

NEW WORLD NEWS

Vol 26 No 43 9 Sept 1978 7p



Henry Nelson, musician from Mississippi, meets American students.

NORTH AMERICA LISTENS

by Steve Dickinson

IT WAS a timely exposure to the world. A hundred and thirty Americans and Canadians, eschewing the popular tendency to withdraw from world problems, converged in Caux, Switzerland, to host a special session of the Moral Re-Armament World Assembly. From 19 American states and seven Canadian provinces, they included native American, black and white, French and English-speaking, and many other immigrant nationalities. The conference theme was 'People can change: the unifying idea for our time'.

'We North Americans have sometimes pushed our own ideas,' the invitation stated, 'often without even listening to each other. At other times we have withdrawn. Now a growing number of us wish to act in true partnership with other peoples.' Over 400 joined them from other continents—from southern Africa, Nigeria, South America, Japan and the Pacific, Italy and France. The 'hot spots' of Rhodesia, Ethiopia, Ireland and the Middle East were represented.

There was an immediate response to the spirit in which the North Americans came. While North America listened, other nations put their expectations. A Brazilian dockers' leader said America was not meant to be the policeman of the world, but the builder of

French-speaking TV, 'Radio Canada', filmed the conference.

the world. Fujita Yukihsa from Japan asked America 'to send the moral power that saved your nation after Watergate to our part of the world where it is needed desperately'. Africans asked for North American citizens to help create a new relationship between the two continents.

Americans had to face the depth of feeling many have towards a country that, in taking world responsibility, has made sizeable mistakes. At other international conferences such statements have brought counter-attack and deadlock. At Caux, however, there was a creative exposure of North America to other countries, and of other countries to North America, which built understanding and trust.

Mrs Chenouda, an Egyptian educator, said, 'I felt bitter towards the Americans. They give the arms to Israel. A lot of our young people have been killed and some of my family are among them. When I came here I met Americans and saw that they want peace ... because they have changed. Therefore everyone must change. I have decided I will change. I want to start by asking forgiveness of the Americans for my bitterness against them.'

A former Cabinet Minister of Cambodia, now in exile in France, hated Americans to

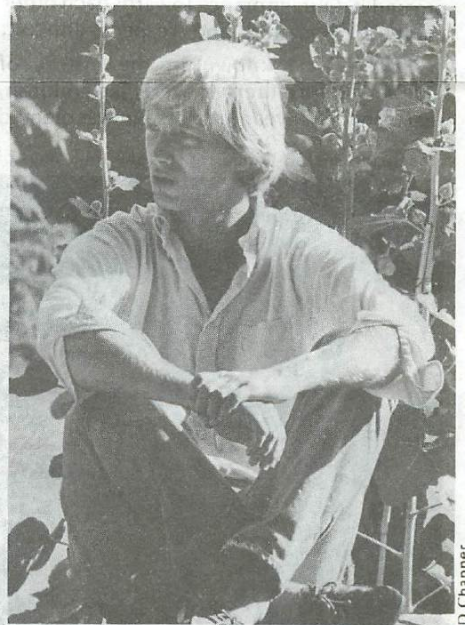
NORTH AMERICA contd p4



James Houck, American businessman



Edwin Crane of the Sarcee Indians, Canada



Ted Shuma, American student

D Channer

U Walter

J Franzon

D Channer

D Channer

WHAT COURSE CANADA?

Change is inevitable, but what kind of change?

3,200 MILES FROM COAST TO COAST, the Canadian nation stretches across the North American continent above the Great Lakes and the 49th Parallel. Twenty-four million people populate this second largest country in the world, people whose ancestors came from France, Britain, the Ukraine, Germany and many other nations. They were welcomed here by the ancestors of the 250,000 Indians and Inuit, the original inhabitants. Since then, these original inhabitants have been relegated to the backwaters. Yet it may be in the spiritual heritage of these people that the right kind of change will be found.

In Quebec the French-Canadians have developed a distinctive and dynamic culture. They feel an urgency and a demand to be themselves.

The English-speaking still hold 'the old country' dear and they see a threat in the dynamism and boisterousness of Quebec.

Over half the seats in the federal Parliament come from Ontario and Quebec. Many in the other provinces feel that they have no effective say in the governing of the nation. Most major industry is situated in Ontario, close to the political power base, and people in other provinces feel they are left out economically. Now a strong political leadership is developing in the provinces, and there is a demand for further decentralisation of power.

With all these forces at work, change is inevitable. But what kind of change?

KEITH NEWMAN



Laurent Gagnon, Quebec

J. Franzone

IT IS UNCOMFORTABLE for us Canadians to be in this international gathering where we hear of the deep needs and suffering of other nations. Living in an affluent part of the world, Canadians are spoiled. We are also divided, and we argue with each other.

The problem is that we never mix. We developed in a parallel manner, keeping the prejudices and mistrust towards the other community. In some countries that is called 'separate development'. By 1960 we were a 'nation of two solitudes', as one writer expressed it. Our ignorance towards each other made appreciation and respect difficult.

1960 will be known in the history of Quebec. Before then we were like children, searching. That year Jean Lesage was elected

Prime Minister in Quebec. 'We must be masters in our own home,' he said. Politics, economics and science took the place of the Church, which had led us till then but had never prepared us to face the 'sixties responsibly. Many felt confused, and we had our 'adolescent crisis', which was very costly. Too quick change is sometimes a form of violence.

This painful searching period is forcing us to face the situation squarely. We are torn between our loyalties at the federal level and at the provincial level. Before, the only alternatives we saw were the *status quo* or the independence of Quebec. But the *Parti Quebecois* which has been in power in Quebec for the last two years is a maturing factor. Historic decisions on the structure of the country will be taken soon which will determine our future as Canadians and Quebecois.

I come from a family of 14 children, and I grew up on a farm in the Gaspé peninsula. Until 1972 I never read the newspapers, and I could not speak English at all. I met the idea of MRA, and I felt very inadequate. I knew nothing about the world or even about my

Dick Flood, Ontario

AS AN ENGLISH-SPEAKING CANADIAN I regarded the movement for the sovereignty of Quebec as a threat to Canada's integrity, security and welfare. I felt it was ill-advised and unnecessary. I thought French-speaking Quebecois were biased and emotional. It did not cross my mind to try to understand what they thought, or what might be the elements of an answer. I thought others should take responsibility for the country, but I was not prepared to take it myself. For all this I want to say to my Quebec friends that I am sorry.

I accept responsibility for the way my country is, and for doing what I can to answer its needs. This means first getting to know Canada—by study and first hand. I believe as we accept responsibility we will see what we can do about it. We need to focus on what needs to happen, not on our inadequacy to help.

own country. My first decision was to learn the language of the majority in Canada in order to know how they felt. I decided to equip myself for the task ahead.

Our large country is full of people with great and generous hearts, but we don't know how to use them to help each other to grow. I have often lost hope that English-speaking people could change. They don't seem to understand.

But in these days here in Caux I have seen that it is possible. I have never seen them so open to learn and change. We French-Canadians, we must help them to evolve, not by giving them a sense of guilt, but by responding to their generosity.

I humbly ask them to forgive me for my sense of superiority and lack of care. I am not better than them, and I am fully responsible for the bitterness I had towards them. It is not enough to speak the language. I need to love the people as they are, and respect them for what they can be.

The challenge ahead is great. The best in everyone will be needed. The real Canada has yet to be born.

French and English-Canadians sing the folk songs of both peoples.



J. Franzone

Remy Berdat (centre), Mayor of Moutier in the divided Jura, Switzerland, with some of the North Americans. *Le Democrate*, French-language daily of the Jura, quoted a town councillor who said to them, 'Your ideas could inspire the people of Moutier, who must find a way to a better understanding.'



R. Weeks



The six participants in the round-table discussion. Clockwise from the left: Henrine Banks, Keith Dunn, Cleiland Donnan, Richard Ruffin, Winston Jones, Bill Pensoneau, and, with back to camera, interviewers Sylvia Zuber, Philippe Lasserre and Mary Lean.

L Rengfelt

ROUND-TABLE FRANKNESS

Q: How do you view the importance of this conference?

RICHARD RUFFIN, former systems analyst in the Pentagon: In the USA we have begun slowly to apply the principles on which our nation was founded by recognising the full rights of the black Americans and the native Americans. We want to learn how, in our relations with African, Asian and Latin American countries, these principles can be extended so that the basic needs of the whole human family are met.

I think our President is often held back because he feels our people are only interested in their own immediate concerns, economic usually. You in other countries pay a great price because of our inflation, and because we have been too slow to change our policy regarding energy. We still consume over 25% of the world's energy and that is too much. We need to go back with ideas and commitments to shift those things in America.

KEITH DUNN, student: I came because I am a student of international relations. Meeting Japanese, Africans and Europeans has helped me understand their countries and also understand better our responsibilities towards their countries.

Q: How far do you feel you have come in answering racial and community divisions and what tasks remain before you?

HENRINE BANKS, former Dean of Women, Bethune-Cookman College, Florida: The fact that black and white Americans have come here on an equal basis shows how far we have advanced in the USA in the last 20 years. But it was a long time before I realised that there were other groups in America that had suffered even more than we American

blacks and I became very concerned about the native American.

BILL PENSONEAU, member of the Ponca Indian tribe and former President of the National Indian Youth Council: In the Indian situation we have won significant victories in the past few years. The Supreme Court has affirmed our title to one third of the state of Maine, for instance. We need to learn to handle the moral authority which has been conferred on us through our legacy of suffering. We consider ourselves the hosts of America and now we shall see how we can reaffirm our ancient values and share them.

Q: When you speak of sharing your values what do you mean?

BILL PENSONEAU: First of all we need to make them regnant in our own communities. We have a lot of social disorders in our Indian communities. A lot of our young people are committing suicide, a lot are taking drugs, a lot are drinking alcohol to excess, a lot of men are beating their wives. We have to start making our own decisions, not letting Washington do it all for us, and take responsibility. When we do that then I think we can start being an example to others.

RICHARD RUFFIN: It is not an Indian or a black problem. The problem is our feeling that we whites know better and that the country is more our country than it is the country of the Hispanics or the native Americans or the black Americans. Our assumption that we are more responsible has made it very difficult for other people to accept their full responsibility in the nation. I am sorry for that. Many who have come with me to Caux feel the same. We want to work out how we can work together with

the different ethnic groups.

Q: Do you have any personal or community experience that can help others in other parts of the world who, like the Americans, are trying to build a multi-racial, multi-cultural, or multi-lingual society?

WINSTON JONES, letter carrier: We have laws and the laws work. But laws do not change hearts. My wife and I had to set about changing the minds of the people of the neighbourhood we moved into because it was predominantly white. We formed a community association so that the whites who were moving out or considering moving out could meet the blacks who were moving into the neighbourhood.

In the United States we have a law that all schools must have an equal racial balance based on the population of the city, and to bring this about many students have to be transported, or bused, from their neighbourhood to other neighbourhoods. But because of the success of our community association the racial mixture in our area is equal to that of the city. So very few of our children have to be transported out of the community.

CLEILAND DONNAN, businesswoman: All these problems seemed so remote to me when I used to read about them. But I had to face within myself that I was an arrogant, self-righteous person.

Once I faced that in myself, I wanted to do something. First I went into the home of a black person, because I wanted to let this woman know that I am her friend and that I want to be in her home. Since then many of our city's leaders, of both the black and white communities, have been in my home, not because of the colour of their skin, but because we wanted to find together some solution in our city.

Q: What do you feel is the moral battle to be fought in America?

BILL PENSONEAU: There has been in the last decade a proliferation of rights which needs to be met by a proliferation of responsibilities.

RICHARD RUFFIN: We have come as far as we can in terms of cooperation between the races, without a growth of genuine care and affection. I think we need to create in America a wave of unselfishness and care which will infect the whole society. Forty per cent of young blacks are unemployed. No amount of money poured out into that particular problem can succeed without greatly increasing our inflation, which is already too serious. The answer has got to be in the commitment of people who have jobs available and are responsible for training. They must find these young black people, train them and help them learn how to hold jobs. I hope we can awaken the business community to the opportunities they have. They could demonstrate that people can tackle the problem by their individual conviction and commitment.

I may add that the increasing willingness of the minority people to speak out about what they feel is helping white people to understand and see where we need to change.

VIEWS ON AMERICA



U Walter

by
**Nelson Marcellino
Brazil**

THE WORLD is longing for an era of peace and prosperity. Our thoughts turn to North America, because we cannot conceive of anything stable and lasting without that part of the world.

The United States has given to the world the wonders of technology. Now we are convinced they are going to show the world the most modern technique—the technique of living. It means returning to those basic human values which we learned at our grandmother's knee, which Christ gave us.

Next year we intend to have an international conference for Moral Re-Armament in Brazil. It will bring together people from all over the world. We would like to see the biggest delegation come from North America.



T Blair

by
**Isaac Amata
Nigeria**

PEOPLE WORRY that Communism is increasing in Africa, where 20 years ago it was a forbidden word. The Communists have been planning day and night how to get their foot on our continent. They come with open hands and tell us, 'We are your friends and want to help you get rid of what is hurting you.' When our friends from the West come, very often they say: 'If you don't do this, this and that will happen to you.' They do not make us feel they are friends.

What would happen if Europe and North America were to learn the secret of how to turn enemies into friends? A lot of the leaders of Africa would respond to that vision.

The leader of the biggest country in Africa, Lt-General Olusegun Obasanjo of Nigeria, sent a message to this World Assembly. In it he identified himself with the work of Frank Buchman, an American.

If the American Government would practise the philosophy of Moral Re-Armament and export it to the world, the fear of Communism might vanish from the continent of Africa. For we Africans want an answer to the selfishness and materialism of both the West and the East.

WHAT HAPPENS when the oil runs out? Why do millions starve when there is enough food for everyone? Will pollution change the climate? Why are poor people the world's best hope?

These are some of the questions tackled in Geoffrey Lean's new book, *Rich World, Poor World*.

It should be put into the hands of every parliamentary candidate—plus trade union leaders, chambers of commerce presidents, editors and clergymen, so that the issues it raises become the background to the thinking of our policy-makers and opinion-formers. Some of these issues are of the kind that it would be more comfortable to ignore. But go away they will not.

As one who has been professionally involved for years in the ever-expanding literature on world development, I find Lean's book refreshingly different for two reasons.

First, he puts into very readable form a mass of information about economic and technical problems that would otherwise have to be dug out of inter-governmental reports and academic tomes.

Secondly, he boldly asserts his own faith (with supporting evidence) that, despite the current gloom, things can improve and even human nature can change.

The gap between rich and poor, 'haves'

'Rich World, Poor World'. Published by George Allen & Unwin. Available from Grosvenor Books, 54 Lyford Road, London SW18 3JJ. Price: hardback £7.95 paperback £4.50 p&p 60p.

NORTH AMERICA contd from p1

the point that 'if I saw an American I walked out of the room. I swore that I would never trust the free world with America at its head again.' At Caux change came. 'I leave Caux free of this hate.... Now let us continue building a new world for our children, and may God help the Rhodesians, Ethiopians and others who are now at war.'

An exiled Ethiopian General said, 'We look to America as the fountainhead of human rights and freedom under God.' He had thought to 'fight fire with fire', but at Caux, he said, he had experienced the possibility of taking part in a global 'Cabinet of conscience' of people working together across all barriers to challenge their governments to do what is morally right. This he saw as a more effective way to bring the right policies. 'If we take the personal decisions, then together with Americans and people from the so-called free democracies we can affect foreign policy, leading to the total liberation of suffering countries like mine.'

For the North Americans, this contact with people from many countries who were prepared to say what they felt had several important consequences. It forged friendships across borders and oceans. It opened channels for accurate information, based on trust. And it showed the perspective in which their own decisions should be taken.

Audrey Porter from Montreal said she had

'Rich World, Poor World'

Reviewed by **ARK Mackenzie,**
former British Minister for Economic
and Social Affairs at the UN, now
with the Brandt Commission

and 'have-nots', is not a new phenomenon. What is new is that a number of the most critical issues involved have come to a head simultaneously. Lean traces the exciting progress modern man has made in many fields, but he balances this with a frank recognition of the problems thrown up by our technical advances—such as nuclear waste, river pollution and proliferating slums.

He lays bare the inadequacies of many popular remedies—the 'trickle down' theory, 'life-boat ethics', the 'basic needs' approach—and he could have done the same with the latest answer, the slogan 'mutual interests'.

In the mind of one reader at least he has strengthened the conviction that only the full dimension of change—spelt out as 'economic change and social change, national and international change, all based on personal change'—offers a realistic hope for the future.

been so moved by what the black and white Rhodesians had said that she decided never to live self-indulgently again. A white southerner faced her use of sentimentality to control people. A black southerner called on his people to move beyond the stage of using their blackness to pry what they wanted from the system.

After eight days in this multi-racial, multi-national atmosphere, many commented on the amazing unity at Caux, and their desire to take this unity back to their countries. 'But it's not a moonbeam you can put in a bottle and take away with you,' said Bryan Hamlin of Boston. 'The only thing we can take with us is our change. I had to go on my knees and make a decision. It was not a decision to be part of a programme. The programme of MRA is marvellous, but our decision needs to be a contract with Almighty God.'

STOP PRESS

A leading European industrialist said at Caux that the stabilisation of the dollar could have as dramatic an effect on the world economy as the Marshall Plan had in the 'fifties.

Dr Frederik Philips, Chairman of the Board of Governors of the Philips Holding Company, Holland, was speaking to industrialists, bankers and trade unionists from 25 countries attending a special session on 'The Economy and Society of the Future'. This session followed the North American session.