



Turi Tipoki, Maori Elder



Mrs Tipoki with (seated) Mrs Maraea Te Kawa, a member of the executive of the Maori Women's Welfare League.

Defuse racial time bomb says former Maori Affairs minister

PRESS AND RADIO throughout New Zealand reported the recent MRA conference at Wairoa on the historic Takitimu marae. The *New Zealand Herald* had the headline 'Time Bomb Warning on Racial Disharmony'.

Opening the conference Duncan MacIntyre, former Minister of Maori Affairs, referred to the welcome message of Sir Turi Carroll, a distinguished Maori elder, on the conference invitation. 'The call has gone out for this conference to be held at Easter on this marae,' said Mr MacIntyre. 'It is a time when we remember that in the world's troubled history blood has already flowed—the blood of the Man on the Cross, whose death we are remembering this Easter-time. We must also remind ourselves that a river of blood still flows today.'

Tensions were building up in New Zealand between Maoris, Pakehas (whites) and Polynesians, he said. 'We are warned of the time bomb in our midst—our greatest domestic problem today. Look at some of the ingredients we find in this bomb:

- An education system that has failed to challenge the Maori and Pacific Islander to achieve his full potential.
- The high proportion of Maori's and Islanders who are in the so-called unskilled jobs and therefore the first to be hit by recession.
- A Pakeha population that has only now begun to realise the worth of some of the qualities of the Maori and Islander.
- Some discrimination in employment.
- Conditions of crowding in urban areas and a deepening resentment which can lead to violence. A growing fear in the Pakeha at that violence.

'Most people would not wish these conditions but some are indifferent to them. What is needed is the positive step forward that comes from deciding for ourselves that there is more in life than



Duncan MacIntyre, former Minister of Maori Affairs, at the conference. photos: Russell David

self. Your conference here on this famous marae Takitimu has the challenge, the change, the ingredients to show the steps we must take to defuse the bomb.

'The words "Moral Re-Armament" have a meaning that spells out what many people feel is the only hope for today's world. The name itself derives from a time of world crisis when Dr Frank Buchman saw war coming to a

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NEW WORLD NEWS

FOR MORAL RE-ARMAMENT

at a glance

● 'Vietnam today is paying the price for the divisions of mankind,' Miss Neerja Chowdhury from India told 400 people meeting in the Westminster Theatre, London.

She and Dr Nyanam Kanagasabai from Malaysia came to Europe with *Song of Asia* and were on their way to rejoin the cast after having spoken at the Edinburgh conference for students and young workers.

'*Song of Asia*,' said Miss Chowdhury, 'is a concept for the future of Asia captured in dramatic presentation. It says that the inner voice can speak to any man. The cast have the faith and conviction that the inner voice could become the political and economic will of our nations and become the true voice of Asia instead of the cry of suffering coming from the war-torn continent.'

'We have faced the mistakes in our own lives and looked at the realities of the present squarely and yet dare to look at the future with hope. Unless the inner voice becomes the political and economic will, all our nations will suffer and our future will be decided on the basis of expediency and the next election instead of on what is right.'

Dr Kanagasabai said that she had put her life savings into *Song of Asia* because she saw it depicting the one hope for the world.

● 'THE BRANCH broke when I jumped out of a tree with a rope round my neck.' A black farm worker from South Africa described how after this suicide attempt his life had changed through the care of his Afrikaner boss. Standing together these men were among the speakers at an Easter conference for Moral Re-Armament in Mbabane, the capital of the kingdom of Swaziland.

Eighty young Swazis and South Africans met together to consider their part in the future role of Southern

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S. Africa's unique revolution

YOUNG SOUTH AFRICANS, black and white, riveted the attention of the international student conference at Edinburgh University when they spoke together of the answer they had found to superiority and hatred.

Sam Pono, a young musician from Queenstown in the Ciskei, said, 'I longed to see the day when my people were free and when every white man left South Africa. If I had not met the challenge of Moral Re-Armament I would have become a guerilla fighter.'

While hating the white man and attacking injustice he had been part of injustice himself, he said. He had taken part in street fighting where innocent people were attacked. He had been stabbed several times. As he tackled the moral compromise in his own life, however, he had begun to lose his bitterness towards white men. 'I am now involved in a unique revolution that does not exclude any class, race, colour, or religion but enlists them all for the great goal that all humanity can accept, the reconstruction of the whole of human society.'

Miss Bulie Ndamse, a graduate of Fort Hare whose late father was a minister in the Transkei Government, told how she had hated the head of her department at the university. One day she lost her temper with him. He lost his. 'In the course of the argument he told me to go to hell and I told him that I had been there but that I had to come back because on the entrance it was written "Whites Only".'

She told the conference that when she decided to let God run her life she had apologised to that Fort Hare professor: 'I thought it was the last thing I would ever do.'

'Young blacks are bitter,' she said, 'and believe that nothing will solve the situation in South Africa except violence. But having been given the instrument of Moral Re-Armament I do hope that South Africa can still change peacefully. There is no room in South Africa for hate or for the domination of one group by another. Black people have suffered and been humiliated but I am looking forward now to a better future where people surrender themselves to the will of God. That is the message I would love to bring back to South Africa.'

Miss Yvette Walburgh-Schmidt, a secretary from Johannesburg, said that she had grown up like most white South



The Marquis of Graham (left) talks at the Edinburgh conference with Antonio Seabra Carvalho, a veterinary student from Lisbon. Carvalho said, 'I am very grateful for the gift that has been given to me of coming to this conference. It is a challenge to me—to be useful in the changing of society. I hope something will be done in Portugal. I would be grateful for any help. The possibility that is given to a student to study is a big responsibility in the construction of tomorrow's world. It is the way we study and our motives for living that are the key to the future.' photo: Finlayson

Action now

THE FINAL MEETING of the Edinburgh conference was entitled 'Into Action' and after it 80 of the delegates set out, through driving snow, for 12 different areas of Britain: from the coal-fields of Fife to the Rhondda Valley, from the industrial Midlands to the Lake District, from Morvern in the western Highlands to Nigg on the Firth of Cromarty (a construction site for oil-drilling platforms), to the ports of Bristol and Aberdeen as well as to Stockport, Manchester, Glasgow and Edinburgh itself.

The aim of these action groups was to try out in practice the theories that had been discussed at the conference and to work on solutions to problems facing the nation.

They met men from industry, port-workers, car workers, miners. In Fife

Africans with material comfort and good schooling. In her last years at high school she had become conscious of the situation facing millions in her country and the continent but lived as though it didn't exist. 'Because I didn't see what part I had in doing anything about it.' She had not known as a friend any black South African so when she met them her attitude was patronising.

She had not wanted to face up to her attitude of superiority but when she had done so it had gone. Now she was working with men and women of all races. 'Frank Buchman had the vision that South Africa could be a sounding board of an answer for all nations. Just imagine it. It is up to you and me. I invite you all to participate,' she said.

12 young people squeezed into the living room of one militant trade union leader. They talked with him about the needs of the developing world and how to create unselfish motives in men. Denis Nowlan, a former Trotskyite student, told him that he had accepted a new radical unselfishness in his living. 'While I denounced exploitation I was always the first to barge to the head of the canteen queue,' he said. He had also been honest with the master of his college about having cheated in his entrance exams to Oxford University.

Indian welcome

They were received in many areas by civic leaders, from the Mayor of the Rhondda to a Scottish Nationalist Party member in Fife. Many in the immigrant community welcomed the groups. In Birmingham both Indian and West Indian families opened their homes. Mr Joshi, President of the Bristol Indian Association asked the visitors to speak at their community's monthly service.

Everywhere the groups took part in church services and spoke to youth clubs and also showed the Edinburgh-made student film *What Are You Living For?* They stayed in over 100 homes where, as one delegate said, 'We began to understand what people from different situations from ourselves really felt and how together we could bring a new spirit to the nation starting in the home.'

Those taking part have now returned to their colleges, schools and jobs determined that the action will continue.

CHRIS GILL

To mark International Women's Year we will be publishing a series of articles by or about women on different continents. We begin with an article by Maisie Croft from Sheffield who has collected nearly two tons of rice for Bangladesh.

International Women's Year symbol



'From every household—a cup of rice'

by Maisie Croft

IN DECEMBER 1974 I heard on Radio Sheffield a group of housewives discussing the Housewives' Declaration (NWN Vol 22 No 47). I was deeply impressed by two of the paragraphs:

WE WILL CARE about the standard of living and true happiness of families across the world. Have we the right to get richer every year when so many are hungry?

WE WILL REFUSE to let the hurts and bitterness or entrenched attitudes of the past shape our future. We will accept honestly our own share of the blame for our present troubles.

About the same time I saw a television programme showing the desperate plight of the starving families in Bangladesh and was very disturbed by it. I read and re-read the Declaration. One morning during a quiet time I had the thought 'A cup of rice for Bangladesh from every household in the city and across the country'. This thought persisted for about three weeks until I had to obey and do something about it. I discussed it with a friend and decided to go ahead.

Friendship restored

I told Mr Rasul, Community Relations Officer for Sheffield, who comes from Bangladesh, of my decision. He rang the High Commissioner who was very interested and asked me to keep in contact with him through Mr Rasul.

The local newspaper heard of this and published a photograph and story. Radio Sheffield interviewed me and the story

was put out on the news bulletin. This resulted in many letters from people wanting to collect rice. One was from a childhood friend who though some misunderstanding twenty years ago I had never seen or heard from. Now our friendship is restored. Another was from a student at Richmond College of Further Education who, together with the president of the Christian Union at the College, undertook to collect rice.

Next I obtained a certificate of exemption from the police for a door to door collection in my own district. I covered many streets taking a cup, a plastic bag and the Housewives' Declaration in my shopping bag. I have had very interesting conversations on my journeys round the streets and been uplifted at the response.

Interviewer apologised

In January I was asked to take part in a programme on Radio Sheffield to tell about 'A cup of rice for Bangladesh'. I took with me Mrs Barbara Priestley and Mrs Gladys Small. The interviewer was the man who had conducted the first programme which had given me the inspiration. He said that in the first interview he had given the five housewives a hard time saying the Housewives' Declaration was not practical and he now apologised for this.

The next concern was to find a room in the city centre where I could sit on a Friday, a busy shopping day, for people to bring their rice. The radio announced this. I had the name of a church in the centre of the city and on following this up the church officials gave me a room and have done so on two occasions since. It was also in this church where we had the meeting with the High Commissioner.

The outstanding thing has been the personal contact with people who have brought rice.

The Community Relations Officer gave me the telephone number of a Mrs Baksh, President of the Bangladesh Women's Association in London. On 9 March Mrs Small and I had a memorable day with her. We met all the ladies of the Association, including Begum Kulsum Sultan, the High Commissioner's wife. We were both made members of the Association.

Yorkshire Television filmed one of the rice collection days at the church. They also made a film of the meeting with the High Commissioner's visit and went with him to a school which had collected 50 cwt of rice.

Rev Frank Nunn, minister of the church where we held the collections, readily gave us their large hall for the visit of the High Commissioner. I had sent out 120 letters and at least this number of people were present. His Excellency talked about the situation in Bangladesh and said that the caring and

kindness of the people of Sheffield touched him deeply even more than the rice itself, and when his country was in the position to they would like to return the gesture to help other nations in need. Both local newspapers reported this occasion.

The Community Relations Officer does a regular broadcast in his own language to his own people in Sheffield. One morning he asked me to take part with him. At the meeting with the High Commissioner a number of them were present



Mrs Croft gives a handful of rice to the Bangladesh High Commissioner. 'I was deeply touched,' he wrote afterwards, 'by seeing a genuine human sympathy in so many hearts so far from Bangladesh.'

photo: Sheffield Newspapers

and brought two large sacks of rice.

Students of Richmond College had a concert which raised £60 and 150 lbs of rice. I organised a jumble sale which realised £18. To date I have 1 ton 18 cwt of rice and have started packing it into tea chests ready for shipment.

Space given on ship

Regarding the shipment, Mrs Baksh, President of the Ladies' Association, has a ship going to Bangladesh with clothes etc and will give me space for the rice. I am waiting to hear when this will be arriving in Tilbury which should be any time now. I am in touch with a missionary in Chittagong who belongs to a Sheffield church which has collected rice for me. Also with a Roman Catholic priest in another village. When I hear from these two people we shall decide exactly where the rice will be sent as I want to be sure it will be dealt with responsibly when it reaches Bangladesh.

I must say how passionate I feel. If we could be more aware whilst eating our meals of how fortunate we are it would jog us into thinking of others and how we can share.

STOP PRESS

At short notice this week Mrs Croft was offered transport and the assurance of responsible distribution from Dacca. So the rice is now loaded aboard a Bangladesh-bound ship in Liverpool.

'In the year 2000 we will be 50'

WITHIN the framework of the world assembly for Moral Re-Armament at Caux, Switzerland this summer there will be two sessions particularly for students and young working people.

These will be 13 July to 24 July and 27 July to 8 August. As well as plenary sessions, working groups and sports there will be creative workshops and study courses.

The creative workshops will provide a chance for delegates to develop their ability to encourage change in men through music, mime, song and other media, using the facilities of the Caux theatre. Those participating in the courses will meet and hear from people at grips with urgent political and economic issues in the world, and search together for a plan of action relevant to the situations discussed.

One certainty

The invitation to these two ten-day periods states, 'We come from every continent, from rich and poor countries; white, black, yellow and brown; some studying, others working. In the year 2000 we will be around 50 years old. Forecasts are pessimistic; unemployment, war, pollution, loneliness and over-population! But one thing is certain, it's our future, and we want it to be different. Discussing problems while leaving the job of solving them to someone else is not enough.

'Overcoming the selfishness that divides, destroys and deceives will take change in all of us. As long as we refuse to change, the world will remain the same. If we commit ourselves in a new direction - an all-out experiment in faith and in obedience to God's directives - we will begin to see a society where each one has a satisfying part.

'At Caux, in the setting of an international conference, we want to develop the will, the inner resources and the creativity that this commitment demands. Working groups will be the basis of conference life. Everyone has a choice between two courses and participates practically in running the house. It will be a chance to put ideas and theories to the test!'

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Africa. The film *Cross Road* was shown and a reading of the play *Africa* by Ben Wegesa was presented by a multi-racial cast from Pretoria and Johannesburg.

At the same time, at Lositha, outside the capital, King Sobuza II was meeting representatives of the Swazi clergy to find a unifying denominator for their churches. In addressing the people, the King said: 'Don't come to me for advice. Every human being is born with an instinct that tells them what is right and what is wrong. You know yourselves what you ought to do. I challenge you to search for the footsteps of Jesus Christ.'

The youth gathering sent this message to King Sobuza: 'We were struck by the honesty and simplicity of your message to the people. We at this conference have pledged ourselves to listen only to the good voice that speaks of honesty, purity, unselfishness and love and to turn aside from the voices of hatred and violence.

'Your Majesty, on a previous occasion, asked the people to let you know when they had found the footsteps of Jesus. We have found them in this practice of listening to the inner voice. It speaks to all, both rich and poor, both wise and simple. It is not a creed that divides men but a commitment that binds them to each other and to God.

'We long to see Swaziland become a listening nation where all that is evil will be put away; where everyone will care enough and share enough so that everyone has enough; where empty hands will be filled with work, empty stomachs with food and empty hearts with an idea that really satisfies. In this task we pledge you our deepest loyalty.'

● 'YOU CAN'T SEE this country without realising it could be the key to Africa. I hope to see Rhodesia provide a pattern for Africa which will really help us all and the rest of the world.'

'You think that is possible?'

'Absolutely.'

In a 29 minute interview on Rhodesian Television earlier this month Mr and Mrs Michael Barrett stressed that Rhodesia still has something to give to the world. Speaking of Northern Ireland they said, 'In a very difficult situation people are apt to get boxed into their own particular problem and forget the amount they can give to the rest of the world.'

Their interviewer on the popular weekly programme *Talk About* was actor Geoffrey Atkins, currently appearing as Edward VIII in the Salisbury production of *Crown Matrimonial*. Topics discussed included the work of Moral Re-

Armament in Northern Ireland, Britain, India and Brazil.

'It's a commentary on our present civilisation,' said Mr Barrett, 'that those who really want to sacrifice their lives for something have to look to Communism or even have to look to the guerrilla movements and are prepared to sacrifice for a cause which I think leads nowhere. Why couldn't we give our generation today something really worthwhile?'

'It's time that the ordinary people began to take the initiative, that the constructive forces in the world take the initiative away from the minority who want destruction. And don't underestimate the power of a small nation.' Turning to his interviewer as the programme closed Mr Barrett added, 'A small country with a television camera can change the world.'

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group of countries that were sadly unprepared. He believed that something more was needed than physical re-armament, a re-armament of morals and minds. At the time he said, 'The crisis is fundamentally a moral one. The nations must re-arm morally. Imagine a rising tide of absolute honesty and absolute unselfishness sweeping across every country, it would be the end of war.' Nearly forty years later we still have not seen the tide rising as fast as many of us would like, yet there are hopeful signs the tide may have already turned.'

Among other delegates who spoke at the opening session were J R Harrison MP and Mrs Harrison, and the Rev Father Durning, well-known educator and writer. Three main sessions were held on the Pacific, education and industry.

'The most important thing I have picked up here is that New Zealand is the heart of the Pacific,' commented Maori Elder, Turi Tipoki. His wife, in a moving apology, said, 'God is compelling me to speak. We blame the Pakeha for the land we have lost but it is not all their fault. I must apologise to the Pakehas for our mistakes and for the bitterness towards them which has been handed down in my family for thirteen generations.'

Miss Joan Holland, Principal of St Cuthbert's Girls' School, and six of her colleagues spoke of the increasing use of *The Black and White Book Study Course* in different cities and towns of New Zealand.

Parallel with the main conference eighty Wairoa children joined the children of the delegates in making their own colourful and original contribution.