



Harl Shukla, Tyneside and District Community Relations Officer, who initiated the conference in Cheshire, with Conrad Hunte. Photos: Howard

Goals for Britain

BRITAIN'S MANY RACES — headache or hope?

Community relations officers, teachers, police officers, students and representatives of Britain's different races met together to produce practical answers to this question at a weekend conference at Tirley Garth, the MRA centre in Cheshire.

Conrad Hunte, former West Indian test cricketer, challenged old and new British to build a multi-racial, multi-cultural, multi-lingual society for the sake of the world.

He outlined goals for Britain's multi-racial society: 'It must be a society where there is no waste and no want; where every man counts, not because of some accident of colour, but because of the content of his character; where education teaches the student how to serve; where family life is based on absolute moral standards; and where industry is a partnership between government, capital and labour — not to



Dr B Chatterjee, Chairman of the Conciliation Committee of the Race Relations Board and former Chairman of the Overseas Doctors' Association.

This week Conrad Hunte from Barbados has taken an MRA task force to the Caribbean.

He sees it as the start of a venture which will lead to 'descendants of former slave owners and offspring of former slaves joining hands across the chasms of history and marching together to create the compassionate society'. Before he left he spoke at conferences in London and Cheshire which we report in this issue.

enrich the few of the so-called one third "developed world" and to impoverish the millions everywhere in the so-called "developing world", but to meet the needs in Asia as well as Africa, Europe and Latin America.'

For these goals to be achieved, every Briton was needed. 'We who come from the West Indies and Africa must teach men the secret of forgiveness. We must plant the Cross of forgiveness, which is the Cross of Christ, at the heart of every relationship. We are needed in this country — for, don't forget, in the British Isles there are also many deep hurts and hates that must be healed.'

The people from the Islamic countries and from the sub-continent of India were also needed to help restore absolute moral standards, said Hunte. It was the internal lack of such standards rather than any external threat which had destroyed previous civilisations.

Finding allies

Other speakers pointed out the need to create the change of attitudes and build the character which new legislation and re-organisation alone could not bring about.

A Glasgow teacher described how this is being achieved in his school, which is in an area known for its gang-warfare.

'I made a decision that I would care for each one of the pupils, whether I liked them or disliked them, whether they were trouble-makers or the pleasant ones,' he said.

The school had problems of fighting, bullying and vandalism. Some pupils deliberately set out to cause trouble. Many of the staff felt that the only hope was to be tough, to show who was the boss.

'I set out to find allies,' the teacher continued. 'We agreed that we must find a new way of doing things. It was hard work going round individual pupils, convincing them that confrontation wasn't the way; that it was their school; that we had to make this the best school in the city; and that it could be.'

One key had been to give pupils responsibility, no matter how chancy it seemed. 'I had a thought, as I listened to God one morning, "Give the responsibility for looking after the

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NEW WORLD NEWS

FOR MORAL RE-ARMAMENT

An invitation to Enoch Powell

DR DHANI PREM, a leader of the Asian community in Britain, has suggested that Enoch Powell should sit down together with West Indians and Asians at the Moral Re-Armament conference centre at Tirley Garth.

'Let Enoch see if we are the muggers, the criminals, the aliens — or part of the community he can be proud of,' said Dr Prem.

He was commenting on the claim made by the British MP that the country's decline and the crime rate were partly due to 'an unassimilated and unassimilable population'.

The *Daily Mirror* headlined a report of Dr Prem's speech 'Enoch in race chat challenge' and the *Birmingham Post*, 'Indian leader makes plea to Powell'.

Dr Prem, who has practised medicine for 35 years in Birmingham, was speaking in London at the weekend assembly, 'Initiatives for a new Britain'.

It was no longer possible, he said, to think of the new Britons being 'repatriated'. Hospitals, railways, social services would collapse without them. 'We have become part of the social structure,' he said, 'so we have to learn the art of living together.'

This was a field in which Moral Re-Armament had a very great role to play, he said. 'It has already done wonders in many fields.'

Claim refuted

He hoped that his idea about Mr Powell would be taken up 'so that he and we can set an example, even though people are saying nasty things, that there is room for us to sit together in friendship and harmony.'

Another speaker at the London Assembly was Conrad Hunte, the former Vice-Captain of the West Indies Cricket Team, who returned this week to the Caribbean.

The West Indies cricketer said that he wanted to refute Mr Powell's claim that the

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people of the New Commonwealth were 'an alien wedge'. 'Our presence here is not an alien wedge,' said Hunte in a speech quoted several times on the radio and in *The Sunday Telegraph*. 'We are like litmus paper. We just show up, because we are coloured, the cracks in society which are already there.'

'By the grace of God and the change of attitude in people like me, we want to work in partnership so that those cracks may be filled, those gaps may be bridged, and the barriers may fall. We will work for reconciliation for the sake of the whole human family.'

Conrad Hunte, who has lived most of the last 20 years in Britain, told the 500 people at the Assembly that he believed Mr Powell was a patriot who loved his country but was missing an important factor. 'Britain taught the West Indies to play cricket,' he said. 'We have shown her how to win. Britain gave us the fruits and values of parliamentary democracy. It is conceivable that we from overseas who have benefitted from Britain can help her live these values of democracy and freedom we hold dear.'

The black cricketer said that Mr Powell had suggested in Southampton that those from the New Commonwealth were responsible for 'corroding and hollowing out' the greatness of Britain. 'I believe,' he said, 'that the moral and spiritual fibre and backbone of Britain is being corroded. But it is by the self-indulgence and self-centredness of all of us — those born here and those who have adopted Britain as their home.'

'It is time for all of us, old and new

Britons, to renew the moral and spiritual forces so that the land which used to be called Great Britain can become a United Kingdom with great goals for the world we can show to everyone.'

Gordon Wise, Secretary of Moral Re-Armament in Britain, in a speech quoted on London Broadcasting's *Newswatch* said that the Archbishops of Canterbury and York, Solzhenitsyn and even the controversial CBC TV programme *The Second Battle of Britain* had done the country a great service: 'They have reminded us of uncomfortable facts about ourselves which we would like to ignore by pretending they don't exist.'

No bargain price

'We must move the debate from superficial to fundamentals.'

'It is too superficial to say that our economic ills at home are the fault of the speculators in Sterling, the avarice of the Arabs or the shortcomings of the system. Or that in foreign policy our choice is between detente, take-over, cold war or confrontation. This is just saying that our solution lies in somebody else's change — that if only one other country, or some other class or group were different, then all would be fine with us.'

'We need a new world economic system but we will never get it at a bargain price of blaming others.'

'It is also superficial to threaten us to change by saying that Communism is Tzarism in proletarian garb. And that enslavement is inevitable. It is not. Or that our nation is too debilitated by indulgence to stand up to these pressures. This fate will

only come about if we won't face the facts about ourselves and act upon them.'

'These great Churchmen and this great writer have recalled us to fundamentals, when we must be different or we will perish physically or spiritually, or both.'

Break the chain

Dr Malcolm Mackay, a former Australian Minister of the Navy, said, 'The breaking of the chain of resentment and fear in Southern Africa is the most urgent task facing mankind.'

Dr Mackay spoke to the Assembly of his experiences during a recent three-week visit to South Africa.

A black Homelands MP had said to him, 'I find it hard to have faith in God when I think of the way people who brought us that faith have behaved towards black people.'

'That statement hurt me very deeply,' said Mackay, 'because my own life has been a typical example of the confused loyalties and goals which have interwoven Christian society and Western materialism.'

Dr Mackay, who was also former General Secretary of the Australian Council of Churches, told the assembly that those who were white, Christian and of British stock like himself had much to put right across the world. 'I think of two outstanding examples — the opium wars and the Boer War, where the children are suffering from the sins of the fathers.'

He concluded, 'We have no idea how deep, how far and how fast a change could take place which would result in the eradication of fear, suspicion and resentment particularly in South Africa.'

The violence I needed

by Sam Pono,
one of the MRA
force leaving for
the Caribbean.



BEFORE I LEFT South Africa nearly three years ago I used to play tenor and alto saxophone in the Modern Jazz Sextet and various other bands in Queenstown.

I love music and I used to dream of being a great musician like Duke Ellington, leading my own famous band and travelling the world. I also wanted to use music to express my feelings as a black South African and to uplift my people.

We had many fans, young and old, and we became popular especially in the Eastern Cape and the Transkei. This kind of popularity usually flatters and corrupts, and being human beings, we were no different. I particularly used this privilege to exploit girls who admired my music and the noble cause I had, and love for music just faded. I completely lost respect for my talent and for my audiences as I slipped into the habit of performing when drunk.

It was a social worker in the African Township where I lived who confronted me with a challenge that took me by surprise, that my destiny was not in womanising and in behaving as I did, but in serving my people through serving God.

Even if we were thinking only in terms of overcoming other military forces in a confrontation on a battlefield, I cannot believe that one member of my circle in those days could have held a steady rifle! Of course our battle is of a different and wider dimension; how much more then do we need to be fit for the fight to restore discipline, faith and purpose in the superhuman job of nation-building.

Care to pay

It may be true that if we don't live straight we can't shoot straight; it is equally true that if we don't learn to live straight with each other, we cannot expect to think straight and have a vision for our future path.

I care enough for my people and all the people of Africa to have paid the price of change in my own life so that I might humbly claim the authority to stand up and speak out — not *against* who is wrong but *for* what is right.

The price of change called for a willing-

ness to fight tooth and nail to apply moral absolute truths in my life, and abandon all my false gods — drink, womanising.

It meant learning the discipline of taking time every morning to seek God's mind and find His plan for my life every day. To be humble enough to apologise to those I hurt, including my own family and to repent for my wrongs. The miracle was reconciliation, and this change in me affected others.

The most difficult thing was to forgive those who had injured me, especially white people. To accept them as human beings who could also change just like me. If I had been in their position I would have done the same.

There may be times when violence seems the only way out. But the kind of violence I needed was to myself, my weak nature, my lust, my dirt and my self-absorption. It needed the violence of God's Holy Spirit to break these, and substitute His truth and direction.

For me, God is not all sweetness and light. For us musicians the answer is to find the key to release our best thinking and creativity in the service of the world we want to see. It is for such things that I have given my life. This seems to strike a chord in the hearts of many black and white compatriots whom I have met in this country.

South African deadline —

EASTER CONFERENCE IN JOHANNESBURG

AS VIOLENCE spread further south in Southern Africa over the Easter weekend, a group of young black and white Rhodesians met near Johannesburg with others from South Africa and Swaziland. They came to plan for the future and to find an Easter experience relevant to the needs of their continent.

The eleven Rhodesians had driven through the night from Salisbury, 650 miles away, to be present. They included an African National Council youth leader, the daughter of an ANC executive member and the son of a Rhodesian cabinet minister.

Two young African nationalists spoke together. One who had been in detention for his activities said he had planned to 'square up' with the whites and some blacks. Then he told of how he lost his hatred when God said to him, 'Be a man and forgive your enemies.' His colleague said he had deliberately encouraged the actions for which his friend had been arrested, and apologised for it. He asked delegates to help bring a new kind of change to his country.

A young Rhodesian housewife told the conference, 'A year ago I just drifted from tea party to tea party. Until two weeks ago we had never entertained an African in our house. When we began to do so we came to know them as people, and because of that I have lost my fear.'

Students from Witwatersrand and Pretoria universities took part. One young Afrikaner said, 'I have learnt more about Africans today than ever before.' Another said, 'This is the first time I have come to a meeting where there are other races and people who think differently from me. I did not know there were people who saw us as enemies. I thought it all was going well in this country. Now I have a message to my people from God. We thought we were united but we didn't realise there was this gap.'

The radical son of a Homelands minister said, 'I want to apologise to all whites. I thought you caused all the evil that came my way. I am free of that bitterness now. We, the people of Africa, are moving towards a deadline. We must not wait until we reach it. We must act now.'

Other speakers included Dr Piet Meiring, a Dominee of the Dutch Reformed Church; Les Dennison, British trade unionist; Dr Malcolm Mackay, former Australian Minister for the Navy; and Subbiah Kistasamy, Indian schoolteacher from Britain.

Young people told how they had decided to sacrifice leave, weekends and money to work with delegates from Rhodesia, Swaziland, Lebowa and Natal, to bring an answer to hate and superiority to the hot spots of conflict in their areas. They welcomed the possibility of students from Europe coming to help in this action.

Extracts from a talk given at the conference on Community Relations and Education at Tirley Garth

Britain's rare gift

by

Harry Addison

ALL OF US HERE, whether we are dealing with difficult children in the classroom or difficult grown-ups in the community, are tackling the same problem — human nature.

Since I left Oxford University 42 years ago, I have given my life to the work of Moral Re-Armament. MRA is founded on three propositions — that 'until human nature is changed radically and drastically on a global scale, nations will continue to go their historic road to violence and destruction'; that human nature can be changed; and that when human nature is changed, a new and decisive factor is injected into the most intractable situations.

Democracy a luxury

A few weeks ago B K Nehru, India's High Commissioner in London, delivered a lecture on a distinguished academic occasion in Scotland's oldest university, St Andrew's. In it he made two contentions. The first was that the developing countries of the world, and I quote his own words, feel 'certain inherent bonds of sympathy with the Soviet Union'. The second was that liberal democracy is a luxury that they cannot afford. 'Like so many other luxuries,' he said, 'it is enjoyable for the rich but destructive for the poor.'

'The West,' he claimed, 'has so totally forgotten its poverty, and it is so immeasurably richer, that it seems almost incapable of understanding, at least emotionally, the problems, attitudes and feelings of the Third World.... The communications gap is even greater than the material one.'

With this, most of us who know lands like India at first hand would heartily agree. At the same time, one cannot help recalling Alexander Solzhenitsyn's claim, that the West has not the slightest idea, and again I quote, of 'the savage structure, the pitiless aims, of the Communist world', and 'has no real conception of the inhuman experiences which the Russian people have endured' at the hands of their Communist masters. We in the West are indeed blind, and perhaps wilfully blind, in more directions than one.

Mr Nehru also pointed to the fact that all but a handful of the underdeveloped countries have had to give up their attempts to practise liberal democracy. In these countries, he said, only a dictatorship could hold down consumption and use the money thus saved for urgently needed development programmes without regard to the resulting

suffering of their peoples. And he recalled what had happened in Soviet Russia during the 'twenties and 'thirties, and more recently in Communist China.

Living demonstration

Not everyone, perhaps not everyone in the Third World, will accept without qualification everything that Mr Nehru had to say. But two things are certain. The first is that the combination of racial, political and economic tensions between the Third World and the affluent nations has produced an explosive situation which threatens to tear the whole world apart. The second is that the Communist powers have both the capacity and the will to exploit these tensions to the full for their own ideological ends.

The answer, I think, is simple. A working, successful multi-racial society in Britain could be a living demonstration, on a national scale, of the answer to every one of the tensions which I have mentioned. To achieve it will be far from easy. But if it is achieved, it may yet, at this late hour, save the world from catastrophe.

I am British myself, and I love my country. I am old enough to have lived through some of her darkest days and finest hours. Her decline from greatness — I do not mean the loss of her Empire, but her failure of vision, her materialism and her moral decadence — fills me with shame. Perhaps you from other nations will be able to help us restore it.

Over the centuries we British have won for ourselves a double, and a contradictory reputation in the world. On the one hand we have come to be regarded as the creators and sustainers of the most stable democracy in history, the mother of parliaments, a fortress of freedom which has often been assailed, but never conquered. For this some at least of the credit must go to that narrow strip of water which we, characteristically enough, call the English Channel. The rest must be given to the faith in God which laid the moral foundations on which our democracy has been built, and created the spirit which has enabled it to work.

No Sunset

Our second reputation is a very different one. We are looked upon throughout the world as the greatest imperialists in modern times, the builders of an Empire on which, as I was proudly told as a schoolboy, the sun never set. The time has not yet come for an impartial judgement to be passed on that Empire. It would be fascinating to read a history of the British Empire written a hundred years from now, by a fair-minded and scholarly Indian or African historian. At the moment all of us are too close to it to see it in perspective — even those who are not old enough to have been part of it. But one thing is clear. There is not a single people once ruled by us that has not longed and finally striven for its independence.

Whatever material benefits we British may have conferred upon the peoples of our Empire, we cannot ignore the deep wounds

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which we have inflicted upon the spirits of peoples no less proud, no less passionate for freedom, no less conscious of their dignity as human beings, than ourselves.

My mind goes back to a speech made just after the last war by Winston Churchill — a speech which is still remembered because it launched the idea of a united Europe. Recalling a phrase used by another great British statesman, W E Gladstone, he said that what Europe needed was a 'blessed act of oblivion'. Today not Europe only, but the entire world needs a blessed act of oblivion. But we cannot forget the past, we cannot be allowed to forget the past, until we have faced it, repented of it, and accepted forgiveness for it.

For us British this means first and foremost that we face and seek forgiveness for the wrongs that we have done to our former colonies. It means also — and this is just as important — that we face and resolutely seek to cure certain deep traits in our national character. One is an arrogance which is all the more hurtful because we are usually unconscious of it.

Sublime assumption

Then there is the sublime assumption that we British instinctively know, as if by some extra sense with which we alone are endowed, what is best for other people, and so that it is quite unnecessary for us to consult them. We never even think of it. I have heard eminent black South Africans complain that Englishmen, who are very angry about apartheid, never consult them as to how best they can assist them in their fight against it. They assume that they know; and so they do all the wrong things, and end by hurting the very people whom they are trying to assist. We shall need the help of all our candid friends, if we are to find the cure for these characteristics.

Grace of generosity

For those of you from countries which we have once ruled, and who have now come to live with us here in Britain, and have even become our fellow-citizens, to forgive and forget will mean a rare generosity towards us which we have no right to demand from you. But if you can restore to our people the grace of generosity in our relations, not only with you, but with one another, you will have given back to us a precious part of our own spiritual heritage, which we have largely forfeited and forgotten.

Would it not be a rare gift to the world if all of us of every race in this new Britain which is so painfully being brought to birth, could create together, in free and equal partnership, a wholly new society. Can we fashion a society in which men and women

of different races will not only enjoy equal rights under the law, with equal access to jobs and houses and education, but will truly look on one another as royal souls, because we are children of one God?

Magnetic lighthouse

Can we build a society whose people not only enjoy freedom of speech, of conscience, and of worship, but have found the secret of freedom from arrogance, from greed, from fear and from hate?

Can we build a society which is neither divided by a fierce determination to preserve our own identity against all comers, nor reduced to a dull and drab uniformity by a spineless surrender to a cheap materialism; but one in which people of different history and traditions can feel gloriously free to contribute the very best of their own cultures to the enrichment of the whole?

Such a society will be a magnet to which the people of every race and background will be irresistibly drawn. It will be a lighthouse which will send out beams of hope to the furthest corners of the earth. Above all it will be a base from which will go forth men and women of many races who can pass on their experience of freedom from hate and fear and all the passions that divide men from men, class from class, nation from nation, and race from race.

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youth wing to the fourth year." Despite people's fears and certain teething troubles, they responded and can now be left in charge.' This had done away with a lot of the anti-staff feeling and 'any trouble-maker is now unpopular'.

Miss Win Wilkes, head of department in a Greater London comprehensive school, had found that relationships between members of staff were crucial to the atmosphere in school. 'I have found that when I begin to be negative, particularly about an Asian member of staff, I begin to be prejudiced,' she stated. She had recently apologised to her deputy for a very negative attitude she had expressed about one of his ideas. As a result, their normally good relationship was restored.

R G Matthews, a teacher in Bradford's Immigrant Teaching Service, said he had recently returned from three years in Rhodesia. He discovered there that 'the sort of changes that were necessary were not simply social, structural and political changes, urgent as they are, but changes much closer to home, indeed, changes in my wife and myself'.

He explained, 'We had to improve our relationships with our colleagues when relationships with them had soured very greatly. We said, "We are sorry. We have not respected you, we have mocked you, we have made jokes about you, and we will try to do

We have got to end for ever the old imperialisms, whether they be white, black or red, and establish the new imperialism of the living God in every cabinet, in every industry, in every home everywhere. So mankind grows to maturity and learns to live everywhere united as sons of God, honest, pure, unselfish and loving as His sons can be, free because their freedom is based on moral and spiritual obedience to the inner voice.

Peter Howard

THE HALF-HOUR COLOUR FILM of the Scottish Television video transmission of the interview with Conrad Hunte *A Personal Choice** was shown over Easter in Canada, the USA, Africa, Australia and Europe.

In Cardiff a group of people who saw the film immediately raised the money to buy a copy. Carwyn James, the international rugby coach, invited Hunte to record a minute interview for a radio programme to be broadcast in August. He also wrote a four-column review of the West Indian cricketer's book *Playing to Win* in the *Western Mail* under the headline 'Playing to win, in life as in cricket'.

*Available from MRA Productions £95 + VAT.

better from now on." There was an immediate response from them and from that moment on things were better.' The important thing was that all the energy and resources of the staff were now concentrated in the same direction.

Seven of those present announced that they were leaving for the West Indies as part of an MRA force. Some of them are from Bristol, the city from which the trans-Atlantic slave trade started.

Mrs Dorothy Savory, a third generation Bristolian, said that though she was proud of her city, she had always felt ashamed of its part in the slave trade. She felt that this mission was a chance to restore for that.

Hunte summed up the role of the task force: 'We go out humbly to serve the people of the Caribbean and hopefully to see what part we as a people can play in serving the world.'

Hari Shukla, Tyneside and District Community Relations Officer, who had initiated the conference, concluded with the suggestion that a multi-racial youth conference should be held at Tirley Garth during the summer. He said, 'It is the first seminar of its kind, where we are not discussing the problems, but what contributions peoples of different minority ethnic groups have made, are making, and will continue to make to Britain.'