truth to its final lair' and thereby demonstrate the irrelevance of God. The lonely teenage granddaughter, according to her mother, 'lives for nothing except the next thrill, the next party, the next man.' She does not see why, if people look upon her as 'just so many atoms wrapped up in a pretty case', they make 'such a fuss about lovers and babies and marriage'. Abortion, the alienation of young and

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**Leadership Course Director
4 Hays Mews, London W1**

old, colour prejudice, the possibility of genetic manipulation, the clash of science and faith, confront the members of the family with their different dilemmas. The reality of this family situation draws the audience into a search for the answers.

During its London run of 112 performances at the Westminster Theatre, groups of students met in the theatre each night to discuss, not the problems the play raised, but the answers it pointed to—based on a valid experience of faith in God.

In May and June Westminster Productions propose to film this play on location in Britain and a committee has been formed, headed by Air Vice Marshal D N K Blair Oliphant, to raise the £45,000 needed.

Ian Robertson returned from the USA to join Bryan Hamlin to work together to make and distribute the film. Both regard this as more important than lucrative post-doctoral appointments in America. Dr Hamlin says, 'The resignation of Malcolm Muggeridge has brought to general public notice a situation in our universities about which many have known for some time. I would like to see this film shown extensively in senior schools, colleges and universities. It is encouraging to know that teachers in Britain and on the continent, recognising the educational importance of *Happy Deathday*, have undertaken to raise money for its production.'

Dr Robertson says, 'This film will give hope to the humanists, genuine goals to the rising generation. It could cure the sickness and cynicism of Western society and provide a positive programme for students and leaders in Africa and Asia.'