

THE AMERICAS AND EUROPE— PARTNERS IN NEED

LATIN AMERICA, WHERE I HAVE LIVED for nearly 30 years, is a continent faced with violence, social inequalities and injustices. Many are in despair about what to do. Some believe that the way forward lies in a partnership with other continents, in the first instance with North America and Europe—not just a political partnership, but one where each continent can contribute its own particular gifts.

North America has technical know-how, financial strength and long experience of democracy. Europe also has wealth and its experiment, admittedly incomplete, in forging unity between people of diverse languages and traditions. Latin America has raw materials and even greater human resources.

Latin America's human richness was underlined by the comment of BBC correspondent David Willie when the Pope left Haiti earlier this year: 'One thing the Pope will never forget—the sight of those many thousands of happy faces as he boarded the plane for Rome.' Haiti, one of the world's poorest nations, where literacy is under 10 per cent, which is ruled by a self-designated 'life-president'—yet, incredibly, those people have learnt to tap deep spiritual resources. Would not this ability fill the void in many European and North American hearts?

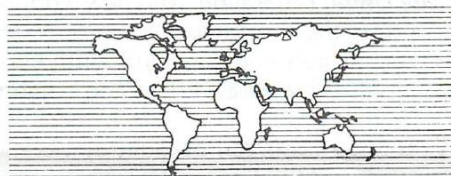
Last month, the US fleets moved into positions where they could blockade the Caribbean and Central America. Lack of partnership has obvious dangers. But more than that—partnership between the continents could bring material, social and spiritual assets to all. It will come as each continent listens to the others, wants to give to the others, and believes it needs what the others have to offer.

Last month a conference took place with the aim of developing partnership between Europe and the Americas. The next five pages report it.

Laurie Vogel

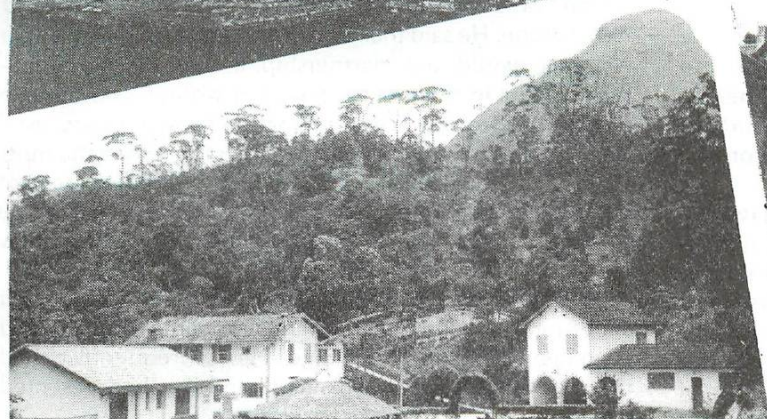
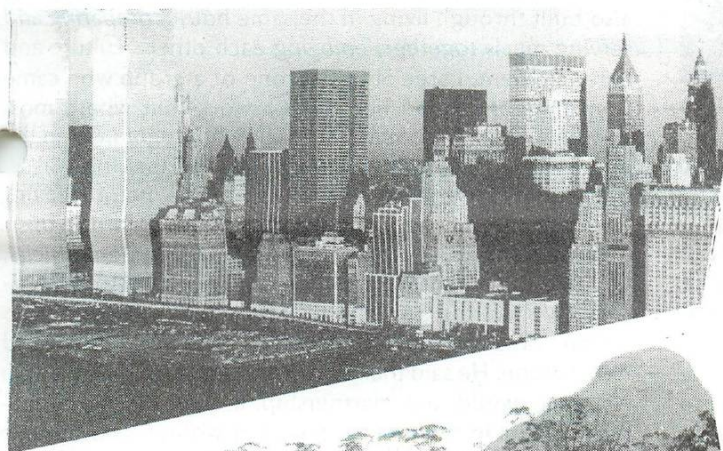
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CAUX CONFERENCE INTER- CONTINENTAL BUILDING BLOCKS

EUROPEANS AND AMERICANS will find partnership through taking joint responsibility for the world's needs, says Luis Puig, one of the founders of the Guatemalan Democratic Trade Union Federation, who now works in Brazil. Mr Puig was one of the initiators of a conference designed to further partnership between North and South America and Europe. Yet he once organised strikes and demonstrations against the United States. He explains, 'I now believe that the idea that a new world can be built by violence is outmoded. Humanity has tried it for a long time and it does not work. The way to a new world lies through facing where we are wrong, admitting it and setting out to put it right.'



José Luis Lovo Castelar (left), El Salvador's Ambassador to the UN in Geneva, attended part of the conference.

The conference took place from 5-12 August within the framework of the Moral Re-Armament assembly in Caux, Switzerland. Its title was, 'The Americas and Europe—the price of partnership. A quest for fresh perspectives and common aims.' People from Central and South America, the United States, Canada, the Caribbean and many European countries took part. For many it was a time for fresh insight into how they could deepen within themselves the qualities which the invitation listed as being essential to partnership—'persistence, mutual respect, a readiness to listen to the other's point of view, realism about our national characteristics and our past, and freedom from the spirit of blame and manipulation'.

The week also saw the creation of what Mr Puig termed 'building blocks of partnership'. For example a Central American diplomat spoke frankly about his nation's needs and hopes with an American politician. 'It was the first time I felt I was really listened to,' the diplomat said afterwards.

Other 'building blocks' resulted from the various discussion groups. A man from the Canadian province of Saskatchewan, whose government had recently sent

\$250,000 to help with a disaster in Latin America, was hurt to hear a South American say that they did not want hand-outs. 'My response was, why bother?' he said. Later the two men talked privately and the South American admitted that he had been trying to sound more radical than an earlier speaker. The two men were then able to talk constructively about aid policy.

Gerald Henderson from Liverpool apologised for the arrogance of white British, like himself, who treated others at home and abroad as less than equals. Talking with black British had brought home to him more than ever how deeply this superiority wounds people. If over the last 30 or more years we had truly repented of our indifference and arrogance to people of other races and cultures the tragic conflict with Argentina need never have happened,' he said. Argentine student Jorge Molina said he was deeply stirred to find Britishers who understood the anguish of soul he and his generation faced as they looked at the plight of their country.



The American Ambassador to Switzerland, John Davis Lodge, addressed the conference.

Understanding between the different nationalities was also built through living in the same house, preparing and serving meals together, enjoying each other's culture and entertainment. Loree Sheckels, one of a group who came from Oregon, found herself in a work-shift where most people were talking Spanish. 'At first I thought I was in the wrong place,' she said. Then she realised that this was an opportunity to get to know another people. Before leaving Caux she announced that she had decided to learn Spanish.

Richard Ruffin, a former US defence department official, said that Americans were not naturally inclined to partnership. 'We like the guy who makes out on his own.' Yet no nation, however powerful, could hope to tackle world needs alone. He said that many feared that a big nation like America would use partnership as a cover for domination—'for in the past we have left wounds and hurts in others. I get angry when my nation's mistakes are used against America, but if I feel that anger more than the hurts our mistakes have caused, something is wrong.' He spoke of the need to be willing to shed opinions in order to be able to listen to what others were saying and to be open for new insights.

British musician Peter Riddell had just been in the United States for the first time although 'a year or two ago I would have been quite unwilling to go'. He had frequently visited the Middle East, he explained, and he had resented America's approach to that region.



D Channer

Arida Derhalli (facing), President of Portland's UN Association, was one of several who came from Oregon, USA.

However his attitude had started to evolve when he was invited to tour the USA as musical director of a play about St Francis of Assisi. 'I was touched that the Americans who invited me expressed a spiritual need,' he said. In Minneapolis the cast of the play had spent an evening with an American Indian couple. 'I found a resistance in my spirit to hearing what they were going to say to us because I expected it would mean facing what we white people have done to others. I realised to my surprise that I had already identified myself with the white Americans.'

A psychotherapist from Indiana took an honest look at her life and saw a link with the things she criticised in her country: 'I found many incidents of deceit—with my husband, my patients and my children.' She spoke of her decision to tell the authorities about cheating on her income tax last year. She had justified this to herself because she did not agree with the way the taxes were being used, she said. 'I want to pour contempt on all my fear, and to make a pledge to sweep out every area of deceit within myself.'

Roots

Others, too, saw that 'realism about our national characteristics', in the conference invitation's words, has implications in each person's life. Juan Carlos Barrera, a Salvadorean living in Uruguay, said that the roots of many national problems lay in materialism. 'Part of the problem is that we do not see the part that we ourselves have played in creating the problems.' Permanent answers would come as people found 'living experiences of change' in their attitudes and behaviour, he said. Two others from Uruguay, municipal worker Ramon Mendá and customs official Roberto Rodriguez, described how their marriages had been remade when they were on the point of foundering. Both had made a fresh start after taking part in a play by Uruguayan doctor Suzanna Alaniz, *Why don't you listen to me?* Mr Mendá had asked his wife's forgiveness for all the damage he had caused. They had become reconciled. 'Today we are a real family with a lot of love between us.'

Félix Marin, an iron-worker from Chile, spoke of his decision in 1980 to cut his dependence on wine—a source of much trouble to his family. 'I began to get a lot of ideas on how to bring change in Chile,' he said. 'All of a sudden people wanted me to take part in public life.' He was



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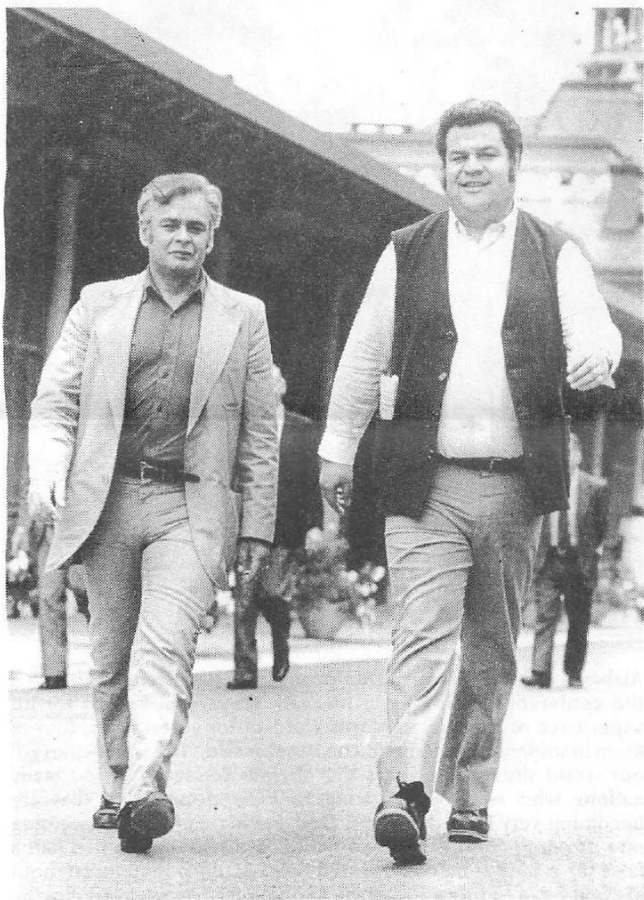
Alabama Senator Jeremiah Denton and Mrs Jane Denton attended the conference with two of his staff. He is well known for his experience of captivity in North Vietnam for seven years, four of them in solitary confinement. The Senator said, 'The worst aspect of our world situation today is the obvious tendency of too many nations who were God-fearing to have populations that are becoming very forgetful about God. Faith is a gift, not something one develops from one's own works.' He said that he had had a faith for as long as he could remember. His motivation throughout life had been to bring about the realisation of 'glory to God in the highest and peace to His people on earth'. 'I don't live that way all the time but it is the thing that drives me,' he said.

elected a union leader and has since become Vice-President of his union's national federation. He has played a part in bringing about such reforms as earlier retirement for workers with heavy duties.

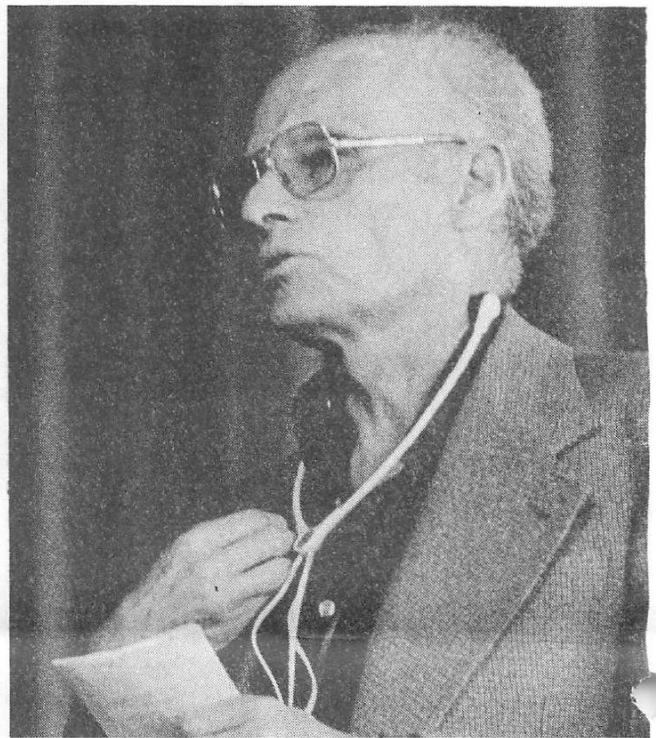
Partly due to his initiative, Mr Marin's union is involved in a tripartite commission—with government, employers' and workers' representatives—to look into ways of changing the labour laws which allow workers to be sacked after 60 days on strike. The relevance of such far-reaching social changes through dialogue was highlighted as news came in, during the conference, of violent disturbances in Santiago in which some died and hundreds were arrested, as people demanded more democratic reforms.

Alfonso Rueda, a cardiologist from Colombia, commented before leaving, 'Here I have overcome my pessimism which doubted that anything could destroy the injustice, the pornography and the breakdown of family life. We have seen that it is in personal change that we shall be able to unite the Americas and the world.'

Paul Campbell, a Canadian doctor, spoke of the spirit of cooperation at the conference, and of the changes which people had experienced in their lives—'freedom from the pride, greed, hates and fears which keep us divided and violent'. This shared life is the module of what God wants for our continents,' he said. 'Goodwill and friendship are not powerful enough to bring this radical change in people that the situation in our continents demands. When we obey God, we change, and the people we meet change. Hundreds of thousands of individual daily decisions have made our national society what it is, and hundreds of thousands of decisions to live differently will make the spirit we have seen here at Caux our way of life.'



Walter Toro (left), President, and Felix Marin, Vice-President, of the national executive of their iron- and steel-workers' union in Chile.



Eduardo Molina Olivares, Director of the National Institute of Municipal Associations of El Salvador, said before leaving Caux, 'We return to our countries with new hope and the decision to solve many of the problems which our countries suffer.' He referred to 'the wonderful evidence of people who have suffered and have forgiven their enemies', which the Latin Americans had heard in Caux. 'We must not be indifferent and live selfishly. If through our indifference we refused to listen to the voice of God we would be accomplices of violence, terrorism and injustice.'

EVELYN RUFFIN, from McLean, Virginia, spoke at the conclusion of the conference:

AMERICAN'S CONCERNS

MANY OF US NORTH AMERICANS arrived with little first-hand experience of Latin America, and most of us don't speak Spanish. This conference has been a beginning. Many of us have decided to continue our education on Latin America. I hope we can undertake things together in our different countries and meet here at Caux next summer.

One of my deepest concerns is that my country is so often perceived to be supporting the side of the status quo, of its own security and economic interests. We are a country born out of revolution, designed to secure for a people the right to determine their own destiny. At the heart of our nation's life is a belief in the worth and dignity of every individual.

Yet it is a paradox that we so often seem to be supporting the opposite. Too often our business interests in developing countries have exploited cheap labour and have not paid just prices for raw materials. We have often been so afraid of communism that we have turned a blind eye to wrong behaviour of leaders who have taken a stand against communism.

Personally I believe that freedom is precious, and that

communism denies the basic worth of the individual under God. But equally I know there are millions of people living under non-communist regimes whose fundamental worth is also denied. Many lack worthwhile meaning in life and I long to see my country working to help these people in a more obvious way.

It is not easy though to shift a big country. I feel quite overwhelmed when I consider the size of our corporations, and the difficulty of reaching and talking with those in government and positions of power.

But God has a way. This I firmly believe. He will show us what to do if we are willing and obedient. America is not a monolith. Our policies are born out of response to the interests and pressures of many groups. It means there is debate and things are not predetermined.

We return from Caux not as one more pressure group but with a commitment to work with individuals in government, the press and business. We hope to help them understand how God can use people who are willing as positive factors in world affairs, and that He can guide those in power through the maze of pressures and counterpressures they face.

In this task it is essential that we have the help of people from other nations. We will continue to use our home to help Americans find new perspectives from people with experience in other parts of the world. ■

Sally Stevens, who works with the Oregon forestry commission, spoke of her childhood in Georgia. Her grandfather had been born into slavery and she had been prevented from playing with white children. When she was 10 some white youths murdered her brother. Later she was sent to New York for health reasons and for the first time was able to have friends of other races. 'It was like a dream that was suddenly happening,' she said. 'It gave me hope that there could be a tomorrow.' It was something she could share with people in Georgia, she said. 'My prayer is that I am able to spend more of my time and resources in giving and sharing with others.'

The following day Portland optometrist JANE NEASE spoke:

CLEARER VIEW

ALTHOUGH I HAVE LIVED near Portland for the past 23 years, I am a product of the other side of Sally's story. I was reared in a middle-class white family in a small town in southern Mississippi—even further south than Georgia.

I can attest to the segregation of the black and white peoples of the southern states which Sally described and I have come to realise that discrimination is not confined solely to the South. In many places there is discrimination but it can be more subtle where there are fewer black people.

My parents were Christian and my sister and I were reared in the faith. Segregation was so much a part of our culture that we more or less accepted it, and often were not aware of the discrimination. We were aware of some of the injustice and in individual situations did what we could to alleviate it, though this was not a great deal.

We appreciated many of the contributions of the Blacks—their music with its special rhythm, their laughter and sense of humour, their contribution to culture and their educational achievements. But in general we did not look deeper into their hearts and see the fear, frustration and resentment, and sometimes hopelessness.

As I have matured and lived in many areas of the United States I have come to understand with greater clarity the injustice to the Blacks on which my southern white culture was built. It has been a source of great concern for a long time and I have deeply regretted it, more deeply than I can express. ■



A scene from 'Der Zug'

'Der Zug' (The train), a play by Heinz, Gisela and Hannelore Krieg, was performed during the conference. It shows how people from many European backgrounds are brought face to face with themselves when the trans-Europe express mysteriously comes to a halt. For some it means looking afresh at guilts and inner hurts that lie buried in their past. One or two begin to apologise to those they have injured... and suddenly, as unexpectedly as it stopped, the train starts to move again. WILLIAM STALLYBRASS from England said what it had meant for him to act in the play:

CHOOSING TO REMEMBER

IT HAS TAKEN this play to make me realise how much I and my nation need to change if we are to take our proper place, a humble place, in the European Community and in the wider family of nations. In the years immediately after the war I listened to Germans apologising here in Caux for the wrongs that they and their nation had committed, and I took it for granted.

I chose to forget the way we occupied Germany, taking over villages and areas of towns, turning the inhabitants out of their homes, surrounding ourselves with barbed wire and then graciously allowing their womenfolk to come in to clean their own homes for us. I chose to forget the morning that a young German girl, working for us as a typist, arrived late and I shouted at her in a way that I thought only the Nazis behaved.

I would like to apologise to all the Germans present for our arrogance. ■

HOWARD COOKE, Member of the National Executive Council of the People's National Party in Jamaica, spoke to the conference. As a young man his study of history had led him into researching the social and economic development of Jamaica, he said. 'I became aware of the exploitation of my people under the colonial yoke. All around me was poverty and degradation.' Mr Cooke had become bitter and joined the revolutionary forces. Twenty-two years later he had met the black South African politician, William Nkomo, with whom he 'talked for hours'. A change in attitude had followed: 'My commitment to creating a just society remained, but it was free of hatred.' The following is taken from Mr Cooke's speech:

LAST COMPONENT FOR VICTORY

WHEN MY PARTY came to power in 1972 our victory was overwhelming. We were able to gear the whole society to development, growth and prosperity. We improved the educational institutions, the health services; we introduced food subsidies. We set up Community Enterprise Organisations to introduce a new method of local development.

Then we looked at land reform. In the past the best alluvial land had been owned by the rich. We felt we should bring this land to the poor people. We divided some of the best land among the farmers on a cooperative basis and told them to work together. We thought we had produced the situation where the poor people would be given the best. They tried. But because we had not prepared them for *cooperation* some became frustrated. They were not ready to look at the land, see what it was producing and how much they could get out of it. They wanted more pay and went on strike—against themselves!

Rethink

Although as socialists we wanted to effect changes, sufficient changes did not take place in the hearts of the people. They had belonged to a society where they felt they had to swindle to survive and they thought they should carry this over into a socialist society. We came triumphantly to power, wanting to bless everyone. But the spiritual component of our victory and philosophy did not last. This has to be remedied.

On a personal level, I find that I have been contemptuous towards some of my colleagues in politics when they have not lived up to the values I believe in. Since coming here I have been rethinking this attitude and on return home I will make amends for it.

We in the Caribbean and Central America will need to work on the personal and national levels to create a region free of hate, exploitation and poverty. Powerful nations of whatever persuasion must learn to respect the sovereign rights and the just desires of our region's people. To these principles I remain committed. ■



Howard Cooke (left), Member of the National Executive Council of the People's National Party in Jamaica, talks with Roddy Edwards, also from Jamaica.

RODDY EDWARDS, from Jamaica, said:

ON COURSE FOR DEVELOPMENT

AFTER SOME YEARS abroad I returned to live on our farm in the village where I was born. Our community has a Council along the lines of those set up in all the villages by Mr Cooke's party.

Many of my family would not agree with Mr Cooke's party policy. But some of us accepted the need for deep social and economic changes in our country. We are at the grass-roots level where the policy makers want to see concrete results but are often disappointed.

Over the last six years we have been meeting as a Community Council to work on a plan of development. There is land hunger and a housing shortage and unemployment is about 27 per cent, with its many ill-effects. So we have concentrated first on creating employment.

We formed a food processing company where the workers own the majority of the shares. All of us, from whatever background, had to learn to take decisions, such as whether to hire or to fire people. Now we produce marmalades, sweets, biscuits and grape nuts. We also set up another group who produce handbags, belts, table mats and so on.

We built a large multi-purpose community centre with sports fields, health-aid clinics, a stage and a hall where the whole community can meet. While this was being developed every conceivable problem cropped up—shortages of raw materials, family divisions, political arguments. We had to learn to be frank with each other, black and white, and to apologise to each other. It has often been difficult. However, this process of internal moral change has created a unity of purpose which has enabled us to overcome many difficulties. We are still on course when other experiments have failed.

Personally I have had to accept a very low salary because now, as against what happened in the past, the benefits are being spread more evenly. Development is an eternal process and it demands a life-long commitment. ■



Steve and Catherine Dickinson, Nicolas and Andrew

STEVE and CATHERINE DICKINSON live in St Paul, Minnesota. She comes from Switzerland:

EUROPEAN DISCOVERIES

THE RELATIONS BETWEEN Europe and the United States are central to the destinies of both. In our marriage and family we have had to struggle with this relationship.

For I, a midwestern American who did not visit the East coast until I was 21, ended up with a Swiss wife who had never been to America, and a bilingual home.

From my parents I learned that there is a need for greater justice in the world. A high school course on Far Eastern history spurred my shift from the study of sciences towards international relations. At university I knew I needed a bigger perspective on America and the world and that I could only get it by going abroad. Europe gave me this opportunity through a scholarship to study in England.

Two years studying postwar Germany, while living in Germany, meant I learnt another language enough to think in it. I realised for the first time that other people think and react to things differently from white Americans. It opened my mind to all the differences in our richly varied world.

Bilingual

Moral Re-Armament's role in the reconciliation of Europe after World War II showed me the exciting possibilities for creating the true preconditions for peace and justice.

My wife and two bilingual sons (French is our family language) have given me practical proof that it is possible to be thoroughly American and at the same time to love other countries and cultures as one's own.

All Americans need to make these discoveries that open our minds and hearts. In fact, America can only become what it is meant to be if we learn to understand and appreciate other cultures and countries; if we realise that we need others and are part of a world family of nations.

Steve Dickinson

AMERICAN POTENTIAL

TO BE A STUDENT in Switzerland in the late sixties was an exhilarating experience. Like other politically minded students of Lausanne university I took a passionate interest in the ideas of European unity, fairer relations with the Third World, and was very involved in university reforms.

Though the Vietnam war was a frequent subject for discussions (and sometimes demonstrations!) few of us gave serious thought to the fate of the United States. We were certainly less than keen on the idea of 'American leadership'.

Six years later I became a permanent resident of the United States. I arrived overly conscious of the centuries of intellectual and artistic refinement of my continent, and of my international background and upbringing. People in America were kind but were no more interested in European culture or my own experience than I had been in American leadership. This hurt, but I finally realised that my ignorance and superiority towards the States was inexcusable. I needed to discover my new country for its own sake.

I read, I observed, I asked questions. Though I had arrived speaking English fluently, it took several years of learning about American history, traditions and cultures to avoid misunderstandings. I have been much enriched by this experience and have sometimes been able to transmit ideas or realities dear to my heart but foreign to my American friends.

There is much talk these days about the need for Americans to learn foreign languages if their country is to realise its full potential as a world leader. Many smaller European countries have the asset, albeit imposed by necessity, of a centuries' old tradition of multilingualism. How can we make this experience an acceptable inspiration to the Americans? It will take humility, imagination and vision—liberally salted by a sense of humour! But it was after all a French poet, La Fontaine, who wrote, '*On a toujours besoin d'un plus petit que soi.*' (We always need the help of a weaker one than ourselves.)

Catherine Dickinson

VITAL!

'Moral re-armament—vital for the future', a 32-page colour magazine, gives an up-to-date picture of how positive change is being achieved in every continent. As well as telling of situations which have been transformed in such areas as industry, housing, race and family-life, the magazine contains an interview on the practice of silence with Swiss physician Paul Tournier. Kim Beazley's experience of applying this practice in his Cabinet post in Australia, and the benefits which resulted for his country's Aboriginal people, are also reported.

'Moral re-armament—vital for the future' can be ordered from MRA Books in Richmond, Virginia, price \$1 plus 75 cents postage, or from Grosvenor Books, London, price 75p, postage free. (Addresses given on page 8.)



Father McCarthy outside Clonard Monastery, Belfast

IRISH HOPE

FATHER CHRISTOPHER McCARTHY, a Redemptorist priest of the Clonard Monastery Belfast, who died last month, 'inspired and directed a magnificent apostolate for Christian reconciliation and peace', said Belfast's *Irish News*. 'He helped to organise new points of contact between Catholics and Protestants so that, by praying and studying regularly together, they might share their faith, and their hopes and plans for peace.'

People involved with Moral Re-Armament were closely associated with him in this and 'together they contacted people in England who were concerned about the situation in Ireland,' the paper went on. This led to Dr John Baker, then Anglican chaplain to the House of Commons and now Bishop of Salisbury, becoming at Father McCarthy's request the first Protestant pastor to preach in a Catholic church in Belfast.

'This was during Christian Unity Week 1980 when he spoke to a packed Catholic and Protestant congregation at the first Clonard Service for Christian Unity.' The service is now an annual event when Catholic priests and Protestant ministers, people from the Falls and from the Shankill, join together to pray for reconciliation and peace. The writer refers to 'the deep Christian hope for the future which this experience has inspired in their hearts'.

Clashpoints Tour

A PLAY WRITTEN with the aim of healing the bitter class and race divisions which so affect Britain, will tour for six weeks this autumn. It is *Clashpoint* by Betty Gray and Nancy Ruthven. The tour will start in London with showings in Norwood and Brixton, move through six other towns and cities, and end in Liverpool in mid-November. The venues will be schools and community centres.

Clashpoint played to full houses during a run in the Westminster Theatre in London's West End in the spring, when some twenty community leaders and educationalists signed a message of support. It said of *Clashpoint*, 'We would urge everyone who is concerned with the quality of community life at local or national level to see it.'

NEWSBRIEF

'UNITED NATIONS—the missing factor' is the latest in a series of booklets published by MRA Books in the United States. It contains a talk given to the Portland Federation of Women's Organizations in May this year by A R K Mackenzie, who was British Minister for Economic and Social Affairs at the United Nations from 1973-75. Since leaving the diplomatic service after nearly 40 years, Mr Mackenzie has worked with the Brandt Commission. 'I often think that the UN is like a system of traffic lights,' says Mr Mackenzie. 'It does not solve all the problems, but if it were not there, the chaos would be much worse.' He then goes on to talk about 'the human factor' that is always at work in diplomacy.

The booklet also contains an article by Mr Mackenzie which appeared in *The Oregonian* under the headline, 'Brandt Report written with vision of the Marshall Plan'.

Order copies from MRA Books, 15 Rio Vista Lane, Richmond, Va 23226, USA, price 75 cents plus postage. Available in the UK from Grosvenor Books, 54 Lyford Rd, London SW18 3JJ, price 50p, with postage 65p.

DR ABDUL HAKIM TABIBI, who was Afghanistan's Ambassador to the United Nations at the time of the Soviet invasion of his country, recently thanked Moral Re-Armament for its contribution to the future of Afghanistan. He was speaking in Caux, Switzerland. He referred to 'the spirit of Caux' which had helped Afghan exiles to 'preserve our independence and our faith'.

Speaking also on behalf of the World Muslim Congress, Dr Tabibi continued, 'We express our deep thanks and support for the activities of Moral Re-Armament, which are dedicated to peace, human understanding and faith in God.' He thanked the Europeans present for the freedom of worship accorded to the seven million Muslims in Europe.

**NEW
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