

Education— the answer to moral illiteracy

By Mary Wilson

WE NEED to take a long look at education. The conference of educators at the Moral Re-Armament world assembly in Caux, Switzerland, this summer gives us this opportunity.

A generation or so ago certain men and women started to question assumptions and principles accepted up till then in education. The time has now come for us to question many of the conclusions they reached, and fight for an even more radical re-appraisal.

One far-reaching development has been that of the philosophy and practice of self-expression. It is said to answer frustration and encourage creativeness through giving free rein to the imagination. Linked with it is the theory that 'old-fashioned morality' is a cramping factor in this development. That in turn leads on to saying that faith has no part in education, and if there is no need for faith, then clearly there is no need for God either.

I have been studying with interest St Paul's analysis of the progress of degeneracy in a people, and he takes exactly the opposite view—namely that imagination divorced from God is the starting point of destruction.

His reasoning is worth studying in the light of a system of education which starts from the premise that imagination without God is the road to freedom.

Such imagination, he says, leads to delusion, to living in an unreal world

continued on page 2 column 1



NIGERIAN APPEALS FOR AN END TO HATRED

Etim Udoh, whose father and two brothers were executed, spoke last week at Caux world assembly. (For report see page 6). He talks here with Prof Theophil Spoerri of Switzerland *photo: Maillefer*

TRUE MOTIVE FOR LEADERSHIP— INTERVIEW WITH P. Q. VUNDLA

PHILIP VUNDLA, is a man whose education was formed by experiences in the cockpit of South Africa. His views are not theory; they are based on the reality of a man who has fought for the freedom of his people for a generation.

He speaks today as the Chairman of the Association for the Social, Educational and Cultural Advancement of the African People (ASECA).

In thirty years of leadership he has helped to found the African Mine-workers' Union, was on the National Executive of the African National Congress and fought against the forcible removal of the African people from Sophiatown in 1954.

Education, to Philip Vundla, is not primarily the acquiring of degrees, knowledge or training but the fostering of an intelligent care for one's fellow men and the exercise of true leadership.

He said in London this week, 'Leadership has got to have people with faith because so much depends on faith in building up committed, dedicated leaders who want nothing for themselves.'

'Leaders are needed who think of giving rather than getting from the

masses, particularly in Africa and Asia. In the past our motives were not right because we thought education was meant solely to give status and position in society. This is a small view of what education is meant to be.

'Education must have a meaning to people who don't have it. They want to see it lived.'

This approach, says Vundla, 'depends on training from the start'. Children who take up Science should see it as a means of increasing the health and welfare of mankind and not as a tool in a political or prestige race as, for instance, between Russia and America.

'Children should be taught to live purity rather than how to use contraceptives and go on living impurity, which not only harms their character but also their physical health.'

Vundla said he was for education based on Christian principles lived out and visible.

The Education Sessions opening this week at the World Assembly at Caux in Switzerland, which he was going to attend, would be able to 'shift the thinking of the people con-

continued on page 2 column 3

with a totally false picture of oneself, gradually replacing the worship of God by the worship of self. Making man into God is the straight road to perversion because all other values are reversed too. Perversion, as well as being physical, produces twisted minds, and St Paul gives a fairly comprehensive list of what are now described as anti-social tendencies, but which used to be called sin.

His final conclusion is that those who pursue this path end by being 'without understanding, covenant-breakers, without natural affection, implacable, unmerciful', until they come to take pleasure only in evil, and in the company of those who practise it.

As a concise summary of the characteristics behind the headlines it can hardly be bettered.

The world is struggling in a sea of priorities, as for God for the inner it has never known before. Whatever people may say about the conclusions drawn by St Paul, the fact is that certain theories have been fed into the education computer, and what has come out is plain for all to see.

The task of education now is to end the moral illiteracy of the twentieth century. It is a nettle that must be grasped fairly and squarely. We have to face the fact that never before have apparently responsible men and women set out to destroy the character of children committed to their care. Our task is to reverse that process. Honesty and purity are as necessary to a child as reading and writing.

Heritage

The answer to the flood-tide of fantasy which darkens the heart is to re-discover our almost discarded heritage of truth—the enlightenment of God on the human mind.

This has now to be re-stated as the aim and practice of education. The men and women of Moral Re-Armament in India approached it boldly. They have drawn up a Charter for Schools, setting forth a few fundamental guidelines which would have seemed obvious to any intelligent person even as recently as twenty years ago, but which have got lost in the complicated approaches of today.

'Absolute honesty,' says the Charter, 'is the answer to corruption. Cheating in school leads to cheating in business and government. You are of help to our country not because of your wisdom and virtue, but because

you honestly admit the wrong things you do and change the way you live.'

This is not otherworldly theory, but very down-to-earth policy which can be put to the test in any country, and has been so tested. Absolute purity, unselfishness and love are dealt with in the same straightforward terms. Experience has shown that a grasp of the meaning of moral standards is not dependent on intellectual ability. It is within the reach of the simplest illiterate peasant child and of the most highly gifted student.

'In every heart,' the Charter concludes, 'two voices speak, a good one and a bad one. Write down and obey the thoughts you get about how you can change yourself, others, your home and your country. That will show what our country can do for the world.'

Search

A senior administrator when he was shown it said, 'The greatest act of cowardice of my life-time has been to allow the erosion of religious education, and the teaching of right and wrong from our schools.'

It is going to take courage to stop this erosion. Evil is strategic and moves with military skill. Its most potent weapons are fear of ridicule and the accusation of being old-fashioned and authoritarian.

The search that is going on in people's spirit is not so much for human priorities, as for God, for the inner discipline each man needs, and the inner liberty he desires. They cannot put it into words because so few of them have been told that it is obtainable, and most of them have never experienced it. There is an instinctive revolt against the illogicality of a permissive society within a rigidly controlled state.

A permissive society has not produced freedom, but frustration. An Indian journalist writing in the *Times of India* says, 'In poor countries like India . . . the establishment has not even been able to provide bread for every man. In the rich countries there is plenty of bread, but there is no sense of human priorities, only a frantic, almost neurotic search for meaning.'

Children reared to do as they like must of necessity be controlled when they reach the age when doing as they like becomes a danger to the public. More license and more laws automatically go hand in hand.

Rajmohan Gandhi spoke recently

to a group of students in Paris, who only the week before had been manning the barricades in the streets. He told them that there was indeed a revolution to be won in the world, but that the supreme authority was not Establishment of Left or Right, but the compelling direction of the Inner Voice distinguishing right from wrong, and giving each one the chance of joining in strategic action to make honesty, purity, unselfishness and love the basis of national policy in all countries.

Such a revolution would produce food for the millions who were hungry, homes for the millions of homeless and resolve the bitter divisions of class and race.

Their immediate response was, 'Can we come to India and help you?'

Teachers from many countries are meeting at Caux in August. A delegate to the UNESCO Conference at Geneva said at an earlier educational meeting at Caux in July, 'Teachers need to have a moral sense, religious background and professional ability.' Another said, 'Only if morality is the basis of education can human understanding be achieved.' To re-establish this principle is the aim of this summer's conference.

As well as forward-looking plans, evidence will be given of how delinquency, backwardness and apathy have been answered as children and students have been freed from long-standing moral defeat, to become responsible members of society.

For Moral Re-Armament creates the qualities that make democracy function. It calls out and combines the moral and spiritual responsibility of individuals for their immediate sphere of action. It builds for democracy an unshakeable framework of actively selfless and self-giving citizens, whose determination to bring unity cannot be altered by any beckoning of personal advantage, and who know how to pass on to others their panic-proof experience of the guidance of God.

continued from page 1 column 3

cerned in education.' He hoped that four African education leaders from Johannesburg would be able to join him at Caux. They are a school inspector, two high school principals and a chairman of a school board.

Vundla said they would contribute greatly to the conference and would also gain a broader perspective on education. BRIAN LIGHTOWLER

Metropolitan Bishop speaks on aid, affluence and dictatorship

Interview by Rev Arthur Burrell and Finnharald Wetterfors with The Most Reverend Jacob de Mel, Bishop of Calcutta and Metropolitan of India, Pakistan, Burma, and Ceylon.

Dr de Mel, who is Singalese, studied at Oxford and Cuddesdon. He was consecrated Assistant Bishop of Colombo in 1945, became Bishop of Kurunagala in 1950 and Bishop of Calcutta and Metropolitan in 1962. At the general assembly of the World Council of Churches at Uppsala in July he headed Section II, which dealt with Renewal in Mission. At the Lambeth Conference of the Anglican Communion, which opened this week, he is the chairman of Section III: the Renewal of the Church in Unity.

QUESTION: All Christians in the West will be thinking especially after the World Council of Churches Assembly how they can do more for the hungry and suffering millions. What do you think is the best way we in Europe can meet these needs for food, homes, work and a living faith?

ANSWER: The best way is to purify our motives. While some of the aid is given for reasons of a real desire to make reparation, perhaps for certain things that happened in history, it is also true that much of the aid, although people speak of it having no strings attached, is given through what is called enlightened self-interest on the part of Western nations. I would like to make two points.

No strings

One is: We hope to hear from the West a little more about enlightened self-sacrifice. One per cent of the GPN (Gross National Product) isn't great riches to you to part with even if it is great riches for us to receive.

Secondly: When we talk about no strings being attached, I think certain strings have to be attached to the conscience of the receiver.

We in India or any other receiving country must really make up our minds that everything that is sent for aid reaches its target; that there should be no pilfering, no dishonest use of material sent by the West for our own personal aggrandisement or patronage.

QUESTION: Your Grace, you mentioned some days ago that you met John Söderlund* and the trade unionists from Britain, whom you so kindly received in your home. They came to

India to assist Rajmohan Gandhi with the work that he is doing for India and Asia. What we would like to know is whether the kind of help they give is useful?

ANSWER: We are plagued with a great deal of industrial trouble in India, and this is not the fault of the trade union people themselves. We are rather new to the whole concept.

And when more mature people like John Söderlund and others like my good friend Mr Mackie† of Aberdeen come and talk to us from the great knowledge that the West has of this business of collective bargaining and so on, our people in the trade union movement are bound to mature.

And when these people come in a spirit of friendship and often at great sacrifice to themselves, because they don't get paid when they are at this job in India—they come there at their own expense, then there is a real march forward in friendliness and in education of our trade unionists.

I also think that some of our industrialists could do with some education themselves.

QUESTION: You said earlier that you need people who come to learn and who teach by learning themselves.

Deep insights

ANSWER: That is true. We are rather painfully aware in some parts of Asia of our poverty and our insufficiency. But we are not helped by people who come there as though they possessed all the knowledge necessary.

There are certain deep insights that we have from a very long history.

And our capacity to suffer, our amazing powers of endurance, the infinite patience of our poorer people are beyond any praise. And we would like people to realise some of those qualities, rather than merely brush us off as rather irrelevant and ignorant. There is something more than a knowledge of modern techniques, if you want to go on living in a proper way.

QUESTION: We have always said we have so much to learn from the East but nowadays it seems as if we thought we have only something to teach.

ANSWER: Yes, there must be a real mutual exchange. And let there be no mistake. We have much to learn from the West. But there may be things that you can learn from us. Of course, we have lived so long, we have been at this business of collective living for five thousand years.

QUESTION: You have mentioned, Your Grace, that you long for reconciliation and restoration of fellowship between India and Pakistan. Could you say what you think this could be based on and whether Europeans could help? There is something perhaps we could do here with Indians and Pakistanis while they are in Europe.

ANSWER: Yes. To take that last point first, it is a very great thing, to be removed from the local pressures in our own countries.

We are so closely connected, we are the same people in so many ways. We have shared some of the great events of history. How can we go on being separate in love and in thought? That there has to be two states we do not doubt, and India is perfectly reconciled to that.

India has to give more of assurance to Pakistan that she is in no way threatened and certainly the guidance of our revered President who is a Muslim and our Prime Minister Indira Gandhi is all for honest dealing with Pakistan.

It is the smaller politicians or men who want a little power who get it

* *Organiser, Transport Workers' Union, Norrköping, Sweden.*

† *Former Chairman of the Aberdeen Fish Porters.*

by whipping up prejudice. This is a very wicked thing, because we must learn to live with our sister state, Pakistan.

QUESTION: What do you think that reconciliation could be based on?

ANSWER: Reconciliation must be based upon realities. We must first realise that we are both developing countries, and that this business of buying all that machinery of slaughter from the industrialised and armament-selling West is a way to destroy not only the people we think are opposed to us across the border but of destroying ourselves.

Pressure

We must get on to something higher and that is the plane of real goodwill towards people who are also trying desperately to increase their standard of living, to live decently in the modern world.

I would say that all men of goodwill on both sides should really exercise pressure on both governments, so that the governments find that it pays them to be reconciled, rather than that they gain, especially the politicians, by whipping up prejudice.

The ordinary man in Pakistan, the ordinary person in India doesn't want wars. They want to live in some way peacefully. When Indians and Pakistanis meet there is no consciousness of being different or of being hostile. They are brothers.

QUESTION: Of course, the reconciliation between Pakistan and India could mean a tremendous lot to Biafra and Nigeria.

ANSWER: Precisely. And it would be a tremendous thing, if India at any rate solved so many of these problems of hostility that she could speak with a voice that would be honoured in the council's of the world. Until we have solved our own border problems with Pakistan, who is going to listen to us, if we tell President Johnson to stop bombing in Vietnam or somebody else in Africa to love his neighbour?

QUESTION: You have been many times in Europe, but certainly many of the delegates who came to the Church Assembly at Uppsala came here perhaps for the first time. And they have probably thought quite a lot about the kind of society they met here. Your Grace, should India aim at creating the kind of society you have

seen here or what do you feel that India's society should be like?

ANSWER: Thank you for asking that question. If I may answer without offending anyone, I would like to see India advancing into modern times, yet keeping her own soul and ethos.

I would like us to move forward into being modern Indians and not a modern imitation of somebody else. This does not mean that one does not think internationally. But unless India can give her own sincere contribution by being what she really is rather than being a bitter imitation, then the whole contribution to the cultural market of the world will be in deficit. The Indian contribution will not be there. It will be a sham, a semi-Western contribution, which is all that some people can offer even in India, I admit that. But there has to be an Indian flavour to the way of modern living.

Neither would I ever pray for India to be too affluent. I have seen, and I do hope I can say it without offence, that just as great poverty produces misery and much that debases so can also great affluence. Both these things can debase human beings unless there is a real moral aim and real moral standards.

Dictatorship

QUESTION: There has been in Sweden a growing interest in India over the last years. More and more people are coming back to Sweden from India saying that the only solution to the problems of India is some kind of dictatorship. I think we need to create hope in people that India can be an answer nation for the world. I would like to ask you, as a man who lives

with the Indian situation in your heart, what you would say about dictatorship being the only solution.

ANSWER: Dictatorship really isn't eventually a solution ever. Because man was born to be free. And when you have your dictator he is all right for a short term but how to get rid of him then becomes the problem. And then some other dictator comes up and he dictates to the dictator. Then you get a worse civil war than before. You see it happening already.

One of the great things we enjoy in India is freedom of speech, and the freedom to discuss our national problems on the front pages of our newspapers. You find criticisms of everybody, from the President downwards. And that is an open forum. Some of it may be even in bad taste. But there is never any prosecution. And I feel this is the way our people are beginning to discuss and to debate. We want leaders who are able to lead our people with real confidence in the nature and in the ability of our people, not dictators, who feel that our people are sheep, who have to be drilled and marched and bullied. You may produce a certain prosperity or absence of corruption by this strong hand. But ultimately corruption and other things have a way of growing underneath.

The last general election last year found two hundred million, who were going to the polls. They weren't driven to the polls. They went there, because they thought that was the way in which they could better the country and their own condition. There has never been such a great political public exercise as the last Indian general election.

Who pays for declining morals?

'IN THE 1930s we had 11,000 men and women in prison when there was all that unemployment about and people would sooner starve than steal. Now in the Welfare State we've got treble that number, nearly 33,000,' said Lord Stonham, Under-Secretary of State at the Home Office, on BBC Radio last week.

'How do you explain that?' asked the interviewer. 'I explain that myself,' said Lord Stonham, 'because there's been a change in moral standards.'

In practical terms we pay dearly for this decline in moral standards. 'We spend £5 per head of population

on the police—rightly, we've got the best police force in the world. We spend 14s per head on prisons, and 4s per head on after care.'

This leads to another question. If a decline in moral standards can create such a situation in this area of government responsibility, it must have a similar impact on other fields such as education, industry, the arts, business and family life.

Whatever the pundits of amorality may say, the facts show there is a connection between personal morality and the social and financial efficiency of a nation.

GEORGE WILLIAMS

BRITAIN AND AFRICA CAN WORK TOGETHER

by Lt Col A S Mena, Military Attache, Congolese Embassy in London



THE Westminster Theatre Arts Centre represents a place sacred to those people whose concern is the unity of the World in opposition to those who wish to see the countries of the World separated and isolated. MRA is against racial and national divisions or anything else that affects human rights adversely.

Great Britain had many colonies in Africa. Britain brought civilisation, culture and education to the peoples of these countries. These old colonies are now independent and control their own affairs, but the connections between Great Britain and its old colonies has not ceased with independence. People, from the now independent countries, are coming to Britain to work and study, some to settle and others to return to their own countries with the friendliness between the hosts and the visitors continuing.

As generations pass, as governments come and go, the unity between these people rests always on their respect for each other. This is reflected in the relations between their countries. We know that this feeling is not based on political connections or considerations but on the feeling that we must help those whom we like and respect.

Why hesitate to do anything which will help one's fellow man? Why not always do what our consciences tell us for the greater good of Humanity?

THORNHILL'S NEW COMEDY TO OPEN IN SEPTEMBER

A NEW FAMILY COMEDY, *Bishop's Move*, by Alan Thornhill, will open at the Westminster Theatre on 12 September with Clement McCallin, Agatha Carroll, Bryan Coleman and Jo Maxwell-Muller in the leading

INDIAN UNIVERSITY STUDENTS SUPPORT RAJMOHAN GANDHI

TWO HUNDRED STUDENTS from Bombay University gathered in St Xavier's College, Bombay last week to hear from *Himmat's* Chief Editor, Rajmohan Gandhi, on his return from a recent visit to Europe and Africa.

These students are representative of the 900 university students who have subscribed to the newsweekly *Himmat*, in the last three weeks.

Gandhi, who is also one of the men responsible for the work of MRA in Asia, outlined the current trends and events in the countries he visited.

'One of the most powerful trends in Europe today,' he said, 'is the de-Christianisation of what has always been called a Christian continent. It is the determined aim of certain people that religion and moral standards should be expelled from the lives of

those nations. MRA is a revolution that actually changes the natures of people.'

He continued, 'Europe may no longer be needed as a father to the rest of the world, but as a brother.'

Gandhi described the men involved in the fight for Moral Re-Armament in Africa. He said, 'There is something in Africa, in the quality of their people, which is of very great hope for the world. I believe that Africa can either become—or continue to remain—a continent of bitter suffering, or it will give a secret to the whole world, and it could be that Europe can learn from Africa, that we Indians and America can learn from Africa.'

Afterwards R M Lala, Editor of *Himmat*, who presided, invited the students to ask questions. JEAN McALL

'WIND OF HONESTY COULD OPEN THE DOOR TO HOPE', SAY FRENCH

IN THE LIGHT of growing division in France and the probability of greater violence, the French 'Convention of Responsible Citizens' meeting at the MRA conference in Caux in Switzerland has moved *en masse* to the French capital to meet leaders of Government and industry.

Sacrifice

For three nights the Convention will present the play, *Pitié Pour Clémentine* by Jean-Jacques Odier, which gives its analysis of the situation in France and hope for the future.

The Convention represents all ages, backgrounds and regions of France and is joined by men and women from 10 other nations. Students,

workers, teachers are sacrificing carefully-laid plans, time and money to undertake this action.

Felix Lisiecki, schoolteacher from Pas de Calais, said: 'Many in France hope for renewal—in the university, in the structure of industry, in the state. But self-seeking ambitions, wounded or flattered pride, poison human relations and prepare new disappointments.'

'Yet a wind of honesty over the country would spare it from disorder and social regression and open the door to all our hopes.'

'ANNIE' SONGS ON DUTCH RADIO

SIX SONGS from the musical *Annie* were featured in part on Dutch National Radio last week, in the monthly MRA broadcast. They formed the background to a spoken portrait of Annie Jaeger, stressing the importance of family life and of absolute honesty as a key to unity in families and nations. Listeners were encouraged to see the show at the Westminster Theatre when in London.

'End hatred' appeal from Nigerian

A NIGERIAN from a minority tribe in Eastern Nigeria (Biafra) last week appealed for an end to hatred throughout his country.

A month ago he had learned by letter that his father, the Obong of Ibesikpo, one of the senior chiefs of the Ibibio tribe, and two brothers had been executed by Ibos when they occupied his area.*

Etim N E Udoh from Calabar was addressing representatives from 25 countries at the MRA World Assembly in Caux, Switzerland.

'I could not deal with my bitterness and felt that I must come here,' said the 29-year-old Nigerian.

'The disarmament of the hatred within the hearts of the Nigerians is even more important for the future than stopping the shipment of arms from without,' he said. 'The armed struggle is the culmination of an earlier fortification of the hearts with hatred, selfishness and pride.'

'Permanent peace will come not through a ceasefire but through our decision to clear our hearts of the desire for revenge and war.'

The news that Colonel Ojukwu had decided to go to Niamey was en-

couraging, said Udoh. But he urged Nigerian leaders from all sides to meet at Caux 'in an atmosphere where all can talk together and where we can find permanent peace for our country'.

He concluded, 'I have found here the courage to do and say what is right, an answer to hatred and a hope for the future of my country.'

Udoh is President of the Nigeria Union in Holland where he is doing a Ph.D. at Leiden University. He is also Founder and President of the Netherlands-Nigeria Friendship Association.

** The minority tribes of Eastern Nigeria have been divided between supporting the Federals and the Biafrans and there have been executions on both sides.*

MANAGEMENT AND LABOUR TOGETHER COULD TACKLE WORLD PROBLEMS

DOCKERS' LEADERS and business directors from many parts of Britain—men with practical experience in solving industrial crises—met last weekend at Tirley Garth in North West England.

They planned in public and private sessions to take their experience overseas.



Tom Ham



Jack Carroll

Tom Ham, National President of the National Amalgamated Stevedores' and Dockers' Union told the conference MRA had enabled him, with employers, 'to smooth away many of the tough problems we have in industry'.

Following him, Jack Carroll, Chairman of the Dockers' Section, Transport and General Workers' Union, in Bristol, said, 'Through applying MRA

we have built new relationships in the Port of Bristol. If we are going to solve the problems of the world we've got to do it together, management and labour.'

Also present were union leaders from Hull, Manchester, Sheffield, Stoke and Coventry, together with the Mayor of Chester, Alderman F Barker, who formally opened the Conference.

In a keynote speech, Lawson Wood, one of the men responsible for MRA's worldwide work, challenged British industry to 'export the answer' to the hate which is fragmenting the world. 'Is any revolution adequate or even relevant which does not answer hate?' he asked. The task of Tirley this summer was to bring about this kind of change in men.

'We can make all kinds of agreements and contracts on paper,' Jim Worthington, National Executive Member of the National Union of Seamen, told the conference, 'but they won't work without people to carry them through. These discussions here will have far-reaching effects through industry.'

At a lunch celebrating the opening of a new building at the centre, Stan-



Stanley Hoar

ley Hoar, until this week Managing Director of the Commonwealth Development Finance Company, said, 'Nations need retooling morally and spiritually as well as industrially.' Tirley was a place where new policies for industry could be forged and new commitments undertaken. He described the new building, given to Tirley in memory of Yorkshire industrialist J E Appleyard by members of his family, as 'an act of inspired practical significance for which everyone who loves this country has cause to be grateful.'

A plaque in the entrance hall of the new building pays tribute to Appleyard as 'A man of industry and a man of God.'