

MRA Information Service

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The world needs India

Hundreds of thousands of readers of "The Statesmen", an influential daily published simultaneously in New Delhi and Calcutta the capital of West Bengal, saw on September 9 a full page entitled "The World Needs India". It was written by members of the cast of India Arise, who recently visited the Middle East and Europe. It said it part:

THE WORLD NEEDS INDIA. Our prime experience of this trip was that crashing crises at home do not rob a nation of exporting answers to the world. We went to other nations with no material aid to offer. But we had amongst us men and women who had found cures for jealousy, hate, pride and division. We were Brahmin and Harijan, poor and rich, Parsi, Sikh, Muslim, Christian, Buddhist and Hindu—and we were united.

INDIA NEEDS THE WORLD. This obvious truth needs to be accepted in our hearts. There is no need to feel shy, ashamed or weak in letting the world know, fully and unambiguously, the extent of our poverty. (Incidentally, the world knows it full well already and will not be surprised to hear about it from us.) There is no bravery or virtue in the foolish and utterly impractical notion that we can change our country on our own.

INDIANS NEED ONE ANOTHER. We have become so vain that we think everyone else in the country needs to change but us. We blame our relatives. We blame our bosses. We blame our politicians. Or the masses. Or civil servants. Or the professors. Or the students. Or the workers. Or the police. Or the merchants. Or the farmers. We blame those who belong to another caste or religion or speak another language. Five hundred million people are convinced that 499,999,999 people are virtual crooks. We don't trust one another any more.

INDIA NEEDS GOD. God's guidance comes to anyone who listens to that still, small voice that speaks in every heart, and obeys it. It is a national necessity. We know it works.



The chairman of the local Youth Congress (right) hands over a cheque for the MRA Training Centre at Panchgani, in Western India, to Ramesh Shah, the construction foreman. Many other local citizens are contributing towards the Centre photo Channer

WHAT is the right revolution and what is the wrong one? Communism has proved an inadequate revolution. But of greater inadequacy, indeed a threat to humanity, is the revolution of mediocrity and smallness, of apathy and indulgence, that is gripping millions in affluent societies today.

Free
the
nations
from
their
shackles



R M Lala

Roland Wilson, in his thought-provoking pamphlet *Our Rightful Revolution*,* points to the 'disturbing facelessness of Britain today'. He gives a penetrating insight into the fashion of drugs and dress, of hate and habits, imposed by ruthless men. He proceeds to delineate the contours of a future

Britain free from these shackles.

In the computer age, 'when computers come in,' he says, 'there is no need for conscience to go out.' The teamwork of brain and conscience, he affirms, could refashion the world.

God's cure is available to everyone. It can change human nature and affect the course of nations. He reaches out into a global setting to demonstrate how men and women in Europe, India, Nigeria, Malaysia and other lands are taking on the right revolution in comradeship with men and women from Britain.

The French revolution, it is said, was created by the pamphleteers of the Eighteenth Century. They gave history a decisive turn. Pamphlets are coming into vogue again, and could forward the thinking of men to the world revolution our age demands.

R M LALA, Editor of *Himmat*,
Indian weekly news magazine

* Obtainable from 4 Hays Mews, W1, Price 1s each, 6 for 5s; 20 for 16s; 50 for 37s 6d, postage extra.

COMMUNIST URGES END TO POLITICAL HATREDS

NY DAGG, the main Communist newspaper of Sweden, in last week's edition published an article on Moral Re-Armament, written by Mrs Solveig Roenn, a member of the Communist Party for 43 years, and for 8 years a Member of Parliament.

Mrs Roenn, who attended a recent conference at the MRA Centre in Caux, Switzerland, wrote:

'The military battles in the Middle East lasted six days—the repercussions are endless. The sufferings from the second world war have been added to. Hate flourishes at all levels—hatred between capitalist states, hatred between socialist states, hatred inside these different states, hatred inside states with a mixed economy, hatred between black and white, hatred between black tribes, hatred between political parties, hatred inside political parties, hatred between neighbours, hatred inside families. . .

'A solution must now be found which prevents a new Vietnam. It might happen through India, which is the key to Asia. Naturally it would need to be a different India, something new and revolutionary, where people have learnt to appreciate their dignity as men. Out of their sense of dignity they could acquire trust in

their own ability to work creatively and support themselves.

'In order to modernise this reconstruction work and make it more effective Rajmohan Gandhi has taken the lead. He is the grandson of Mahatma Gandhi and Chief Editor of the Bombay magazine *Himmat*. A concrete four-year plan has been worked out. A training centre is being built at Panchgani, 160 miles from Bombay . . . the spirit that marks Mr Gandhi and his fellow workers is . . . Moral Re-Armament.

Revolutionary reform

'What I have found in MRA and why I intend to work together with them is that they devote their lives to a revolutionary reform work for a suffering humanity. MRA has a simple and real alternative to hate and prestige, concentrated in the absolute standards of honesty, purity, unselfishness and love. These standards are dialectically conditioned and in them we have, from a philosophical point of view, what we Communists call totality, variety, movement, change, balance, evaluation and purpose. MRA speaks of a change of man, the Communists propagate renewal. In both cases it is a question of improvement.

BISHOP SERVED 'GREATEST REVOLUTION'

BISHOP BENGT JONZON 'lived to harness the material might of the West and the fire-flame of Communism in the greatest revolution of all time,' said Dr Paul Campbell at a reception following the funeral of the Swedish bishop last week.

The service was conducted in Uppsala Cathedral by Bishop Jonzon's successor as Bishop of Lulea in Northern Sweden. Archbishop Gunnar Hultgren of the Swedish Church spoke and five other bishops were present.

Dr Campbell said, 'Bengt Jonzon made his choice. He undertook to live for the Moral Re-Armament of the earth.

'He lived to harness the material might of the West and the fire-flame of Communism in the greatest revolution of all time whereby Cross-centred men will

—create peace,

—feed the hungry of the earth, house the homeless and satisfy the starved hearts of men with faith, forgiveness and purpose,

—who make not Communism or anti-Communism, not the old morality or the new morality but God's standards and His aims the issue of our times.

'The bishop had a plan for this greatest of all tasks. He was a fearless Bishop a faith-filled Bishop, a straight-living Bishop. But he will be remembered as a listening Bishop. When you met with him you expected to find God's fresh streams of strategy for the battle.

'His secret was in the tradition of St. Augustine and of Father Gratry—a French statesman-priest who died in 1872. He wrote—"If you believe that you have within you a master who wants to teach you eternal wisdom, say to this master resolutely, as defi-

'In our party we need a passion for the people's cause. The enthusiasm which united us in the thirties has been ended by evolution itself. A new type of man must be developed, but we cannot wait until we have established socialism. We must have a two-pronged approach. On the one hand, work for the party and its aims; on the other, change ourselves and other individuals into realising that hatred and prestige are no answers—they only give birth to new and worse problems. Only a modern man, renewed and changed, fits into an advanced technology, which otherwise may overtake the intelligence of man. In the socialist countries the old type of man has destroyed so much of what so proudly has been built up. MRA speaks of the voice of God in our hearts.

'The choice of words is not essential, but the content. The voice of conscience will do equally well.

'The concept of peace must be deepened so that we can speak of peace on earth, the peace which comes from the heart. Ordinary, simple people are the ones who can bring about changes for the better in the world. We must remember also that statesmen and delegates at conferences have personal problems which may be as great as those on the agenda. To use an expression of MRA, it is important what is right, not who is right.'

nately as you would say to a man face to face, 'Master, speak. I am listening.' It is in fact in the morning, before the business and distractions of the day, that we must listen to God. Let us be specific. What is listening to God, you ask? In practical terms, shall I listen like Indian mystics, from early dawn to midday? Shall I sit with my head bent, my forehead in my hand, or with eyes fixed on the heavens? What shall I really do? Here is your answer. You will write."

'And morning by morning the Bishop listened and wrote. He knew that affluence, poverty, corruption—the opiates of the people—would not be shifted with committees, guns, talk or violence, but by the men who listen and obey. He treasured the stillness of the early morning when in the quietness of his own heart he could hear the still small voice of his Friend and Master. He was not driven by an idea but led by a hand.'

old ideas shattered

TECHNOLOGY BRINGS EDUCATION TO TURNING POINT

'We need to build new schools and to have new laws, but we need something more. We need "new" teachers,' said Dr Laireiter, President of the Board of Education for the Salzburg Province of Austria, at an international education conference at the MRA Centre in Caux, Switzerland.

'If human responsibility is diminishing, new schools by themselves are not sufficient.'

'We can get out of our narrowness and have a vision for the whole earth without losing our care for our nation.'

Educators came from African, Asian, Middle Eastern and European countries to plan how this could be done. Further action was taken on the world distribution of the film *Give a Dog a Bone*—the pantomime by Peter Howard. It is now showing in 21 countries.

Below we publish extracts from the speeches by Dr Laireiter and Dr Max Neugebauer, President of the Board of Education of Vienna:

DR MAX NEUGEBAUER, President of the Board of Education, Vienna.

The cultural function of education is to form the inner man, to train personality out of individuality.

'Five years ago the aim of Austrian education was laid down in a great school law as follows: "Austrian education must help develop the qualities of youth on a ethical, religious and social basis as well as stressing the values of truth, goodness and beauty by a teaching which fits the stage of development reached and the line of training selected. It should equip youth with the knowledge needed for life and a future career and it should train them to educate themselves."

'We are witnessing a transformation in the whole structure of life. The heritage, which in times of peace form a sound basis for life and for society, has been shattered. The determining force of today is technology. Technology created the possibilities of a new kind of production. The organisation of production-line labour necessarily brought great changes to the traditional order of society. Life has become a life of rush and restlessness.

People are seldom prepared to reflect deeply on life and on themselves. They are afraid of facing themselves.

'Now we ask ourselves: What will happen? A great turning point is coming. We are already almost in it, in the age of automation and the peaceful use of atomic energy. Previously one learnt a trade and when one had mastered it, one could ply it in the same form for one's life. Today that is no longer possible. New machines are being constructed which demand special handling. The work process is changing. If you want to exist, you must fit in, must be versatile. Our youth must be versatile.

Right way

'We must take all this into consideration in education. Many discussions will be needed to find the right way. . .

'Professor Rubinstein of Braunschweig said, "Without a doubt this age demands a better, a higher education for all and at the same time a higher number of highly educated people." Both things at the same time. Neither suffices alone. Previously we demanded a higher level of education primarily in the name of the dignity of man. We have been doing that for decades. Today this higher level of education is needed not only in the name of human dignity, but in the name of our own purely material interest. "And I believe," continues Rubinstein, "that all enlightened and far-seeing strata of society can be united in this."

'What can be done educationally for today's youth? One of the most important jobs is the renovation of family life. A family where they greet each other early with "Good morning" and then go off and meet again, tired, in the evening can not have any great educational influence. If there is no one who takes on the job of the parents, a great and important factor in education is eliminated. It is not only a question of conversation, for instance at table, of answering questions, of the feeling of security which the community of family gives. That is im-

portant enough when it is missing. But what is at stake are many things which only happen in a family, which only a family is in a position to do.

'Parents are a living example. For good or for bad. One cannot dismiss the problem of man and wife with a few explanatory words. Something must be lived out here. What is kept and treasured in one's innermost soul can be good or it can be filth and it can influence the future. The family is and remains the most important factor in education. . .

'Moral responsibility includes also an understanding of social problems. Social problems are always concerned with the community, as in any case all that is moral can only thrive in a community. The conditions for good education vis-a-vis the community are not always favourable today. A young person will need for his future a good, positive attitude to the community.

'Christianity talks of the equality of all human beings. Everything must be done to embrace the world with friendship. Living together with other nations is first practised in your own country. Every civilised people which has a well-ordered national life will do its best for its youth.

Colossal battle

'Georg Kerstensteiner writes: "It is an age-old experience that no free community and state can exist unless those who make up society are led by ideas of justice and fairness. They are the two basic pillars of national life and the habits from which they spring are the roots of two basic virtues, that of a sense of justice which is born of moral courage and of selfless good-will inspired by a desire for fair play. To achieve this means a colossal battle against selfishness, against the infallibility of one's own judgment, and pre-supposes the responsibility of the individual for the national community as well as tolerance."

'It is not the possibility that our democratic constitution might be abolished that worries us. What worries us about democracy is that the na-

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tional leadership must have the respect of the public. The choice of officials and the lives of those officials, especially of the high ones who are known to many, must be right and clean in every respect.

'The better we are educated in politics, the better will be our democracy. Schools and high schools must take time to educate people to think and act politically.

'All our efforts to offer youth their rights are darkened by one doubt. One thing we do not know. We are not certain whether the world is going to commit suicide. Ladies and Gentlemen, we are educators. One can only be an educator when one is an optimist. And so I do not believe in this suicide, in spite of many signs that fill one with despair. Otherwise if we did not have this hope, we could not serve humanity properly. But humanity must have a new start. To the question, "Am I my brother's keeper?" our answer must be, "We are our brothers' keepers everywhere, here, in our country, in Europe and across the whole earth".'

DR LAIREITER, President of the Board of Education, Salzburg Province, Austria:

'In Austria we need to build new schools and to have new laws, and we need something more. We need "new" teachers.

'If human responsibility is diminishing, new schools by themselves are not sufficient.

'We need not be limited to being an island of neutrality. In a divided world we can make a considerable moral contribution.

'I saw a play recently in Salzburg. It was completely nihilistic. It tells the story of a shopkeeper on the verge of suicide. He meets someone from the East who attacks the West. Then someone from the West who attacks the East. He listens carefully and then kills himself. This nihilism has no message for my country. It is worse than Stalinism.'

Dr Laireiter then compared this with Caux. 'Here,' he said, 'there is warmth, wisdom and breadth. People are full of hope. The experience has shaken us. We have seen life in a new light. We can get out of our narrowness and have a vision for the whole

"The only way to revenge myself"

says Cambodian youth

SAM RAINSY, an eighteen year-old Cambodian studying in Paris, told a meeting in the Westminster Theatre last Sunday what he had learned through MRA and the musical *Annie*:

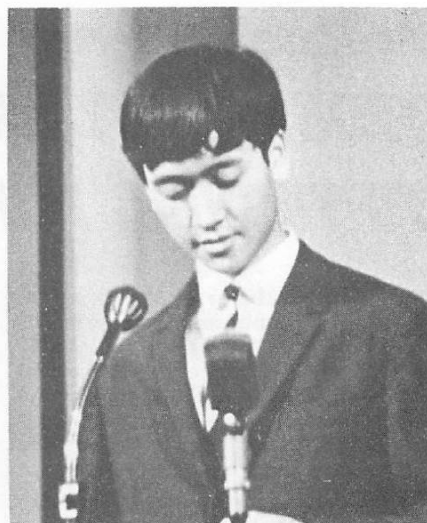
'I finally have got an unshakeable conviction for myself, for my family, for my country, for Asia, and for the world. My future is going to be much affected. Personally, I might be bitter and hate-filled because my father was killed as a politician, and my family and I were expelled from Cambodia, but I realise that you can build nothing strong with hate and bitterness, and our job is to build a world free of hate, fear and bitterness. The only way to revenge myself is to put things right, to care for my country, and to love it more than ever.

'When I go back to Paris I shall be working with the students and all the people to spread the message of *Annie*, which consists of three points: changing people, mending things, and opening your heart. Opening your heart to everything, everyone, every home, every nation of the world. When I first came to Europe I had a wrong conception of the westerners and the British, but you show what the British could be, what the British must be, and what the British are going to be. I thank you very much for this.'

earth without losing our care for our nation. The biggest problem is treated in the simplest form.

'Thirty years ago we used to fight for these values in the Catholic youth. These values are eternal. We ourselves are filled with ideas. We have not only heard the ideas but have seen them lived.

'What should we do? It is not difficult if we have the courage to begin where we are. We must meet with the young teachers with this spirit and these four principles. We must tell every Director and pupil.'



Sam Rainsy

photo Strong

AID official speaks at Sing-Out festival

'IT IS A MATTER of commitment,' declared Herbert J Waters, administrator for the War on Hunger campaign for the Agency for International Development, US State Department. He was addressing the World Sing-Out Festival, at Fort Slocum near New York. 'You people are already committed. You stand ready to do the world's work. We need the same spirit of commitment all over the world if we are to survive.'

He outlined the dimensions of the problem of the imbalance between growth of population and supply of food, which, he said, 'is too big for the US Government alone, you can help us win the war on hunger.'

He stressed the importance of the new motivation that youth in Sing-Out were transmitting to a generation. 'We must win the War on Hunger because it is morally right to do so. It demands an all-out effort. It demands that we change the whole world.'

UP WITH PEOPLE last week opened to full houses in New York City's Carnegie Hall, the premier auditorium of the United States. The Assistant Director of Education for the Catholic Archdiocese of New York circularized priests in Harlem and Lower Manhattan recommending they bring people to the performances. A thousand came to one performance.