



Mary Kenny speaks at the launching of *Listen to the Children* last week.

# NEW WORLD NEWS

Vol 27 No 34 14 July 1979 8p

## FAMILY BOOK TELLS HOW TO COMMUNICATE

THE SADDEST SAYING of last week, according to Anne de Courcy in the *Evening News*, came from film star Joan Collins' 15-year-old daughter, Tara. 'I'm never going to get married,' Tara had said. 'What's the point since nobody I know has ever lived happily ever after?' Sadder still was the National Society for the Prevention of Cruelty to Children's statement that at least 8,000 British children under four are subject to parental violence every year—with horrifying pictures to back it up.

The same week saw the publication of a new book which offered hope for the future of family life—if parents and children are prepared to change their approach. *Listen to the Children*, launched at the Thomas Coram Foundation for Children on July 3, was compiled by London housewife Annejet Campbell. It tells stories of families in seven-teen countries who are finding a new form of family life, based not on domination by parents or children but on a common search for God's will.

Speaking at the launching, Mrs Campbell quoted a leading American journalist who had said recently that the worst disaster that had happened to America in the last years was 'not Watergate, nor Vietnam, but the breakdown of our family life'.

'Every day, up and down the country, doctors are trying to deal with the casualties of broken family relationships,' said Hampshire GP Frances McAll at the launching. Every member of the family was at risk, she said, in 'this growing mountain of what ought to be totally unnecessary suffering'.

### Natural

Family breakdown often stemmed, the doctor continued, from 'the most gross of all our misconceptions—the idea that personal happiness must be our aim and object in life and that anything that goes against that is necessarily wrong. On the altar of this false god we are ready to sacrifice those closest and dearest to us.'

Experts on family life stress the importance of communication. 'It's sometimes frightfully difficult to communicate with the people closest to you,' said another of the speakers, journalist Mary Kenny. 'This book actually shows you how to communicate. I am a Catholic and believe in teaching my children about God. I have found myself condemned on all sides for doing this. This book reveals a very interesting thing about children's attitudes to God—the idea of God comes naturally from within the child.'

### Threat

All the families in the book had the same experience, said Annejet Campbell in an interview on the local London radio station, LBC, 'that to a child it's very natural to listen to the inner voice of God'. 'Sometimes children are profound, and sometimes they're not—but when they are profound it's very important to be listening, because they may never repeat the same question or statement,' she continued.

Three generations of the Campbell family took part in the launching. Mrs Campbell's father, Dutch industrialist Frederik Philips, flew over for the occasion, the day before his Golden Wedding anniversary. Mrs Campbell's husband and their teenage daughters were also present.

'This is a brave book,' said Valerie Riches, Hon Secretary of the Responsible Society. She attacked legislation which she believed



Annejet Campbell

had the result of undermining family life. 'We have got to overcome the appalling complacency in society,' she told representatives of child welfare organisations at the launching. 'It reminds me very much of the situation in the thirties, when there was complacency about what was happening in Germany and Italy.'

The *Yorkshire Post's* headline next day was, 'Inner voices of the world's children under threat'. Mavis Landen wrote, 'Mrs Campbell's concern is that with nearly half the marriages in places as far apart as California and Moscow breaking up in divorce, children are acutely threatened. They lose not only a parent, but often whole families from grandparents to aunts.

"Listen to the children", she says, "for they have an inner voice." JML

'Listen to the children' by Annejet Campbell, Grosvenor Books, 54 Lyford Road, London SW18 3JJ, price £1.80 postage paid.

**Is the highest function of the home simply to perpetuate life—or to create a way of life worth perpetuating? 9**

E Peters

K. HENNING

E Peters

E. HENNING

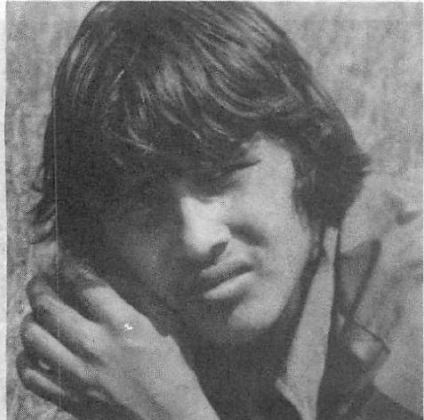
# CANADA Roots of leadership

Young Canadian Indians, gathered for a one-day camp on the Sarcee Reserve in Western Canada, chose leadership as their theme.

They invited CONRAD HUNTE of Barbados, world-class cricketer who has worked for a 'colour-blind' society in Britain and other parts of the world, to speak to them. Asked about how to give leadership, Mr Hunte replied that seven disciplines were required.



Lee Crowchild at the camp



Vincent Crowchild



Murray Small Legs

**1 Discipline of the body.** If the body is not disciplined everything else will be affected.

**2 Discipline of the mind.** If your mind is clouded by drugs, or drink, or sex, or cigarettes, you will think imperfectly.

**3 Discipline of the spirit.** No man whose spirit is perverted by corruption or patronage is free. He will always be pulled aside by someone who has money, or power, or influence.

**4 An answer to a sense of loneliness.** When people misunderstand you, what will you do? Will you go along with them, even though you know they are wrong? Will you say, 'To hell with them,' and go your own way? Or will you have the humility to work alongside them maintaining your own convictions, while allowing them their right to disagree? For truth will come clear in its own time to all who genuinely seek it.

**5 An answer to a sense of rejection.** If you cut across things which people have been doing a long time, but which may no longer be adequate, you will be unpopular and you may be rejected. Will you have the grace and courage to stand alone? You need that.

**6 Knowledge of your own spiritual roots, and the spiritual roots of those amongst whom you live.** Each people has been given, by the Great Spirit, its own particular gift of the Spirit. It is a very precious thing. No one has the right to take it from you. You need to know your own spiritual roots, and you need to know each other's spiritual roots if you are going to be friends, colleagues together.

**7 Knowledge of at least one great world issue other than your own.** If the Indian people only know the history of their own exploitation they will become narrow and self-centred, but with a knowledge of the food crisis, environmental degradation, or poverty in other countries, they can gain a perspective on their own situation, and can contribute from their experiences to meet others' needs.

K Newman

K Newman

K Newman

## ZAMBIA

### Teachers see films

THE OFFICIAL PROGRAMME of an International Teachers' Union seminar in Lusaka recently included three Moral Re-Armament films. The seminar, opened by the Prime Minister of Zambia, drew delegates from Swaziland, Botswana, Kenya and Zambia, and from exile communities fighting for change of government in their home countries.

'A more appropriate film could not have been chosen,' said the chairman, after seeing one of the films, *Freedom*. This all-African feature film dramatises the struggles of a nation as it approaches independence.

Describing the event, Mr B L Sinyangwe, a top Zambian civil servant and a trustee of the Zambian National Union of Teachers, writes: 'Teachers in Africa occupy a very crucial position as nation builders. By virtue of their profession, they are called upon to be leaders of their local communities.'

'WE ARE CITIZENS, not immigrants,' said Hari Shukla, Community Relations Officer for Tyne and Wear, addressing a gathering of over 300 in London. 'We want to make a contribution in the economic, cultural and social life of this country.' Over a million people live in Tyne and Wear, in north-eastern England.

Political riots in west London over immigration questions earlier in the year have again focused attention upon community relations, especially relations with the police.

Mr Shukla went on to say that many outsiders think that there are enormous problems, but in spite of the difficulties, people in his area are playing their part in building a multi-cultural society.

He described how he and his colleagues had established helpful communications with the police. 'We went to the officers and said, "We do not want to run your work, but we want to make your job easier. How can we do it?"

'Today we meet our police officers regularly, and the chief constables four or five times a year. We are not afraid to take criticism on both sides. We meet not only

## AUSTRALIA

### Final chapter

A FORMER BRITISH SOLDIER met Germans and Japanese for the first time since the war, at an MRA conference in Perth earlier this year. 'This meeting completely and forever changed my way of thinking about them as people and as nations,' he commented.

Now a teacher in Western Australia, he was one who survived the final assault of the Japanese army at Imphal in the north-east of India. He described how only metres in front of his slit trench a young Japanese soldier lay shot dead. It was the westernmost position reached by the Japanese army in their attempt to reach New Delhi. Beside the young soldier was a Japanese flag pierced by a single bullet.

The teacher kept the flag. At the Perth conference he spoke to one of the Japanese delegates about this wartime experience and the change of attitude he had found—'my heart has been washed clean of past hate'. He asked that the flag be returned to the soldier's family. His address and those of his comrades were written on the flag.

The teacher had a letter back saying that the young soldier's sister had been moved to tears to find out how her brother had died. Their mother had died some years ago never knowing the facts. With the letter from the sister to the ex-soldier in Perth was a gift—a tangible seal on a chapter of the war that had been ended by a simple act of restitution.

# COURTS TO SAY 'HI'

when there is a problem. The police are invited to community functions so they can meet citizens as human beings and friends.'

A teacher training college lecturer from Guyana said she was grateful to the white people who had brought Christianity to her country, though, she said, it had often not been practised. Hazel Anthony, who has been studying for two years in England went on, 'I remember as a child I used to walk 14 miles to school every day, while a Landrover would go by with white children in it. When we reached the river the launch took the white children across first and then would return for us.'

Since coming to Britain, she said, she had found white friends for the first time in her life and realised that many of them had undergone great hardship. 'I had thought that it was only we blacks who had suffered. I did not know that a white man could hate another white man for what he had. I did not know that white people went about the street with holes in the soles of their shoes. I did not know that a white mother could die because she couldn't get money for medical help in time.'



Hari and Ranju Shukla with Rex and Betty Gray

'Now I don't feel it painful any more to say "Hi" to my white fellow students. I can feel for them when they have problems.'

Mr Shukla and Miss Anthony were in London to take part in a performance of *Flashpoint*, a play produced by citizens of the Tyne and Wear region. It dramatises the challenges of the multi-racial society in Britain and first-hand experiences of changes.

The author of the play, Betty Gray, said that she and her husband, as members of the Community Relations Council, had realised that it was not enough simply to hold good will towards people who have immigrated.

Active efforts were necessary to make a multi-racial society work. She spoke of the need for 'close friendship with people of other races that enables us to understand their hurts, hopes, fears, cultures and faiths at a deep enough level. Then when issues arise and tensions mount, together we can give constructive help.'

*Flashpoint* has been performed in numerous localities in Britain and the cast will travel to Caux, Switzerland, at the end of July to give the play and their experiences at the international conferences for Moral Re-Armament. **MES**

## Total culture

AUSTRALIANS should not expect children from other backgrounds to become like them, said a worker in community relations at a seminar on the Multi-Cultural Society in Melbourne last month. People coming to Australia were not going to cast off their language, background and culture, said Cavell Zangalis, multi-cultural project officer at a community education centre in Melbourne.

'Culture is a total way of life,' she said. 'It is about one's identity—who you are, where you have come from, what kind of conditions made you into the person you are. We need

to learn what makes the other person tick. Until we do that we will never be a multi-cultural society.'

Eighty people from many ethnic backgrounds attended the seminar. It was characterised by honest discussion and pointed to the need for further exchanges.

Geraldine Briggs, who is responsible for an Aboriginal hostel, challenged teachers to find a way to deal with name-calling between children of different races. She also said she felt it was a mistake for Aboriginal organisations to refuse membership to white people. 'We don't realise we are cutting off people who could be of great help and value to us,' she said.

## LEBANON Why war?

BEIRUT'S Lebanese Information Centre recently carried an article in its bulletin called 'Reflections concerning a citizen'. The writer's approach to his country's problems is unusual and may be valid in other parts of the world, including our own.

'Before the Lebanese blames somebody else, it is necessary that he thinks about his contribution in the launching of the war,' he writes. 'Is it not to the moral corruption of the citizen and our society that we have to

look for the profound reasons which explain, for the greater part, our war and its catastrophies? On the eve of 1975, our society came to a point of depravation such that it created a favourable ground for the outburst of armed conflicts.'

The writer goes on to list the essential elements of citizenship which, he believes, were missing from Lebanese life—morality on the personal and social level, civil responsibility in the national sphere, and honesty in relationships between citizens.

'This brief self-criticism,' the writer concludes, 'helps us to be more conscious of our real problems and also of the profound reasons that explain a lot of our disasters.'

## SWITZERLAND Ignoring cold feet

WARM FEET SEEMED the height of luxury to the young Frida Nef as she walked barefoot to school through the first frost of Swiss winter. Shoes were not the only things she had to do without, as one of five children of an alcoholic father in a small village at the beginning of the century.

One knows what to expect of an autobiography that begins like this—the story of a life scarred by her childhood, perhaps, or of the struggle for financial security. But Frida Nef's book—*Un sens à la vie* (a purpose for living)—surpasses expectations.

For her story is of a life, in the words of *La Nouvelle Revue de Lausanne*, 'lived for God and for others'. She tells how, aged 36, she gave up her job and set out, without money, to create a community for working girls and students. Not surprisingly, she called it 'the great adventure'. Then, four years later, just as the hostel was successfully established, she felt God calling her to leave it in other hands, and to work full time with MRA.

In his foreword to her book, Paul Tournier, the Christian psychiatrist, writes, 'Her book is so personal that it provokes me, in my turn, to write in the first person. It was simple, down to earth stories, like hers that touched me personally and changed my life.' *'Un sens à la vie'* by Frida Nef, Editions de Caux, is available from Grosvenor Books, £2.90 postage paid.

## New Rhodes from Oxford

SEVEN OUT OF EIGHT Rhodes Scholars living in Richmond, Virginia, USA, say that Christianity is essential to their lives, according to a feature article in the *Richmond Times-Dispatch*. 'You can put Christianity out in the market place of ideas and then recognise that everything else pales,' said Benjamin Campbell, one of the eight.

'I was encouraged to think I was someone special,' remarked another, Richard Ruffin. 'That is a negative aspect of the award. However, fortunately, I learned at Oxford that I was like everyone else—no better, no worse—and that everyone is special and unique, has a special chance for service and bears a calling which no one else can do.'

'I had lived in an auto since the day I was born,' Campbell added. He walked or rode in a public bus at Oxford. The simplicity struck him.

For Steve Dickinson the two years at Oxford were a turning point. He was interested in politics and hoped to seek elective

office and influence foreign policy. He had kept political answers and no religious faith. His meeting with Moral Re-Armament while he was at Oxford introduced a new idea. 'I hadn't thought about affecting individuals with new motives and attitudes. Previously I had thought of political answers through balancing economic interests, parties and pressures.'

Hearing of the role of Moral Re-Armament in the post-war reconciliation of France and Germany, Dickinson decided to investigate. He travelled to France and Germany, interviewing some of those involved. Irene Laure of France told him about her apology to Germans for her hatred and her complete freedom of heart as a result. The hate had gone.

'I recognised in this the depth of reconciliation needed for the political, social and economic divisions our generation has inherited. God then showed me He is at the heart of this reconciliation and we are called

(whether Rhodes Scholars or not) to find the ways to effect it.'

'I had always thought of people as a "given" and not subject to change,' said Ruffin. 'The variables lay in economic and political structures.' Meeting Dickinson and others caused his views to begin to shift. Later, as a systems analyst at the Pentagon, 'I saw rivalries, ambitions, fear and distrust affecting decisions that in one instance cost Americans more than \$10 million. I assumed,' Ruffin continued, 'that what I saw was no different in the private sector.'

'We live in an era when absolutes are questioned and relative standards are widely accepted. I believe we need immutable standards to affirm and apply as a basis for decision-making in our lives.'

The writer of the article, Jim Doherty, added, 'God provides direction to Dickinson and Ruffin. They look to the Sermon on the Mount for standards of morality: love, purity, honesty and unselfishness.' For both men the result of their Oxford studies was that 'faith, convictions and labours are inseparable and indistinguishable'.

## ITALY

### Morlupo meeting

'YOU TALK ABOUT changing yourself, but is this really effective in dealing with corruption and terrorism?' This was one of the questions examined in a weekend conference for MRA just outside Rome on 23 and 24 June, initiated by young Italians.

Don Vincenzo Cosenza, rector of a Catholic seminary at Morlupo, offered the use of the buildings for the gathering and he and another priest attended all the sessions, together with students, young workers and some older people.

'What are you committed to?' a girl asked people who had come to the weekend from abroad. As they were beginning to reply, a soldier interrupted, 'But it is not a question of *their* commitment; here in Italy the future depends on *our* commitment. For instance there are 230 hectares of land uncultivated and many other injustices.'

### Radio

One of the participants, Gino, told how he had explored the different political parties and had found that they each wanted something from him. Then he discovered that when he dealt with the things that were wrong with him, he could do more about dealing with the wrongs around him.

A group of five from near Foggia in the south joined the gathering. They explained how they had meetings and put on a radio

programme as a start towards creating the new society. 'Our greatest discovery has been to find that everyone has an inner voice to which he can listen.' In each of the meetings they sang songs they had written on the theme that anyone can start with himself to put things right in society, rather than allowing society to condition him.

CLJH

## To be more

**The weekend in Morlupo was arranged by a group of young Italians who took part in the MRA world assembly at Caux last summer. One of them, FRANCESCA MARTINICO, said at a conference in France over Easter:**

OUR FIRST VISIT TO CAUX was very important for us each personally. We tried not only to solve our own problems, but also those of our fellow human beings. But that was very difficult. We live in a country where one often feels almost compelled to be dishonest. If you speak about honesty, unselfishness and purity, you bump into resistance.

It is not enough to get rid of the dishonesty in our personal lives. We must go into action to create a climate of integrity everywhere. So we considered what each of



Five came to the weekend from near Foggia, South Italy.

us could do to change society, and we found the answer in the Encyclical of Pope John Paul II.

To begin with, the Pope speaks about the redemption of the individual, who after he has been freed from sin must find a commitment to change the world. What matters in this connection is not so much to have more but to *be more*. When we are no longer slaves of our own success or possessions, we can become instruments for changing the world.

In our country there are people who have much too much. But some of us who are keen to work cannot find a job. And on the university campus I see old people begging for their bread. There is enough in the world for the needs of all people; and it is unjust for some to live in superfluity and others in misery. For us honesty and love means going into action for justice.