

Ethiopia and India face similar problems

Rajmohan Gandhi speaks over Ethiopian television



Rajmohan Gandhi with Sheik Mohammed Ahmed Surur, a senior civil servant from Ethiopia, who attended the MRA World Assembly at Panchgani, India, earlier this year *photo Channer*

THERE ARE great parallels between Africa and India. Many nations of Africa, like India, face threats to their national unity: they share the burden of poverty and the need to create a leadership, incorruptible and selfless.

The Western nations, so powerful in many ways, seem unable to meet these needs. Significantly, last month, Ethiopian leaders invited Indian editor Rajmohan Gandhi and his colleague, R D Mathur, to come to their country, on their return from Europe to India. The Ethiopians wanted to set a new trend in motion. They had heard what had been done in India through MRA in the villages, between the castes and in giving the Indian people a sense of destiny that could lift them out of hatred and division. (see article on page three)

IN ADDIS ABABA, the capital of Ethiopia, Rajmohan Gandhi, Chief Editor of the news weekly *Himmat*, was interviewed on the Television News at the peak hour of the week on the aims and scope of MRA.

He conferred with the Prime Minister and also with Robert Gardiner, the Ghanaian Executive Secretary of the UN Economic Commission for Africa. Gardiner told Gandhi that on the present rate of economic growth it would take Africa 270 years to catch up with the present standards of Western Europe.

Gandhi and Mathur addressed 400 administrators, civil and military officers while in Asmara, the capital of the province of Eritrea.

Lij Asfa Wossen Asrate, son of the Governor-General of Eritrea, gave a reception at the palace for the Indian visitors to meet the leading people of the Province.

Fifteen hundred senior students from the Asmara schools voluntarily attended a meeting in the football stadium to hear Gandhi speak on

'Current issues and the developing world answer of MRA'.

Between meetings Gandhi and Mathur spoke with former rebels of the so-called Eritrean Liberation Front. These men had taken advantage of

the Emperor's amnesty given guerrilla fighters who surrendered to the Government forces. The former rebels were interested to learn that youth in India and elsewhere were finding a more revolutionary purpose in MRA.

S African appeals to black and white

RACIAL DOMINATION in South Africa must be overcome through a change in both white and black alike, said Philip Vundla, elected leader of 700,000 Africans in Johannesburg.

He was speaking at a meeting in the Westminster Theatre, London, this week, attended by men from both sides of the Nigerian Civil War, the Deputy Minister of Labour of the United Arab Republic, and others from other African nations.

Vundla, a former member of the national executive of the militant African National Congress, said through MRA he had overcome hatred of whites in South Africa.

Africans, he said, had attacked him for his stand and left him for dead.

But he was ready to work together with men of all races so that South Africa's wealth and riches are used to help other nations of Africa and Asia.

'We Africans,' said Vundla, 'are not inferior and nobody can make us inferior but ourselves. We can go out and change people ourselves.'

Vundla said he had accepted Frank Buchman's challenge to him to battle to change the cabinet of South Africa.

Conrad Hunte, the former West Indies Test cricketer, and Martin Murray, a Vice-President of the West Indian National Association, said they were fighting to answer the causes of racial hatred in Britain so as to avert the outbreak of violence.

THE REAL ENEMY

by H S Addison

THE story is told of the administrator of a remote outpost of Empire who received from his government a cable which read, 'We are at war. Arrest all enemy aliens.'

After a brief period of intense activity he called back, 'Have arrested three Poles, five Japanese, a Czech and an Irishman. Who is the enemy?'

It is an urgent question. Unless we answer it quickly, the real enemy will destroy us while we are fighting a whole army of unreal enemies. Not one but many countries in the affluent West will either slide to collapse, or go on behaving in such a way that the hungry peoples will rise against them.

Changes of government, Cabinet re-shuffles, Royal Commissions and their voluminous findings, will make not the slightest difference, unless we know who or what is the real enemy.

Frank Buchman never had any doubt about the answer. 'Materialism', he said, 'is Democracy's greatest enemy.' It is 'the mother of all the "isms"'. It is the spirit of anti-Christ which breeds corruption, anarchy and revolution. It undermines our homes, it sets class against class, it divides the nation.'

'Materialism,' wrote Peter Howard, 'the worship of things, of comfort, of food, of money, of profits, of wages, and of nothing more, again and again has proved the death-bed of democracy.'

The West sometimes despises and denounces Communist countries whose official creed is militant materialism. But if the philosophy which in practice the West follows, which determines the living of millions and the policies of governments, is in fact materialism, what answer has it to offer the people of Communist countries who are themselves beginning to see the bankruptcy of their philosophy?

John Strachey, the brilliant English intellectual, who was an active Communist in the 'thirties, and later left the Party and became a member of

Mr Attlee's Cabinet after the War, wrote these words in his last book, published in 1963. 'A materialism more crass than Russia's, because unilluminated by Communism's messianic faith, menaces above all the more successful Western societies, such as America and Britain'. In the years which have passed since that sentence was written, the word 'successful' has become less and less appropriate.

Materialism turns means into ends. Technological advance becomes an end in itself. Cabinets and people make their own prosperity the goal of their efforts, at the very moment when the prospect is opening up of ending famine and poverty throughout the world.

Materialism means that things become more important than people. In the last century it made industrialists regard their workers as hands, to be used for their profit, and thrown aside when they were worn out. Today it leads governments to pension off able-bodied miners and put them out to grass, although what they really want and demand is work which will save their dignity, their character and their self-respect.

Materialism turns the economic relations between the affluent nations either into a conspiracy to maintain and enhance a standard of living already as high as they really need, or into a deadly rat race, in which none can relax because to lose would mean ruin. Meanwhile the real problems which our skills and our wealth should be used to solve, remain on the fringe of our attention.

Materialism makes nations love security and comfort more than the freedom which is their birthright. They even re-interpret freedom to mean nothing more than freedom from want or freedom to do as they please. They forget that the freedom for which their fathers fought and died, and which they used to regard as their greatest glory, was freedom of conscience, the right to do what

God told them to do so. So they became ready to abandon what they have ceased to value, and are conditioned for slavery. They are like the monkey which forfeited its freedom for a fistful of nuts.

Materialism produces a nation without a conscience. It leads to the philosophy which rejects absolute moral standards and interprets what is right in terms of what is expedient. It is the philosophy which proclaims that the end justifies the means. It is the philosophy which Lenin outlined when he declared, 'We say that our morality is entirely subordinated to the interests of the proletariat. We say, "Morality is that which serves to destroy the old exploiting society".'

It is the philosophy which Hitler articulated when he said that anything was right which promoted the interests of the Reich. It is the philosophy of the schoolboy who defined a lie as 'an abomination unto the Lord, but a very present help in trouble.'

It is the philosophy which a responsible British Labour Party reviewed last month in its editorial columns when it denounced 'that view of policies which carry within them the on how to gain and retain power than on the uses to which power is put.' It is a view, they believe, that leads to policies 'which carry within them the seeds of disaster.'

Materialism reduces the vision of whole nations so that they cannot see beyond the next wage-increase or the next election. It makes them blind alike to the glorious possibilities of what they can do for the world, and to the hatreds which their selfishness is building up in the hearts of hundreds of millions.

Fortunately it is a disease for which there is a complete and instant cure. It is to abandon the worship of things and to start listening to the voice of the living God. It is a cure which can spread as rapidly as the disease. It can turn nations from decadence to renaissance. It is the miracle of change.

'As nations change, a new climate comes to the nation's life. As leaders change, policies become inspired and the nation's life-blood flows again. As statesmen change, the fear of war and chaos will lift. The most difficult will respond to the firm, united but humble voice of reborn democracy,' said Dr Buchman. 'Why should there be catastrophe again when, with God, renaissance is inevitable?'

MONSOON MAGIC IN NEW DELHI

by Sydney Cook

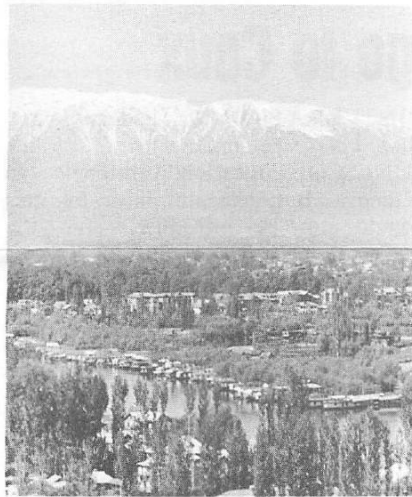
THE MONSOON, we were told, would reach Delhi at the end of June.

For the first time, I understood what these forecasts mean to the millions of India.

I know now what it is to watch and wait for the rains, and to feel that another week will be like another month. I know, too, the value of those first few pre-monsoon showers which mercifully come.

Then, you do not run from the rain. You run into it, rejoicing in the unexpected gift of wetness, that may take the temperature down from 107° to 93° in an hour or two.

Late monsoon rains, poor monsoon rains, no monsoon rains—these can



Kashmir, where the National Integration Council met

mean anything from rationing to starvation for India. Twice in the last few years weather conditions have been the cause of famine.

Planes grounded

When the monsoon finally comes, the rains that bring down the temperature can keep the planes down too. Cabinet Ministers can no longer be sure of reaching their conferences on time.

In Delhi, dust-storms precede the final cloud-burst. For days a thick haze hangs over the capital. The dust comes in from the desert regions, carried by strong, hot winds. It seeps in everywhere and covers everything. Even more than the monsoon rain, it can disrupt train and plane schedules.

Braving these seasonal hazards, Prime Minister Indira Gandhi, Deputy Premier Moraji Desai, the State Chief Ministers, political party heads and other national leaders have just flown to and from Srinagar, Kashmir, for a meeting of the re-constituted National Integration Council. This body, set up in Nehru's time, has a simple aim—the national unity of India.

It seeks to combat all the forces which, in the last few years, are more and more tearing India apart—communalism, regionalism, casteism, demands for secession, language, politics.

'National integration,' Mrs Gandhi told the Council, 'is the very condition of our national survival.'

Curbing and curing hate

On the second day of its three-day meeting, the NIC decided that 'communal activities' should be a penal offence, and to ask the government to amend the Penal Code to give effect to this decision.

If the Lok Sabha debates such an amendment, it probably will pass it swiftly. The mood is against delay.

Yet who will plant an answer to communalism, and all divisions, in the hearts of the people? Can hate be cured and not just curbed? Not only in India, but across the world? Can passions be redirected, and turned from wrecking to reconstruction?

If the answer to these questions is 'Yes', and if India leads the way, the world will follow.

Panchgani may hold the key.

This MRA Asian Centre, opened in January, and still under construction, has already produced change in men which has set Delhi talking. It is the kind of change which goes to the heart of the problem of division.

A leader of the hill people of Assam came to Panchgani. He is a man respected both in Shillong and Delhi for his patient search for a peaceful solution to the autonomy claims of the hill people.

In Panchgani, he says, he saw the problem in the perspective of India's struggle for nationhood and the world's struggle for sanity. He also decided to live by the daily experi-

ment of listening to the guidance of God. Much changed in his personal life and attitudes.

Political colleagues noticed the change. Some say in Delhi that if a solution without bitterness or bloodshed is found, his change of heart will have contributed in no small measure to it.

East of the Assam Hills lies Nagaland. Here live a people, half a million strong, who love their land and are born to fight. Their stand in World War II against the Japanese at Kohima, along with the Indian and Commonwealth troops, has become a legend.

For twenty years they have pressed their claim for independence from India. There has been bitter fighting between Indian troops and the Nagaland underground army. As of now, a cease-fire is in force.

Peking has its eyes on Nagaland. Nagas are being trained in China. They do not want Communism, they say, but do want arms. So back into Nagaland come trained guerrillas, Chinese arms, and Mao's thoughts. Delhi is deeply concerned, and the press has spoken of a 'Vietnam in the making'.

Naga leaders went to Panchgani. They did not lose their love for their country, but they did find Indians who won their respect and healed their bitterness.

Said one: 'We have suffered. We have hated. Here I have learned how others have suffered across the world. I have seen, too, a new way in which men and nations can treat each other.'

'I want to take the ideas of MRA back to my people. We want your films and your books. With this spirit on both sides, I am convinced we can find a solution satisfactory to India and honourable to my people.'

The language issue has been the cause of increasing riots across the land. At Panchgani, leaders of the anti-Hindi riots in the South have met leaders of the anti-English riots in the North. Both have changed. Both, instead of inciting students to riot, are inspiring everyone they meet to take part in MRA's constructive revolution.

At its final session, the National In-

continued overleaf

BOOKS THAT FASHION THE FUTURE

IN ANY YEAR in Britain, some 27,000 books are published. The 1967 figure was 29,619, highest ever.

In all this enormous field of literature certain books stand out. These challenge people to wrestle with the world's problems and to fashion a new future for all men.

On Monday 15 July such a book will appear from Blandford Press. Its title is *The Old Testament for Modern Explorers—Notes on the Book of Books* (5s paperback). The author, Roland Wilson, has covered a remarkable amount in a short volume of under a hundred pages. 'Today's challenge,' he says, 'is not just to do right and resist wrong. Certain men challenge the rightfulness of what has always been held to be right. Why is the Old Testament derided by certain people?

'It is derided because in our "with it" world it is more deadly to deride than to destroy. The reason for the assault is clear. In the Old Testament Almighty God reigns, not almighty man.'

Though his scholarship is evident from the earliest chapter, he in no

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tegration Council declared: 'The Council most earnestly invites all Indians, regardless of their linguistic, religious, ethnic or cultural affiliations, to join in this great and urgent task of promoting national unity and solidarity.'

One of India's top politicians said recently at Panchgani: 'We talk but you do the real work here.'

In mid-July, the Monsoon Session of Parliament opens in Delhi.

From Panchgani there may come the Monsoon Magic so desperately needed in this and every country.

It will be more welcome than water in a desert.

way attempts a learned commentary. Instead he introduces character after character from twenty centuries of Old Testament history, in such a vivid way as to give the reader a sharp appetite to explore—to dig for himself deep in those ancient books, to mine the gold in them and discover God's hand and truth there, as basic for today as ever it was then.

On the following Monday, 22 July, Dr Paul Campbell's *Modernising Man* (6s paperback) is published by Grosvenor Books.

In a world that cannot survive unless we deal with man himself, Campbell poses the question, 'Can a new type of man emerge in time to master our problem and realise a new and satisfying way of life for the whole of the human race?'

His approach is scientific and penetrating, logical and practical. Dealing with the steps in the long history of man's evolution, he shows that the appearance of the human brain constituted a gigantic leap forward, a new dimension.

Yet the problems remain which defy solution by the human brain. Disagreeing with those who hold that evolution is the consequence of environment, he develops the theme that man's next step in evolution will be by choice. That he will consciously participate in it.

For this he must modernize in his seeing and hearing, his thinking and living and in his feelings and what he strives for. To demonstrate the practicality of evolution in which man himself participates, Dr Campbell illustrates his points with incidents from his own experience and that of others over a score of years and in as many lands.

A week later, July 22, Westminster Productions release a very different kind of book. It is *Give a Dog a Bone* (3s 6d paperback), the story, with colour photos, of Peter Howard's pantomime and film, told by Marjorie Proctor.

When two British teachers were showing the *Give a Dog a Bone* film in Delhi recently the Indian Minister of Education, Dr Sen, besought them to produce 'character-building books'. Marjorie Proctor's book is one such. Written for the children who see the film in any of the 32 countries where it is being shown, it is designed for

swift reproduction in any language.

The production of such literature and its fullest distribution is the object of the publishing undertaken by Moral Re-Armament. During the past eighteen months the literature created in Britain has dealt clearly with issues on the minds of many throughout the world, education, deadlock in industry, the racial situation, drugs, and the influence of the theatre. One book *Africa's Hour and Other Speeches* by Peter Howard (3s 6d paperback) was recently published at the urgent request of men and women in Africa. A shipping line donated its services to convey 5,000 copies to Nigeria.

Other books are in preparation by new authors for the coming winter and spring. GEORGE STEPHENS

UNESCO delegates go to Caux

'INTERNATIONAL understanding' has been the major theme of the UNESCO Education Conference in Geneva. But delegates have felt this could not be introduced into the schools unless a new attitude free of 'the germs of suspicion, prejudice and violence' gripped people engaged in education.

The Maltese Director of Education said, 'Only if morality is the basis of education can human understanding be achieved.'

From the Geneva UNESCO conference delegates travelled the sixty miles last Sunday to the MRA World Assembly at Caux. Awad Idris, permanent representative of the Sudan to UNESCO in Paris, said, 'What we have heard here will help us answer our basic problems. I hope to find out much more about MRA so that I can give it to my country.'

Among those attending the Caux sessions were the Director of Education of Malta, the Director of the National Education Institute of Togo, the Deputy Director-General of the Ministry of Education of Rumania, the Federal Councillor of Education and Culture of Yugoslavia and other delegates from Iran, Afghanistan, Somalia and Malagasy.