

NEW WORLD NEWS

FOR MORAL RE-ARMAMENT



Conrad Hunte introduces the cast of 'Britain 2000'.

Photo: Shah

Not colour— but character

by Ken Noble
reprinted from the 'Fife Free Press'

The violent clashes between police and black youths in Notting Hill came only a few days after a friend who was recently in Southern Africa warned that the situation in Britain was as dangerous as that in Rhodesia.

Conversations with people from different cities have tended to confirm that tension between the races is increasing in some areas.

A senior police officer, for example, told me how a series of violent clashes had been sparked off in his city by one black 22-year-old.

He was a violent person and, after a fight, he was arrested and found guilty of assaulting a policeman.

However, the version of the event he told some friends made them hostile to white people.

It was encouraging to hear that his black friends expelled him from their youth club when the facts came to light, but much damage had been done by that one person.

The police officer warned that certain people were determined to increase confrontation for their own political ends.

He described the pressures on young policemen, suddenly finding themselves in a difficult situation and admitted that, because they were human beings, they would occasionally make mistakes.

Housewife's initiative

Of course, some police were prejudiced, some would react wrongly, just like some members of the general public.

How can the different races in Britain learn to live peacefully together?

One person who is taking initiative to provide answers to this question is a London housewife who has written a play called *Britain 2,000*.

It dramatises her vision of how Britain can pioneer a multi-racial society that will be an example to the world by the year 2,000.

The play first depicts the prejudice, fear, greed and frustration that exist.

An intelligent black youth who is denied a job he deserved, takes the law into his own

hands. During a robbery he accidentally shoots a white girl, who is nursed by the youth's mother before she dies.

After many turns in the story, the youth comes out of jail an extremely bitter man. But to his amazement the man who had earlier refused him the job has faced where he was wrong and apologises.

It turns out that the girl who was killed was this man's daughter.

Others make costly apologies for where they have been wrong and the black man, seeing that the new Britain will be born from decisions to restore for wrong actions and attitudes and to stand for what is right, however unpopular, accepts that his bitterness is wrong.

A multi-racial cast has performed this play in various parts of Britain and people's attitudes have changed as a result.

I have met several people who have faced where they have been wrong.

A West Indian father, now a British citizen, said that West Indian parents had a great deal of responsibility because they had made the economic struggle more important than their children's welfare. They worked long hours and did not give enough attention to their children.

There must be many exceptions to this, but he said that many West Indian children opted out and many had left school semi-literate.

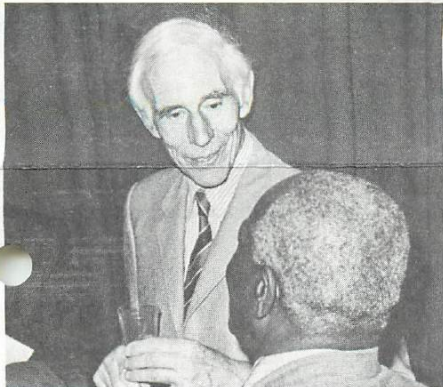
He also felt, however, that white teachers could give black British pupils more sympathy. When he had been a student he had found it hard to understand everything because of the different ways of thought.

A white teacher said that when he discovered that he had a black neighbour he immediately thought of the effect it would have on the value of his house. He saw how wrong this had been.

One important point to remember is that the problem is not colour, but character.

Britain's many races have much to contribute, but we will only build a new Britain when we learn to answer the wrong things in people. We can do this when we have ourselves experienced an answer.

There is a price to pay, but the cost of confrontation would prove far greater.



Sir Dermot Milman

Photo: Shah

'To build a satisfying society'

A READING of the play *Britain 2,000* was given last week in an area of South London where many immigrants live.

One of the cast, Sir Dermot Milman, told the crowded audience, drawn from many nations, 'I feel privileged to take part in this play because it is real. It is about the things that divide people of different races or of the same race. It shows how the divisions can be mended so that people of every race and class can work together to build a satisfying society.'

Sir Dermot, who worked in many countries for the British Council and also represented England at rugby football, said, 'We English have a lot to apologise for, including our attitude towards people who come to live here from overseas to whom we too often behave as if they are trespassers on land that we own. It is ironical really because if we go back far enough we are all descendants of immigrants.'

Sir Dermot said he didn't overlook the fact that there was a limit to the numbers of people who could be reasonably accommodated in Britain. 'But this doesn't excuse the hostile attitude towards those who are already here legally and properly.'

It was after meeting Moral Re-Armament, he said, that he had faced up to wrong attitudes that he had about class and race. 'It became clear that if I wanted to have a part in the reconstruction of society, I would have to change my way of thinking and living drastically.'



DEMOCRACY — How can it survive?

by R M

Publisher and journalist, R M Lal established the **house from Asia in London. Five years ago he started 'Himmat Weekly' which has become a leading publication in Caux, Switzerland.**
This article is based on a speech given in Caux, Switzerland.

THE LAST THIRTY YEARS have been historic. A hundred nations have found their birth in this period. Some have stayed longer as democracies than others. Today out of these hundred nations you can hardly count five or ten who have remained free after independence from the colonial rulers. What is it that made democracy collapse in these nations? If you find that out you may find there are lessons also for Europe and America where most democracies are.

Churchill said that democracy is not the best form of government; the only trouble is the others are much worse!

There are three aspects to democracy: the first is the political — if the system is too rigid, if there are not electoral reforms when there should be, if the minorities are not cared for, they will not accept majority rule.

Then there is the economic-social aspect of democracy. For example double figure inflation, runaway inflation, over a long period of time, is bound to collapse the political framework of democracy. It happened in Germany after the First World War. The social aspect is that if you have a racial minority like the American Indians, or Laplanders in Sweden, if you do not listen to them, if you are not sensitive to their aspirations, your whole political stature is in danger.

democracy, n. (State practising) government by the people, direct or representative; *the politically unprivileged class.*

The aspect I want to deal with is the moral aspect of democracy. What are the roots of democracy? And what is the substance on which true democracy is built?

The root of dictatorship is the arrogance in a man or a group of men who feel that they have the superior wisdom to rule their fellow men.

The root of democracy is the belief in the dignity of man and it is born out of a belief that man is made in the image of God. That explains why there is the Habeas Corpus Act. If you remove the Habeas Corpus (the right of the individual to be produced before a magistrate soon after arrest), you finish democracy overnight. You can manipulate everything else. If you can jail a man and not take him to court and explain why you are jailing him, you can manipulate freedom of

the press, you can manipulate the parliament, and you can manipulate even the judiciary. And this is what has happened in some countries of Asia recently.

Lord Bryce wrote a book on *Modern Democracies* in two volumes. At the end of his last volume he came to this conclusion: 'Governments that have ruled by force and fear have been able to live without moral sanctions. But no free government has ever so lived and thrived. For it is by a reverence to the powers unseen and eternal which impose these sanctions, that the power of evil has been, however imperfectly, kept at bay and the fabric of society held together.'

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Another author, Sir Arthur Bryant, explaining the roots of democracy says that 'the natural state of human society is anarchy or despotism, yet out of Christ's teaching arose the higher option of love as a creative force'. Now this has not been perfect, this evolution has been going on in Europe for at least four or five hundred years, but it is not an accident that democracy has been preserved mostly in nations which are Christian. It is worth noting that faith has preserved democracy.

If the root of freedom is faith and sanctity of the individual, the fruit of freedom is that you can do what you like within very broad limits. And one danger to democracy is that many people want the fruit of democracy but they reject the root. No society can go on for too long rejecting the root and grabbing at the fruit. And this is what has happened in the developing countries.

For example, take the point of corruption. You may think corruption is an individual matter. What happens in these democracies? There is corruption. Then there is some public reaction, there is agitation. The leader or the leaders know that there is corruption, they may or may not be corrupt personally, but they *know* there is corruption. And the refusal to tackle corruption results in agitation and ultimately a threat to their power. They face two choices, to tackle the corruption or to clamp down on the growing opposition.

In the case of Watergate there was corruption. It was tackled. The leader went,

America's democratic system stayed. In some countries of Asia and Africa, the leaders stay and the system of democracy is thrown overboard. And in one or two countries the dictatorship is an elected dictatorship that was put in power democratically, but has converted itself into a dictatorship. That is the danger to countries even like Britain. If its industrial chaos and inflation had not been arrested as it fortunately was last year, the elected government would have had to convert itself into a dictatorship.

Once a leader decides to strike, it is amazing how *quickly* one can convert a democracy into a dictatorship. You rob people of the Habeas Corpus Act, you rob people of freedom of the press. You do not break up the Parliament — all you need to do is to control how the Parliament is reported. A censor sits and controls what information can go out and what cannot. The outreach of the Parliament to the people is cut down at one stroke. And if you cannot control the judiciary through threats, the constitution enshrining their independence can always be overthrown.

These are the three bulwarks of democracy — a free press, an effective parliament and an independent judiciary. To tamper with any of them for whatever reason, is a grave risk.

I just come briefly now to Western democracy. Democracy is based on the choice between good and evil. And permissiveness is the deliberate choosing of evil and the denial of good. The greatest danger to Europe is the permissiveness that will sap its strength and energies to stand up for freedom.

I was addressing 50 German students recently and I asked them two questions, 'How many of you are proud of the heritage of Europe?' No hands went up. Then there were four or five senior people and they put their hands up. And later, possibly under some feeling of compulsion, the student very hesitantly raised their hands. One girl

OCRACY

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M Lala

ublished in 1959 the first book-publishing
years later he was the co-founder of
edited till earlier this year.
iven at the MRA World Assembly
witzerland.

said angrily after my speech, 'What is he
telling us about the heritage of Europe?
There is not one good thing about Europe!'

The complete alienation of a younger
generation from the great heritage of a
continent is a danger signal. And it possibly
comes from the answer to the second
question: 'What is the cause of affluent
Europeans, like Germans, having sections
of society which go for terrorism?' The main
cause, according to them, was the break-
down in family life. If you break that, you
break a nation.

Lord Chalfont, former Minister of State
for Foreign Affairs in the British Labour
Government, disclosed that the Warsaw
Pact countries in 1967 formulated a strategy
for Britain, and the first point (this was
revealed by a Czech general who defected)
was 'to accelerate the moral and spiritual
decline of Britain'. The other points I will
not go into. But it shows that the focus of those
who want to conquer Europe is not only
military. It is moral. Dr Buchman foresaw
this many years before the Warsaw Pact
when he said that the next stage will be the
'moral and spiritual re-armament of the
world'. Dr Buchman believed that morals
are not a question of individual choice but
of national survival.

Many want the fruits of freedom but it is
worth asking how many of us are ready to
pay the cost in terms of our personal life, our
family life and our business life apart from
national life.

My final point is on the fallacies of
democracy. A common fallacy propounded
nowadays is that democracy is good for the
West which is prosperous, but it is no good
for the masses of Africa and Asia. If I may be
permitted to say so, it is a very arrogant way
of looking at people. It is not poverty that
doesn't make democracy work, it is lack of
character that kills democracy.

Furthermore it is not the poor who
destroyed democracy in countries of Asia
and Africa, it is the elite who destroyed
democracy. It is their selfishness, their

pursuit of their own careers, of their own
wealth and their own lack of character to
stand up to people. If any person becomes a
dictator, there are 50 people around that
dictator who are sycophants who have not
the guts to stand up for their conviction. It is
this which destroys democracy in these
infant nations.

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ment by the people, direct or represen-
tative; the politically unprivileged class.*

The second fallacy is that bread comes
before freedom. There is a woolly European
intellectual called Jean-Paul Sartre who
once justified the tyrannies of Stalin under
the name of bread before freedom. But the
truth is, Stalin didn't give bread, he certainly
didn't give freedom. People died of star-
vation under Stalin and if you have no
freedom, you cannot ask for bread — you
can only beg for bread.

The other fallacy is to say, and this is
prevalent in some parts of Europe and
America, 'Let us write off Asia and Africa,
we may need them a bit for trade reasons,
but perhaps we can even do without them.
We can be self-sufficient in ourselves.'
Lincoln warned against the concept of self-
sufficiency in a famous speech he made at the
time of the civil war. He said about America:
'We have been preserved these many years in
peace and prosperity, we have grown in
numbers, wealth and power as no other
nation has ever grown. But we have
forgotten God..... Intoxicated with un-
broken success, we have become too self-
sufficient to feel the necessity of redeeming
and preserving grace, too proud to pray to
the God that made us.'

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I salute America for what it has done for
the world. The world needs its arm of
protection, its heart and its mind.

America has shown it is a vigorous
society, it has purged itself of the ills of
Watergate, it has resumed a quiet confidence
in itself. But it needs now the passion of an
idea to live for, not only for itself but for the
world. And that idea is at the root of its
heritage of faith. And if America refinds that
heritage and lives it, I believe it can give a
new birth of freedom to the rest of the world.

Battle for freedom

R M Lala

Writing in the 'Morning Telegraph', Sheffield

These days, when freedom has become a
casualty in many a loved land, I have been
searching for the roots of freedom. Britain,
of which Big Ben and Westminster are the
symbols, has been for many years the beacon
light of democracy.

Tennyson spoke of freedom growing
'from precedent to precedent'. I searched
for these precedents, which are too often
taken for granted in this country.

Perhaps the most important among them
is the Habeas Corpus Act, one of Britain's
great gifts to civilisation.

The second precedent established is that
no man is too high before the law. The
way you dealt first with King John and
later somewhat drastically with Charles I
and another Stuart, James II, was a warning
to future rulers.

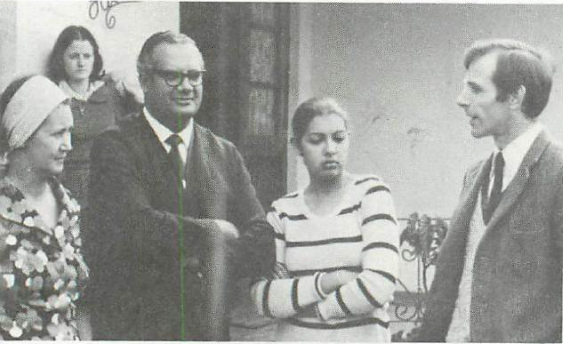
Britain has not only shown a capacity to
throw up men who will fight for freedom,
but if one voice is raised to defend freedom
others have the intelligence and the sagacity
to recognise that the battle for freedom
is being waged and they, in turn, have
supported the person.

Ultimately freedom rests on the moral
character and sense of responsibility of a
people, on their accumulated faith as well as
the accumulated self-discipline.

At Dunkirk in 1940 there was something
in the character of the ordinary people of
this land which came out to withstand
danger. Now in the 1970s the British have
other challenges. How do you deal with a
section that believes in planting bombs?
The apathy of those who will not go to trade
union meetings?

Or the complacency of the privileged who
hesitate to sacrifice their way of life? How do
you deal with inflation which is threatening
even the political institutions of this land?

Beyond all these questions is the larger
question of whether Britain today has the
moral fibre to survive these challenges,
not only for her own sake but for what she
represents to the world.



David Curry, deputy leader of the Labour (Coloured) Party, and his family meet with Patrick Colquhoun.

SOUTH AFRICA

'We need transformers not conformers'



Mr and Mrs Kris Kistasami (centre) welcome the group to a traditional Indian meal off banana leaves.

'MEETING MANY BRAVE PEOPLE throughout South Africa who have been ready to stand up for God's answer in the most difficult times against all human opposition has killed even my Oxford cynicism.' Mary Nowlan, from St Hugh's College, was speaking with a group of European students who spent their summer holidays working with Moral Re-Armament in South Africa and Rhodesia. 'Since coming here I have had to go through a drastic sifting process of my half-truths, half-baked ideas and half-hearted commitment, which can be hidden in the dozy world of Oxford, but cannot survive in an extreme situation.'

The students were in South Africa during two of the most dramatic months of her recent history. August and September saw the spread of the Soweto troubles throughout the Republic. Black school children and students boycotted classes and burnt buildings, and some died in ensuing incidents.

One Coloured headmaster described the spirit in the schools. 'The students say to me, "You tell us to get qualified, but for what?" They say that if they have to live a life like *their fathers*', they would rather cut it now and cut it clean.' An African leader said, 'The students are fearless because they have something inside them which no one can take away.'

In the face of this South Africans react variously. Many whites believe events reflect the pressing need for change. 'The debate in Africa has been won by those who stand for force,' one MP told the visitors. 'We must prove that violence is not necessary. The situation needs very great statesmanship.' Some fear a right-wing backlash.

An older African statesman put the predicament of the older generation. 'Those of us who believe in relations with white people have been discredited. Events have confirmed the contention that violence alone will bring results.' After hearing examples of changes of attitude expressed in action by blacks and whites in Rhodesia he continued, 'These are the kind of things that keep us alive. That is why I cannot despair.'

Young people of all races feel under pressure. A student at a Black university said, 'Every weekend we just wait to see what Monday will bring.' Even moderates find it

hard to see any alternative to the violence of the militants, while many white students feel confused and frustrated in their desire to act relevantly in the situation.

A headmaster told students from Stellenbosch and Cape Town Universities and from overseas that events had convinced him that violence could bring no answers. It blinded people to other alternatives. On the other hand just to bring different races together without confronting individuals with the need for personal change did not bring lasting results. He told how he had been challenged to be ready to sacrifice his ambitions and plans to be used by God to cure the things that were wrong in his country. 'We talk of the problems,' he commented, 'but we don't want the answers in our own lives, do we?'



One of the party, Oxford student Peter Dollan, meets an African student.

The students from Europe had all made this decision. For one it had been an alternative to Marxism, for another to a life of drugs and dishonesty, for others to apathy and hopelessness. Another, who was born in circumstances that made her feel unwanted, had found that she and everyone else was needed in God's plan.

The students shared their experiences in farms, schools, universities and churches all over South Africa, and met MPs of all three parties, university SRCs (Student Representative Councils) and political, academic and labour leaders. Everywhere they stayed in South African homes. They spoke at the Coloured University of the Western Cape on the evening before students had to decide whether to return to classes or risk expulsion. They visited a Coloured school in Cape Town on the day that boycotts were

expected in all schools.

In Somerset West, near Cape Town, the group were the guests of Mr and Mrs Peter Gordon. Mrs Gordon has recently become the first Coloured Treasurer of her local National Council of Women. They invited white and Coloured neighbours and friends, and students from Stellenbosch and the University of the Western Cape to meet the visitors. At the end of the evening a minister said, 'When the Bible says, "Love thy neighbour", I only thought of the black as my neighbour. But tonight I have realised that the white man is also my neighbour.'

A Coloured student told how he had been beaten after taking part in a peaceful demonstration. 'Although I am a Christian, I hated everyone for three days,' he said. He had been stopped in his tracks when an Afrikaans lecturer told him how helpless and desperate he felt about what was happening. 'This reminded me that I cannot blame the act of an individual on a whole people.'

In Durban the students visited the ashram where Mahatma Gandhi developed his philosophy of simplicity of life and non-violence. They spoke at the Indian University of Westville and were guests of Mr and Mrs Kris Kistasami, who opened their home to all their friends and neighbours to hear about the experience that had changed Mr Kistasami from a near alcoholic to a man who accepted his responsibility to his family, to his community and to the world.

Students of all races are planning to spend time in Europe over Christmas to learn more about the work of Moral Re-Armament and to work together to help those who visited South Africa in their battle for their own countries.

The afternoon before the students returned home an African lecturer introduced them to three schoolboys who had made a start. One of them came from a school where a pupil had recently been killed. They told how they had begun to apply absolute standards in their lives and relationships, and how they wanted to learn how to give effective and dynamic Christian leadership in their area. Commenting on white and black attitudes the lecturer said, 'We do not need conformers. Conformers are the killers in society. What we need is transformers.'

MARY LEAN