

# NEW WORLD NEWS

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The Nigerian Ambassador to Berne, Alhaji Oluyemi Adeniji (centre left), with the Bishop of Enugu, G N Otubelu (centre right), and other Nigerian delegates at Caux.

## CAUX AFRICANS RESPOND TO NIGERIA'S CALL

THE WORLD HEARS too little of African statesmanship.

Last year Nigeria was in dispute with Cameroon over territorial waters. Five of the Nigerian Navy died in a clash. Nigerian newspapers clamoured, 'teach Cameroon a lesson'.

Instead, President Shehu Shagari of Nigeria invited the President of Cameroon to visit him. At the end of the visit, the two announced that Cameroon had apologised for the incident and had agreed to pay reparations. The issue was resolved.

The Western Press carried far more about the dispute than about its resolution.

Africa is in the midst of upheavals. The last 25 years have seen vast changes across the continent. The recently independent countries face formidable problems. Their colonial heritage of imposed boundaries means that each contains a polyglot of tribes, languages and races. The Northern Sudanese, for example, has less in common with his Southern countryman than a Norwegian has with a Greek. The creation of a spirit of national unity in Africa is a far harder task than in most of Europe.

Recently African leaders have been speaking out on the need for structural changes—such as majority rule, policies to spread wealth, establishment of co-operatives and a new international economic order—to be accompanied by new attitudes in people. President Shagari has called for a 'moral revolution' in the people of Nigeria. Prime Minister Mugabe of Zimbabwe told an audience in Harare recently that the prevention of corruption 'depends on the way you and I live'.

Last month 100 Africans from 15 countries met at the MRA international assembly centre at Caux, Switzerland, to plan how to help their leaders bring a moral revolution to Africa. The eight-day seminar looked at the qualities that would be needed. Themes for discussion included 'the independent man', 'the realistic man', 'the honest man—the incorruptible society'.

The spirit was such that a black African diplomat said, 'In 24 hours here I have made more friends than in my 15 months in Europe.' And a white African told of how God challenged him to surrender the priority of his Afrikaner nationalism for the sake of His kingdom in South Africa.

The following pages tell more of the seminar's conclusions. ■

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# A REVOLUTION IN THE CHARACTER OF PEOPLE



J E Fumbwe Mhina (right), former Tanzanian Ambassador to Scandinavia, with Isaac Amata of Nigeria

## Isaac Amata, Nigeria

AFRICA has the greatest number of refugees in the world—and most of them come from our independent countries. A scheduled conference of the Organisation of African Unity broke up recently. Something seems to have gone wrong with us.

We need a revolution in the character of the people, both the leaders and the ordinary people, that can answer corruption, mistrust, division, bloodshed and the proliferation of refugees. We take the call of our President for a 'moral revolution' very seriously.

The choice for Africa today is not what many people shout, that Africa *has to choose* between East and West, between communism and capitalism. I believe that under God the way ahead for Africa is to create 'cabinets' of men and women of supranational conscience, who are guided by what God wants and are ready to lay down their lives for every race, class, colour and creed. ■

## An African exile

I COME FROM a country at war, where thousands are suffering and dying.

When I was exiled from my country, I organised men to fight to overthrow the government. Then I discovered that our liberation fronts multiplied as we became divided from each other, and we became even more bitter amongst ourselves than towards the people who had driven us out.

Here I have realised that there are as many problems in me as in my country. In my mind I have been putting forward many arguments to prove my deeds were not wrong. But now I have decided to apologise to my wife, my children, and to several colleagues who are bitter about me.

I have decided to work to build bridges between the exiles and all others where we live. With others I have decided to create a 'cabinet of conscience', a team of men and women who will meet together and plan for this moral revolution throughout Africa. ■



Mbizo Mpofo,  
Welfare Officer,  
Zimbabwe

I GOT A JOB in charge of the welfare of 2,000 people in a mining company. This did not please the welfare staff, some of whom had worked there for 15 years. They had expected one of themselves to replace their boss when he left.

One of my assistants was particularly bitter. He comes from the majority tribe in the area while I am an Ndebele. He used this advantage to misrepresent me to many people. One day I was questioned by police about *collaborating* with dissidents, a charge I was able to prove groundless. This made me very bitter. After that I excluded him from any major decision, and he did not want to hear about me.

The community was divided by this case. I received threats by phone and letter. Our community projects were at a standstill. At a meeting to organise the yearly community festival, this man insulted me and called me names.

This was what I had been waiting for. Now I could destroy him, then resign and go back to my people. I approached my lawyer, and we decided to sue. I had good evidence—duplicates of letters and witnesses' statements.

Several attempts were made by management and the workers' committee to resolve the problem, but in vain. I would not meet the workers' committee because I felt they were biased against me.

After attending an MRA seminar, I prayed that God would tell me in my heart what I should do. Then unexpectedly, it came—so strongly that I *couldn't sleep for a long time* afterwards: 'Drop the case. You won't benefit anything.' I said to myself, 'What about the money I have paid? The community will all say that I have been defeated.' I got up and shared my worry with a friend. We prayed. Then I went to my boss and said to him, 'I am dropping the case.'

My boss did not believe it. But he then accepted it. I called my assistant into my office. He was surprised to see me cheerful. When I said I was dropping the case, he thought I was joking, because he had already received a summons from my lawyer. So I phoned the lawyer in his presence. Also, I apologised to him for my bitter attitude.

We agreed to meet with the workers' committee and community leaders and shook hands there. That week everyone talked of the reconciliation. Now we are working well together, and while I am here, my assistant has taken on my duties.

Last week I was in Harare, and met some of the Cabinet. I shared this experience with them, because it has given me hope that we can work out answers for our country. ■

**Steven Sibare**, stores supervisor, Zimbabwe

IN ZIMBABWE, the selfish way we are living is threatening our freedom. The tension between the two main tribes is rising, and lives have been lost. We need the realism about this that makes us feel uncomfortable in our own hearts and decide to be different.

Where I work, there are people of both tribes. I am a Shona. When I went to men of the Ndebele tribe and apologised to them for feeling superior, I began to make friends with them. An Ndebele friend and I have been able to work together, using the films of MRA, to bring unity in our town. ■

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**Cornelius Marivate**, university lecturer, South Africa

SOME BELIEVE that when people are educated, they become honest. I was secretary of an organisation of about 800 teachers. I had a BA degree. But, with all my education, I took money which belonged to the organisation.

When I accepted the challenge of absolute moral standards I realised that I had to put this right. I wrote a letter confessing my dishonesty and then I went to the committee with the sum of money I had stolen.

We have the problem of exam papers leaking out before the examinations. Last year some schools' results had to be suspended, others had to rewrite their exams, and there was a lot of confusion.

Education alone will not answer corruption. Only when we face where we are wrong can we save our nation. If we want to create incorruptible societies we have to put right our little corruptions. It is painful, but it is the price of being used by God. ■

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**Hilda Bulle**, health visitor, Zimbabwe

I AM A MOTHER and a health visitor. How can we take corruption out from our own people? It is up to us parents to teach our children honesty in all they do. There is always a bell that rings in your heart on honesty. If we teach our children to be honest, even Western civilisation will not be able to take it from them. They will stand for right. And we should do what we preach! ■

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**French-speaking African student**

GOVERNMENT MINISTERS talk of the need to tighten our belts—but we see the Ministers doubling their own salaries, while the workers earn no more. We students come to Europe to study, but we don't take the best back with us. We return with a spirit that doesn't help us serve our countries, where we will get good jobs and quickly be corrupted like those whom we now accuse of being corrupt.

For a while I had to teach in a school. Some pupils thought I'd give them better marks because they came from the same region as I did. They even said to me, 'Other teachers do it. Why don't you?' I tried to help my students understand, 'What you learn today is not just for yourselves, it's for the future of the whole country. It's not just for your families or

your personal comfort, but to serve the nation. So you need to earn the marks you want to have.' I was able to win the trust of my colleagues and superiors. ■



'I saw that if I was going to be part of an honest Africa, I had to put right some dishonesties towards my wife and children,' said Gideon Chieza, who is responsible for the rehabilitation of prisoners in Zimbabwe, seen here with his wife at Caux. 'For an African father, that was difficult. But this honesty has changed the spirit in our family.'

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**Hector Mzimkulu**, accountant, Bulawayo, Zimbabwe

I HAVE BEEN ACTIVE in many organisations—political, trade union and other. So often they were hampered by jealousies and confrontation. As my wife and I came to know MRA, we felt it might be the answer.

This year I was seconded to the Ministry of Education. When after two months I had still not been paid, I thought of leaving. But I realised that I had to put our children's development first. I was the only person who was trained for the work. So I decided to stay. ■

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**Graeme Cordiner**,  
Australian teacher  
working in  
Zimbabwe



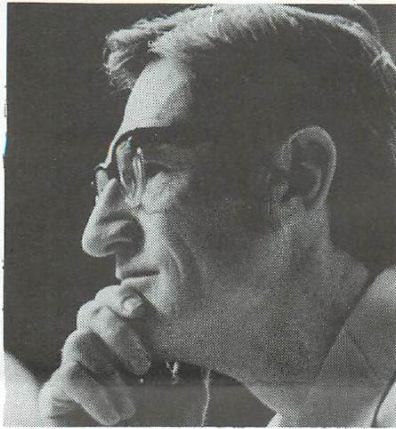
WHO IS DEVELOPED? As a teacher in Zimbabwe I pass on my skills and the kids pass on their joy of life to me, so we develop each other.

I'm part of an Australian Government Aid Programme to Zimbabwe, earning an Australian salary. Australian teachers are paid well. My contract finishes in December and if I stay on it looks as if I'll have to accept a local salary, half of what I now receive. It took a struggle to see why I should stay on and to be ready to do so.

In Zimbabwe today they are striving to create people of integrity. If we who sit in Europe and Australia feel it is their struggle alone, we are mistaken. Zimbabwe is on the front line, but we're all part of the same battle. ■

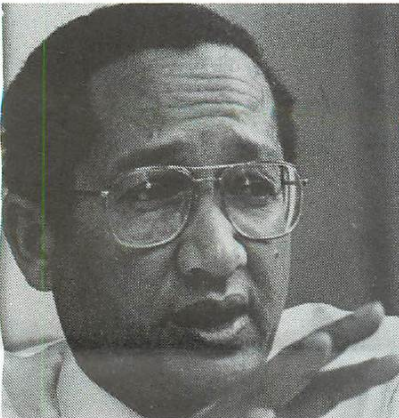
# SOUTH AFRICA— 'NO ROOM FOR MODERATION'

**Professor Jannie Malan** is one of 123 ministers of the Dutch Reformed Church in South Africa to sign an open letter calling for a 'new order for society' in their country.



THE TRULY INDEPENDENT MAN is interested in cultural differences, but he puts his real emphasis on the family of mankind. For him the relationship with God has become reality. He listens to Him and to his fellow-men.

In South Africa we have a destination ahead of us—the eradication of our laws of apartheid. I am struggling together with others to achieve this as soon as possible. But it is only a preliminary destination. I want to join you all on the journey to introduce our fellow-men to God and to one another. ■



**Franklin Sonn,**  
President of the  
Union of Teachers'  
Associations of  
South Africa

VIOLENCE is not an answer. All that violence does is to create another situation in which the very same issues have to be faced. These involve the destiny of each individual with his Maker. If you believe you can settle this through the barrel of the gun, you are kidding yourself. Oppression is not the monopoly of the white man—we all know this and we must face it.

If you send people out into the bush to fight with a gun, you don't fight the battle. Others fight it for you. The bigger challenge is to institute right in the community and country, with honesty, straightforwardness, sincerity, wanting nothing for yourself. In this battle the generals do the fighting.

I believe that South Africa will be free, because people devote and dedicate themselves fully to the task, as it is handed down to them by God. I am going home with hope in my heart. ■

**Gail Hendricks,** South Africa

WE 'COLOURED' PEOPLE feel that we are illegitimate children in South Africa. We are wanted neither by the white people nor the black people. My grandmother used to tell me, 'The white man doesn't respect us. That's why we have to do his dirty work. The black man hates us for the privileges we have. And both, when they come into conflict, will kill us.'

Because we share the Afrikaans or English culture and language, we feel bitter and resentful towards the white people for not accepting us as part of them. And we feel superior to the black people because we think our education, jobs and housing facilities are better than theirs.

What is the coloured person's destiny? Many of us have lost our dignity and we've become drop-outs from society. We don't see how we can play a constructive part in bringing reconciliation between the races.

I had a lot of anger and pain against my family and my people, because I felt they had certain racial attitudes towards the black people that I didn't agree with.

When I was 9 years old I had a black friend in my class, and I felt she was treated differently by the others and that she was lonely inside. Every night I prayed, 'Please God, make me black, so that Lilian won't be alone.' Later I felt, because of apartheid, that God couldn't exist.

As I apologised to my family for my bad feelings, something inside me began to heal. It's still a constant battle for me. I have to overcome my reactions and pain, but I'm no longer led by them and they don't control me.

The coloured people's destiny is to overcome the hurt we feel, so we can learn to be the bridge between the races. ■

**Jaco Malan,** student, South Africa

I WANT TO SEE things change in my country as radically and as fast as possible.

While studying in Germany I have often been asked about the situation at home. I have always stressed that I do not approve of its faults and am in no way responsible.

I now begin to realise that I thought I was far better than those whom I regarded as stupidly conservative. I want God to help me get rid of this snobbery.

I still believe completely in the need for change but I ask myself, am I as prepared to love those conservatives and to try to understand them as I am to demand that they understand their black fellow South Africans? ■



**Rose Jardine,** pioneer  
trade unionist,  
South Africa

**Pieter Horn, South Africa**

I SPEAK AS AN AFRIKANER, and as an African. Many people inside and outside South Africa find that unacceptable.

Many of us have claimed to be part of Africa, part of the African continent, with our culture, our language. But it has also included our privilege, our comfort and all that goes with the system in South Africa. So often when our privileges and comfort are threatened, we're not so African any more. We begin to think of other possibilities.

South Africa is a country of extremes, between black and white, rich and poor. And increasingly among the whites there's a feeling that it's the middle road we should take. In my country the self-righteous majority feels that if you're not at an extreme of left or of right, then you're in the right place.

Moral Re-Armament is a challenge to be extreme: absolute standards are an extreme. A total commitment to what God wants is an extreme. There's no room for moderation. Unless we accept that extreme in our lives, the extremes of left or right will inevitably come to destroy the good in any society. ■

## NAMIBIA—BASIS FOR GENUINE INDEPENDENCE

**Andy Kloppers, politician, Namibia**

MY FATHER AND I are both deeply involved in politics in our divided country. We want the freedom of our land. But I used to hate my father.

As a student I believed that the only way to get meaningful change was through the barrel of a gun. I tried to close down my university, so I was kicked out. That was when my hatred for whites started.

I went to America to see how the black man had become free. But I found many were still frustrated. I went to

Zimbabwe and found that independence does not mean everyone feels free. I began to realise that oppression is not the monopoly of the white man, nor of the black man.

I looked at myself for the first time. I discovered I was a hypocrite. I had various sets of principles to fit my own self-interest: one for my religious life, another for my political life, another for my family life. I was an elder at church on Sunday, but on Saturday I would be drunk.

At first I argued against the idea of changing my way of life. I said it might make me soft. But the opposite is the truth. My father and I became reconciled. This led to the joining together of two of the 31 political parties in Namibia.

I felt that God wanted me to go and see a friend, a hard Marxist, who does not believe in God. He told me that someone had defrauded *him* and that he was going to put this chap in gaol.

Because I was on the spot I was able to reconcile the two of them. The other man said to me, 'I have tried to commit suicide twice. When you knocked on the door I thought it was the police coming to fetch me. For the first time in my life I prayed and you are the answer.'

I turned to the Marxist and told him what had made me visit him. His reply was, 'Then there must be a God.'

From that moment I knew that God can use me as His agent and His guidance has become a reality in my life. Until then I had only been prepared to allow God in my lounge, but I kept all the other doors locked.

The next morning I had the thought, 'How can you be an agent of God if you are full of alcohol?'

And then there was my new Mercedes car. I worshipped it. It was the first new car I had ever had. It came before my wife, my family, everything. But I knew that God wanted me to sell it. So I did and used that money to come to Caux.

Then my party decided to meet the South African Prime Minister. My dad and I told him that it is no use just taking away the apartheid signs, we need a moral re-armament. Only with absolute moral standards, we said, can we find genuine independence. A solution for Namibia and South Africa can only be found by those who *listen to God* and carry out His instructions. All Namibian parties must come together and work out a solution by the Namibians, for the Namibians. ■



Andy Kloppers at Caux with his son, Andre (left), his wife, Elfrieda, and his mother, Richardine (right).

'For nine years there were lots of fireworks in our marriage,' said Elfrieda Kloppers. 'It made us both very unhappy. Without being united in the home, you can never unite a country. Now that we are united, I trust that God will give me the strength to help Andy in his work.'

Richardine Kloppers is the mother of 15 children and started the first multi-racial school in Namibia. 'I educated my children to be colour-blind,' she said. 'But I have discovered that I was a big oppressor of my husband and children. I thought that I was a perfect mother and they should do what I told them to do. I seldom listened.'

'I have been dishonest. As the wife of a politician, I've decided to fight corruption in my own life and to support his fight against it in Namibia.'

# TORCH FOR TOMORROW'S AFRICA

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**Francois Bikoi**, theological student, Cameroon

THOSE WHO WANT to help the Africa of tomorrow to find its way must have no hate in their hearts and no fear. They must stretch out their hands to gather in all Africans to their Father's house.

Help us find unity. Help us to give human life its true value. Here I learnt again that I must sweep out my heart and measure my everyday actions by absolute moral standards. The torch of God will lead all people back to the path the Eternal destined for us. ■

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**Peter Owusu-Ansah**, lawyer and former High Commissioner, Ghana

SOME OF US—myself included—tend to talk too much and so deprive ourselves of the opportunity of listening to the inner voice, the voice of God. This is perhaps one of the reasons why we are finding it so hard to solve the problems of Africa peacefully. Listening to God is new to me, and I take this great gift away with me.

The greatest gift that has been given to mankind this century, and especially to Africa, is Moral Re-Armament. It has the solutions to our problems. We must spread it to every nook and cranny.

We can create an African community of free people bound by ties of friendship and mutual respect, united in fundamental agreement in the democratic way of life and by faith in the equality and dignity of man. A society in which we will freely co-operate; a society in which we will not be haunted by fears of annihilation; a society in which each one will be his brother's keeper. ■

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**David Mutaaga**, post-graduate student, Uganda

I WENT TO A SCHOOL where going to church was compulsory. Those who used to keep away from chapel were regarded as heroes, while those who went every day were called stooges. I became a slave to the wishes of my friends. Then I went to university, where God was very seldom mentioned—and sometimes used to feel that I wanted to go to church. Now it was my turn to be called a stooge. I was afraid—and I still am sometimes. But I'd rather be thought a stooge for God than be a slave to others. ■

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**Mona Marzouk**, doctor, Egypt

I AM A MUSLIM, but I've spent most of my life living in Western, Christian societies. Although I've felt that there was a lot of things that I could learn from these countries, I decided that faith wasn't one of them.



The Tanzanian delegation present a gift of tea and coffee to Caux (left to right) Ackland Mhina, Tanzania's Ombudsman, Christian Kisanji, Regional Development Director of Morogoro Region, and Gerry Magwamba, in charge of youth for the East Synod of the Lutheran church.

I attended a youth camp where I saw people of Christian faith who had a quality of life that I had never seen before. I decided to carry out an experiment and to follow the steps that they said led to their quality of life. I started by judging my life by absolute standards of honesty, purity, unselfishness and love, and by listening for the direction of the inner voice each day. I began to find the link between my faith and the way I lived every day at work and at university. I started to study my own religion more deeply and to read the Koran.

I long for the unity of people of different faiths, but there's a price that we each have to pay. For me, as a Muslim, it means *living my faith* with a depth and quality that will change the West's false impressions of Islam. ■

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**Sir Cyril Hatty**, farmer, Zimbabwe

*FOOD* is a key issue. 22 of the 31 famine countries in the world are on the African continent. We need to sound a call—not to arms, but to fight famine and starvation, and to save lives. ■

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## WHAT WILL IT TAKE?

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ARNOLD TOYNBEE, in his work on the history of civilisations, said that mankind's steps in progress were always due not to the work of a majority, but to that of a 'creative minority'.

What will it take to be part of a totally committed 'creative minority' which can shift our countries forward? I ask myself some questions:

**What am I living for?** I will never reach my target unless I am clear on what my honest aim is. Is it God's will alone, or are other things mixed in—career, personal ambition, popularity, private plans?

**Do I want the maximum in the discipline of my commitment?** Absolute standards are a training schedule for those who want to break a four-minute mile; relative standards are only adequate for those content to jog along as they are.

**Will I stand alone, if necessary?** I will need to swim upstream, against the tide, rather than be carried along by the accepted way of doing things.

**Do I work alone?** I cannot mean business about shifting the course of history and think I can do it on my own. I need the constant comradeship of friends committed to the same task.

**Is my decision final?** I do not mean that I will not fail. I will, often. But my fall-back point is decided. No matter how rough the going, how difficult my colleagues or how great the pressures, I will never take the back door of escape to an easier way.

The decisions are my business; the granting of the necessary strength and grace is God's business.

The future rests on men and women who make their faith decisive. **Peter Hannon**

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Photos: Channer, Hodel, Gardner

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## POLITICAL SESSION

# 'WHERE THE SPIRIT OF CAUX CAN HELP'

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A WEST GERMAN MP, Friedel Schirmer, said in Caux that Africa was still suffering from mistakes made by the European colonial powers. He was taking part in a dialogue between European politicians and participants in the Africa session on the theme, 'What does Africa expect of Europe and what does Europe expect of Africa?'

Fielding a question about external economic domination of newly-independent countries, Herr Schirmer said, 'A country is only free when it stands on its own feet economically. I would like to commit myself to transmitting the conviction to my colleagues in Europe and North America that we can help Africa by helping the African countries to decide how they want to help themselves. We are tempted to think that what is best for us is also best for others but that is not necessarily so.'

### Conflict

Herr Schirmer said that the state could give only material aid. 'Here at Caux we can have a dialogue which can deal with other questions, so that the countries which concern us can think and act freely. Then there can be a new way of life in our families and our countries.'

Herr Schirmer was one of several politicians from Europe, Asia and Africa who attended a session which coincided with the final days of the African conference in Caux.

Georges Mesmin, a French MP, welcomed the other politicians. He had learnt at Caux, he said, that 'in any conflict between me and another, even when I think I am right, I must admit that some of the wrong is on my side. To admit that and to ask forgiveness for it, is one way of breaking away from old fights and conflicts and forming new relationships with people.'

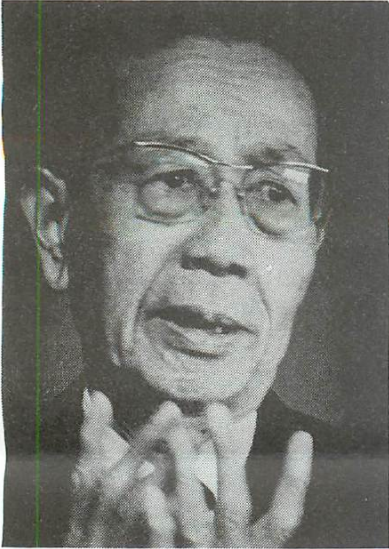
### Preserve unity

The links of friendship which were formed between politicians from different countries through the political sessions in Caux were 'valuable and unusual in the political world', he went on. 'In the world today there are so many cases of misunderstanding where the spirit of Caux can help a great deal. This is why some of us come back again and again.'

Son Sann, the Prime Minister of the Coalition Government of Democratic Kampuchea, spoke of his people's sufferings and struggle for freedom. 'Do all you can to keep your unity,' he appealed to an audience which included Africans from 16 countries, the Nigerian and Japanese ambassadors to Switzerland and exile leaders from Vietnam, Laos, Afghanistan and Ethiopia. 'Every time we Cambodians are divided, our enemies exploit the situation.'

Referring to his attempts to unite the different political

forces in his country after Marshal Lon Nol's coup d'état, Son Sann said, 'If I'd succeeded, perhaps the three million who died, half of our population, could have been saved.' He stressed, 'Unity is priceless, for if you lose it you'll never find it again, or only at great cost.'



**Son Sann, Prime Minister of the Coalition Government of Democratic Kampuchea**

The Prime Minister's son, Son Soubert, said that Cambodians tended to think themselves the victims of their eastern and western neighbours. 'We don't recognise that it is our own ambitions, which have divided us as a people and caused the current tragedy in our country.

'It is in thinking for others that you can be freed of your own fear,' he went on, recalling a mission to take food and medical supplies to a Cambodian village. The Vietnamese had started bombarding the village and he had been terrified until he started to think of some orphans in his care. When he had regained his courage he was able to rally the fleeing villagers.

French MP Jean-Marie Daillet addressed a meeting on 'Politics of conscience, politics of power'. 'The person in politics is always on the rack between two temptations,' he said. One was to pay too much attention to the wishes of the voters, and the other was to be too devoted to forwarding his own political power.

'You cannot ignore power, and it is not evil in itself,' he said. 'What makes it good or bad is the behaviour and intentions of those who use it. Power becomes dangerous when it is put in the hands of a man or woman without faith or principle.' The greatest miseries in the world had come about when power had been too concentrated and had been used for personal or paranoid ends.

M Daillet went on, 'There is a moral element of personal conscience in dealing with public affairs but there is also the element of structures. Men of high moral conscience have tried to develop structures where power is shared. When one has political responsibility, one must try to listen to the voice of personal conscience but also to help advance the public conscience. One should also develop the safety barriers which prevent the over-concentration of power.' On the other hand, he pointed out, when power was too

diffuse, the weakness of some could provoke the violence and abuse of others.

'As politicians, we are forced to be aware of many varied local realities,' M Daillet continued. The political man was too often submerged in local affairs, not giving enough weight to his responsibility for the rest of the world. The meetings in Caux with ordinary people and responsible men and women from many countries stopped politicians from forgetting the plight of others.

A R K Mackenzie, a former British ambassador, said that the first two casualties in any conflict were 'vision for your opponent and honesty about your own side'. 'In place of vision for your opponent, he gets reduced to a cartoon image with horns or a long nose. Warmth of heart and vision give way to sarcasm and cynicism. At the same time a rosy glow of nationalism comes over your attitude to your own side. Honesty goes out and self-righteousness takes over, leading to deadlock.' He said of Britain's relationship with Argentina, 'I am resolved to do anything I can from the British side to bring towards Argentina a vision for our opponents and honesty about our own side. I hope the Argentines will do the same for Britain.'



**Jean-Marie Daillet, French MP**

Richard Ruffin from Washington, DC, spoke of the consequences when he failed to be true to himself, to the things God has shown him, and to the best of his nation's heritage. 'This comes out in a certain assertiveness, a harshness with the children, often a rather self-righteous indignation, and almost always a determination to make decisions on my own.' What was true for him personally was also true for his nation. 'The so-called American revolution is far from complete. There are still many who do not enjoy the basic dignity which is the promise of our heritage. We have hardly begun to explore the meaning of that heritage in our foreign policies and our attitudes to other nations. So we live with an unease of conscience which accounts in some measure for what others observe to be a tendency to act unilaterally, sometimes with self-righteousness, assertiveness or even harshness.' This might also be true for other nations, he added. 'Perhaps if we could all learn to be more true to our different heritages and to the best of what we have learnt from our Creator, we would stop transferring our guilt on to other people and end "the blame game".' ■

**NEW  
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