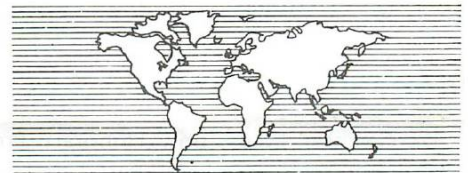


# NEW WORLD NEWS

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Dr Gwynfor Evans (left), Honorary President of Plaid Cymru, talks to the former Archbishop of Wales, Dr Gwilym O Williams.

## WELSH DIALOGUE TOWARDS A WORLD COMMUNITY BASED ON CARE

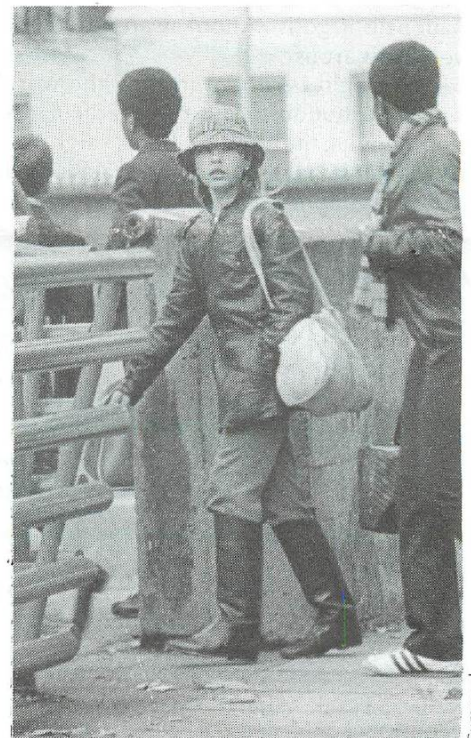
by Paul Williams

SUCCESSFUL DIALOGUE, according to the former Archbishop of Wales, Dr Gwilym O Williams, has three conditions—a readiness to listen hard, so that we can see, behind what is being said, the things *struggling to come out*; a willingness to have one's ideas modified and changed; and a will to find areas of consensus 'from which a greater area of agreement can grow'.

Dr Williams gave this advice while inaugurating a 'Dialogue on Wales' role' convened by Moral Re-Armament at the Normal College, Bangor, this month. Entitled 'Where can Wales contribute?' the day's discussions covered relationships within Wales, between Wales and the rest of the United Kingdom and Ireland, and Wales' part in Europe and in the world.

Welcoming the participants, Dr Dafydd Alun Jones, a consultant psychiatrist, said that they reflected the different strands of Welsh life—geographically, linguistically and politically.

'In Wales we tend to know each other like a family,' Dr Jones continued. 'In a family you get the greatest love and often the greatest violence. We get angry more easily with people we know than with people we don't know. And because we often feel our culture is under threat, it is easy to be tempted into a mischievous joy about some of the more aggressive happenings in Wales. We should look into



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Cummock



ourselves and see why this is. Perhaps a meeting of this kind can help us to generate a more positive attitude.'

The discussion on relationships within Wales took account of hostility between Welsh and English speakers, mistrust between North and South and tension between rural and urban communities. It was opened by Dr Williams who said that after a long ministry in a bilingual and multi-doctrinal Church, he had 'some experience of the strains, stresses and conflicts that occur in our country'.

Too often people bottled up their resentments and feelings, he went on. 'But if these feelings are expressed in the right company they can be met by understanding, acceptance and forgiveness. Then reconciliation becomes possible.'

The Christian church would 'cut no ice at all' in bringing unity, the former Archbishop warned, 'unless it is itself in some respect a model, a peacemaking body, where real differences are resolved'. Could Wales give an example of reconciliation to the world?

## Pioneers

Dr Gwynfor Evans, now Honorary President of Plaid Cymru (the Welsh nationalist party) after being its President for 36 years, described Wales as a community, which included 'all the people who live in Wales and all who come to live here'. This community must be fostered. 'Its most distinctive mark is the Welsh language. This is particularly important because it is the vehicle of a unique culture. When the language goes, the whole culture goes with it.' This was why the fight to preserve Welsh, one of the oldest living languages in Europe, was important.

Menai Williams, senior lecturer in Welsh at the Normal College, where teachers are trained through both language mediums, spoke of the passion of many of the young people for their language. 'They feel they have inherited an important part of Western civilisation and are determined to take it intact with them into the next century.' She admired this determination, but feared the consequences if it took the place of faith. 'Any going for nationalistic gods without awareness of the true God can be very dangerous.'

'We would be impoverishing the world if we restricted our contribution to our own particular territory,' said the President of the Welsh Liberal Party, Rev Roger Roberts, introducing the discussion on Wales and the rest of the UK. What was important was 'not the building of borders but the

building of bridges'. He suggested the twinning of church communities in Wales and Northern Ireland as a means of building bridges. For example, a Welsh Wesleyan congregation might link up with an Irish Catholic one.

Sydney Cook, a full-time worker with Moral Re-Armament from Cardiff, spoke of the contribution of Welsh miners and steelworkers in re-awakening a democratic spirit and the will to rebuild in Germany after World War II.

Responding to the idea that as well as demonstrating reconciliation within its borders, Wales could help structure a world community based on care, Dr Carl Clowes stated that Wales still had a social conscience. Dr Clowes pioneered Britain's first entire-village co-operative and a scheme to transform a derelict village into a centre for teaching Welsh. 'Through Aneurin Bevan we helped give the world socialised medicine,' he said. 'Through Lloyd George and his pension legislation we helped pioneer social insurance. Now the great task is to help pioneer peace.'

In the atmosphere generated by this dialogue, where 'hard listening' and the will to understand prevailed, several of the contentious issues that bedevil Wales seemed less intractable. Many left with a new concept of what Wales could contribute and the desire to extend the dialogue to involve more people.

## NEWSBRIEFS

**THE AUSTRALIAN GOVERNMENT'S** official journal on foreign affairs devoted its cover story recently to the admission of the first Aboriginals, Stephen Hagan and Ross Moore, to its foreign service.

The article refers to Stephen Hagan's association with MRA 'which served him well by training him in leadership', at the *Studies in Effective Living* course at the MRA centre in Melbourne in 1978. It was also through MRA, the article continues, that Mr Hagan attended his first international conference, in Perth, when he was 18.

Mr Hagan's first posting will be to the consular section of the Australian High Commission in Colombo, Sri Lanka. ■

**CANADA**—A reading of the play *Keir Hardie—the man they could not buy* was given last month in Banff, Alberta, for the provincial and national conventions of the Registered Nursing Assistants. The play, by Henry Macnicol, tells the story of the father of the British Labour movement and of his Christian inspiration.

'The essence of Hardie's principles is a clear challenge to each and every one of us,' wrote the Alberta Association of Registered Nursing Assistants on the back of the programme. 'We must live in such a way as to produce a society where people really care for each other, in spite of our differences of ability and outlook. Whether it be not cutting corners to gain political power or not taking too long at coffee breaks, each of us can contribute to strengthening our society. Rather than demanding comparability with those who have more, we should direct our energies for helping those who have less.'

'The weapon of Keir Hardie's warfare was not soul-destroying bitterness but the willingness to sacrifice for others, which is the highest leadership.'

The reading was greeted with a standing ovation from many of the delegates. ■



North and South Wales in dialogue—Cardiff teacher Tony Capron (left) with Arthur Jones, a retired farmer, and Mrs Jones from Llangernyw, near Abergele.



# HEALTH DISPUTE— 'WE ARE ALL RESPONSIBLE'

Whilst negotiations to end the Health Service pay-dispute were taking place in London over the weekend of the 6th and 7th November, a conference for health workers was being held at Tirley Garth, the MRA centre in the north of England. It was initiated by a group of people working in the Health Service in the London area and drew participants from all over Britain and from Holland and Sweden.

'We are all to blame for the dilemma in which we find ourselves,' said Eric Cooper, Secretary of COHSE (Confederation of Health Service Employees) for Greater Manchester and Merseyside. 'It is my hope that at the end of this terrible situation we can all take stock, put our political views aside, and say that the national Health Service should be above party politics.'

'As life expectancy increases so do the demands on the Health Service,' continued Mr Cooper, who has 21 years' experience in the psychiatric division of the service. 'We must make sure that the increased resources are provided to give the caring service that we all want, even if it means that our contributions have to increase.'

'Never again must we have this kind of dispute. Let us make the NHS second to none for those that work in it and those who depend on it.'

'The purpose of Moral Re-Armament is to change these conflict situations and give people a new direction,' commented another health trade unionist. 'It makes you go forward with an open mind to actually talk to people.'

We print extracts from two speeches at the conference:

## Torrent-stemming care

**Lillian Cingo**, senior nursing sister in charge of the neurosurgical unit in a London teaching hospital.

HAVING TRAINED AND WORKED as a nurse in South Africa, I came to this country to specialise in neurosurgery. I am grateful for the trust I have been given. When you have been trusted you know you have got to do your best.

I think the British have taken their democracy and their National Health Service for granted. If we are not careful in another ten years the Health Service will be gone.

The important thing now is to love the Health Service—to respect and look after it. If you don't care for your family and they go to the doctor with a headache or a tummy-ache which may not be genuine, you don't care for the NHS. People who go to hospitals or doctors must go because of



Lillian Cingo

Howard

real need. There wouldn't then be this torrent of people filling doctors' surgeries.

We had so many complaints about a receptionist in my unit, that in the end I felt I had to ask the administrator for her removal. On the day I decided to do this, I was unable to talk to him. That night I realised that before I took any action I must get to know the girl and find out about her problems.

Next day I sat down with the receptionist and asked her about her life. She told me that she was worried about her children who were in trouble at school, about her personal life and her health. I arranged for her to have a medical check-up and treatment, and a month's leave of absence to get her family problems sorted out.

Some time after she had returned to work one of the consultants congratulated me on the work of the 'new' receptionist, and asked me how I managed to get rid of the old one. I was able to tell him that they were the same person! ■

## Survival viable

**Frances McAll**, general practitioner, Hampshire

THE NATIONAL HEALTH SERVICE is perhaps the greatest social experiment devised by man so far. Through it a whole nation decided to share the burden of care for those in need. The original idea was that the best that medicine could offer should be readily available to anyone regardless of age, position or wealth.

The factors bidding to destroy the Health Service are largely of our own making. We have allowed ourselves to be split into groups each concerned with its own status and rights and in constant competition with one another. We doctors have failed to give the recognition due to those who provide the services on which our medical work depends.

We have misused and wasted limited resources through carelessness, dishonesty or lack of responsibility. We have looked for compassionate understanding from the government but have failed to give this to our colleagues. We have sometimes put our own rights before the needs of our patients.

The survival of the Health Service is primarily in our hands. Its survival becomes a viable possibility if we decide unitedly to put right what is wrong. ■



# THE MOST PRECIOUS RESOURCE

Whatever the outcome of the present employment crisis, work may not take up as much of our lives in the future as it does today. In a society where work is not only a source of livelihood, but also of identity and fulfilment, this is more than an economic challenge. We will have to reassess our values, as well. What is an alternative basis for identity? What motivation can give purpose to life in good times and bad?

These questions face not only the unemployed, but all who feel aimless for whatever reason—short hours, early (or timely) retirement, uninteresting work, housewife blues.

At a recent international seminar on Britain organised by the Aspen Institute, it was suggested that in present conditions 'the real division between the haves and have-nots might now lie in the difference between individuals' inner resources'.

The most precious inner resource, today, is a sense of calling—an understanding, however halting, of the purpose for which one has been born. This is no substitute for work—but neither is work a true substitute for it. In the next four pages we explore this theme. ■

HILARY BELDEN is senior teacher with responsibility for curriculum in an all-girls comprehensive school in London.

## SCHOOLS FOR PROBLEM-SOLVERS

DOORS CLATTERED, children shrieked. The sounds were magnified by the echoing acoustics of the school hall on to which the classrooms opened. I stood on a corner of the balcony above, trying to persuade the girl opposite me to explain why she had disrupted my lesson the day before and torn up the interesting, neatly-presented work in her *English book*. She was 14, heavily built, with a reputation for violent behaviour. Her sullen unhappiness finally made me ask, 'Do you feel a failure?'

'Yes,' was the instant reply.

'Why? Your work is better than a lot of people's in the class.'

'No, it isn't.'

'Have you looked at theirs?'

'No.'

'Well I have—and I'm telling you.'

Finally she went back into the classroom, sat apart from her friends and spent the lesson quietly redoing her work in a new book. By the end of the day she had been involved in a fight and indefinitely suspended.

Failure comes in many forms. I could have told her that many of her teachers feel a desperate sense of failure too. The system they are part of is under such pressure from unemployment, falling numbers, school closures, cuts in funding and a changing school population, that they feel deeply threatened. Neither their jobs and skills, nor the schools they have built up, nor the prospects of those they teach, are secure.

We cannot define success and failure by exam certificates or jobs. Three million unemployed, including 1 in 2 school leavers, make nonsense of the notion that playing the education game right rewards you with a job. In any case the British exam system is designed to let through 20 per cent at

O-Level and 40 per cent at CSE (Certificate of Secondary Education), leaving 40 per cent with no nationally recognised statement of educational achievement at all.

How can we realign our ways of estimating our own and other people's worth? Human achievement is built on failure. It is as much, if not more, from our 'failed' experiments as from our successful ones that we learn—whether as small children, as adults acquiring new skills, or as a culture which is realising that industrialisation has no more resolved all our human dilemmas than what it superseded.

People are problem-solvers. And there are certainly problems that need solving. Harold Entwistle, writing in *Education in the Eighties*, puts it like this: 'From a quantitative point of view, it seems a reasonable expectation that so long as there is disease or ignorance, malnutrition or inadequate housing, personal misfortune, public squalor or misery of any kind, (especially with reference to the Third World), there should be work to do for everyone who wants a job. We have unemployment, not because all human wants and needs are satisfied, but because we lack either the will or the skill to organise the economic system differently. In fact the question of whether technological innovation increases or reduces opportunities for employment is not primarily itself technological problem: it is a question to do with economic and political institutions and with the moral choices we make as individuals and communities.' (1)

### No longer yardsticks

To act effectively, we must, as J S Bruner, one of the most humane of the learning theorists, says, be able to 'experience success and failure not as reward and punishment but as information'. (2)

There are many changes to be made in the structures of our current educational and political systems, with the attitudes they embody towards the value of each person. Yet, whatever the systems, we have to find a sense of personal worth, a way of being towards life, which can make creative action possible. Much of that sense of worth must rest on love. Where we truly love a person or a task, success and failure are no more than aspects of that which we love. They cease to be yardsticks for some final measurement of approval or rejection.

could not sleep because of a painful situation at work; of the year when he nearly broke down because of the combined pressure of business and an active private life; of the times they felt like giving up. But by and large his years in the firm have been happy ones. He recalls a trainee telling him, 'I like working here because people enjoy it so much. Most of my friends go to work to get money to enjoy themselves at weekends!' Although he has sometimes been in a minority of one over an issue, he has rarely felt isolated—'only when I have got defensive about my position and feelings'.

A couple of years after their wedding, Mrs Ledwith found herself at an MRA conference—leaving their baby son in his father's care for the weekend. There she publicly committed herself to their shared vocation. This was not just good intentions. She began to get to know people in the firm and to entertain them. 'For the last 25 years of my business life I travelled a great deal,' says Mr Ledwith. 'The firm found it such an advantage that I should have Constance with me, that she nearly always came too.' Since retirement they have continued to travel. When I visited them, they were full of a trip to Japan last summer to take part in an international industrial conference.

## Arithmetic

In his last eight years in the firm Mr Ledwith set up a management training scheme, continuing with it, one day a week, after he retired. Nine of his trainees are now partners in the firm. The course covered technical matters—insurance, shipping practice, law, office procedure—but also how to deal with clients, and with secretaries, a subject, he remarks wryly, rarely taught in universities. It ended with an analysis of the personal qualities most valuable in business—'sensitivity to people, a talent for languages, attention to detail, a broad sense of responsibility'. 'What about integrity?' prompts Mrs Ledwith. Mr Ledwith can't remember if it was on the list. But then, by the junior partner's definition, that was what the whole course was about.

'One of the things which attracted us to MRA in the 1930s was the thought that individuals could change,' says Mr Ledwith. 'From that it was simple arithmetic to see that the world could change. This has to come from within a person—it's not something you can organise. But you can encourage it.' Giving such encouragement, through their work and in their private contacts, is what vocation means to them. ■

# A LEVER UNDER THE WORLD

By Margot Lean

FIFTY YEARS AGO on the 29th of November, I took the biggest risk of my life. I gave my life to God unconditionally and undertook to follow His direction day by day, at home or abroad, married or single, in work or out of work. I was an agnostic student at the time, but within a week the shock of seeing the change in me had led four of my friends in college to take the same step.

Eight months later, I took my degree. Now, what next? Research into plant diseases was one idea; working alongside my father in the motor trade was another. But suddenly, out of the blue, an older friend asked me, 'Have you ever thought of working all your time with Moral Re-Armament? There'd be no security, no salary, but lots of adventure.' I was astounded that anyone should feel that I would be any good at such a tremendous task, one which would call for more experience, more wisdom, much more faith and concern for other people than I could possibly conceive of having. Yet I knew at once it was the one thing above all others that I would love to do and somehow that it was what I had been born for. From that day to this, there has been no time for boredom. Looking back, my life has been fuller and richer and more varied than I could have dreamt possible.

## Books

Then, within the general calling, came special calls. I remember one day when the children were young and my husband, Garth, had been away for most of two years, and I was feeling particularly useless. A prayer of Amy Carmichael's came into my mind: 'I long to serve Thee more, reveal an open door, Saviour to me.' I prayed it with all my heart.

That same evening a telegram came from Garth: 'We plus children are invited work in Scandinavia. House available. What do you think?' It came as an instantaneous answer to prayer. We had two fascinating years in all parts of Scandinavia.

Soon afterwards, while visiting Britain, Garth had a severe heart-attack which put him in bed for several months. It seemed the end of everything—no more travelling, a sedentary life somewhere. Actually, it led to Garth writing a book—*Brave Men Choose*, stories of different people who, through following the light God showed them, brought social change in nineteenth century Britain. Their names had been in Garth's mind for some years, and lo and behold, books about some of them were there in the house we had been lent at the time. That was the first of many books, and we realised later that unless Garth had been forcibly stopped in his hectic activity, he would never have found his further calling of writing books which could help people to find faith and apply it.

## Lever

Two or three years later, as I was walking down the street, I suddenly felt God telling me, 'The time has come for you to stop sharing large houses with other people. I want you to have a home of your own now.' I was surprised and delighted. 'Where, Lord?' I asked. The instant reply was 'Oxford.' 'Oxford? Oh no,' I said and dismissed the thought. A few days later, the thought came again, 'Did you or did you not give your life to Me for the remaking of the world?' I had to say, 'Yes.' 'Well, you can't travel the world as you have done. But Oxford is a lever under the world. The world will come to you there.' And so it has been for more than twenty years. People from more than a hundred countries have come to our home.

As I was writing this account, a birthday card arrived from an old college friend. It said, 'I will never forget that it was you who started me on the good road fifty years ago next month.' ■



# FRENCH VISIT CONSETT

'I RETURN TO FRANCE having shed a ton of anti-British prejudice,' commented one of a group from the French steel district of Lorraine after a visit to Consett and Newcastle upon Tyne earlier this month.

The speaker, retired locomotive driver Lucien Forthoffer, told an MRA meeting in Newcastle upon Tyne how his hostility to Britain had been fostered by conscripted service in the German army, after the German annexation of his area in 1940, and afterwards as a prisoner of war. He had never wanted to visit Britain, but his experiences with MRA in recent years had begun to change this attitude. When former steelworkers from Consett had come to Lorraine last year and invited him to return the visit, he had decided to accept.

The European community, M Forthoffer told the meeting, must be founded on such reconciliation, while allowing each culture to uphold its unique character and originality.

M Forthoffer was accompanied by Philippe Abrial, who works in the steel industry in Thionville, Mme Abrial and Charles Danguy. They were invited to Consett by the co-operative which former steelworkers have set up to create employment in the area, where 3700 were put out of work by the closure of the steelworks two and a half years ago. They were received at a buffet lunch in Consett Technical College by the Chairman of the Derwentside District Council, Joe Walker, and other local citizens, including the local manager of British Steel Industries, Laurie Haveron.

## Tolpuddle tradition

The lunch was co-hosted by Tom Storrie, Director of the college, which has provided retraining for 1200 former steelworkers, and by the co-operative, Consett Co-operative Enterprises. The occasion was filmed with interviews for BBC TV's local *Look North* programme that night. The lunch was followed by visits to two of the co-operative's projects—Derwentside Development Centre, which advises unemployed steelworkers who want to set up their own businesses, and a pair of small factories which manufacture car accessories. The visitors stayed in co-operative members' homes and were able to discuss the similarities between their two communities, both hard-hit by plant closures, and how to encourage the necessary changes in life-style.

John Lee spoke on behalf of Consett Co-operative Enterprises at the MRA meeting. It had not always been easy to achieve unity between the ten members of the co-operative, he said—'We've had some real hum-dingers.' Yet every conflict resolved in a spirit of care for each individual and of joint responsibility for the community had strengthened the determination and mutual respect on which the enterprise depended.

In the face of global unemployment, the non-violent and

unbittered approach of the Consett co-operative could inspire coming generations just as the Tolpuddle Martyrs' fight for justice had inspired the Labour movement in previous generations, commented another speaker, labour specialist William Jaeger.

The visit of the group from Lorraine was part of a weekend of events at the conclusion of a two-month MRA campaign in the Newcastle area. Another highlight was a dinner given by the Senior Community Relations Officer of Tyne and Wear, Hari Shukla, and his wife, Ranju, for community leaders to meet visitors from Moral Re-Armament, Gordon and Marjory Wise and James Hore-Ruthven. It was attended by the leaders of all the minority groups in the area.

'I have travelled in many parts of the world and have been concerned at the way even the smallest racial disturbance in Britain makes headlines abroad,' Mr Hore-Ruthven told the gathering. 'The friendship and trust between communities that you have pioneered here in Newcastle is unique and could be a source of hope for the world.'

## Challenge to the narrow vision

'BRITAIN & OVERSEAS', a quarterly publication of the Overseas Trade Research Fund of the Economic Research Council, recently reviewed a book which calls for a conception of 'national purpose' within which individuals can know new worth and pride. The book, *Kindling a Purpose*, by M A Cameron is reviewed by Jim Bourlet.

Mr Bourlet writes, 'When Adam Smith set aside his great concern with political, moral and spiritual concepts to focus his attention exclusively on writing a book about economics, a precedent was set which was dangerous indeed. Legitimate momentary abstraction has been used to justify disregard and selfishness. The narrow vision of economics, seeing a world only of selfish, profit-maximising, materialist men now needs to be challenged. One such challenge has been made by M A Cameron's *Kindling a Purpose*.'

The national purpose, for which Mr Cameron calls, would involve freeing ourselves from conventional ideas about money; restoring technology to its true role of serving people; and enabling people to fulfil the role intended by their Creator.

The reviewer identifies one inspiration for the book as the thinking and experience of Moral Re-Armament—'a set of achievements it would be foolish to ignore'.

The reviewer comments, 'Far from being part of "mere economics"—the dismal science—this book is refreshing and full of hope from perhaps the one source from which there has always been hope.'

*'Kindling a Purpose' by M A Cameron. Available from the author at Flat 6, Gretton Court, Girton, Cambridge CB3 0QN. Price £2.00, with postage £2.20.*

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