

AUSTRALIA

Aboriginal Senator's challenge

SENATOR NEVILLE BONNER, Australia's only Aboriginal parliamentarian, called last week for every Australian 'regardless of colour, race or creed, to look within himself and see where he is going wrong'. Senator Bonner was welcoming 280 people from 24 countries to the opening session of the international conference for Moral Re-Armament at Brisbane. The theme of the conference is 'Time for new goals'. 'There is racism, prejudice, discrimination and conflict. Until we are prepared to look within our own conscience and motives for living, whatever goals we set ourselves will be more difficult to achieve,' said the Senator. 'In the world today we have to bring God back into our lives if we are to attain our aspirations.'

A message from the Prime Minister of Fiji was read to the conference by one of the Fijian delegates. Other speakers included

Politicians of all parties should commit themselves to the goals of this conference
OPPOSITION SPOKESMAN

General I Sugita, formerly Chief of Staff of the Japanese Self-Defence Force, and Cornelius Marivate, an African lecturer from the University of South Africa. After listening to Mr Marivate tell of reconciliation with a white colleague, a Labour Shadow Minister said he felt challenged to co-operate with his political opponents. Dr Doug Everingham, the Labour Party spokesman on Aboriginal Affairs and Northern Australia, said that the African story 'encourages me to seek ways of

but this very success had led to grave problems: 'Japan is already too rich,' he said. Mr Kiuchi, who is President of the Institute of World Economy in Tokyo, said that his goal was to rectify present economic theory. 'Today's economics are very sick. It cannot stop inflation. Economics deals with quantities but does not deal with real people. You cannot measure life by quantity alone so we must add in concern with people. Religion will give us perspective over economic logic,' Mr Kiuchi said.

Seven young people were interviewed about the conference by the Australian Broadcasting Corporation. They came from different states of Australia and from Papua New Guinea and Malaysia.

Economics does not deal with real people
ECONOMIC ADVISOR TO JAPANESE PRIME MINISTER

The group sang a Maori welcome song and after each had been interviewed concluded with 'Song of the Pacific'. Geoffrey Harding, Regional Manager of the ABC, who was interviewing them, finished the programme by saying, 'Let's hope that we all develop that spirit that shares and the heart that cares for the nations of the earth.'

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West German television films Kebokile Dengu from Rhodesia at the Caux Christmas Assembly.

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NEW WORLD NEWS

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KENYA

Sharing the profits

THE KENYA SCIENCE Teachers' College, Nairobi, last month was simultaneously host to 300 teachers and to an MRA conference on 'Caring and Conciliation'. Many of the teachers attended evening sessions of the conference, which dealt with the struggle for independence, racial and tribal unity, the aim for education in a developing world and the role of the family today.

'Africa is at the crossroads,' said John Musundi, Secretary-General of the Kenya Federation of Co-operatives. 'The freedom that Africa fought for can be maintained only by selfless leaders, not by those ambitious for power. We Africans must not expect the leadership to come from elsewhere. I must take it on myself. We are meant to remake the world.' Mr Musundi called for Kenyans to become concerned about the problems in Ethiopia, Somalia and in Rhodesia-Zimbabwe, as well as those of Kenya.

Julius Sawenja, who with his wife initiated the conference, teaches at a Government Training Institute in Western Kenya. He talked of the difficulties teachers have in dealing with obstructive students. Mr Sawenja and his wife had invited a group of these students to their home 'to create a personal relationship with them'. The students decided to come regularly. They got a new motivation through these evenings and their results improved considerably. 'This has shown us what we can do. Instead of looking down on students as destructive and inexperienced, we can care for them and help them,' Mr Sawenja added.

A young student, Joseph Bengi, like many others in the country, found no employment after doing his A-levels last year. He said that too many people who had an education, forgot to care for the people in the rural areas, although they needed their help. He had returned to his village and enlisted others in

KENYA contd 4p

CAMERAS WERE EVERYWHERE in evidence as the film crew sent by German television moved among the 500 people taking part in the MRA Assembly at Caux over Christmas. Meetings, discussion groups, the kitchen work, the financing of Caux were all filmed for a television documentary.

A hundred and fifty came from Germany. They presented their play, *Germany, for instance*, in which they face bluntly the wrongs of the past, take a frank look—with much humour—at themselves, and in portraying stories from Germany's past of courageous men and women of faith, express how healing can come, and how their country might bring healing to the world.

That healing was seen in the meeting next day, as person after person rose to speak. A German girl, who had never wanted to be known as German because she could not face the wrongs of the past, said, 'I have learnt to see my country differently and, with its good and bad sides, to love it.'

Sponsored run

And not just among the Germans. A young white South African said, 'That play has helped me accept that I am South African, that I must not take the "yellow route" and run from my country's problems, but return and work to change the things that are wrong.'

He was one of 16 from South Africa and Rhodesia. All of them were students or young working people, and they had raised their own fares to come to Caux. Three coloured students from Cape Town had shown the MRA films *Freedom* and *Voice of the Hurricane* in their suburb. 500 people came and the proceeds went to their fares. Black and white Rhodesians took part in a sponsored run in Salisbury which raised £250.

Nearly a hundred came from France, many as a result of the conference for young people at Bourgeuil in October. At a time when, in their country, so many issues become tools in the struggle between Left

and Right, they returned united in their determination to challenge their country to the more fundamental struggle between good and evil. To this end they plan round-table discussions between industrialists, trade unionists, members of parliament and others, and widespread use of the declaration launched on Bastille Day last year (NWN Vol 25 No 37).

Indochina

They will also play a part in an international assembly for MRA in Freudenstadt, Germany. The German delegation announced that this assembly will be held from 2—4 June 1978, the centenary of Frank Buchman, initiator of MRA. It was in Freudenstadt in 1938 that Buchman had the conviction of the need for a rallying of the moral and spiritual forces which he launched as 'moral and spiritual re-armament', and it was in Freudenstadt that he died in 1961. 'We Germans owe a particular debt of gratitude to Frank Buchman,' said Fritz Hirschner, former editor of the *Rheinzeitung*. The composers of the French *Oratorio for Our Time* announced that this will be presented at the Freudenstadt assembly.

Cambodians, Laotians and Vietnamese were also at Caux. A Cambodian General, who had lost all touch with his family inside the country, spoke before leaving Caux. 'There is here an attitude of brotherhood that I wish could spread everywhere in the world,' he said. Another said, 'I know now that I cannot talk about democracy in my country if in my home I am the only boss.'

And from Britain Graham Turner, author and journalist, after speaking of the crises many countries are facing, said, 'How can we do for this generation and for the next generations what St Benedict did for his time? I think the simple choice is are we going to follow the small, self-centred road of our sins, or are we going to dare to step out and build a new world full of God's miracles? And they will come in abundance if we do that.'

JCB



Rengfiet

The Rhodesians and South Africans at Caux

CAUX—THRO

Architect's commission

by Roger Walker from Birmingham, England

Let us not pretend that the revolution of Moral Re-Armament is an easy one.

Nine years ago my wife and I stood in Caux and dedicated our lives to this work, and said that we would make the guidance of God the central force in our lives.

My conviction was to resign my partnership in an architectural practice and to take up lecturing at the School of Architecture. Although this meant a considerable drop in income and business perks, it would give me more time and put me in touch with the younger generation.

Upon return to Birmingham I followed this conviction through and for a period we were true to the determination to let God control our lives, and not our own ambitions and self-interest. It was a challenging time and we began to play a part in a new, caring and positive manner.

However, it is one thing to determine to live in a different way, but unless you follow up the thoughts that God gives in quiet, it gradually ceases to have any importance in your life.

Good works

I began to take on commissions and to establish my own architectural practice. The passion I had felt to see a new world, and to be a part of its making, dwindled. Yes, we found things a financial strain and the practice provided the wherewithal to meet my family's requirements. I believe now that had my faith been strong enough, our financial needs would have been met. Instead I turned my back on the battle for the new world, to settle for the old world and to carve my slice for my family.

As a sop to my conscience I got involved in 'good works' in the local council and a variety of associations, doing the good thing—or trying to—but not changing my own life, changing people around me, or indeed my own family.

To the architect in me every person I met was a potential client. Was he a businessman? Would he want a factory or a house built? If he was a Local Authority man, then perhaps I would get a commission from that direction. This stopped me taking the action that I sometimes felt I should.

Months soon pass into years and all too soon the small children of yesterday are the

UGH PEOPLE TO NATIONS

teenagers of today. We had moved to a rural district to escape from the situation in the city. I had sent my eldest daughter to the local comprehensive school because I wanted to believe in that method of education. I was a governor at the school.

Problems began to emerge within our own family. Problems existed in the local school—drink, sex, drugs, the usual things.

I wanted to stay popular with the other governors and people whom I knew, so I decided to quietly withdraw my daughter from the school and pay for her education privately at a well-known girls' school in Malvern. We felt that we had resolved our problems.

The same problems

Last summer my daughter went to the MRA conference centre at Tirley Garth, in Cheshire. On her sixteenth birthday she saw the film *Happy Deathday*. Written by Peter Howard, this film captures many of the questions that face young people today. One of the central characters is a girl, very much like our own daughter, and the film had a radical effect upon her.

She talked to my wife and me long into the night about her own life, her hopes and fears and the problems that existed at her school.

I suddenly realised how blinkered I had been. I thought I could live my isolated little life, do my little bits of good and pay for my daughter to be out of the problems, only to find that in the school she had gone to, exactly the same problems existed as the ones in the local school I had taken her from.

So I am grateful for my daughter and her openness, grateful for a film like *Happy Deathday* that can bring people like my wife and me to our senses, grateful that we could go to Caux last summer, and that I could kneel on the balcony looking over the Lake of Geneva with my daughter and commit our lives together to this revolution.

As individuals we can feel so helpless, aware of our own smallness, that our nation or our town is such a small part of this world. Yet because we can unite with a big idea, the idea of Moral Re-Armament, then the smallness ceases to matter and we can join under God's guidance to face the colossal challenge of this century and work together to bring about the type of world that men have dreamt of, since God gave us the power to think and the conscience to care. 9

INDUSTRY'S NEW RESPONSIBILITIES

is the title of a report on the 1977

Industrial conference at Caux. It

features the speech of the late Dr EF

Schumacher, author of 'Small Is Beautiful'.

Available from AS Kjaer, 12 Palace St, London SW1E 5JF. Price 50p plus postage.

Swallowed the lump

by **Kebokile Dengu**
from **Bulawayo, student at the University of Rhodesia**

6 One day I read in the paper that there was a radiography job available. I quickly made my application. A week later I got the reply that it was not for Africans. I had the qualification. It hurt me very much. From that day I had a lot of bitterness against the white people.

This year I went to the university and lived on the campus. I was rubbing shoulders with the white girls 24 hours a day. I hated it. I was the only black girl with five whites on our corridor. So we always made faces at each other.

All the time I was a Christian and taught

Faith into life

by **Claude Bourdin**
from **France, a farm management consultant now taking a year working full-time with MRA**

6 My Christian faith has always been an essential part of all I do—agriculture, the parish, the local youth centre, sport, the twinning of our community with another, family life. I love all these things very much.

Three things struck me about the people of Moral Re-Armament whom I met.

Through their real faith, their complete trust, about money as about everything else, I found a practical dimension to faith.

I discovered here at Caux their friendship, the welcome they gave, and their willingness to listen.

I learnt that my faith lacked something, this dimension of the absolute which would make me into an effective Christian.

When I came to Caux at Christmas a year ago, I found the answer to things that were not right in my life. The next step was to put all these things right. I had to be honest with certain people, including my parents, about my dishonest and selfish attitude to them. I had to come clean about having twice evaded tax. This meant paying back one month's wages to the tax authorities.

Little by little I understood the meaning of words I often repeated without thinking. 'Thy kingdom come, Thy will be done....' It was not to be a life tinged with a religious

in Sunday school. Then I met MRA, and it challenged me with absolute love. I realised that was the greatest commandment in Christianity. It meant humiliating myself and making a start. I did not like that because I thought the white man must change, and then I would change later.

In my throat I had a lump of pride which I had to swallow. I swallowed it. I said good morning to a white girl on the same corridor as me. Rather embarrassed, she said, 'Hi.' And we started from that note.

We started just by exchanging greetings, being very cautious. With the help of God we managed near the end of the year to talk about our deepest emotional issues, about the problems of being students and young girls. I found that we were not very different after all. We had the same aspirations, the same problems.

This gives me a vision of the future. Prior to that I thought that when Zimbabwe comes, if I was in any position I would make sure that the white people went where they belonged. I did not think it possible to live together. Now I have the conviction that we can live together. And it is my conviction that if the University of Rhodesia can catch this, then the University can stand up and show the country what it means to live together. I have come here to further this conviction and find out how to do it. 9



Rengfeil

colouring, but a life which was God's instrument.

Three times last November I was afraid of where this commitment might take me. I was afraid that in His plan for me God might not have included either marriage or the resumption of my work. At this time I gave back my life to God, not one year but my whole life, whatever the form it would take or the way He would show me.

Let me mention three things to which God has already allowed this decision to lead:

1 Two colleagues at work who did not get on at all have found a genuine friendship.

2 My parents write, 'The spirit of Caux gets through from time to time when we are arguing.' (There was a question of the price at which to re-sell a second-hand car). I have just heard from my sister: 'The start you have made affects us. Sometimes, during a conversation or at the end of one, we say, "Well, supposing we looked at things like Claude..."'

3 In my village, Bourgueil, a weekend brought together 90 young French people in the spirit of Moral Re-Armament. 9

DENMARK

Social Democrats seek to abolish class barriers

by Keld Jorgensen

THE DEPUTY MAYOR of Silkeborg, Juditthe Boock, opened a conference in the town which drew together trade unionists from across Europe.

'What the ordinary man can do to make democracy more effective' was the theme of the conference. It was held against the background of a growing conviction in the Danish political leadership that the survival of democracy depends on a foundation of moral values.

Mrs Boock, of the Social-Democratic Party, expressed on behalf of the Town Council their appreciation at having a conference to deal with the issue of the individual's responsibility for democracy. 'Democracy is a blessing of the highest value,' she said, 'so we must constantly endeavour to extend it and be on guard

against those forces that directly or indirectly threaten it.'

The opening session was addressed by Leif Jensen, economist at the Danish National Union of Metalworkers, who told the 70 delegates from nine countries that this time of unemployment calls for an international sharing of work to answer the problems of each country. 'The nations must stop their unreasonable competition otherwise they are going to destroy each other,' he said.

He was followed by a panel of trade union men from Britain, Germany, France, Norway, Sweden and Denmark. The convenor of shop stewards at the Danfoss factory in Aarhus told how, on the initiative of the shop stewards and in co-operation with management, work had been saved for 95 people who would otherwise have been dismissed. Danfoss is one of the largest firms in Denmark.

Pay higher prices

The Danish Social-Democratic Party has recently adopted a new programme for its policies. Speaking at a session on 'a new world order', William Jaeger of England called its efforts to abolish class barriers and remove selfishness from society 'a constructive lead'. The programme calls for a deep re-orientation of our values and states that only by building society on principles which unite people can we realise the values we like

best, such as openness, tolerance, honesty and love. Jaeger said this would help in the relationship between industrial and developing countries and in tackling unemployment throughout the world.

Young men from Silkeborg took part in a multi-media presentation at the conference, showing how people fired by faith initiated the co-operative movement, universal education, and other institutions at the heart of today's Danish society. It included the battle against unemployment following Frank Buchman's first visit to Denmark in the nineteen thirties.

The European trade unionists used the occasion of the conference to visit 15 industries in Aarhus and Silkeborg for talks with shop stewards and management. Visits were also paid to political and trade union leaders in Copenhagen. One politician told them that his party, the Social-Democratic Party, must find a way in which the class war could be answered by class co-operation. A trade union leader said the trade unions needed to consider transferring some industries from industrial nations to developing countries; that they needed to pay much higher prices for raw materials from developing countries and that they should support the development of industries appropriate to the needs of these countries.

Midtjyllands Avis, the central Jutland daily, carried a report of the conference with a four-column headline and a picture.

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a vegetable-growing project which had considerably raised the living standards.

Stephen Muriu is head of Road Transport in the Ministry of Communication. His wife, Catherine, works as a primary school teacher. She told of an incident between her and her husband the previous day. It 'disturbed me so deeply that I couldn't sleep. I didn't want to come here today but to sit at home and comfort myself. Then God spoke to me about love. Love doesn't take account of a wrong that is suffered. To show bitterness leads to nothing. I felt I should forgive him and I hope that he also forgives me. This is not the first time. It has often disturbed our married life. But since I met the ideas of Moral Re-Armament I feel that when a problem comes along I have got a way of solving it. We must please God not just on the surface but within our hearts.'

How is he going to treat us?

'I have always felt, since I am a Christian, that I should go out of my way to help others,' said Mr Muriu. 'But I have never brought my wife along to do it with me. That has been a constant source of frustration to her. A family where God is at the centre can be the nucleus of a changed society,' he said,

turning to his wife and promising to start afresh.

Enoch Imbuye started farming in the Kenya highlands in 1967. Being a farmer means to be everything,' he said. 'You are an accountant, a vet, a doctor, a policeman. Everyone who has a problem comes to you. As an African who took over a white man's farm, people asked: "How is he going to treat us?" I had my training in the USA and I thought I was treating my employees very well. But after my visit to the MRA conference at Caux I found there were a lot of loopholes.

My accountant thought I was mad

'I couldn't work well with my brother. So I began to practise what I had learnt at Caux, to listen and to write down what I had on my heart. My brother always respected me but feared me too. He waited for me to tell him what to do. Since we started to share our thoughts he has started to help me. It has created a new relationship in the family and with the labourers. This is the key to our development in Kenya.'

Wilfrid Hopcraft started farming 44 years ago 'during the worst drought, on land that at that time was a desert, covered with locusts. I didn't think we would be able to

stay there for more than three weeks.'

'We don't often get a profit,' he continued. 'But one day I had the conviction in quiet to suggest to the workers that we should share the profit we did get with them. My accountant thought I was mad. But we carried out the thought. This has changed the spirit on the farm.

'Today I reckon that Kenya is the most productive area in East Africa. We have got high technical ability to grow maize, wheat, coffee and sugar-cane and to produce beef. Now there is a huge surplus of maize. Could we use that to help others in need?'

Peter Loch has just sold his farm to take on farming in Rhodesia-Zimbabwe. Through farming he and his wife want to give the people there the ideology of Moral Re-Armament.

'At a time when the white man is leaving that country at the rate of a thousand a month, we go there only because we believe it is in God's plan. Perhaps He means us to pass on what we have learned from so many Kenyans. We are all fighting the same moral battle. It must be fought in Rhodesia-Zimbabwe as it must be fought here. Otherwise we are going to perish. If we take the decision to stick together as men who want to do only God's will, then we will do what is needed for Kenya, Rhodesia-Zimbabwe and the rest of the world.' F-H W