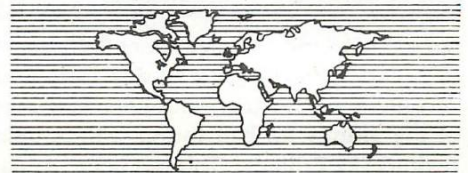


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Photos by Fabian Hodel
and David Channer



Mme Girard-Montet, President of the Swiss delegation to the Council of Europe



Conference delegates made a 'pilgrimage of self-dedication' to the Church of St Nicholas von de Flue, the 15th century hermit, mystic and champion of Swiss unity, in Central Switzerland.

CAUX SPECIAL SESSION TO BUILD THE EUROPE OF THE HEART

CHURCHILL altered the route planned for his funeral procession, because, he explained, 'de Gaulle will be in the procession and I want it to go past Waterloo', the London railway station named after a British victory over the French. Napoleon said he wanted his mausoleum set just below ground level so that 'when the British come to look at it, they will have to bow down'.

With this anecdote le Comte Gérard d'Hauteville led a recent conference at the Moral Re-Armament centre at Caux, Switzerland, onto the delicate terrain of Franco-British relations. This was one of the concerns which had prompted him and his English wife, Joanna, to join with people from other parts of Europe in convening the 10-day session on 'Europe, what are you doing with your destiny?'.

'A stone in Poland marks the centre of Europe,' said a British organiser, Juliet Boobbyer. 'That is the Europe we want to talk about this week. How can this continent of energetic, gifted and quarrelsome people walk a new road forward with the rest of the world?' This sense of partnership was evidenced by the participation of delegates from the United States, Japan, Sudan, Namibia and Kenya and from all over Europe. Joanna d'Hauteville spoke of the need to build the 'Europe of the heart', over and above the political and economic structures.

This thought was echoed by Mme Girard-Montet, Swiss Federal MP and



Dafydd Alan and Bronwen Jones (left) from North Wales, talk to Maurice and Angela Nosley from France. Dr Jones, a consultant psychiatrist whose first language is Welsh, spoke of the affinity he had found with people in other Celtic regions like Brittany. 'This has been my particular doorway into Europe,' said Dr Jones, who early this year organised a joint meeting of Welsh and Breton psychologists in Rennes. This had led to further links in the south of France. Speaking of the role of the smaller nations and communities within Europe, he quoted a Welsh stonemason's observation, 'You cannot build a wall with big stones alone.'

EUROPE OF THE HEART contd from p1

President of the Swiss delegation to the Council of Europe. Speaking in the presence of members of the cantonal and communal legislatures, she described the Council of Europe as one body whose 'pride it was to give soul to the economic, social and political structures'. 'The Europe we want is a Europe of each European,' she said. 'To put man at the heart means also putting the family to the fore, because it is the family rather than the state which is the storehouse of handed-down cultural values.'

'I would like to thank the young Americans here for your interest in our old continent,' she added. 'We Europeans owe so much to your generosity.'

Later in the week the conference was attended by the President of the Cantonal Government of Vaud, Jean François Leuba. 'We in Vaud are proud that Caux hosts these meetings bringing together men and women of so many different backgrounds and countries,' he said.

A message to the conference from the office of the Spanish Prime Minister read, 'I send you in the name of the President of the Government best wishes for the success of your gathering, which surely brings a precious support to the aims of reconciliation and brotherhood between men. As you know, in these last years in Spain, reconciliation has been a real key word, and the present government has the firm intention to consolidate these feelings in the whole of the Spanish people.'

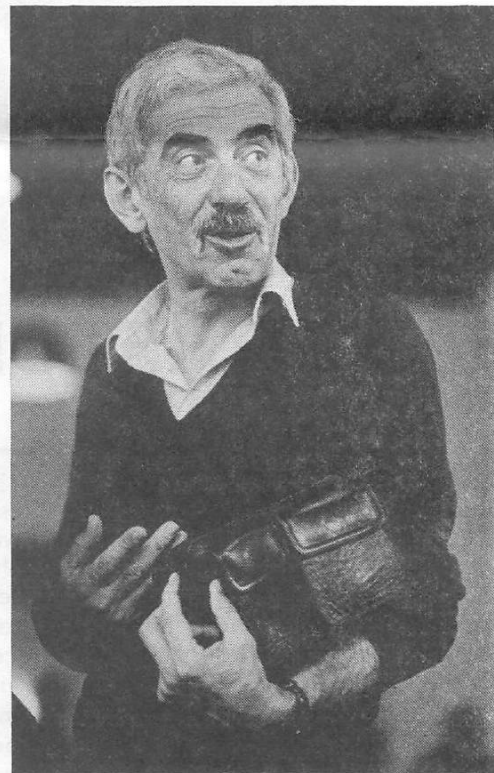
A report of the opening of the conference was featured on French-language Swiss TV's evening news. 'Moral Re-Armament,' explained the reporter, 'developed in Caux after the war from a Christian inspiration, with the aim of rebuilding the world on moral and spiritual foundations.' ■

Can diversity be an asset? Can large numbers of people, sometimes of a different culture, moving into other countries be an enriching element? These questions are not theoretical for it is estimated that there are 15 million people of various minority groups in the countries of Europe today. In France there are, among others, one million Portuguese and 800,000 Algerians; Switzerland has one million people of foreign extraction out of a total population of six million; and more than two million in Britain trace their roots to Asia or the West Indies.

The conditions and aspirations of these minorities vary considerably. Some can become permanent citizens. Others must remain 'foreign' or 'migrant' workers. All of them face an uncertain future in a Europe where unemployment averages ten per cent.

We print two contributions from the conference which relate to this theme:

CONDITIONS FOR HUMAN MOBILITY



by Giovanni Brandani, who went to Switzerland as a seasonal worker, won the right to citizenship, and is now Secretary-General of a national organisation for Italian Catholics in Switzerland

WE NEED TO TALK of human mobility rather than immigration. I don't mean just changing the name without changing our attitudes. We need to go deeper and look into the condition of the immigrant. He needs to be considered,

not as an economic instrument, but as a man with all his dignity.

Our European economy should work towards the creation of conditions where workers can decide to move across national borders, not out of the sheer necessity to survive, but out of their free choice as to where they want to invest their lives. This, of course, will involve major economic and political changes.

In the mid-Seventies there was an outbreak of anti-foreign agitation among the Swiss workers. We were seen as a potential threat—a threat to 'my possessions, my home, my car, my salary'. Our industrial society is organised according to the law of profit. This law is so strong that we hardly stop to think about it. Money has come to dominate our society. The wallet and the bank account determine the dignity of a man.

This is the Europe I know today and which we must transform into the Europe of human beings. To get on to that road we need a revolution, a cultural revolution which, for us Christians, is nothing short of a conversion.

We must touch the historic roots of the dominating ideology which justifies and encourages the illusions of possession and of an individual freedom that is divorced from responsibility.

As we build a Europe of free men, freed above all from their own selfishness, we will at the same time have solved the problem of the immigrant. ■

GROWING TOGETHER IN BERLIN

by **Barbara John**, head of the West Berlin government department responsible for foreign workers

THIRTEEN PER CENT of Berlin's population are of foreign nationality and 120,000 of these are Turkish.

Living together, and ultimately growing together, is a new challenge for Berlin. It is as exhilarating and important as the old challenge Berlin has faced since World War II—that Berlin has to be a bridge between West and East.

We have many foreign people in our city who do not share this older challenge. We have to find social coherence and common values between the majority of Berliners and the minorities. Diversity can be an asset for the future, but the prerequisite for this is that it does not produce new walls.

What should be the philosophy to develop a sense of common values?

Three things are necessary for this. The first is to realise that the immigrants need time to adapt. It is dangerous to expect them to be integrated in a short time. Such a short-sighted view disappoints both the majority and the minorities. It makes the majority think that after ten years all migrants should be integrated, that they should think and behave as Germans do. If the minorities can't and don't, the Germans think they are not willing to be Germans. The migrants themselves are disappointed because they think, 'We are discriminated against, this is the reason why we cannot live as Germans.' It takes time for people to adapt. So



Barbara John (left) with Inci Andac, a member of Berlin's Turkish community

we have to be patient with ourselves, while being determined to continue all sorts of integration programmes. Patience and determination must go together in integration.

The second need is to enable migrants to keep as much freedom as possible to express themselves and to enhance their cultural, religious and linguistic identity. At first glance it may look as if this goes against integration. But it does not because living together, even in a sort of ghetto, gives migrants a public identity which they need in order to join new social and political structures. Sticking to their traditions may mean that they do not always fit into our society—for example if they wear a scarf or if girls and wives are too obedient to their husbands, brothers or parents—but nevertheless it gives sense to their lives, which they need in our countries. Their identity helps them to discover new forms of living which mean something to them.

My last point is that the majority must give the minority a feeling of security. Minorities feel secure when they are able to take citizenship and own property. We should make it easier by administrative means for them to realise both these longings. Before they do this, they must trust us. And trust is not something which can be created by a law. It is a feeling between individuals. Everybody who wants to can make a valuable contribution in this field. ■



Christian and Muslim—two faces of Europe

OLGIERD MICHAEL STEPAN, President of the Polish Institute of Catholic Action and a member of the Bishops' Committee for Europe, addressed the conference on the theme of reconciliation. Mr Stepan, who originally comes from Poland, has worked in London as an architect for the last 30 years. We print extracts from his speech:

WHAT DIALOGUE COSTS

A SEARCH FOR RECONCILIATION starts by recognition of one another. This normally occurs in some shared human situation or experience, in some reality which is meaningful to both sides.

It is a process of dismantling the barriers which we erect to protect ourselves. Let me illustrate this first with an instance where no conflict was involved.

I often travel with an Englishman on the train. We started waving at each other because we go to the same church. Then we would say: 'Nice weather, isn't it?' 'Yes.' 'How's the family?' 'Fine.' We went on like that for a couple of years.

One day I said, 'It was a terrible storm last night.' 'Yes.' 'It rained heavily.' 'Yes.' 'It created a lot of damage.' 'Yes.' Suddenly his eyes opened and he said, 'It flooded my ceiling.' 'How did it happen?' I asked. Then we started to talk. I told him I was an architect and could therefore advise him a little. The defect in his roof was our point of reality. It was the starting point. From then onwards we talked about many things—our children, our work, our holidays.

From such points of reality, people of different backgrounds can discover their common humanity before moving on to hurtful areas. If you start from the abstract or from memories of the past, you start with distortions and unreality. The search for reconciliation, like any search, is a journey of discovery. It requires patience, its progress is rarely easy and its success is never certain.

Poles and Germans

Such an encounter must be an encounter in truth, where I can discover what hurts me. When I open up and say, 'This hurts me,' there is a chance that the other side will say, 'I am sorry.' But it would be better still to say, 'I am sorry for the fact that I feel hurt for I know that you probably also felt hurt, and that you feel pain in your saner moments when you realise the hurt you have caused other people.'

I will give one example of how this happens. About every two years Catholic representatives from some 20 European countries meet at the European Forum. In 1970 there was a delegation from Poland and one from Germany. We suddenly realised that we could use our free time to meet together and look at the relationship between our countries. Some of our Polish group stayed away from the meeting. 'The Germans have done us enough harm,' they said. 'If we meet them, there are people at home who would never forgive us.'

The rest of us met with the Germans. We made harsh accusations. 'Your books have maps in them which show part of Poland as if it were still part of Germany,' we told them. 'Germans still visit Breslau, look at the buildings and say,



Olgierd Michael Stepan talks to young Americans at the conference.

'This is my house, please look after it. One day I may come back.' You still have not paid compensation to the people who suffered so terribly in the concentration camps and cannot sleep because of their memories. What, as Christians, are you doing about this? How is Jesus within you responding?' When we parted the Germans said, 'We are going to do something about it.'

When we returned to our rooms the people who had stayed away saw how cheerful we looked and said, 'You must have drunk a lot of wine.' 'We did,' we said. 'But, more important, we met Germans as real people. Some of them came from the part of Europe which is now Poland. Some had suffered terribly. Some spoke some words of Polish and were very attached to that part of the world.'

In 1972 it was the other way round. The Germans said, 'We have paid compensation. We have tried to change our history books. We have done this, that and the other, but your people still say we have done nothing. What are you as Christians going to do about this?' We said, 'Yes, we must do something about it. Forgive us, you kept your part of the bargain, but we did not keep ours.' Then we said, 'Let's pray together, because the situation is very difficult. We are not ourselves. The authorities often manipulate our fear rather than our love and work on our division rather than bringing our people together.'

There are other signs of hope in Polish/German relations. In 1965 the Polish bishops sent a letter to the German bishops and the German nation, as Poland approached her millennium as a Christian nation. They said, 'We forgive and we forget' without waiting for the Germans to say so first. The German Protestant bishops responded phenomenally, the Catholics less warmly, but eventually we all came together.

Another sign came at the time of the beatification of Maximilian Maria Kolbe, the martyr of Auschwitz. The Polish government was restricting church-building and saying that no building materials were available. So Germans sent us money and materials to build churches. Even more important, Germans came in great numbers to celebrate the beatification of their own victim. We prayed together at

Masses and tears flowed as we embraced the Germans at the sign of peace.

There are three signs that a dialogue of reconciliation is heading in the right direction. The first is when it is difficult to start: if it were easy, it would probably not be a true dialogue of reconciliation. This kind of dialogue is costly. We must be prepared for a part of us to die. Some dark areas of our souls may have to be opened to the light of God. That light hurts, as it hurt St Paul on his way to Damascus.

A second sign is when the dialogue ends with prayer. It completes the search and seals the unity achieved. It argues well for the future as it acknowledges God as the source of all unity.

The third is when, as a result of dialogue, you experience the powerful liberation of being a new person, reconciled with your neighbour, with God and with yourself. Then you learn what Christ meant by saying 'I am the Truth'. And His truth will make us free. ■

LEVERS FOR RENAISSANCE



Professor Henri Rieben, Director of the Jean Monnet Institute

'ARE WE READY to pay the price of forming the links—political, economic, spiritual—so that the whole of Europe can flower?' asked Professor Henri Rieben, founder and Director of the Jean Monnet Institute for European studies in Lausanne, after addressing the conference on 'Europe's contribution to peace in the world'.

Professor Rieben's address surveyed European steps towards unity and recovery after 'two fratricidal and suicidal wars'.

'The main justification for the Schuman Plan was the reconciliation of old enemies,' Professor Rieben told the conference. 'Nothing bigger or more necessary could have happened than that.' The day would come, he predicted, when the reconciliation—a key growth-point for Europe—would take on a wider dimension.

In the main part of his address, Professor Rieben traced the contribution of far-seeing men like Jean Monnet and Robert Schuman to creating the European Economic Community. History, he asserted, was not only determined by social and economic necessities. There was a margin of

action, an area of power, where the decisions of individuals played a vital and decisive part.

It was in this area that Jean Monnet and Frank Buchman, the initiator of Moral Re-Armament, had made their different contributions to a European renaissance after the war—Monnet as an architect of unity and Buchman as an inspirer and instrument of reconciliation. They had been able to produce something new.

'Only the man who accepts to concentrate on one thing alone and says "no" to the rest of the world is capable of transforming the faith which motivates him into a lever that moves mountains,' Monnet had once told American Secretary of State George Ball. Monnet and Buchman had been such men, Professor Rieben concluded, 'and truly moved mountains'. ■

DEEPER THAN APPLES AND LAMB

EXAMINED SOMETIMES WITH HUMOUR, sometimes with painful honesty, the Franco-British equation was a constant thread through the conference.

The European Community, born out of the Franco-German reconciliation after the war, now needed a 'new momentum', stated Bernard Zamaron, a senior civil servant from Luxembourg. One vital factor in this was a change in Franco-British relations.

'At each difficult summit meeting everyone says that it is the Franco-German reconciliation that still keeps things going,' said Mr Zamaron, who has worked for 30 years with the Community and its predecessor organisations. 'Europe waited a thousand years for that miracle. It provided the first momentum for European co-operation. Now a new momentum is needed.'

Speaking as a Frenchman, Mr Zamaron said, 'In the past I have felt jealous of Britain. Perhaps one reason why we French felt a certain satisfaction while Britain was outside the Community was that we could keep her out on the margins of Europe and keep the centre of the stage to ourselves.'

Superficial

'Relations between our countries go up and down between moments of enthusiasm and moments of estrangement, punctuated by explosions in the press on both sides over lamb, wine or apples,' commented Gérard d'Hauteville. France had fought her last three wars with Germany while she had been more or less at peace with Britain since Napoleon. Yet mutual distrust and antagonism seemed to go much deeper. 'We British may have some superficial appreciation of the French,' said his wife. 'We may admire their wine or their clothes or their books. But it seldom goes deeper to real appreciation and an opening of our hearts.'

'I always felt that the presence of the British in the European Community was an obstacle to progress,' said a civil servant who had spent 21 years in the French Ministry of Agriculture. 'Now I feel differently—that they have their brick to add to the building of the Community. I am

counting on the British farmers I have met here to initiate more contacts with French farmers.'

Evidence of the usefulness of such contacts was given by several speakers. 'It's one thing to complain and another to actually visit our opposite numbers in France and find out at first hand what they feel,' said a British farmer who had had 12 French farmers to stay in his home over the last few years. 'We can find a way forward together.'

A retired food distributor from Kent described a visit to a French apple farm. 'We invited the farmer and his wife to stay with us—right in the middle of our own apple-growing area,' he said. He had taken them to meet a neighbour who was a leading critic of French apple policy. 'Since that meeting the whole tone of the campaign changed. We want to invite others from France to see our farms. It's one small step towards bringing the new Europe to birth.'

A group of 46 from Kent came to the conference by coach. 'Even if governments are not always doing it, we can work for change from the grass roots,' said Eric Thomas, who organised the party. 'A coachload of British went to Caux,' commented one of the group. 'A coachload of Europeans came back.' ■



'Der Zug' ('The Train'), pictured above, was one of several plays and audio-visuals on reconciliation and Europe's heritage presented during the session. 'Der Zug', written by Heinz, Gisela and Hannelore Krieg after two European theatre workshops earlier this year, is set on the train from Paris to Bucharest. As travellers meet and talk during the journey, they are drawn out of their established attitudes and begin to face their buried fears, shames and prejudices.

'Visa mig Vägen!' ('Show me the Road') by Gerd Jonzon and Inga Wieselgren took the conference back to the Middle Ages with the story of St Birgitta of Sweden, scholar, mother and 'mouthpiece of the Lord'. 'La Fillette en Rose' ('The Girl in Pink') looked at married life with delicate French humour.

Two audio-visual productions from Scandinavia were shown to the conference. In 'Dangerous to Evil' Matias Uusikylä presented the work and philosophy of his grandfather, the Finnish painter Lennart Segerstråle. 'The Way of the Danes' described the contribution of people of faith and moral conviction to Danish social and political history.

A professional guide presented a tour of Chartres Cathedral through slides.

MENDING THE TORN TUNIC

by Hélène Guisan-Demetriades

EUROPE WAS BORN on the shores of the Mediterranean. Without its light who could ever explain that prodigious concentration of energy, which at a precise point on the globe gave birth to Greece, a nation endowed with all the sciences?

Our history was born on the shores of the Mediterranean. All along its coastline the ruins brood amid the rubble over the great and glorious days of the past.

Like the milliards of cells in our brains, the stratified rocks in the cliffs of Sicily retain the memory of Sicels who died ten centuries before Christ, of the light ashes of Phoenicians heaped in the vases of Motya, Carthaginians buried in the foetal position in the walls of Agrigentum.

Romans, Byzantines, Normans, Arabs, Spaniards, all have passed that way. They jostle each other in our minds along with the Great Plague, the earthquakes, Archimedes setting the Roman ships ablaze with a piece of glass, Mussolin, draining the marshes of Syracuse where once the soldiers of Nicias rotted, the Allies landing at Cassibile.

This is Europe. Every inch of bloodstained earth recalls that it is man who has made history, who has loved, betrayed, killed, pillaged, prayed. And since the earth itself does not speak, it is the spirit of man, with temples, palaces and poems, with shapes constantly renewed, which has captured history and given it sense.

Mutual eclipse

Held in the political structure of the Roman Empire, diffused through Greek language and philosophy, the Christian faith took the hosts of Europe far from the shores of the Mediterranean. In ten centuries this faith alone, using Byzantium as a staging-post on the way to the countries of the East, created a Christian Europe from the Atlantic to the Urals. Between the 4th and 9th centuries Byzantium evangelised the Ostrogoths, the Georgians, the Armenians, the Slav peoples of Bulgaria, Moravia, Hungary and Russia.

The division of Europe into two did not happen yesterday. It springs from the rivalry of the empires which aimed to succeed Rome. It started as early as the 9th century, with the foundation of the Western Roman Empire by Charlemagne and later the German Holy Roman Empire, consolidating the West and gradually setting it against Byzantium, capital of the Eastern Roman Empire and a bulwark for Europe from the 5th to the 15th centuries.

The schism of the Christian Churches of East and West, which took place in the 11th century, merely sealed the political and spiritual division of Europe, which then remained split. Historians and theologians of the 21st century will perhaps measure the lasting damage which Europe has sustained through the mutual eclipse, 1,000 years long, of the two hemispheres of its brain.

Times have changed. The spiritual unification of Europe has already begun. The signs are there. In Rome, in Jerusalem, in Istanbul, Pope Paul VI and the Patriarch Athenagoras lifted the thousand-year bans and were ceremonially reconciled.

Despite the present ideological rupture of Europe, is not the Westerner of today nearer to the peoples of the East than a century ago? This is largely due to modern communications, but, at a deeper level, there are those cries for help uttered by whole peoples—Berlin, Budapest, Prague, Warsaw. How long? They haunt our consciences all the more because we do not respond. Unbelievers and Christians, struggling for the same freedoms, are striving to mend the torn tunic of Europe. And we, what are we doing?

The Christian faith built Europe upon a common vision of the world and of man. Little by little we have rejected everything and lost everything. That is why modern man is so empty. He defines himself outwardly by what he wears and what he possesses, at best by the sum total of his activities. Brecht, Ionesco, Adamov, Tardieu have all portrayed this man, provided with an anonymous name or a functional title, deprived of any identity. He is nothing more than the abode of incoherent desires, of ready-made thoughts passing through him like currents of air.



Malta Government Tourist Board

History and present on the shores of the Mediterranean

It is a striking fact that Western man and *homo sovieticus*, recently portrayed by Zinoviev, are like as two peas. Interchangeable, anonymous, capable of defending the most contrary opinions with equal sincerity because he has no opinion of himself, no reality of his own—*homo sovieticus* is reduced to his social function.

Homo sovieticus, Zinoviev tells us, figures in the strategy of the USSR as a more effective export than rockets and bombs, since he is capable of psychologically demoralising a whole population. 'We can stop tanks,' he says. 'We can do nothing against the psychological influence, against the epidemic of *homo sovieticus* who is already in our midst.'

It is not very clear which is the father of the other. Are not both *homo sovieticus* and his Western counterpart patented products of 20th century materialism? They can only be fought with the weapons of the spirit. Deprived of his history and of his faith, man allows himself to be colonised by every sort of mistaken idea. 'You are nameless and motherless!' was the rapturous cry of Brecht. 'You are blank pages on which the Revolution will write its orders.' The void is dangerous.

It can also be said that the void engulfs us. Wandering among the ruins of our beliefs and the fragments of dead gods, we seek today an answer to our anguish, a meaning to justify our lives. But we shrink from the cost. All things considered, we prefer our empty freedom to the fullness of a meaning.

At the same time some people at the other end of Europe, because they have lost everything, have found the hidden treasure, the pearl of great price, the icon, the essential image. The Yugoslav dissident Mihajlo Mihajlov offers us the experience of those who, like himself, have been through the concentration camps. He gives us a poignant description of the descent to hell of a man deprived of every attribute of human life, reduced to a stump of existence, discovering in the midst of his own darkness the irradiating presence of a force totally independent of himself.

'It is at this decisive point,' he writes, 'immediately before his complete destruction, that the person begins to realise that there is something which is beyond the reach of outward, seemingly invincible, forces. Whoever trusts and obeys the inner voice of freedom has a chance of emerging victorious from the battle against evil and oppression. But first he must renounce everything which the forces of the visible world can take from him.'

'When a man has got rid of all that ties him, a mysterious thing happens to this outwardly unfree, but inwardly at last utterly free person. In the depths of his soul there rises up a mighty force, which not only endows his totally exhausted body with incredible powers of resistance, but, in strange ways which we do not yet fully understand also...begins...to determine events over which he can as far as we know have no influence. This becomes his salvation.'

Wellsprings

At the beginning of this century an American of Swiss descent, Frank Buchman, had an overwhelming experience of the reality of the inner voice, of the actual presence of the Holy Spirit. He understood that silence could become the source of inspiration for men and nations. For 40 years, obedient to the least whisper, he succeeded in introducing the silence of meditation that is normal in monasteries into the offices of businessmen and ministers, into factories and workshops.

Today Europe is at a critical point of her history. The unity of which she has been dreaming since the 10th century, that unity which so many nations have thought they could impose on her by their hegemony, is very near, both desirable and fatal.

Will it be unity in constraint through the gradual enslavement of consciences, or unity in freedom through our own recovery?

One day the practice of listening, resort to the inner compass and the inner voice, will have become the common experience and the shared bread of millions of human beings from the Atlantic to the Urals. Europe will have pushed its roots further, deeper, through the arid layers to the wellsprings of life. Jubilant art-forms will spring from the imagination of man and will girdle the shores of the earth with beauty.

Until then we must continue to sow abundantly, expecting the unexpected.

This article is abridged from the French monthly 'Changer'. The quotation from Mihajlo Mihajlov is taken from an article in 'Kontinent' Volume 3. ■

WHERE BEING AN EXPERT IS NOT ENOUGH

by Keith Dunn

A STRONG DESIRE to learn from, as well as help, others has led Paul Craig, his wife Marguerite and their three children to live in Saudi Arabia, Zambia and Nigeria. Craig helped there with development of local agricultural techniques.

'When I was a university student, I spent three months at the Moral Re-Armament centre at Panchgani, India,' explained Craig. 'I heard about two local farmers, brothers who had been bitterly divided, who had become reconciled. As a result local productivity increased. The story inspired me to do my part to help feed the world.'

After obtaining his Bachelor of Science degree in general agriculture and working as a stockman on farms in Australia and Scotland 'for experience', Craig married and then began work on a graduate degree at the University of Wales. As part of obtaining his Master's degree, he spent one year doing a study with Awassi sheep in Hofuf, Saudi Arabia. 'My basic duties consisted of feeding dates to sheep and recording their response,' he said.

'I always felt I could do more with my agricultural knowledge in the Third World nations than I could do in Britain.' This feeling led Craig and his family to Zambia where he worked in the Department of Agriculture as Provincial Husbandry Officer.

In Zambia, Craig had a field staff of 45 men and formulated livestock development policies, as well as managing the financial and technical administration of various incentive schemes for farmers.

Zambia, pointed out Craig, has large natural resources of zinc and copper, as well as great agricultural potential. 'It is often said that Zambia could be the bread-basket of Africa and I believe that to be true.'

After three years in Zambia the Craigs moved to Nigeria, where Craig implemented and managed a national livestock development project and served as Senior Technical officer in the Ibadan and Kaduna zones.

'In Nigeria corruption is a hotly debated issue,' he said. 'The line between genuine gifts and corruption is not as clear as some would have us believe. I had to try to find out what God wanted me and my organisation to do, in the light of absolute moral standards, rather than telling the Nigerians how they should run their country.'

'A case in point was when I came to my office one morning to find a very expensive radio on my desk sent by a man we had just given a contract to. I called my office staff together and told them why, according to my own principles, I could not accept this gift and would have to return it. Which I did.'

Craig's purpose in all his positions was to work himself

out of a job and be replaced by a national. 'In doing this I've realised that my personal values are of equal—if not greater importance—to the technical expertise I was employed to impart. Being smart with technology and being a grumpy racist would cancel each other out.

'I've had to recognise that my motives can be mixed,' he went on. 'I enjoyed the *custos* and authority of being "the expert". I didn't and don't enjoy being wrong. I remember one occasion when I had said something unfair about one of my staff in front of a senior officer. I felt I had to apologise. It took me three days of internal struggle—I was afraid of losing face, of damaging my authority and pride. But when I did apologise, our working relationship blossomed. He began to take more responsibility and by the time I left he knew far more about his project than I did.'

If the West is serious about helping the Third World economically, stated Craig, we must change our trading policies. 'It would help Third World farmers greatly if we lowered the tariff barriers which restrict exports from developing nations. This change in our trading relationships is far more fundamental than the giving of aid, which is nonetheless extremely important.'

In addition to this, Craig stressed, the West should give the Third World its respect. 'We often give people our respect because they are bigger, wealthier, or better educated than us. But what about giving people respect as human beings? It is important to ask the people in the developing countries what they think is best for them.'

Family

'There is much we can learn from the Third World,' pointed out Marguerite Craig, who has a diploma in the Montessori teaching and is a fully trained secretary as well. 'There is a sense of community and family there. They try to cultivate those relationships.'

Although it has not always been easy, Marguerite has tried to maintain as normal a life for the family as possible, wherever they have been. 'Often we would be eating dinner and the lights would go out, or I would go into the shop and find the shelves were bare, or the heat would be unbearable. We have had to learn not to compare countries and to remember that we were guests.'

'Our children adjusted very well to their living conditions, they knew nothing else,' she explained. 'The oldest, Duncan (7), was a baby when we went to Africa and Rebecca (4) and Lindsey (18 months) were born there.'

What advice would she give to other young couples going to or working in the Third World? 'Get involved in something while you are there and make yourself a part of the local community.' In Saudi Arabia, the Craigs learnt Arabic and Marguerite helped other expatriots to get to know local people. In Zambia, she worked with mothers whose babies had been in hospital, but were not yet strong enough to go back to the village, instructing them on nutrition, hygiene and infant care. 'I would encourage going very much,' she added with a smile. ■

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