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Education for Tomorrow's World

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Preface

THIS HANDBOOK contains an account of experiments made by teachers in many different countries. They are evidences that education today must train the coming generation to build a society which will offer security and dignity to all men throughout the world.

The material was contributed by educationalists meeting at the world educational conferences arranged by Moral Re-Armament at Caux, Switzerland, in the summers of 1968 and 1969.

It is not offered as a panacea for all educational ills but we believe that it points in the direction in which we need to go. It shows that men can change and find new motives for life. No technological achievement is of greater importance or relevance for the future of mankind.

We wish to acknowledge with gratitude the help of many colleagues who have worked with us to gather and edit the material for this book.

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I

Perspectives and Aims of Education

1. TODAY'S WORLD

THIS is a fascinating age in which to live. Scientific and technological development proceed with accelerating speed, presenting humanity with breath-taking achievements and unprecedented opportunities. Man can now make a watch which is expected to lose no more than 20 seconds in two thousand years, measure to six inches the distance between the moon and the earth and land on another planet. But in spite of these achievements, what kind of world did the men on the moon return to? Where are we going in our civilisation besides going to the moon?

In a world that is rapidly becoming one, the antagonism between nations, races, political systems and ideologies is a growing threat to mankind. No nation or group can secure its future independent of the whole.

The hope for a world society with just social and economic conditions for everybody is far from realized. The field of education itself is a dramatic illustration: while the Western world is witnessing an 'education explosion', nearly 800 million adults in other continents cannot read or write. This number increases by 40 million a year. In some countries up to 90 per cent are illiterate.

Man longs to be free, independent and responsible. But

freedom can easily be lost. In the highly developed countries the advance of science could lead to a de-humanized society, making man a robot run by others. In many nations naked tyranny is holding millions in its grip.

Man himself is in crisis. The pace of change and the threat of atomic extinction fill many people with fear and a sense of powerlessness.

The materialism of the West contains as much escapism as the hippy sub-culture it condemns. The Austrian psychiatrist Victor E. Frankl speaks of the 'collective neurosis of our time', which issues in *the fatalistic attitude to life* (I, the ordinary person, can do nothing to influence the course of events), *the provisional attitude to life* (eat, drink and be merry, for tomorrow we die), *the collective attitude to life* (man hiding himself in the mass, leaving responsibility to experts and leaders), and *the fanatical attitude to life* (frustration leading to extremism, and the use of any and every means to achieve one's end). Millions live in an existential vacuum, feeling that life is without meaning. Many have lost their faith in God. The French philosopher André Malraux states, 'In a universe without God, life is absurd'.

The young are in revolt. Youth accuse their elders of having come to terms with the status quo. Aimless grown-ups have no authority, and have to establish order by force or give in. Many young people see violence as the only way to shake the established order.

II. THE CHALLENGE TO EDUCATION

Man has become a technological giant, but has remained a moral and spiritual dwarf. This is the basic challenge to education.

An all-embracing change of mentality and motive is needed.

The German philosopher Karl Jasper maintains that we need a change of such dimensions that it will mean a new epoch in history. This is a question that cannot be delegated to experts. It is a human task in which we must all be engaged. If we fail, it may end life on this planet. If we succeed, it may open an era of unparalleled prosperity and dignity for all men. The role of education in bringing about a change of mentality is central and decisive. Education must pioneer the next phase in the evolution of man.

A new type of man

Across national and political boundaries leaders agree on the need for a new type of man.

The former Danish Minister of Education, Helweg Petersen, states, 'We must develop a type of man who is capable of living in the atomic and space age, with the enormous moral challenge that this implies.'

The scientist Albert Einstein, said, 'It is not the atom bomb which is the problem, it is the heart of man. We need a completely new thinking if mankind is to survive.'

Mao Tse Tung may be recognising the inadequacy of any revolution which fails to deal with human nature when he says that the aim of the cultural revolution is to 'obliterate the idea of self so that man will be motivated by a pure love of the collective, and not by the desire for material gain.'

Marxist philosopher Herbert Marcuse seems to be searching for a deeper conception of total revolution in the human heart, when he stresses that 'the new system will be revolutionary only to the extent that it brings forth a new type of man with new motives.' What are the main qualities which the new type of man needed in today's world must have?

He must have a big aim for life: what he thinks and what he does must be related to the needs of people and nations. He has a strategy for the transformation of society.

He has a firm personality – a core of values, ethics and beliefs that help him to discern right from wrong and not to be misled by mass propaganda and group pressure.

Recognising that human wisdom has failed to master human problems, he turns to a higher wisdom for direction.

He is honest enough to know that often he is wrong and makes mistakes, but he has learnt to face them and put them right.

Having faced the forces of hate, greed and indulgence in his own life, he is equipped to deal with them in society.

He disciplines himself, knowing that you cannot live crooked and think straight.

He has learnt to work as part of a team of equals where everyone has the acknowledged right to be himself and where no one is bossed around.

He is not willing to accept ideas which divide people into antagonistic classes or groups hostile to each other. He knows that justice for himself and his own group is valid only if it means justice for all.

To develop this new type of man we need a new type of teacher.

A new type of teacher

Recent psychological research has shown that the main educational factor is the educator's own personality revealed through his whole conduct and behaviour. The most important and perhaps the most difficult task for the educator is to educate himself.

The teacher we need:

Is a genuine authority for his pupils because he has a big aim for his life and lives what he talks about. He does not try to preserve an artificial authority by covering up his weaknesses, but is honest about them.

He has the courage to define the difference between right and wrong and draw clear moral and disciplinary lines.

He puts the needs and personality development of his pupils before curriculum.

He makes the classroom a place where openness, democracy and cooperation are the normal way of working and where everyone is encouraged to express himself and take responsibility.

He is vitally engaged in the actual issues facing his nation and the world.

He is willing to sacrifice free time to participate in pupil activities and to get to know and help individual pupils. He tries to strengthen cooperation between school and home.

A mature teacher also recognises that:

Self expression taught as a doctrine leads to violence as a way of life. Sacrificing selfish interest and involving oneself in meeting the needs of men and nations is the constructive way to realise one's own possibilities.

A student's sex education is inadequate unless he has learned the secret of having his own sex instincts as servants, not masters. He needs objectively to study and assess what the unmastered use of sex does to the life and future of a nation.

A student being trained in a scientific approach also needs to experiment in an unprejudiced way with the evidence that there is a master mind which can illuminate man's mind and make it more efficient.

Some relevant statements

'Every person born into this world represents something new, something that has never existed before, something original and unique ... and is called upon to fulfil his particular role in this world.' *Martin Buber*

'Honesty is not an old-fashioned virtue, an ideal that has no place in modern life, but rather it is a vital requirement of growth in self ...

Only as one speaks honestly is there real hope for continued self-identity, and for fundamental meeting. As long as a man departs from truth, he continues to remain a stranger to himself and others.'

Clark Moustakas, American psychotherapist

'Indifference to value and ethic is a sign of the sickness of man and society, and it grows out of years of indifference to the deep regions of the self.' *Clark Moustakas*

'Under the aegis of a falsely sophisticated and soft psychiatry and theology we have come to think of morality as something repressive and quite unenlightening. Actually, it is intent upon creating and preserving conditions which promote human comfort, security, pleasure, freedom and meaningful existence in the best sense of these words.' *O. H. Mowrer, American psychological scientist and psychiatrist*

'Most educational systems in the world today think of man in material terms. That is the lesser part of man. The higher part is the moral and spiritual side. Man is the only creature with the capacity of transcending, of rising above himself to something higher. That is what education in the world today

needs to bring about. Morality provides the secret of the rise of nations, their strength and survival.' *Fadhil Jamali, Professor of the Philosophy of Education, University of Tunis*

'Experiment, to see if it works. However unlikely it may seem to one's rationalistic upbringing, try the experiment of really imagining that there is some element that one can make contact with beyond the conscious self. . . . Somehow in some extraordinary way, I do believe that there is a vast store of wisdom and spiritual strength that we can tap in this way . . . something which is of the utmost importance to mankind.' *Sir Alister Hardy, Emeritus Professor of Zoology, Oxford University*

2

Fitting Men for World Responsibility

I. FOUNDATIONS OF CHARACTER-BUILDING

IN THE building of character and the education for global responsibility the following elements are essential:

1. *Absolute Moral Standards*

A new order of society must be built on moral standards. These must be absolute, for as soon as they are made relative, they are no longer standards. Circumstances then determine the standard, and morality is adapted to the demands of the moment. Only absolute moral standards such as honesty, purity, unselfishness and love can serve the whole of humanity. Relative standards serve one person at the expense of another, one nation or race at the expense of another. Relative standards soften and divide. Absolute standards strengthen and unite.

To be morally right or morally wrong does not depend on my being Christian or Hindu, black or white, on my belonging to this or that tribe or nation. The standards on which a new world is to be built must be above such dividing lines.

No human being is able to live up to the absolute moral standards. But moral absolutes are needed as a guide in life. 'They are like the North Star. It is a fixed point in the sky. It is yet to be recorded that any ship has reached the North Star, but it is true that on every ocean mariners discern from that

star where their position is and where they need to sail.' (*Peter Howard*)

Moral absolutes are fixed navigation points that help people to keep on course and get back on to it when they have gone astray.

2. *The Inner Voice*

What determines our choices? Is it our selfish motives? Do we act on the basis of our antipathies, hates or jealousies? Is it the pressure of our environment which determines what we do? Are we guided by a desire to please in order to obtain advantages?

To discover our true motivations we need to see ourselves in the light of absolute moral standards and acquire the habit of listening to 'the inner voice'. Dag Hammarskiöld, the former Secretary-General of the United Nations, wrote in his diary, 'The best thing that can happen to you in this life is that you should be silent and let God work and speak.'

For the teacher this time of quiet and listening is an opportunity to review relationships with students and colleagues as well as to think creatively for his strategy as an educator.

Father Gratry, a famous professor of the Sorbonne University, said a hundred years ago, 'The best time to listen to God is early in the morning. How do I listen to God? What must I do? The answer is, Write the thoughts down. Try not to forget and lose what you heard and saw. Don't trust your memory.'

A time of quiet is also a natural course when conflicts arise in the classroom. By being silent and writing down the thoughts that come, both sides can be helped to see where they are wrong and to find the basis for a solution. (For practical examples see Chapter Three)

When teacher and pupils listen to the inner voice together they are both subject to the same authority. Discipline becomes not just something which someone imposes from the outside; it grows out of the individual's own responsibility in the face of universal moral standards.

Learning to solve conflicts in school prepares men to bring solutions when later in life they are involved in social or international conflicts.

Thus the time of quiet and listening is a means of educating effective and honest leaders for the future.

3. *Change*

Students in the West complain about bureaucracy, fossilised structures, and men who cling to power for its own sake. The fact that similar complaints are made by students living under completely different social systems shows that human attitudes are at the root of these problems, and that men must change to create a society which will continue to renew itself.

Dr Frank Buchman, the initiator of Moral Re-Armament, said, 'Everybody wants to see the other fellow change. Every nation wants to see the other nation change. But everybody is waiting for the other to begin. The best place to start is with yourself and your own nation.' An English statesman expresses it in this way, 'No one is as reactionary as the one who wants to change the world but refuses to change himself.'

As teachers and students we must see ourselves as we are and be willing to change. This means willingness to admit one's own faults, and to apologize, even if the other side is 99 per cent wrong.

Many examples show that an honest and straight apology and restitution have meant the revolutionary beginning of a

new kind of unity in family life and in national and international affairs.

Change means new motives and a new direction for life. It is too small to live for material gain and personal satisfaction. It is too small to be limited even to one's own family, tribe, race, or nation. A new and greater perspective is necessary.

The future of mankind demands a new type of man, changed from restricted and self orientated living to a committed responsibility for the whole of humanity.

II. HOW CAN IT BE DONE?

It is one thing to have a clearly defined aim for education. That is necessary. But many teachers feel that another point is equally essential. They want to know how this aim can be realised. How can you, practically and methodically, bring into being a type of education which aims to bring up young people to independence and global responsibility?

We are not going to present a panacea here. Pedagogical panaceas are always suspect. Instead we will let two teachers who are motivated by the ideas and aims of this book present the methodical conception they have followed. One of them – an English teacher – has worked with 10–12 year-old pupils. The other, a Norwegian, tells about his experience with pupils at the age of 15. The experience of these teachers may be of value to others, who will find ways and methods which suit their own class, their own way of working and their local circumstances.

From a teacher in a Norwegian school:

One evening I heard a Swedish secondary school teacher

lecture on the subject 'The task of education in the atomic and space age'. 'The foremost task of the school today,' the speaker said, 'is to train a constantly increasing stream of young people to go out with a burning conviction to build a new world.' After the speech I immediately stood up and asked the obvious question: 'How can we do this? We need a method, a practical way of tackling it.' The speaker turned to me and answered, 'I challenge you to find out.'

My imagination was caught. I felt that the aim which the Swedish teacher had suggested was right. At the time I was working with a class of fourteen to fifteen-year-old students. Some of these were deeply interested in current events and issues, while most of them were quite ignorant of the decisive questions of our age. How could I make such a group aware of their own situation and the situation of humanity, and give them the will to be responsible?

I came to the conclusion that my plan ought to be methodically carried out in three stages: First the students had to be made conscious of the global context in which they were living and the challenge facing humanity. Secondly they must be helped to see that ordinary people like themselves could play a part in shaping events. Thirdly they must discover what practical action they could take.

We started by looking ahead. What kind of a world were we heading for? Three of the alternatives facing us were taken up: 1. Total extinction through an atomic war; 2. A dehumanised society – some kind of dictatorship where the individual no longer had any value; 3. A new world coming about as a result of people and nations changing their attitude to each other.

The pupils wrote down these points in their notebooks, which we had called 'New World'. We agreed that if we did

not choose the last alternative and fight for it, one of the first two was likely to come about.

We took up the problems facing mankind today: the whole blackboard was filled with them – starvation, war, oppression, environmental pollution, corruption. Did these problems have a common underlying cause, we asked? How can justice be created, and democracy be made to work better?

The pupils discussed these issues with great interest. In the end we came to two conclusions: A. Unjust social orders and conditions have to be changed; B. The attitudes and motives of people have to be changed.

It is easy for young people to grasp the fact that human attitudes, whatever the system, create unjust social conditions. And they also quickly see that it is possible for them to make a contribution. Statements by scientists and thinkers like Einstein, Jaspers, Marcuse and others were used to confirm these truths.

The pupils expressed deep dissatisfaction with most people's attitude and with their own as well – there was a lot of talk about the problems of the world, but nothing else. They saw clearly that if you want to create a new mentality, a new attitude of honesty and care, you cannot wait for others to begin. You must start with yourself. I quoted the words of a British statesman, 'The most reactionary person is the one who wants to change the world but doesn't want to change himself.' They felt that this was common sense and wrote it down in their notebooks.

Groups of pupils used to stay behind after the lessons to discuss further. One pupil asked, 'Why haven't we had this earlier in school? It is much more important than sitting writing or doing sums.'

However, the task of building a new world where people

and nations could live together in justice seemed overwhelming, or simply impossible. During further discussion in the class there were many who had reservations. One of them asked, 'Do you really believe, sir, that it is possible for every person in the world to change and that we can get peace and justice on that basis! I don't!' 'Nor do I,' I said, 'but I am convinced that a big enough number of people in our country, in Sweden, England, the USA, Russia, India, Japan can be changed so that together they can change the course of history. Among that number you too can be one. A creative minority who are committed to an idea and live for it can make their mark on their fellow men, on society and on history. That can happen here too.'

It is certainly not difficult to make pupils conscious of the world they live in and all its problems. It can be done so thoroughly that they are left with a sense of total frustration and a feeling that nothing is of any use. The great educational challenge today is to make the pupils conscious of their own potential possibilities in relation to society, that they can play a decisive part in building a new world where these problems can be solved.

We started to talk about people who have contributed to changing society – they are to be found in history and we find them in our own age – many of them quite ordinary people like ourselves.

It was natural to use examples which I knew from the work of Moral Re-Armament in different parts of the world. Some were stories of change in individuals from a life of indifference or defeat to a life of involvement and action and a commitment to answer the problems of their nation. A hand was put up, 'This is all very well, sir, but what about us, who have not done such tremendously wrong things? What can we do?'

'What about honesty? Are you honest towards your parents?' I asked. 'No, that is impossible, one can't be that. I have to lie to them,' said one of the girls. 'Me too,' said another. 'We lie to our parents, all of us, we have to.' 'But can we have a part in answering mistrust and corruption in the world if we are dishonest at home ourselves?' I asked.

Then came a new question. 'What use is it if we decide to be honest and start living differently at home and at school? Will the world improve through that?' I turned to one of them, 'Let us say that you, Richard, decide to start with yourself and put right all the things you have on your conscience. In the course of a year you will be joined by two friends who will themselves make a start and fight for honesty and straightness in themselves and others. If now in the course of the following year each of you get two others to come along, and so on every year . . . what would be the result of your decision in ten years time?' We wrote the calculation on the blackboard; the answer was nearly 60,000 people. Some pupils objected, 'It doesn't work out that way in real life, it is only something you imagine. Suppose that Richard only got one person to come along with him, then the number would only be half as great.' 'But on the other hand he might get three or four,' others suggested. 'But first of all, it depends on whether Richard himself starts at all,' I pointed out. 'If he doesn't have the courage to start, nothing will happen.' One of the pupils, who had been very sceptical before, sat down to work out what would happen if not only Richard but the whole class decided to start and set a chain reaction going.

Richard and all the others had evidently got something to think about – they saw that after all they were not unimportant to society at large.

Later we used films to study how change in individuals

could affect conditions in society. We put on *Men of Brazil*, from the port of Rio, a film that shows how a new mentality of honesty and straightness can spread and solve bitter conflicts. When we talked about the film afterwards it turned out that several reacted negatively against the mention of God and the guiding of individuals by God. 'All this about moral standards is OK,' they said, 'but why must we drag in all this stuff about God?' This attitude is very common. But everyone can be encouraged to begin where he is. If he cannot accept God, he can begin by listening to his conscience and taking absolute moral standards seriously.

At this stage we had already spent quite some time on our theme. The pupils continually found new material for their notebooks – problems, analyses, conclusions, quotations – material of different kinds. However, it became more and more evident to them that these questions concerned them personally – that they needed to make concrete and practical decisions if they wanted to have a part in remaking the world.

One day two of the boys came to me and said that they had decided to clear up some thefts. They had stolen twenty bottles of Coca-Cola from a youth club. Their faces expressed their joy and satisfaction when a few days later they told me that they had been honest with the leaders of the club and had decided to save money so that they could pay for the Coca-Cola.

'This is just the beginning,' said one of them. 'There are some other things too that I have to put right. I have taken some chocolate from one of the shops here. I will go to the owner and tell him.'

Not all pupils react as these boys did. Others took a defensive attitude when they felt that it would be too hard for them to change. They started to argue in order to get away from the challenge.

For it is not easy to make the right decisions, and the pupil is in need of all the support and inspiration that a teacher can give. The pupils soon notice whether a teacher cares about them or not. 'You are the only one of our teachers who is interested in us as human beings and not merely as pupils,' said one of the girls.

Those who read this will ask for practical results. Have the pupils I have written about proved to have a new attitude – have they taken practical action relevant to the global aspect we talked about?

I am writing this report while still in the midst of my work with the class. What I can say so far is only that the way we have chosen seems to be a practicable one. The pupils have become more conscious of the world they live in and of their own responsibility. An idea which is experienced as right can re-shape the life of a person and give it a new direction – immediately – or it can become part of his thinking and in a given situation decide his choice.

I am convinced that those two pupils will be able to take new steps and that others will follow their lead. Among the questions that come up are these two: What practical tasks can we get involved in? How can we carry these ideas further? It will be natural to arrange film evenings with discussion and study groups working on current literature and plays. This will give the opportunity to involve new people.

It will also be natural to take up concrete projects in relation to other countries and continents. Many teachers have had valuable experience on this point. Responsibility cannot be learnt in theory alone. More than anywhere else the principle 'learning by doing' is valid here.

The methodical plan I have suggested can be outlined briefly as follows:

1. *Global orientation*
   (a) The perspective of the future and today's choice.
   (b) The current problems of the world.
   (c) Where the solution can be found.
   (d) Statements from well-known philosophers and scientists.
   (e) From the world to the individual.

2. *The place of the individual in a global perspective*
   (a) Accounts which show other people's contribution in building a new world.
   (b) Films developing the same theme.
   (c) Schematic account showing the chain reaction of change.

3. *The practical involvement*
   (a) How to begin oneself.
   (b) How to carry these ideas further.

From a teacher of a London school

Out of high, grim blocks of flats, along dusty, busy streets, past the largest post office in Europe, hundreds of children between seven and eleven years old were making their way to school. It was the first day of a new school year. Soon thirty-eight ten-year-olds were pouring into my classroom – a small room, packed to capacity. They could have been any other group of children anywhere in the world – some bouncy, others shy, some eager to start work, others disgusted because the holidays were over.

I looked at them. We were not strangers, for they had already been in the school for two years and I knew them well enough to realise that the days ahead would not be easy. A squad of them had stolen and spent their teacher's leaving

present money at the end of the previous term. Some of these were among the most rebellious children the school had ever known.

This area of London was fertile ground for violence and crime. Along the road a school had recently been broken into by youths. Books were burned and five hundred pounds worth of damage done.

The question that went through my mind was. How would these thirty-eight children weather the storms of life in such surroundings? Would their future follow the same pattern, or could it be that overcoming such difficulties would sharpen their wit, and be a realistic training ground for tackling problems? Why not?

It was my good fortune to meet Moral Re-Armament in Training College. Two things it gave me – a knowledge that every man, woman and child was a potential re-shaper and remaker of the world, and proof that the most rebellious or shy person could become the most vitally constructive.

Events proved that this could be so.

In one lesson we began discussing the recent news on television. There was serious fighting in Nigeria and tragic starvation in India. Warm-hearted as all children, they hated it and wished they could help. 'Would you like to leave the world a better place than you found it?' I asked. 'Yes,' came a solid reply.

From then on I decided to think, plan and work that they should learn to do this.

We spoke of poverty and hunger. Clearly the children needed to learn of the forces in human nature at the root – the greed, the dishonesty and the couldn't-care-less attitude. I told them how clever I had been at stealing from my father's shop, and forgetting to return change when sent on messages.

Then I asked how many of them had ever stolen. Sixty-five per cent put up their hands. Each put down in black and white a list of all they could remember. The lists grew astonishingly long for ten-year-olds. Explaining the effect on this country and other countries if we in London couldn't be trusted, I told how I'd paid back what I owed. This made sense to them and within weeks every child had saved up and reimbursed all the stores, parents and friends with the appropriate amount of money.

The popular educational theory that a child learns best by experience and becoming involved is essential. George was a case in point. His mother had given him all he wanted and now could not cope with him. He was attending a psychologist. To take part in thinking for India he decided to bring a tin and collect pocket money from his classmates – money not sent by parents, but taken from what otherwise would go on sweets for themselves. This he did, starting with himself and then asking others to do the same. From that time he ceased to need any more psychological treatment. In a nation where 50 per cent of the hospital beds are taken up by patients with mental and nervous disorders, George's decision to care for others might have a message.

Our study of the situation in Nigeria was no less effective. From countless books we studied the lives of people who had been divided from others. What fascinated the children most were the tales where one or other had discovered and faced the jealousy or superiority or hate that had caused the problem, and then decided to let it go.

Again, to make it practical, I said, 'Write down the name of someone you do not like very much. Then write why.' This they found easy to do. 'What do you think you should do about it now?' was the next question. 'If you don't know, ask

God. He will tell you.' Every child had ideas which he carried out.

The result was that cliques and gangs in the class simply disappeared. Whenever a fight occurred in the playground these children attempted to stop and sort it out. Now they were equipped to do something about this problem in the school and neighbourhood. Very soon they had written a play showing how to build a family of nations. This was put on for the school, the Mayor and Council, the police and parents and for a complete cross-section of all who lived in the area. The Mayor said, 'I learned these truths a long time ago, but I had forgotten them.'

Later another play was produced called *Give A Dog A Bone* by Peter Howard. Through it they learned how to cure a couldn't-care-less society, and to pass the cure on to all who came to watch.

Restlessness by this time had almost disappeared from the class, and was replaced by a sense of peace and security and the ability to concentrate.

Every lesson was key in giving training to care for the world. Many great pioneers and reformers had lived in or near the area where the school was – Mahatma Gandhi, David Livingstone and Florence Nightingale, to name three. We carefully studied the lives of these people and especially noticed their capacity to keep reaching towards their goals regardless of popularity.

Geography gave endless opportunities to study the cares and concerns of people of every nation, rather than concentrating on learning only the physical aspects of mountains, rivers and rainfall. Through history lessons it was made clear that events do not happen by chance, but because decisions are made in the lives of individuals for good or ill.

A newspaper was begun called *World Press* with special feature articles and drawings of every description. The girls had a Woman's Page in which they wrote. They entered up favourite recipes, methods of cleaning and ways of caring for their family and neighbours.

The Religious Education lesson put everything into perspective and they saw God's unfolding plan for the world, and the eternal battle between good and evil. We used an excellent series of books called *God's Hand in History*.* Through it they learned that God had an answer to every fear and hurt, and could tell them at any time, anywhere, how to use their lives to the full.

During the last term each one produced a simple book on all they had learned about making democracy work. These books were seen by the local Member of Parliament, who took them to the Speaker of the House of Commons. Both men were so impressed and challenged that they brought prizes to the school for the six best.

Two years had passed since that hurtling mass of ten-year-olds came through the classroom door. It had been two years of dynamite and discovery, fun and failure, hard work and high hopes.

Whatever the future would be, these thirty-eight children knew it was possible to bring something entirely new to the world and each of them was badly needed to do it.

**God's Hand in History*, Mary Wilson. Blandford Press.

3

Practical Evidence

The following section presents a collection of stories told by teachers from several parts of the world. Their experience demonstrates how the principles mentioned in the preceding sections can be put into practice.
The stories are of educators who have had good success in their work. However, the results are mainly due to hard and thorough-going work, they have not 'just happened'. Many examples show quite simply that the moral standards are basic human laws which also have clear educational relevance and when applied in school bring inspiring results.

Education for autonomy and responsibility

Education for autonomy and responsibility must start early, in the home and the kindergarten. A method which has proved highly effective is to listen to 'the inner voice'.

Two of the stories below show that even six and seven year old children respond to the experiment of listening. By recommending it and doing it together with the pupil the educator shows him respect and confidence and gives him a feeling of worth and of being a real co-operator. This attitude of the educator and the chance for the child to act upon his own decisions and convictions strengthens his self-confidence and feeling of responsibility.

Gradually as the pupil grows older, he must be given more responsibility and more chances to take initiative, plan, make choices and control the carrying through of the plans. Thus true democracy becomes a living reality and a natural habit.

THEY were 17–18 years old, boys and girls. The more I worked, the less they did, till one day I told them how helpless I felt. 'We are meant to work together, but I feel like the captain of a football team which will not play. I want to find the way to inspire you, and I do not want to be a dictator. The fewer people that take responsibility, the greater the possibility of someone becoming a dictator. That is what is happening in the world today. We can find the solution if we try together.'

That was the start of a new spirit, a new interest. 'We got a completely new conception of the world that day,' said one of them later.

Next year we continued to work out how school could be a training ground for society. It meant pioneering for all of us. They discovered that in order to take responsibility the first thing needed among them was honesty in all their work. It was their own idea, and they fought it through till all decided to be honest.

One day I told them that with our present pace we would never finish the course, and I asked for their help in finding the solution. They got working with paper and pencil, counting and thinking. Their plan was a great surprise to me. They agreed on three points: to do five times as much of their English text as before for homework, to be heard only once in two weeks instead of every lesson, and to help each other with the work. Grammar and composition was left to me to teach.

After some time of successfully working in the new way, I

suggested that they take on the hearing of the assignment as well. This stimulated them very much. I took my seat at the back of the class, and was sometimes even given work to do by an enterprising pupil to the delight of everybody. After each lesson we discussed what they had found through working in this revolutionary way. 'Cheating isn't fun any longer, when working together is allowed'; 'It is much more difficult to be a teacher than I thought. I have to be much surer when I am the one to do the correcting.'

On their own initiative they also set about changing their relationship with a teacher of whom they were afraid. 'Why shouldn't we be the first to change our attitude and to create a different atmosphere?' they said. They made up their mind from a definite day to break through their reserve and meet the teacher with openness. They were surprised at the result. Confidence was established, so much so that after some time they found it possible to be honest about their fears and to work out a new way of working in cooperation with their teacher.

Sweden

SOME years ago a teacher was given a backward class which was not only unable but also unwilling to learn. Their attitude was typified by a girl who, when asked to read, mumbled: 'Oh, no, sir.' 'Why not?' asked the teacher. 'I don't want to, sir,' she replied.

Facing the situation realistically, the teacher decided that if he wanted change in the relationship between pupil and teacher, the obvious place to start was with himself. He must take the lead in creating a new attitude which would release the inhibited faculties of these children. He decided to relinquish his role as arbiter and dictator, and to become a fellow-disciple with the children in obedience to a new source of authority.

He therefore invited them to act as a committee and share the government of the class with him. All class matters were to be brought up, discussed, and decided on after a period of quiet listening. The first question considered was a time-table, which was eventually approved. Next came rules of conduct, which were also drawn up with general approval. The question of how to deal with those who disobeyed the rules was solved, with the approval of the headmaster, by each child being given a 'privilege card' signed by him, which admitted the child to the school building in out of lesson hours. Offenders lost their cards, and were excluded from the class-room exept in lesson periods. This worked perfectly, and delinquents would suggest themselves how long they should lose their privileges, subject to confirmation by the class committee. Misdemeanour markedly decreased.

The class improved so much that visiting teachers and inspectors refused to believe that they were backward until shown their IQ's. Children evolved their own record cards, which were put up on the wall, and to which they could be referred if they dropped behind their own standards. The teacher himself always admitted his own errors, and allowed himself to be challenged, as when a girl offered to help him keep his own desk tidier.

The great test came when the teacher had to be away for two days. The head courageously agreed that the class should be left on their own. There were lengthy class consultations during the days beforehand, always practising the method of general silence before collecting the contributions of ideas. Each child took on a definite responsibility, and there was a one-day rehearsal with the teacher present. On his return, the head told him that he was delighted with the results. 'I looked in,' he said, 'but they were all occupied and took no notice of

me. I felt an interloper, and came out quickly.' Then he added humorously, 'As far as I can see, I can give you the sack.' The children were much distressed at this suggestion, and were only reassured when the teacher explained that the ideal of education is to enable pupils to do without a teacher.

They were so happy in their work that they even asked if it was necessary for them to take the annual St David's Day holiday.

Wales

THE teacher of a most lively class of 10–11-year-olds based a course on the belief that children as well as grown-ups need to and can take responsibility in today's world. Freedom, she told them, can only be maintained if everyone is fully responsible. This is the most essential quality in the world today. In developing this theme, she gave the children the following question to answer: 'How can we help to make our community a more responsible one?' This is her account of their response.

'We began to think about our community, and decided to make our borough the Pride of London. We found out about the great men who had lived in it. The class made a list of all the ways in which our borough would need to become different in order to be the Pride of London. This is the list, which was written on the blackboard:

1. It needs to become tidy and clean.
2. It needs to be a place where people do not steal, and a place where you can trust each other.
3. No fighting or nastiness, or keeping people out.
4. A place which is an example to all the people from other countries and other parts of Britain who come here – somewhere they will want to copy when they get home.

5. A place where people are kind to animals and do not hit cats and dogs.
6. A place where people do not waste their money, nor keep things all to themselves, but share them.

'The class took each point and made it practical. They began by being responsible for the tidiness of the school and playground. This did not only mean picking up paper and not dropping it themselves, but also helping other children not to drop it either. The schoolkeeper was so overjoyed that he came to tell the class so, and also told the headmaster.

'Fighting disappeared from the class, and wrangling was quickly cleared up. Gangs included others instead of excluding them, and no children were left to be lone wolves.'

One of the themes taken up during the course was honesty. The teacher discussed the subject with the class on the widest possible scale, pointing out how selfishness, greed and fear, which are at the root of dishonesty, are responsible for world shortages and maldistribution of food.

'A discussion took place in one class with whom I took this lesson. We thought about our own country and whether or not we are honest. Something like a million thefts from shops take place in a year (*Daily Express*, 14 June, 1967). What would be the result if people from other countries coming here copied the way we live?

'I told the class how I had been dishonest myself, and had travelled for half fare on the train long after the age when I should have paid full fare. I had decided to pay the money back and say I was sorry.

'As a result, this led to the children saying when they had taken something that was not theirs. Some had stolen things from shops, and it was their own decision to pay back money for them and to own up to their parents. Three of

them went to the manager of a large store and paid for goods they had stolen.

'In discussing the reason for shortage of food, the children suggested greed in some people – or rather, some greed in many people! Most of them thought they were sometimes greedy, and decided to have a collecting tin and put in it money that otherwise would have been spent in being greedy over sweets. At Christmas time they sang carols to raise money for the famine crisis in India which they had heard about.

'One child wrote to an Indian paper to find out facts about this crisis, and received a book from Bombay giving information.

'This work stimulated their interest in countries overseas, which later led to a Commonwealth project.'

Great Britain

THE class was a gifted one, 19 boys and 7 girls, in the year before the final examination, in the scientific stream. Average age 18. But I felt we weren't making as good progress in my subject, the Swedish language with history of literature, as the quality of the class deserved. I tried different ways of stimulating their interest but was not satisfied with the results. I felt a certain resistance in certain quarters of the class. So one morning I decided to do something radical. I told them I felt we were not making adequate progress and that I was the one to blame, although I didn't quite see what mistakes I had made. So I asked them to tell me by writing down any criticisms or proposals on sheets of paper, anonymously and in block letters if they liked. Afterwards we collected the sheets of paper, and I asked one of them to read them out aloud. Most were factual and well thought out, and contained many observations which were valuable to me, including practical

suggestions which I later followed. In general they found my teaching too dry. One of them wrote: 'We would have preferred more about such important authors as Voltaire, Rousseau and Goethe, instead of going through the less important Swedish authors, often in too much detail.' This resulted in my giving a fairly full description of Goethe's life, which proved of great value in the future.

But the most important thing that happened, I believe, was that they were given the opportunity to express their criticism, and had the satisfaction of seeing that I followed their suggestions. Lessons became something that they had a part in shaping.

The time during which their remarks were being read out was very liberating, and I felt happy, although it was humbling to me to hear certain of their criticisms. A radical change came into the atmosphere when we were able to laugh together over certain exaggerations or pieces of candid advice, such as: 'You sometimes use a friendly tone towards the class. Use it more often,' or: 'It would be nice if you looked more cheerful.'

I thanked them for their straightforwardness and promised to carry out their suggestions as far as possible. They had always been a well-behaved class, but from this day they showed a marked respect and at the same time they were freer. There had come a new human element into our relationship when I showed that I was willing to accept their criticism, and to accept it with humour. At the final examination both the examiners remarked that this class was unusually good at expressing themselves.

During my own schooldays I had had the feeling that school was a big machine of which I was a product but over which I had no influence at all. Now as a teacher I seemed to have

found a way in which the pupils could have the satisfaction of creating the atmosphere and the circumstances.

Sweden

JOHN was seven years old and was attending the first class in primary school. His mother was ill and in hospital and his grandmother was looking after him. One morning his trousers had to be repaired. It took so long that he saw he would be late for school. So John refused to go to school at all. He did not want to enter the class-room after the first lesson had started. His father first tried to persuade him, then threatened him with punishment, but all in vain.

However, John was accustomed to having quiet times. When his father suggested that they ask God what to do, John agreed. They both sat down and listened in quiet.

His father had the thought that whatever idea John got, he should carry it through. John thought that he should go to the second lesson. So he did, and his father wrote a message to his teacher: 'John has come an hour late today. It is not his fault.'

Norway

I AM in charge of about 360 children of five to seven. One morning I was confronted by a worried mother whose little girl of six years, a much-loved adopted child, was finding it hard to come to school and would run home crying and complaining of aches and pains. Mother was not well and was not fit to bring the child to school each morning. The year before she had had a long spell in hospital and probably the little girl was afraid mother would be whisked off again. I promised to talk to the child later.

When I did so I explained to her the need to come to school without her mother, but was still not sure it had registered, so

said, 'I do not know what we should do. Shall we ask God what to do?' After a minute's quietness the child said, 'I thought not to be a cry-baby.' She has not cried since and twice in the following three months the mother has written to say thank you for what the teacher and the school are doing for her little girl and how happy she is now about coming to school.

Australia

THE founder of Moral Re-Armament, Dr Frank Buchman, solved for me many years ago three educational dilemmas. In teaching young teenage boys and girls in the Zurich State School, how was I:

(1) to educate them properly without a clear aim both in our law on education and in myself?

(2) to create fellowship in an egoistic society bent on success?

(3) to lead them to freedom if I used compulsion?

(1) From now on my one aim was Buchman's aim – the New World. The smallest detail in school life had to work towards this end of education rather than instruction. Of course the parents were drawn into this plan by personal contact at meetings. The authorities were convinced by the results.

(2) Competition in the classes with no thought for the weaker ones, with cheating to get the highest marks – all this had to be transformed into full teamwork. The history of the foundation of our Swiss Confederation, already familiar to my new pupils, offered me a natural beginning. In olden days three independent valleys, whose farmers and cowherds felt just like big families, had pledged themselves by oath to live together as a still bigger family.

From the very first lesson we called ourselves 'The little Swiss Confederation' and took the same pledge as the foun-

ders: each one was to be responsible for the whole. The teacher's task was to make sure that each confederate felt part of the compact.

We dealt together with all our 'family' problems, not by long-winded discussion, but by being quiet. We listened: those pupils who were atheists listened to their inner voice, the others to the voice of God. The name of God came in quite naturally with reference to our inspired forefathers. 'What's right?' was always the test. Even in school work was it right to begin an interesting new chapter or to recapitulate? Often the youngsters chose the less agreeable way.

Even more, 'What's right?' was the question asked in our 'Confederation' problems. This could be best seen in one class with a big majority of girls. A team of them soon set the pace, as they are more grown up than boys at that age. They began to listen to the Still Small Voice. So that they and the teacher could share their thoughts a 'non secret council of war' against all violation of our pledge was needed. This was held voluntarily in a free hour every week.

Once a question was brought up there by one girl. Should she in a test allow her neighbour to copy her results, or break the fellowship by refusing? She herself found the way out: she would give her friend special help in that subject at home. Another girl admitted not being able to get on with her younger sister who was always quarrelling. Another suggested the solution which she herself had tried, honest apology to her younger sister for feeling superior. A third had fallen in love with a boy, which made her unable to work. The advice given by the others was to find a class mate who needed her care. She did so, got back her freedom and again had good results at school.

A fourth was shown her egotism by a friend who told her

about her own fight against selfishness. Later in the skiing camp where she was the best skier, she made good use ofthis hint by sharing her secret slalom-technique with everybody. In the same camp a boy behaved like a dictator towards his sister. A friend made it clear to him that he was violating our pledge. It worked.

This and other instances of team work came to my knowledge only later. One girl apologised to a friend of hers whose friendship she had lost by stealing plums from her garden. The result was a firmer friendship. Several girls felt that purity belonged to our pledge. One of them wrote to me later: '... pornographic books were thrown down the drain ... the fight for our School Confederation, for our family and the neighbourhood was far more interesting.'

For one boy who was an enthusiastic swimmer, 'the neighbourhood' was a sick comrade in another class. On a fine sunny day he resisted the desire to go swimming and paid a visit to his friend who was amazed by this sacrifice. 'The neighbourhood' was for some the teacher of their first school. They had behaved very badly to her, one of them particularly so. They went to her house and he went up to apologise, while the others kept guard downstairs. Some years later the teacher told me that owing to their former bad behaviour she had lost all love for the pupils she taught later, but this apology had brought it back.

Out of their experiences this class wrote a book for the youngsters in the country. 5,000 copies went out. Another means of spreading their practical knowledge was the plays, written by the different generations of my pupils, plays which dealt with team-spirit, produced for the other classes of our school and the people of our district.

So much for the solution of my second dilemma: fellowship

in an egoistic society. Now we come to my third problem.

(3) How to educate for freedom without using compulsion, without pressure from the teacher – or from spoilt, arrogant students? In view of my one aim I had on this point to be radical too: God is the highest authority, not I. That meant no arbitrary decision, but always the question to the individual or to the class: 'What is the right way? Listen!' To a pupil who disturbed a lesson I would say, 'Let's talk it over afterwards.'

So I avoided acting rashly and gave him the chance to gain insight through a quiet time and to put things right instead of being punished. All this bridged the generation gap between teacher and teenager.

The quality of life of those pupils whom I was able to follow up in later years is proof that what we learned about responsibility in our school resulted in more than just a short-lived zeal. One of my pupils, now a lecturer in a teachers' training college, wrote to me: 'The relation between all my other teachers and us students was expressed by the word "you". But in your class it was "we". This was a lasting experience for me.'

What my teenagers practised in our little Confederation opened their eyes to the needs of still bigger 'families' – other nations, the world – and made them feel responsible for meeting their needs. Several pupils of mine just after leaving school worked for years full-time for Moral Re-Armament. One of them who has worked full time since 1949 wrote to me: 'At that time we found something to live for.' Another told me how the foundation was laid for her: 'The climate at school made us feel that God existed. We began to seek for Him and we learnt to listen to Him. The message of Christ became a reality for us.'

Switzerland

The therapeutic community

Modern psychology has shown that 'basic trust' and love is of fundamental importance for individual growth and mental health. Harry Stock Sullivan, the American psychiatrist, maintains that the need for trust among people is just as fundamental to one's mental health as the need for nourishment is to the physical health.

Erich Fromm, the German psycho-analyst says that the most precious gift from a person is never material, it is always human. It is to give from oneself one's happiness, one's interests, one's understanding, one's knowledge and ideas, one's joys and sorrows. Love is a force that creates love. Love has four elements: Responsibility, respect, understanding and care.

These are just the main qualities of the therapeutic community. Love and care change the other person, opening up his heart, releasing his creativity and thus giving him courage and self-confidence.

A SMALL girl in a private school was quite unable to learn. With infinite effort she mastered the figure 'one', and to every subsequent figure presented to her, her response was always, 'Looks like a "one" to me'. At playtime she clung to the teacher's skirt. The other children laughed at her, and felt superior, socially, as well as in school work, since Betty's father kept a small sweetshop, while they were the children of small business men. Betty's inability to make any progress made her teachers consider whether she should not be classed as mentally deficient and sent to a special school.

One day when Betty was absent, there was a conversation about neighbourliness. The teacher pointed out that a neighbour could be someone we disliked, or despised. 'Is there anyone

here like that?' she asked. 'Betty,' came in chorus. 'What do you think we should do about it? Let's be quiet and see.' After a short silence, there were several thoughts: 'We must be kind to her,' 'We mustn't tease her,' 'We must ask her to play with us.' And one unusually perceptive boy said, 'She doesn't want to play with us because we are rough, and she is so little, and she is afraid of being knocked over.' 'What do you think we should do about that?' asked the teacher. 'I think,' he said, 'that when she comes back, we should let her choose the games we play.'

It was a very surprised small girl that came back to friendly faces all around her, inviting her to choose the game. She was temporarily taken aback; but she quickly rallied, and chose the roughest game they played, throwing herself fearlessly into the play.

From that day she was a different child. She lost her fears, and had an answer for other children. She was seen leading a still smaller child, and assuring him, 'You won't fall, Billy – don't be afraid.' Her learning difficulties disappeared, and she made normal progress. And the social barrier was crossed too. The children came in one wet day exclaiming, 'Isn't it lucky? Betty's father has the sweet shop at the bus stop. She asked us inside out of the rain, and he gave us sweets!' The therapeutic community had done its work.

Great Britain

THE Child Welfare Office was on the telephone. They knew that I used to have girls to help in my home and that I used to take responsibility for them. Now they asked if I could take a girl of 16 years, who could not stay in her home, as her parents were divorced and she was sliding into an irregular life. She came to our home, but she was wholly unacquainted with

house work. She could not keep herself clean and tidy, she smoked a great deal and boys threw pebbles at her window in the evenings to make her come out. After five days my heart was completely closed to her and to her staying on in our home. I said this to my husband and to our children, then nine and eight years old.

We decided to be quiet and ask God what he wanted us to do. After a while Ture said, 'Mother, where will Karin go, if she cannot stay here?' And Elisabeth thought that on Saturday night she would give Karin 'black balls', her own favourite sweets, and that together they could play some games. Otherwise Karin went out every night. I thought that if the children could keep Karin in Saturday and Sunday night, then I would make another attempt with her.

The children were given the full responsibility for what they had planned. Saturday night came, and Karin stayed home that night, and also Sunday night. On Monday I asked Karin how it came about that she had stayed at home both Saturday and Sunday night. Then Karin began to weep and said, 'It was such an odd feeling that people cared for me, so when Ture and Elisabeth asked me to stay at home I did so.'

The children continued to take responsibility for Karin. She was very childish, and they had great fun with her as a playmate. This strengthened my will to help her, and to let her become one of our family. She stayed with us for two and a half years and left us healed in body and soul. And today I know her to be a very sound and responsible young woman with a family of two children.

Sweden

MY CLASS of ten-year-old pupils came in from the schoolyard after having had a fight with some boys from another class.

My first thought was to scold them. But from earlier experience I had learnt that this could be a good chance for character education and for training in solving group conflicts by being honest about one's own faults.

So having sat down in the classroom I said quietly to the boys, 'I understand that something has happened in the schoolyard. Let us be quiet and see what we should do about it.' After a short time of silence one pupil after another said what they had done. One of them had started to tease a boy about his shoes. Some of his friends had joined him, and at last they got into a real fight with the other boys. When a teacher came and talked to them, asking why they were fighting, one of them answered rudely. This boy now said he would go to the teacher and say sorry. Then we decided to invite in the boys of the other class. They came immediately with their teacher.

One of my pupils, the one who had started 'the game', stood up and said he was sorry for what he had said to the other boy. The others followed his example. When all had shared their thoughts, the atmosphere was clear. The boys who had apologised seemed to be free and happy. The teacher of the other class thanked them and honoured them for their courage, and she added, 'You have taught us a useful lesson about how to create peace.'

Norway

MY WIFE and I were out shopping one day, when a girl from the eighth grade came over to me. She regretted that her class had to move up from the school where I was headmaster, because, she said, there was such a good spirit there. The reason this girl approached me so confidently was that something had happened in her class earlier that year.

One of the teachers had one day told me that I had acted unjustly towards a boy in her class. A few days later I walked into this class, greeted them and said, 'You remember that a few days ago I said something which made everyone laugh at Göran.' I saw how everybody's eyes were directed towards Göran and myself. 'I was very wrong,' I continued, and turning to Göran said, 'Will you forgive me?' The boy jumped up and answered vigorously, 'Yes'. Then I left the class.

A few days later I came down the corridor and heard a terrible noise from the same classroom. It sounded like a real riot. Matti stood outside the door, as had often happened before – this was the most severe disciplinary measure the teacher could bestow. When I asked why he was there, he admitted that he had been sent out because of bad behaviour.

'Let us go in together and see what we can do,' I suggested. The noise ceased when we came in, and I asked what was going on. Many pupils jumped up and complained about the way in which the teacher had treated them and Matti. I asked whether they had done anything wrong. Complete silence. When I asked Matti directly, he admitted that he was partly to blame. 'What do we do now?' I asked. 'I don't know,' Matti answered grumpily. 'Do you remember when I talked to Göran in this classroom the other day?' I asked. There was a smile of recognition on most faces. Matti brightened up, hesitated a bit, but proceeded towards the teacher saying: 'Forgive me for being so stupid.' 'Now you have the ball,' I said to the teacher. He looked at me and at the class. After a few introductory remarks he said: 'Forgive me that I got irritated, and allowed my temper to run away with me.' There was an air of liberation and relief as I left the class.

Some time later the teacher told me how he and the pupils had worked together to arrange a big celebration. It had

created a completely new contact between pupils and teacher. Every time I met pupils from that class, which probably was the most difficult in the school, there was a twinkle in their eyes. The girl who approached me while I was shopping was one of the aggressive ones in the class. Her comment about the good spirit in the school was doubtlessly directly connected with the changes of attitude in headmaster, teacher and pupil.

Sweden

Releasing the capacity to learn and create

It is a well known fact that many pupils do not function in accordance with their abilities. Something seems to block their learning and creative capacity. The causes may be many. Often 'the block' is an unsolved moral conflict which burdens the conscience and steals away the pupil's self-confidence. If this conflict is not solved, it can be repressed and together with other problems be a decisive hindrance to the development of his personality.

In an atmosphere of openness and trust the pupil may feel free to disclose his conflict. By confessing a wrong attitude, a misdeed or a problem which he has not been able to solve by himself, he may get the help needed to remove the block so that his learning ability and creative forces are released. The key to such a change seems to be an atmosphere of love, understanding and practical care in which the pupil regains his self-confidence.

IN ONE of my classes of 13-year-old retarded and emotionally disturbed pupils I recognised that Peter was especially uneasy and did not seem to be happy. He was not able to concentrate and did very bad work. One day on our walk to the classroom

he told me a story about something he had taken part in together with some other boys. Thinking of it afterwards I realized that he could not have told the truth about himself. So I asked to have a talk with him and suggested that we should have a quiet time together. 'Thank you,' he said, and after a minute it came: 'I did not tell the truth to you this morning,' and then he told a long story about a delinquent gang which he and his two brothers had started together with three other boys. They had stolen from several shops and sold the things to other boys for chocolates and money. The three brothers had also stolen from their mother.

I asked what he would do about it. He answered, 'I will go home and tell my mother and we will see together what to do.'

Afterwards I heard that all the boys had gone to the shops from which they had stolen and paid the money that they owed. This confession and restitution released creative forces in Peter. He was able to concentrate and the quality of his work improved decisively. After some time he succeeded in entering a normal class, in which he finished school. He was also able to manage the use of his spare time in a positive way.

Sweden

ONE morning I was sitting in my classroom with my class of emotionally disturbed boys of about thirteen years old. Suddenly a new boy who had just arrived came creeping in through the door exclaiming, 'Now I am a cow'. I was bewildered and did not know how to react. 'What shall I do to get him to behave like a human being?' I thought. (Later I learned that this boy was very gifted.) Then I got an idea: I found a new drawing book and some pens and coloured pencils and asked if he would like to draw something. He

liked drawing very much. So he immediately responded and started to make some awful drawings about accidents, crime and wars with much shooting and a lot of blood. In this class we had an atmosphere of freedom. We used to start each morning with a quiet time and sharing of our thoughts and problems. I also told them about some of my own problems and tried to get them to understand that the battleline between good and evil does not go *between* people, but straight through our own hearts, and that each day again and again we had to decide which side we wanted to be on.

Through these frank talks the new boy learned that he was not alone in having difficulties and troubles. Together we often discussed what could be done to make things better.

During this year I had close contact with his home in which there were many difficult conflicts to be solved. After some time his drawings gradually changed character. He made a long series of drawings in connection with our history lessons and other books he had read, beautiful and harmonious pictures. He also started to make verses. When at the end of the school term he was examined by the child psychiatrist, the doctor declared him to be completely cured and recommended that he should attend a normal class. This he did. Some years later I heard that he had passed his leaving examination with good results.

Sweden

WE HAVE four children, and they are all word-blind. Three of them are now grown-up. My husband and I are more grateful for meeting Moral Re-Armament than for anything else at all because it has enabled us to give our children decisive help. As to the ability to read, we have not been able to help them, but we have learned never to surrender in difficult

situations. When our children have been so word-blind that both their teachers and ourselves had good reason to give in, we have been able to ask God for guidance what to do. One of our children was so bad that the headmaster of her school told us that hers was the worst case in the history of the school. But she left school with credit, and the teachers said this was nothing less than a miracle. And that is true. In the atmosphere we had in our home she learned to think outside herself and for other people, and also to realize that her own problems were not all that great. She attained self-confidence from the art of thinking for others, and this also created confidence in her, so that she could manage her school work.

Sweden

AN INFANT teacher was faced with a small boy from a children's home, aged eight, 'with a cheeky manner and a constantly running nose, who carried with him the inevitable odour that comes from incontinence. He came with a reputation for being absolutely uncontrollable, and was generally disliked at the Home, among the staff and by the children. When he entered my class, he presented a greater challenge than I had ever met before. But now, looking back, I am most grateful for that year with him, during which I learnt so much.'

He would sit in class muttering, mostly swear words, was rude and unco-operative and spoilt all lessons. His work was poor and dirty, his reading negligible. The children called him names and refused to play with him. The teacher tried everything – isolation, encouragement, keeping him in, during which period he screamed for twenty-five minutes, and sending him to the headmaster – but with no effect. She was feeling utterly defeated, when a friend suggested that she should take time in quiet to find out how to tackle the problem. The thought

which came was, 'Pray for his good points.' She was astonished, but tried to do so, though without much conviction. However, when he walked into the classroom next day, she saw him with new eyes – not the nuisance who had upset her class, but a small boy, uncared for by anyone and desperately needing a loving mother. His mutterings and upsets had lost the power to disturb her: and after a time they began to disappear.

This new care for him in the teacher lasted, and brought fruits. His work started to improve, and he began to take great pride in it, and worked hard. His whole attitude to grown-ups began to change, so that at the end of the year one teacher, not given to undeserved compliments, remarked, 'What has happened to L.? His behaviour is quite different. He can now walk about the school and deliver messages correctly.'

Great Britain

IN ONE of my classes in high school I had a very shy boy who used to fail in all his tests. His special difficulty was grammar and mathematics. When asked a question he used to get up slowly, stammer one or two words – and then stop. I often got irritated with him – it seemed such a waste of time. Then one day I had a talk with his father, which gave me quite a different picture of the boy. He said he had a very strong will – my impression had been that he was weak. Once when his father had told him that he could leave home if he didn't put more energy into his work, he had gone away. The parents had to go out and look for him, and late at night they found him, walking away from the town.

Next morning I had three thoughts in my time of quiet: first to apologize to him in front of the class for my irritation, then to talk with him privately after the lesson, and thirdly to

tell him a certain thing from my own experience at his age.

It all worked out till I came to the third point. We were sitting opposite each other in two armchairs in my home, talking about some grammatical points, and he did much better than usual. I felt the time had come to tell him my experience.

As a boy I had a nickname, 'the cock', because my hair stood up like a comb. Once when I was walking in the main street of our town with my mother, we met some of my classmates who started to crow on the other side of the street. My mother asked what they were doing that for. 'It's for me,' I said. 'They call me "the cock".'

Just as I was going to tell him about this it struck me that I might get this nickname as a teacher too, so I went on with the lesson. But now it didn't go as well as before. Then I said, 'At school I had a nickname. They called me 'the cock'. 'Same with me,' he said. 'They call me "the Banana".' This alluded to his pale complexion and also rhymed with his family name – two very sensitive points for a boy.

Then he began to talk more freely about himself and his difficulties. He was more afraid of his classmates than of his teachers. We had a quiet time together and he told me of some occasions when he had been dishonest with his classmates and decided to tell them the truth.

Next day I put a question to him in the class. He stood up quickly, gave a full answer in a clear, firm voice. All the others turned round and looked at him, wondering what had happened. He improved so much that he got full marks, which no one had expected. He did the same in mathematics where he had another teacher. I left this school but I learnt from my colleagues that this improvement in his studies continued.

Sweden

The teacher's openness and willingness to change

The teacher is a model for the pupil in all points, including the willingness to be open and to change. When the teacher is honest about his faults and weaknesses as well as what he is pleased with and proud of, his pupils will be inspired to the same honesty. They will have a feeling that the teacher is 'made of the same material' as they are themselves.

It often takes courage to be honest, but it is much easier in an atmosphere of openness and confidence than in an atmosphere of blaming and mistrust. As Professor O. H. Mowrer says, hiding one's faults may lead to great personality difficulties, while self-disclosure helps a person to solve problems and become free and strong. It also helps to keep a realistic picture of oneself and this is an absolute prerequisite for a realistic view of other people and the world.

ONE DAY in my class of thirteen-year-old boys, Peter had been very noisy. Several times I had had to speak to him, telling him to concentrate on his work. During the last lesson in the handicraft room, Peter went around doing absolutely nothing but disturb the other boys. When he at last began working with a piece of wood, I went over to him, and asked; 'What are you making?' He replied, 'Nothing'. Then my patience was exhausted. I opened the door and pushed him roughly out on to the corridor and threw his school-bag after him, shouting, 'Go home – I don't want to see you any more.'

The next morning I took time by myself in quiet to think about this incident. I had one clear thought: 'Apologize to Peter. You handled him in a wrong way. You should have talked to him at once when you noticed his uneasiness, asking what was wrong.' During the whole day at school I hesitated to talk to Peter. When the other boys went home, curiously

enough, he stayed behind in the classroom, looking for something in his shelf. I asked him to come up to my desk, took up my quiet time book and read to him what I had written in the morning. (I wanted to be sure not to cut down what I had in my guidance, and that was why I read it.)

Then, with shining eyes, Peter said, 'Sir, this is so true that you should read it to the whole class.'

The next morning, the thought came clearly to me: 'Peter is of course right. The boys who saw how you handled him must also know how you restored your relation with him. What is the use of having lessons in religious education if the pupils don't see that you practise what you preach?'

In my quiet time the next morning I got the thought to write on the blackboard, after having told the class about my apology to Peter, the following question: 'What can each of us, and what can I do to create a better class atmosphere?' I did so, and I gave the boys a sheet of paper and said, 'Now let us be quiet and write down the thoughts we get.' When they had finished I first shared my own thoughts, then asked for theirs. I knew that some of the boys would not like to read out themselves what they had written. So I went round, collected the papers and read them out to the class. (I said that if they did not want to share their thoughts, they could keep the sheets. But everyone gave his in.)

A great many honest and positive thoughts came out. One boy had decided to stop bullying another in the class. One wrote, 'I will not think so much about myself, but start thinking more about how to make people happy.' Another one had decided not to be lazy, but to help his mother more at home and do his lessons better. One of the brightest boys wrote, 'I will not think so much about myself, but start in a campaign to put right everything wrong and build a

better world. But,' he added, 'we have to start with ourselves.'

Another boy wrote, 'This has been the most interesting lesson we have ever had.' He must have told his family about this lesson and perhaps about other good talks which we had together, for his parents asked me to come to their home to see them, and we had a valuable evening together, talking about deep, personal things.

For my own part at least, during those days I had learnt some very useful lessons. I learnt how to restore a pupil's broken trust in his teacher. I learnt that honesty is the best policy, even in the classroom, and that openness about my own faults made the pupils open with me about their problems and failures. Things you have done wrong as a teacher can be tools for creating a new spirit of fellowship in the classroom.

Norway

SIX-YEAR-OLD Juhani was using his energies destructively, throwing sand and stones. His teachers tried to point out the dangers of what he was doing, and to persuade him to do something else, but in vain.

However, he agreed reluctantly to have a little chat. The teacher asked him why he was in such a bad mood. 'Nobody wants to play with me,' he replied, 'and they won't let me play with them.' 'You know,' said the teacher, 'I am sometimes in a bad mood too, when I don't get what I want. And sometimes I do the wrong things.'

'Yes,' interrupted Jahani with sudden interest. 'I saw you crossing the street against the lights yesterday.'

'You're right. I did, and I have done other stupid things too. But the good thing is that we can always find out afterwards what to do about it. Have you ever tried to be quiet, Juhani, and asked God what to do? He can tell you.'

Juhani responded to this suggestion, and after a short period of concentrated silence he said, 'Now I know. I'm going to stop throwing stones. I'll say sorry to Karl and Ture and Paul for throwing stones at them. And then I will build roads in the sand, and they can come and play with my roads.' He jumped up, his bad temper gone, his eyes shining and his cheeks flushed with eagerness. He made long roads with interesting curves and shared his toy cars with the others. Peace reigned in the playground!

Finland

A GIRL was repeatedly 5 or 10 minutes late for our lessons. It irritated me, because when we started late I had to rush through the end of the lesson. One morning I exploded and scolded her furiously. The atmosphere was bad for the rest of the day and in the afternoon I was completely exhausted. The next morning I wrote in my quiet time book, 'Am I at all to blame for what happened yesterday? No. Well, partly.' When I met the class I felt I had to tell them what I thought. I felt very small, and at the same time I was anxious to hear their reactions. 'I am very sorry for what happened yesterday,' I said. 'I was furious about Gerd who was late, and I blamed all of you because we did not make the best use of the time. Now I realize that the fault is mine. If I had prepared everything we needed before the lesson, I should have been more calm and I should not have exploded. I am sorry. Please help me not to do things like this again.' Deep silence! Then one said, 'No wonder you got angry.' Another added, 'We often don't work and need to be corrected.' A third said, 'I will behave better.' Others agreed.

From that day we worked together, the pupils and I. It very seldom occurred that anyone was late.

Today I am deeply thankful to God for what he taught me through this incident.

Norway

I HAVE a bad temper which used to get the better of me in the classroom. After an outbreak I was always sorry, and sometimes apologised, safely, twenty four hours later. The apologies were both cheap and ineffectual.

The book *Happy Families* was one of the favourite books of these children. In it is described how two fairy figures, 'Mr Give' and 'Mr Gimme', influence people for good or evil. I had to read the story again and again. Often in library periods, one would see a tough little boy absorbed in it. Finally the truths contained in the book penetrated to the person who had read it aloud so often – the teacher. I decided that I must change on the spot, when, in the terms of the book, 'Mr Gimme' took over, and I lost my temper. I told the children of this decision and asked them to help me keep it. This was done against a great fear that it would mean a lessening of my authority with the children. How wrong this fear was, would soon be shown.

One day these six-year-olds were having a writing lesson. Many children were not performing well after all my careful lessons! Impatience quickly turns to frustration, and soon my decision was forgotten. I began to storm up and down the room, stamp my foot, and shout '*You children will not concentrate* . . . ' and much more.

Gradually, through the noise there came another sound, soft and urgent. It was coming from behind me. 'Miss Bedford! Mr Gimme! Mr Gimme, Miss Bedford!' The most unlikely little girl in the class, the most disobedient and the only one with an unfortunate home background, was prompting me to

remember. There was not a trace of cheekiness in her voice.

The complete surprise of it stopped me at once. I simply could not help laughing at myself and said, 'Of course. Mr Gimme has got into me. I'm sorry. Mr Give is back. Thank you for reminding me.'

The tension melted instantly and the room was bathed in a beautiful and unfamiliar calm. In this delightful atmosphere, we all tackled afresh the difficult craft of handwriting.

There were two lessons in this which have remained with me since. One is that, although such openness is a blow to one's pride every time it must happen, the rapport with the children which follows obliterates the pain completely.

The second lesson is that one's authority is established much more firmly within that rapport, partly, I think, because the children begin to exert some discipline themselves. It almost becomes the fashion.

Australia

The New Teacher

New teaching begins with the new teacher. The important thing for all education is that the educator himself should be someone who has left his old self behind and begun to allow God to form in him a new character. For no method or technique is a substitute for the new life which flows from anyone who allows his nature to be filled and guided by the spirit of God.

I APPROACHED Moral Re-Armament as an ambitious, sceptical young teacher of philosophy who tried to combine some belief in ethical principles with an attempt to curry popularity with his students by following their ways. What I saw in the lives of

the people of M R A challenged me to experiment. I saw that if by any chance God were real, then His power, dominant in men's lives, would be the solution to all the conflicts and difficulties of modern society.

But for me, the burning question was: did God exist, or was He merely a figment of men's imagination? I quickly saw that no argument would ever convince me, nor would the testimony of other people. As a philosopher, I had dedicated myself to a search for basic truth. No second-hand experience would ever satisfy. Like any scientist, I should only be content with the results of experiments conducted in my own laboratory.

I decided to begin the experiment of living out, one hundred per cent, everything which I thought that God (if He existed) would want me to do. I would live out absolutely whatever was demanded of me. If, after that, I found no convincing experience of God, I should know that at least I had made a thorough experiment; but until I had gone to these lengths, I could never say that I had given faith an honest trial.

I wish that there were time to recount in detail the wonderful things that followed. It was like opening the door into a new dimension of life, whose existence one had never before suspected. Very soon I was completely convinced that I had found a supernatural Power that was intelligent, loving and personal.

In the first place, I found the reality of *guidance*: the fact that God, by some unknown process, can arouse in the human mind thoughts and directives which have the force of conscience, but which often transcend any knowledge which the person could have had or any conclusion which he could have reached by human reasoning.

In the second place, I discovered the power of *grace*; the fact

that God, by forgiving our moral failures and sins, gives us a supernatural power to rise, washed and clean, from the power and domination of our lusts and desires. God does for a man what he can never do for himself: releases him from the chains of his own nature.

Then, when I had begun to have a firm experience of these two facts, there came the deeper challenge: would I allow God to govern, not merely the parts of my nature of which I was ashamed, but those parts which I cherished most dearly, namely, my career, my dreams of marriage, and my financial security?

When I said 'Yes' to Him on these three points, the miracle of the Cross began to operate in my heart, and I began to become a new man. It is not something which one can describe in words, except possibly those of the Bible: 'Nevertheless, it is not I, but Christ that liveth in me.' But it is an experience so precious that no man who has ever known it can ever again be satisfied without it.

Moreover, it is the secret of the overflowing life. Whenever I live faithfully to that vision and challenge, people around me – my pupils and my friends – find new life. If I am not faithful to it, no techniques or methods bring about that longed-for result.

Above all, the new teacher is a revolutionary. His passionate commitment under God is to a more fundamental revolution than the world has yet seen. His aim is the total transformation of society, so that hate, fear, greed, want, oppression, exploitation and injustice are finally eliminated from the face of the earth – a world where no man or woman uses another as a tool, but all men of all races, classes and creeds, live together in freedom, because all accept an authority higher than human and each values the other as himself. The new world is cradled

in the wills of men. The teacher's will is to be the foundation of that new world.

Great Britain

Influence of one pupil's change

Most teachers have experienced that one pupil can create a negative atmosphere and in that way destroy a class. They also know that a single pupil can create a spirit of responsibility and care. It has also happened that the difficult pupil has changed and given the class a new direction. The story of a person who has shown courage and responsibility may be the spark that sets off such a change.

I AM a teacher at a primary school in St Gallen. My pupils are eight-year-old boys and girls. At that age one of the most important things is to train them to think independently and also to care for their classmates. Their small world must expand, not only through their minds but also through their hearts.

I suppose other teachers will have had the experience that a change in one pupil can be a turning point for the whole class. The pupil whom I would like to tell you about is called Edi. He was almost nine years old. Although he had great gifts of imagination and heartpower he was a strange boy and did not care much about the others. I made several attempts to draw him out of his shell, but without much success.

One day I had the thought to tell the boys the story of Rajmohan Gandhi, grandson of Mahatma Gandhi, and his fight to strengthen the moral backbone of his country. At that time I was receiving quite a number of letters and reports from friends who lived in India and worked with Mr Gandhi.

So I had enough material and pictures for four lessons. In the second lesson we spoke about the letter which Rajmohan Gandhi, then a student in England, wrote one night to his father asking forgiveness for his behaviour. This made a deep impression on Edi.

Edi's mother told me later what happened after that lesson. She was spring-cleaning the flat when Edi came home. She had found behind a cupboard in the living room all sorts of toys which Edi had hidden there. As she showed them to him he said, 'Oh, these are not the only things I hid from you. I should like to do something for my country like Gandhi, you know. He started by cleaning up everything that was wrong.'

Then Edi told his mother everything that he could remember of lies he had told and everything he had hidden from her. The next morning he had further things to tell. When I was about to continue my story the following day Edi said, 'I tried it out, this way of being honest. It works. My mother said she was very glad that I had told her everything. I told her about Mr Gandhi too, and she told me about his grandfather. . . .'

I had originally planned to tell the children merely Rajmohan Gandhi's personal story, thinking that they would not understand the national repercussions of his fight. But I saw I was wrong. The children wanted to know everything and thought that what Rajmohan Gandhi and his friends did for India was 'terrific'. Later one of them asked if I had any news from India, whether Gandhi was continuing his fight or not. The news of his great moral revolution made them take many courageous decisions.

There was a lasting and considerable change in Edi. He started to care for his classmates. With his penetrating spirit, his sensitivity and boundless imagination he was an asset to the whole class. Edi always knew with certainty what would give

joy to a classmate who was ill or what would comfort a friend who was unhappy. He longed to see everyone happy and every confused situation straightened out.

It all started four years ago. Edi is now in a class whose teacher is often away on military service. Some of the boys did not behave well, and were cheeky when the substitute was there. Edi was very concerned about it and wanted to do something, but he was afraid of the tougher boys. I reminded him of the Still Small Voice, which can give you advice in any situation. Some weeks ago I met him on his way to school and he told me, 'Everything is all right again'. He had felt that he should apologize to the substitute teacher for the bad behaviour of the class and that he should ask each of the boys who were responsible if they agreed. All except one agreed. Then they had bought some flowers to show the teacher that they meant business. Now they were on good terms with her, he said, beaming.

Edi's courage and his obedience to the inner voice is a challenge to me, for I do not always find it easy to fight for my convictions among my colleagues.

Switzerland

WHEN I had to take over a very neglected and extremely difficult class of fifteen-year-old boys and girls, I came very soon to the point of realising that only a miracle could produce a new spirit in that class. In my early morning time of quiet one particular thought kept coming into my mind: 'Give intense human care to each one of the class, but beam at the same time all you say and do on one boy.' This boy happened to be one of the most difficult. It meant living day by day without any bluff and showing him an aim for life and a way of life that was satisfying.

One day this boy opened his heart. On a long walk for which he had specially asked, he told me about his illegitimate background and about all the hate and bitterness which he felt towards his father and step-mother.

He also told me how he had got into the grip of dirty books and dirty habits and how he had become so desperate about his situation that he contemplated suicide. Then he asked for my advice and said he was sure I could help him.

I told him honestly some of my own experiences of change and suggested a time of listening together to God and writing down the thoughts.

To his astonishment and also to mine, he wrote down the complete answer to his situation. Finally he decided to make an experiment with God and to obey, to put right what he could put right.

His hate and impurity were cured and a most revolutionary change happened in his life. He became a miracle on two legs. His moral change resulted in a new will to work and he became increasingly responsible. His class marks went up and he soon became not only one of the best in the class but also a leader in the best sense.

His change not only brought a new spirit into his family, it was also a faith-building experience for the rest of the class. A new spirit and a new responsibility spread. The headmaster commented on it in front of the whole staff and he started to investigate for himself what had brought about this profound change.

For the children, the change in this boy and the many more changes that followed in the lives of other children, became a living example that human nature can change and that society changes as a result of it.

Switzerland

I TOLD my class about something that had happened in the family of one of my friends not long ago:

Once upon a time there was a home. In the home there lived a father, a mother and four children. One day the mother said to the eldest sister, 'Anneli, will you please go to the milk-shop, I have so many other things to do.' 'No,' said Anneli. 'Then look after your little brother, so that I can go to the shop.' – 'No, I don't want to,' said Anneli. The mother sighed, 'Can't you at least tidy up the nursery? It is in a frightful mess and Grandpa will soon be coming to see us – 'No,' said Anneli, 'I want to look at my new book, so I don't want to tidy up our room.'

Then the door-bell rang. It was Grandpa. He noticed that something was wrong and said to Anneli, 'Come, darling, and we'll see if we can help each other.' Now Grandpa was told what had happened. He took a piece of paper and a pen and drew a heart which he filled with the ink from his pen. 'You see,' he said, 'how dark our heart looks when we think only of what we ourselves want to have and want to do. But if we are quiet and listen, God can give us a thought about what He wants us to do and what is right. When we say sorry and put right all that we know is wrong, our hearts become pure and full of God's light. We are happy and all the people around us are happy again. Will you be quiet a little while, Anneli?' Anneli was quiet and found out what she should do. She apologized to her mother, went to the shop, tidied up the nursery and was happy as a bird . . . .' Having got so far in my story, I noticed that six-year-old Kirsti was on her way somewhere. She fetched paper and pen and asked me to draw her heart.

'What do you want your heart to look like, Kirsti?' 'It must be black.' 'Why?' 'I hit Solveig with this key round my

neck.' 'And what do you want to do now?' 'Say sorry to Solveig,' said Kirsti and threw her arms impulsively round Solveig's neck. 'What should it look like now?' 'Well, a little white, but still black.' 'Why then, Kirsti?' 'I did like this to the lady who lives in our home.' She put out her tongue and made a wry face. 'Oh! And what are you going to do about it?' 'I'll apologise to her. Now you must draw a new heart and that one has to be more white, but still a little dark.' 'Why?' 'I went out on the ice although my mother told me not to do it because it was dangerous. When I get home I'll tell mother and then I'll promise never to go out on the ice again. Now you can draw a new heart for me, and now it shall be really, really white.'

After this Kirsti was radiantly happy. Later on, several of her friends followed her example.

Finland

Curing bitterness and hate

Bitterness and hate are among the strongest divisive forces in society and in the world. If we want realistically to educate the coming generations to build a global society with security and dignity for all, we must deal effectively with these forces. A student who has learnt the secret of curing hate and bitterness will automatically and naturally become an instrument for creating peace, understanding and unity.

The following story shows how the teacher and the class together can help a pupil to get rid of his bitterness and hate.

How does one deal with bitterness? A girl named Jane was at odds with her parents. She had not spoken to them for six weeks. She had told me that she wanted to become a teacher

but her father was forcing her to go into his business. The parents were also in distress and came to see me.

I suggested to Jane that she should ask God to show her where she was wrong, even if she was only one per cent to blame. Weeks later she told me what the real trouble had been. She had known all along that her relationship with her boy-friend was a wrong one. She had broken it off and the bitterness had gone out of her heart completely. 'Our family has not been so happy since I was a child,' she said. Her father left her free to choose her own career.

One day I found that a boy had missed an important examination paper which I had set. He did not tell me the truth when I asked him why he had missed it. He had in fact become deeply involved in a subversive movement for 'student power' and had been invited to take part in a broadcast about it on the very day of the examination.

When I returned the examination papers to the class I said to the boy, 'I do not believe in the world which you are trying to build, because you told me a lie. Lies lead to war. I believe in the absolute standards of Moral Re-Armament – absolute honesty, purity, unselfishness and love.'

One by one the students said that they did not believe in those four standards. So I told them stories showing, for example, how when people became honest about their own stealing and cheating in examinations they were able to deal with corruption in the leaders of their nation.

'Oh well,' said the students, 'that's different.' They saw the relevance of those four standards to the needs of a country.

On another occasion I went to a lesson to find that a certain boy was missing. He came in a few minutes later and said, 'I'm not coming to your lesson today.'

I said, 'Why not, Ian?'

'I have got to see my housemaster.'

'Why?' I asked.

'Because I told one of the masters that I was not going to be taught by a lunatic like him.'

I thought for a moment and then said, 'Ian, you must be very bitter.'

'I am,' said Ian.

'Well, get rid of that bitterness. I don't mind how you do it. A good way is to write it all down. Show it to your friend Mike or to me or to anybody. Get rid of it somehow.'

I met Ian a few days later and asked him whether his bitterness was gone, and he replied, 'Well it's much better.' I discovered that hate in Ian was like the layers of an onion – you pull off one layer and there's another underneath. The whole class tackled this with me. Every time that hate peeped out of Ian, 'Hate is wrong,' someone would say. Ian accepted this and he ceased to defy the authority of his school and his teacher.

I find that my own experience must always be available to my classes. In answer, for example, to the question, 'How do you know that God exists?' I say, 'Because I am a person who is always afraid of people and situations, but I find that when I get down on my knees with my fear I get up off my knees without it.' The children never argue against experience.

I taught for five years in an expensive school for the daughters of professional or wealthy business men. The girls resented the fact that no one would give them a lead on what was right or wrong regarding sex before marriage. One day they asked me, in a lesson, to tell them what was right about this. I asked them to put their hands up if they knew what was right. They all put up their hands! They all knew that sex before marriage was wrong. Yet, they said, if they were told this by their

parents it would help them later on in times of temptation.

I was astonished to find out how much they knew about the dishonesty in the lives of their parents. Most of the girls in a certain class cheated in an examination when I first went to the school. They said, 'Father cheats in his income-tax, so why shouldn't we cheat in exams?' When we had talked about the cost to the country of that kind of dishonesty, most of the class came to me and said that they had decided never to cheat again.

Sometimes I have known that the parents were completely to blame for the bitterness and frustration in the children. What does one do in these circumstances? I have taken the line that always, no matter what the provocation, hate is wrong. Surprisingly, I have found that young people accept this. Also we have realised together that it is up to us to build for the next generation the kind of world that we would like to see. A fifteen-year-old girl wrote in an essay, 'We teen-agers, if we will live by high moral standards, will affect the standards of youth for generations to come.'

Great Britain

Films, books and songs as character builders

Films and books, plays and songs can be decisive means in building up the pupils' attitudes, ethics and beliefs. Most schools are in desperate need of the right kind of material in this field. Some books and films already available which have proved to be of great value are listed on page 86.

In Papua-New Guinea, the film *Give A Dog A Bone*, from the children's pantomime by Peter Howard which presents basic moral values in up-to-date and humorous form, has been

screened in schools from islands in the China Straits to villages near the West Irian border. In one school, the teacher who showed the film to the school reported that the following day the tallest and most difficult boy in his class came to him and said, 'Sir, I won't say "I don't care" any more, because there is always something to care about now.' He has stopped hitting and bullying other children, and has learnt to apologize when he does something wrong. The atmosphere and work of the whole class has improved as a result. In another school, there is a refugee from West Irian named Korelus. His bad temper had resulted in many broken windows and walls. His teachers were desperate to know what to do with him. Then one of them showed *Give A Dog A Bone* to the school.

One day shortly afterwards, Korelus made a mistake in class and all the children laughed at him. He got very angry. But instead of shouting and throwing things, he stood up and walked outside. When he had 'cooled off' a few minutes later, he returned with a stone, put it on his desk, sat down and began to work. Then he picked up the stone and dropped it outside the open window. 'Did you see what Korelus did?' the teacher asked. 'Yes,' everyone chorused, because they had all been watching him, wondering what he would do. 'He has mastered his temper and did that as a symbol to show he has changed,' the teacher said. 'Now we must follow his example.'

Korelus has since become a positive leader in the school, and there have been no more broken walls or windows.

A headmaster of a primary school reported that he had used the film to help solve the problems of stealing in the school. 'They are apologizing now for the things they have stolen, and returning them. Before, I used to bluff. Now, I am honest with them, and they are honest with me,' he writes.

New Guinea

LAST winter I had the chance to present the film *Give A Dog A Bone* in Cypriot schools. This adventure brought us in touch with thousands of pupils, dozens of teachers and headmasters and many leading politicians of the Greek, Turkish, English and American communities. One of the first educators we met was the Turkish Director of Education for the whole of Cyprus. It was just after the grave crisis last November, when that country was on the brink of war. To go to his office in the Turkish sector of Nicosia, we had to pass first a Greek police check point, Greek guards, then a UN-guarded barricade, Turkish guards, a Turkish police check point and three more barricades. The Director had seen the film six months before, when a former head mistress and a teacher from Britain took it on a world tour. He had at that point arranged a showing for all his head teachers.

'What I like about this film,' he told us, 'is the idea of "I care". If we applied it in this part of the world, many troubles would disappear. I would like this film to be shown systematically in all my schools.' Leading educators of the Greek community expressed the same wish.

In all the schools we found an enthusiastic reception, and many educators affirmed the strong effect the film had had on their pupils. The headmaster of a leading primary school in Nicosia said, 'I have definitely noticed a change of atmosphere in my school after the showings of *Give A Dog A Bone*. The children are more polite and I see much less fighting in the playground.' We also met mothers who told us how they had felt a difference in their homes and in the behaviour of their children as a result of the film.

Some of these educators have taken courageous initiative in spreading the spirit shown in this film far beyond their schools. One of the headmasters invited the military commander of the

region to a cinema showing which he had arranged for all the schools of this village. This man, who is actually the leading figure of the village, then expressed the wish to have an open air showing of another MRA film for the whole village, and this took place some weeks later.

It was also most interesting to read some of the compositions which the pupils in many schools wrote about the film. They proved how well even young children understood the message of the story. A ten-year-old wrote, 'We learn from this film that we should not say "I couldn't care less". We must care about everything and all the people on earth. In our daily life we must use the magic words "Please", "Thank you", and "Sorry". When we care, every other human being will live without problems.' To see this spirit spread through the schools and homes truly gives much hope for the future of Cyprus.

A Swiss teacher in Cyprus

A FRENCH teacher of music gives this account of how a new creativeness has come to himself and his pupils:

'In France the subject of music is often unpopular because both staff and pupils consider it of little practical use. I myself had come to regard my school work as of secondary importance, and to have my main interests in out-of-school activities. But through attending a Moral Re-Armament assembly at Caux, Switzerland, I came to realise that I was responsible for helping to bring to education a new and full dimension.

'My first decision on my return was that I must no longer remain neutral in the fight between good and evil in the classroom, but fight in each class for each one of my pupils. This completely changed my relationship with them, and each class became a battleground where the future of each child

was at stake. I developed a new enthusiasm for my work.

'One of our decisions at Caux was to create a repertoire of songs for use in schools, based on simple, universal and practical themes which would help the younger generation to live in a spirit of responsibility and service toward their community, their nation and the world. I wrote a number of such songs myself and tried them out on my classes of 14–15-year-olds. Songs are not usually popular in our age of radio, television and the record player, and most traditional songs mean little to older children; but these new songs awakened great interest, and all the pupils made good progress in learning them.

'We also decided to put on the musical play *Give A Dog A Bone*. One of the actors in this play was a boy called Pierre. He used to do no work. The result of his taking part in the play was so great that his mother came to call on me and my family. "My son is changing," she said, "and it is to you we owe it." A new spirit is now spreading. We must work on day after day, year after year, giving the best of ourselves. Experience proves that it is change in the hearts of people which is the source of creativity. When we are set free from all fear, all hate and all envy, and dedicate our lives to the remaking of the world, then our imagination functions in the right direction, and its fruits meet the deepest needs of our pupils.'

France

From child to grown-up

This kind of education – is it something which only brings short-time results, or does its effectiveness last? Does it influence the aims and direction of the student later in life?

Results may differ, but examples show that these impulses from home or school can give a person a lasting sense of responsibility for his nation and the world.

One such example is the story told by a Swedish headmaster:

EVA, born 1950, grew up with her three sisters and one brother in an ordinary teacher's family. It was a milieu in which the battle to remake men and nations was central. Many people of all kinds streamed through our home, and in their own ways contributed to Eva's upbringing. There were often clashes of will, but Eva learned to solve conflicts by listening to the voice of God and obeying it. Many of our guests, who were themselves committed to living by absolute moral standards, were an invaluable help when it came to giving our children the will to live for others.

Eva did well in school, and finally entered high school. As a teenager she sometimes rebelled and went her own way. She longed for independence and wanted to reach her own conclusions. She was given freedom to choose her own friends and amusements and to make her own decisions about clothes and money. But as parents we always let her know very clearly what we considered to be right. Eva later said: 'When I realised that my parents were absolutely firm in their convictions, whatever I or others did, I became willing to change myself.'

When Eva was 17, and she was making her plans for her further education, I was suddenly violently attacked because of my stand in certain moral and ideological matters. I was at that time principal of a school in Gothenburg, and a certain group on the school-board wanted me to be dismissed. The result was a vehement debate in the newspapers, and many people took up the battle on my behalf. The controversy was quite a shock for my family, but it became a time of joy and battle as never before. All five children began to see what

it meant to stand for something, and rallied to my cause. Eva herself reconfirmed her decision to give her life to remake the world.

This was brought home to us just after school had finished one year. The family had just arrived at our home in the country to enjoy the holidays. In Eva's case it was the first free summer in three years. A message arrived asking Eva to help to prepare for an international conference in Sweden. Eva decided immediately, and left our summer paradise the next day. But we had letters showing that she was thoroughly enjoying herself, having done what she felt was right. As it turned out, we were to see very little of her during the following years. At the conference, a musical revue was produced, expressing the ideas which Eva and her friends wanted to give our country. Later it was merged with a bigger European show, comprising seventy young people from twenty nations. Eva was one of those who decided to take this show to the crisis spots of Europe, like Northern Ireland and the Swiss Jura. There were also performances in France, Britain, Holland, Belgium and Sweden. Everywhere the cast enlisted people to take up the battle with them. A Catholic leader in a Northern Irish city said that the visit of the revue had changed many people's attitudes and shown an alternative to the road of violence. In British ports the dockers invited them to sing in their social clubs. In Paris a student who had just fought the police on the barricades decided that this was a better revolution, and joined them on a full time basis.

Rajmohan Gandhi, grandson of the Mahatma, who edits the Indian news-weekly *Himmat* and leads the work of Moral Re-Armament in India, invited their revue to his country, and Eva was one of those who went. 'I expect to learn a lot more about what it means to be a world revolutionary,' she said

before departing, 'in relation to the needs of nations and what we can do to answer them.'

One of the aims of Swedish schools, according to the law, is to prepare Swedish youth for responsibility in international work, to have an intelligent relationship with other nations and 'to feel responsible for ever widening circles of people.' Through her commitment, Eva is a challenge to us and her friends, a challenge to drop the inessential and to build a world worth living in.

4

From A Man To Humanity

The ideas and principles of this book have not only been tested in schools. They have been applied and have worked in the realms of economics, politics and international affairs, as is shown in the following two stories.

More radical than violence

Born in 1925 at Mahdia, Tunisia, as the son of a fisherman, Mohamed Masmoudi studied in Paris. He became, from 1948 onwards, the representative of the Neo Destour independence movement in France. He was appointed in 1954 to be Minister of State in charge of negotiations between France and Tunisia.

Masmoudi has occupied various ministerial posts, and is now Minister for Foreign Affairs. The following are excerpts from an address he recently made in Paris.

IN 1953 I was in the full vigour of my youth and engaged in a struggle. In Tunisia events were becoming more and more serious. Blood was flowing, tension was at its height. I myself was in France. The police were on my heels. I was expelled from the country at one point and tolerated at another. I was young, tough, an active fighter promoting violence and organising associations which were at that time called criminal.

I was also the only responsible leader of our party and of our national movement to be still at liberty. All the leaders of our party were in prison, beginning with President Bourguiba. I was tolerated in France; I had therefore a very heavy responsibility.

At that time some friends proposed to me that I should visit the Moral Re-Armament conference centre at Caux, Switzerland. I was anxious and sceptical, but at the same time curious to see what Caux might be able to give me. I went in extraordinary circumstances; neither the French nor the Swiss police asked for my papers. Once the hurdle of the police was behind me, I was somewhat reassured.

I went to the sessions with a completely closed mind. The first day I was about to explode and say, 'This is futile paternalism.' Then I heard impressive things which moved me very much, expressed by Madame Laure, that leading French Socialist personality who had achieved so much for Europe after the war, as well as by certain Germans. I saw Germans shed tears for having participated in amoral actions for which they now took the blame. Others recalled that Madame Laure (who as a resistance leader had been forced to watch her own son being tortured by the Gestapo) had agreed to be godmother to certain young Germans.

I said to myself, 'After all, relations between France and Tunisia have never reached the degree of tension which existed between France and Germany, in spite of the rage of nationalism.'

I was captured by the environment of Caux. I began to reflect, and this was the beginning of a certain change, partly subconscious. True enough, I reacted against this tendency to be swept along by the atmosphere. I said to myself: If the French were to come and see what we are seeing here at

Caux, how would they react? Might not they begin to change?

On the third day, I felt I had something to say. I said I would be ready to see any representative of the colonial authorities, and if they were present at Caux in such a frank atmosphere—if they were to think in terms of the four principles of Moral Re-Armament—then we could find agreement.

I wrote to my mother advising her not to push my brothers and sisters to vengeance. I asked her to pray for me. I told her I had decided not to travel to Libya or Cairo to organise the armed struggle against the colonial power from there, but to return to Paris.

What I said I know reached the authorities in Paris. When I returned there I met Mr Basdevant, who was at that time in charge of Tunisian and Moroccan affairs at the Quai d'Orsay (French Foreign Office) and together we reached a number of decisions. I also saw a number of people who had regarded me up till then as some sort of infected animal not to be approached.

I went to see Pierre Mendès France who had offered to be my advocate when I was arrested earlier and was placed in the condemned cell in Tunis. The discussion which I had with him led to historic developments. We decided to prepare the way for Home Rule for Tunisia at the very time when a settlement had been reached with Ho Chi Minh (in Indo-China).

Following this I was named, in spite of my youth, as Cabinet Minister for the official negotiations with the French government on the future relations between our two countries. The negotiations lasted for nine months.

We negotiated mostly with M. Fouchet, Minister of State. I was young, recently out of prison, just fresh from my visit to Caux. The French negotiator said to me occasionally, 'What do you mean by that proposition?' I used to answer, 'But I say what I mean!' They repeated, 'But what are you hiding?' I

said to them, 'Nothing. If I were hiding anything, I would not have made that proposition.'

I was convinced that what I had to say should be said directly, without play-acting, trickery or deceit. I recollect saying to certain friends during the Franco-Tunisian negotiations: 'I have the impression that with the spirit of Moral Re-Armament, a new type of diplomacy could emerge.' I am persuaded that many of my colleagues believe that if we want to succeed it is necessary to introduce frankness and purity in the relationships between governments.

*Faster, Cheaper, Better**

The building of good, cheap housing is one of the vital needs in most countries of the world. By the end of the century the number of homes will have to be doubled or even trebled if every family is to be assured of a roof over its head. Thanks to technological progress, and particularly to automation, it should be possible to provide every family in the world with a decent home. However, in most countries the building industry is still using out-of-date methods and the property market is riddled with unhealthy elements trying to make as much money as possible for the least possible effort. All too often contractors think first of the profits to be made out of their business and only later of the needs of those for whom they are building homes.

A pilot experiment carried out during the last fifteen years by a Swiss building firm near Lucerne deserves study.

* The authors are indebted to Mr Philippe Mottu for permission to publish this account of Mr Gottfried Anliker, taken from *The Story of Caux from La Belle Epoque to Moral Re-Armament*, Mottu, Grosvenor Books, p. 137.

A few years ago, this company decided to give priority to the building of inexpensive homes. It is now building a quarter of the homes in the region where it is established. These homes are up to 20 per cent cheaper than the average, while being of better quality. What is more, the workers enjoy better social conditions than those generally granted in that part of Switzerland.

The story began in 1950 when Gottfried Anliker, one of the partners in the firm, came to the Moral Re-Armament centre at Caux for forty-eight hours.

The economic crisis of the thirties had made a considerable impression on Anliker. As a result, he determined to succeed at all costs. He eventually started several building companies, but success brought worry in its train. Anliker was in partnership with his father and brother, who looked after the technical side of the business. Relations between the three partners were so tense that they had almost reached breaking point.

At Caux, Anliker realised that the world was like his own firm, and that if his father and brother were difficult to get on with, he had a difficult character too, and that he was the one who needed to change most of all.

During his forty-eight hours at Caux, he took stock of his life and made the decision to live by absolute honesty from then on. It took him three months to settle a score of practical problems. He refunded sums of money to certain clients. He decided to be honest with the revenue authorities and to restore to them.

Anliker calculates that this weekend at Caux cost him and his firm over 100,000 francs, but he declares that honesty released unsuspected forces within him which had previously been blocked by his bad conscience. The consequences soon made themselves felt in his business. Since the firm's accounting was

now accurate, it could be used to estimate quantities and calculate costs of production. An atmosphere of trust was soon created with the employees, and the firm's productivity rapidly improved. The workers' committee gradually became a managing committee which was kept informed of everything to do with the running of the company. Through its proposals the committee was responsible for initiating important developments and became a source of inspiration to the management.

One example was concerned with the re-equipment of the crane depot. Some of the crane operators, noticing that their machines were incapable of coping with the tasks demanded of them, submitted a report to the workers' committee. As a result the firm decided to buy new highpower cranes, and the consequent increase in production made it possible to pay for this equipment in record time.

The firm expects good work from its employees in return for a fair wage. It also aims to build homes for its clients at the lowest prices and by the most rational methods.

In the course of the last fifteen years, over half the profits have been passed on to the employees. The capital of the employees' social benefits fund is almost double the capital of the firm itself (Sw.Fr.9,000,000 compared with Sw.Fr.5,000,000).

A few years ago, the Anliker firm bought some land which, if it had been sold at present-day prices, would have produced a greater profit than if homes were built on it. In the interests of his clients, Anliker decided to build several hundred houses on it, pricing the land at little more than cost price, or about a third of the price of the adjoining lots, in pursuit of his conviction that it is more important to make homes available to those in need of them than for the firm to reap the maximum possible profit.

Anliker maintains that dishonesty in business is a characteris-

tic sign of professional incompetence. An intelligent contractor tries to provide a good product for the highest profit at the lowest possible price. Good quality work is nearly always profitable. Corruption is unnecessary. The first effect of dishonesty is to prevent a competent man from using his imagination to obtain a higher profit.

The Swiss government has now invited Anliker to join a committee of experts organising house building throughout the country.

Conclusion

Frank Buchman, the initiator of Moral Re-Armament, used to say, 'You can plan a new world on paper, but you have to build it out of men.' The parents, children and teachers described in this book are some of the stones in that new building. On every continent and in every area of society, such people are at work. To build a new world where freedom and human dignity are secured for all—this is the task for which the rising generation must be trained; this is the inspiring challenge which education faces to-day.

FURTHER MATERIAL FOR TEACHERS' USE

BOOKS

PETER HOWARD: LIFE AND LETTERS
Anne Wolrige Gordon
Hodder and Stoughton, 45s od

'The wittily astringent columnist of the *Daily Express;* the international Rugby player who overcame what to most people would have been the insuperable handicap of a deformed left leg; the leader and driving force of the Moral Re-Armament campaign; in all these fields Peter Howard was a man to be remembered. His life's story, here told by his daughter, shows clearly enough the intellectual force and vitality of this man.'

The Times Educational Supplement

BRITAIN AND THE BEAST
Peter Howard
Heinemann, hardback 5s od

Howard writes frankly about the present assault on the national character of Britain which threatens its strength, its economy and its freedom. This is a ringing affirmation of faith in Britain's future and the contribution it has yet to make in the world.

IDEAS HAVE LEGS
Peter Howard
Himmat Publications, paperback 5s od

Whether Howard was bob-sledding in Cortina, pen-prodding politicians in Fleet Street, or wooing the tennis star, Doris Metaxa, life was always exciting and never more so than when he set out to get a story on MRA. Here Howard tells what happened and how he found an idea that was 'destined to outmarch all others'. First published in 1945, it sold 300,000 copies in six languages.

REMAKING THE WORLD
The collected speeches of Frank N D Buchman
Blandford Press, Library edition 15s od, cloth edition 10s 6d

Dr Frank Buchman, the initiator of Moral Re-Armament, was born in Allentown, Pennsylvania in 1878 and died in 1961. *Remaking the World* is the authentic record of his thought against a background of world events. It is essential reading for those wishing to understand the work of Moral Re-Armament, which Robert Schuman, then Foreign Minister of France, described in his foreword to the French edition as 'the beginning of a far-reaching transformation of society'.

FRANK BUCHMAN'S SECRET
Peter Howard
Heinemann, hardback 5s od

This book tells the secret of Frank Buchman's life—his way of dealing with the men and women of every class, race and nation who flocked to him. For it was the changes in such people that brought about the larger changes that have drawn the attention of the world.

MODERNISING MAN
Paul Campbell MD
Grosvenor Books, paperback 6s od

The author, a medical doctor, makes a forecast of man's future based on the facts of human nature and the most recent knowledge of how the human brain works. 'The more we unravel the mysteries of brain and body function,' he writes, 'the more evident it becomes that we are built for moral evolution.' He shows how the force of evolution can be harnessed for a revolution vast enough to change the world and simple enough for everyone to have an immediate part.

GOD'S HAND IN HISTORY
Mary Wilson, illustrated by Vera Louise Drysdale
Blandford Press, Four books, 12s 6d each

BOOK I: PIONEERS
'A well-produced and illustrated outline story of the people and events in the Old Testament, with chapters also on the founders of great religions other than the Jewish. Written with sensitiveness and discrimination.'

Religion in Education

BOOK II: THE SON OF GOD
'. . . a biography of Jesus Christ made pertinent to the reader by touches of insight and guidance. Beautifully printed and strongly bound, it is the ideal introduction to Christianity for growing minds.'

Congregational Monthly

BOOK III: A RUSHING MIGHTY WIND
'. . . largely a paraphrase of the Acts in clear and simple style with additional historic details and background information . . . excellent value.'

Church of England Newspaper

BOOK IV: BUILDERS AND DESTROYERS
'Beautifully produced, the authoress introduces her young readers to notable Christians who lived between 300 and 700 A.D.; she tells timeless stories of Athanasius, Basil, Martin, Augustine of Hippo and his mother; and also the stories of others not so well known, giving as much of the general history as is necessary.'

Teacher's World

'An absolute winner for older children. There is scholarship in the pages that is attractive and history that does not weary or pall. An intelligent youngster could not ask for better.'

Church Times

RELIGIOUS EDUCATION FOR TODAY'S CHILDREN
Joyce Kneale
Blandford Press, hardback 12s 6d

'A year's course for the 10–11 group in Junior Schools, but teachers of other groups will find it most useful.' *Teacher's World*

'This book should make its young readers think and enjoy religious study and the study of religions. A fascinating book.'
Preparatory Schools Review

PAMPHLETS FOR PARENTS AND TEACHERS
Joyce Kneale
MRA, 1s 0d each
OUR STAKE IN THE FUTURE, BIRTHRIGHT OF EVERY CHILD, QUARRYING CHARACTER

HAPPY FAMILIES
Elizabeth Bradburn and Kathleen Voller
Blandford Press, hardboards 3s 6d

TEACHER'S ASSEMBLY SERIES
Dorothy Prescott, Blandford Press
The author seeks to convey qualities of character to a growing generation in an exciting idiom.

SENIOR TEACHER'S ASSEMBLY BOOK	12s 6d
JUNIOR TEACHER'S ASSEMBLY BOOK	10s 6d
INFANT TEACHER'S ASSEMBLY BOOK	7s 6d
SENIOR TEACHER'S PRAYER BOOK	7s 6d
JUNIOR TEACHER'S PRAYER BOOK	6s 0d
INFANT TEACHER'S PRAYER BOOK	6s 0d
READINGS FOR THE SENIOR ASSEMBLY	13s 6d
STORIES FOR THE JUNIOR ASSEMBLY	12s 6d
STORIES FOR INFANTS AT HOME AND SCHOOL	15s 0d

CHRISTIAN COUNTER-ATTACK
Arnold Lunn and Garth Lean
Blandford Press, hardback 16s 0d, paperback 8s 6d

The authors examine the modern erosion of the moral structure of Western society, the need for a militant Christian attitude, and the evidence of a Christian revolution which could yet transform society.

THE CULT OF SOFTNESS
Arnold Lunn and Garth Lean
Blandford Press, paperback 6s 0d

THE NEW MORALITY
Arnold Lunn and Garth Lean
Blandford Press, paperback 7s 6d

BRAVE MEN CHOOSE
Garth Lean
Blandford Press, paperback 5s 0d

A fascinating account of the struggle of Cardinal Manning, Shaftesbury, Wilberforce, Keir Hardie and others to cure the evils in the society of their day.

THE OLD TESTAMENT FOR MODERN EXPLORERS
Roland Wilson
Blandford Press, paperback 5s 0d

Written to encourage the ordinary man and woman to mine for themselves the treasures that are in the Old Testament.

A NEW WORLD FOR MY GRANDCHILDREN
Charlotte van Beuningen,
Himmat Publications, paperback 9s 6d

Charlotte van Beuningen was born in 1880 into one of the privileged families of Holland. In 1936 she encountered Moral Re-Armament from which stemmed her growing concern for people of all classes and races. Decorated by Queen Juliana for heroism in saving the lives of hundreds of prisoners in World War II, she recounts with sensitivity her astonishing life and unusual journeys.

FRESH HOPE FOR THE WORLD
Edited with an introduction by Gabriel Marcel
Longmans, hardback, 5s 0d

France's eminent Catholic philosopher, Gabriel Marcel, introduces the reader to a Nigerian chief, a founder of the Communist Party in Norway, the head of a great French steel company, gunmen from the Rio docks and many others who have decided to bring Moral Re-Armament to their countries. From their stories he weaves the pattern of a new world in the making.

ANNIE
Annie Jaeger tells her own story, edited by Clara Jaeger
Grosvenor Books, paperback 6s 0d

During the Depression Annie Jaeger left her small shop in Stockport and went with her son to the East End of London, then suffering from unemployment and violence. Here she tells how she made friends with people and fought to build sound homes which answered bitterness and corruption in the Britain of the thirties.

PLAYS

By Peter Howard

THE DICTATOR'S SLIPPERS	Blandford Press	3s 6d
THE BOSS	Blandford Press	3s 6d
THE REAL NEWS	Blandford Press	5s od
WE ARE TOMORROW	Blandford Press	5s od
THE LADDER	Blandford Press	5s od
PICKLE HILL	Blandford Press	3s 6d
THROUGH THE GARDEN WALL	Blandford Press	5s od
THE DIPLOMATS	Blandford Press	5s od
MR BROWN COMES DOWN THE HILL	Blandford Press	5s od
HAPPY DEATHDAY	Westminster Productions	5s od

By Peter Howard and Alan Thornhill

THE HURRICANE	Blandford Press	3s 6d
MUSIC AT MIDNIGHT	Blandford Press	5s od

By Alan Thornhill

THE FORGOTTEN FACTOR	Himmat	5s od
MR WILBERFORCE, MP	Blandford Press	5s od
BISHOP'S MOVE	Westminster Productions	6s od
HIDE OUT	Westminster Productions	6s od

By Phyllis Konstam

HE WAS NOT THERE	Blandford Press	3s 6d

By Anne Wolrige Gordon

BLINDSIGHT	Westminster Productions	6s od

GIVE A DOG A BONE
Westminster Productions, Hardback 7s 6d, Paperback 3s 6d

Peter Howard's much loved pantomime comes to life again in this delightful story of the film. It is told by Marjorie Procter and is illustrated with full colour photographs from the film.

GIVE A DOG A BONE COLOURING BOOK
With the story in pictures. Westminster Productions, 1s 0d

GIVE A DOG A BONE ABRIDGED SCRIPT
Westminster Productions, Paperback 5s 0d
For school productions—the only authorised shortened form of the pantomime, running for one hour.

MUSIC

SONGS FROM GIVE A DOG A BONE
Westminster Productions, 7s 6d
The pantomime music by George Fraser, arranged by Penelope Thwaites.

TWO EP RECORDS OF GIVE A DOG A BONE
Westminster Productions, 10s 0d each
13 songs, music by George Fraser
WP1 includes: *Wonderful World; Somewhere; Please, Thank you and Sorry.*
WP2 includes: *Bone Sweet Bone; I care; When I point my finger at my neighbour*

ANYTHING TO DECLARE?
MRA Productions
Six songs from the European musical. EP record 10s 0d
Eleven songs from the European musical. LP record 30s 0d

THE CROWNING EXPERIENCE
Muriel Smith, Capitol LP record, 40s 0d
Songs from the film with spoken commentary.

16MM FILMS

The following films are available for hire or purchase in English and other languages. For further information please write to the distributors:
MRA Productions,
4 Hays Mews, Berkeley Square, London, WIX 7RS.

GIVE A DOG A BONE
77 mins. Technicolor
Peter Howard's captivating storybook musical for families and the children of the world.

MR BROWN COMES DOWN THE HILL
90 mins. Black and white
The story of three people climbing a mountain in search of God—a Black Man, a Harlot and a Bishop, who walk into a modern murder story.

HAPPY DEATHDAY
89 mins. Technicolor
Happy Deathday is about a family, but in that context it deals with some of the most explosive issues of our day—the rifts between generations, between races and between differing philosophies of life, faith versus atheism.

DECISION AT MIDNIGHT
93 mins. Black and white
The exciting story of two desperate men—the prime minister of a democracy and a freedom fighter in a totalitarian state.

VOICE OF THE HURRICANE
80 mins. Technicolor
A suspense story. This film dares to tackle the conflicts of race in modern Africa.

FREEDOM
100 mins. Eastmancolour
The first full-length colour feature ever to be written and acted by Africans, deals with the forces driving the men who shape the future of Africa.

THE CROWNING EXPERIENCE
100 mins. Technicolor
A woman rises from slave parents to be adviser to the President. A true story from the Deep South of America starring Muriel Smith, who plays the part of Mary Macleod Bethune, the great American Negro educator.

MEN OF BRAZIL
70 mins. Technicolor
Written and acted by the dockers themselves, this film depicts the Port of Rio where mob violence sweeps the docks in a struggle for supremacy.

THE DICTATOR'S SLIPPERS
71 mins. Black and white
A dictator is dying. From every continent the rival claimants gather for the expected power struggle.

Three colour documentaries about India

A NATION IS MARCHING
22½ mins.
The story of Rajmohan Gandhi, grandson of the Mahatma, and his 4,500 mile 'march on wheels' across India.

GALLOPING HORSE
18 mins.
Filmed in a Harijan colony in New Delhi, and in villages of the Kudal Valley, its human stories of men changing give hope for India.

ASIAN EXPERIMENT
23 mins.
Rajmohan Gandhi answers key questions about the future of Asia. The setting is Asia Plateau, the Moral Re-Armament training centre in India, the Assam Hills in the North-East, and Ceylon.