



photos: Rengfelt

'Song of Asia' in Jamshedpur: (above) Sibnath Banerjee, veteran West Bengal trade union leader, A S Ravindra Rao, Professor A D Singh, Personnel Director of Tata Iron and Steel Company, and Councillor JD Murray, Deputy Convenor GMWU at the Calder Hall Atomic Power Station, Cumberland, England, at a performance. (below) R S Pande, Managing Director of Tata Iron and Steel Company (2nd from left) on the platform after a performance. Full story inside.

NEW WORLD NEWS

FOR MORAL RE-ARMAMENT

Perspective for crisis punch-drunk Britons SEE INSIDE

THIRTY BRITISH WORKERS and management from the steel industry, including union officials, joined in sending a message to India. It was addressed to Sri Gopeshwar, General Secretary of the Indian National Metalworkers' Federation, who was a host to *Song of Asia* in his city of Jamshedpur.

They stated, 'In many countries we face accelerating technical advancement. With this advancement there is an urgent need for a revolutionary change in the characters of all of us involved. Unless this need is met, the fruits of such technology will be destroyed by division and greed. We believe strongly in the brotherhood of men working in the same industry though separated by thousands of miles. We in Britain want to learn to think beyond our own problems and disputes to the welfare of great countries like your own.'

'The spirit of Moral Re-Armament is having a profound impact across the world. In certain industrial situations it has captured the minds of men from management and labour. When men unitedly rise above hate and fear, God can use them as a constructive force. With this spirit we can unitedly take on the great task of making sure that every human being is adequately fed, clothed and housed.'

ON THE JOB

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Flexibility



'WELL,' said the foreman, 'wonders will never cease.'

'What is it this time?' I asked him.

'The other day the track stopped, you see. Not our fault. No materials arrived from another plant. You know the rule, I suppose - if the track stops through no fault of the men, they are sent home on reduced pay till the track can start again. Well, Harry, the shop steward, came to me and said he had an idea. "What idea?" I asked him. "Look, mate," he said. "There's another track across the works waiting to be started but it hasn't got a complete crew." "What about it?" I asked. "Don't you see," said the steward. "We could all go across and

work that track. Then our chaps would get full pay, the other track would get started and the company won't be paying out money for nothing."

'Well, it was a good idea all right, but it's never happened before. But we went together to see the supervisor. Sure enough he said, "Can't be done. Procedure says the men go home, and they are going home." But we stuck to our guns and we finally persuaded him to give it a try.

'So the men went across. Now, it takes a few weeks to get a new track running at all, and to get all the kinks out. So after a few days I asked the supervisor how the men seemed to be getting on. "Marvellous," he said. "I didn't think it could be done."

'But it was done, and what's more,' said the foreman, 'I know the idea has stuck.' 'How do you know that?' I asked. 'Well, you see,' he said, 'the other day another track stopped through shortage of materials and this new track was still not fully manned and the supervisor sent all the men from the stopped track over there. It's a new day when the men start sorting out management's headaches for them.'

Ironing out the troubles of a steel town

from our correspondent

AT THE BEGINNING of this century Jamsetji Tata, a pioneering industrialist, founded Jamshedpur, India's first steel city. Today many in this city of half a million work in the Tata Iron and Steel Company (TISCO) and the Tata Engineering and Locomotive Company (TELCO). TISCO produces about 15 per cent of India's steel and TELCO manufactures more than 50 per cent of the *trucks produced in the country*—one truck every eight minutes. In many ways Jamshedpur is a model city with the best town administration and housing facilities for industrial workers in the country.

It is a city built on ideals. In 1902 Jamsetji Tata wrote to his son, 'Be sure to lay wide streets planted with shady trees, every other of a quick-growing variety. Be sure that there is plenty of space for lawns and gardens. Reserve large areas for football, hockey and parks. Earmark areas for Hindu temples, Mohammedan mosques and Christian churches.' This vision guided the builders of Jamshedpur.

Three years ago dedicated Naxalites (Maoists) from neighbouring West Bengal came to recruit the best of the youth in the schools and colleges. A wave of violence swept the city.

Safe on the streets

At the invitation of a leading trade unionist, several of whose close colleagues had been killed by the extremists, A S Ravindra Rao went to Jamshedpur in May '71. He had no clue as to how to begin but an unfailing sense that God simply wanted him to go. Within a few months several of the young leadership of the Naxalites had been captured by MRA. By the end of the year the situation had altered to such a degree that at a reception given to Rajmohan Gandhi and his friends, the hosts said, 'Our children are now safe on the streets. This is because of what MRA has done for the younger generation of Jamshedpur.'

Jointly invited by management and labour, *Song of Asia* has recently spent eight days in the city. Top executives of industries and leading Jamshedpur citizens attended performances. Introduc-

ing the première Sarosh Ghandy, Deputy General Manager of Tata Engineering Locomotive Company, said, '*Song of Asia* is a forerunner of the way Asia could show the world out of materialism and dissatisfaction.' He added later, '*Song of Asia* was perhaps the most condensed and effective dose of learning our managers have had for a long time.'

Three special Hindi performances were witnessed by 15,000 workers and their families and union leaders. M V Prasad, steel workers' leader, said, 'India can be an example for other Asian nations. That is why we invited this group.'

A 12-minute colour documentary with highlights taken from the show was filmed by the TISCO Public Relations Department.

Escape from arrest

TELCO's melting shop has been regarded as one of the most troubled sections of the factory. V N Prasad represents that section on the executive committee of the union. Once there was violence and some of Prasad's men had been beaten up. Since then he had not spoken to any of the faction opposed to him. His Inner Voice told him to create a better atmosphere in the melting shop. As a first step he made up with one of his rivals.

This reconciliation saved him from being arrested: Prasad had been accused of assaulting someone and the case had come up before a magistrate. Twice summons had been issued but Prasad's rivals had stopped it from being served on him. The magistrate, thinking that Prasad was dodging the Court, was angry and had made up his mind to issue a warrant of arrest if Prasad 'refused' to accept the summons for a third time. Prasad had not known of these developments. In the meanwhile the reconciliation took place and as a result the former rival told Prasad the facts so that he sorted out the matter and escaped arrest.

Prasad, responsible for a joint family of thirteen members, says that harmony and understanding has been brought in his family as well.

Gift to Panchgani

N G Mukherjee is a senior roller in the Sheet Mill section. He thanked MRA for having changed the views of his son who had been in jail as an extremist believing in violence. He said, 'MRA needs moral help, manual help and financial help. I donate my son to MRA because I think he would do a greater thing here than anywhere else.' Since then another son of Mr Mukherjee has joined his brother.

A senior manager said to an employee, 'Since seeing *Song of Asia* I have spent 45 minutes every morning in a closed room listening to my Inner Voice.'

Perspective for crisis pun Britons

from Gordon Wise

WHEN YOUR HOME is in Britain and you read the crisis headlines about that homeland in the press of eight other countries in as many weeks of journeying, you can understand (if not share) the dismay or incredulity of friends and commentators abroad.

When you have spent eight years in Asia and return to some South-East Asian countries after fourteen years away, you are much moved and even embarrassed by their expectation of Britain, in terms of mature decision-making and ability to give a lead.

On stepping off the plane on to searing Asian tarmacs, you are promptly involved, indeed immersed, in the continuing plight and heroic stand of South Viet Nam and Laos; in the shock which followed the violent upheaval in Thailand; in the sombre isolation of Burma; in the uneasy optimism in the Philippines; and in the pride in the recent self-government of Papua New Guinea. You wish devoutly that all of those in Britain concerned with decisions, decisions which not only affect our well-being, but in consequence affect our ability to be of help in crisis areas abroad—that all could make domestic decisions in the perspective of the human considerations of Asia.

India would require a chapter to her-

Another decided to give up his plans to buy a smuggled refrigerator.

Lady Ghandy, widow of Sir Jehangir Ghandy, invited the cast for morning coffee. She vividly recalled their visit to Caux, the MRA conference centre in Europe. She said, 'My husband was a great admirer of MRA. He always wanted to make a contribution to MRA and wanted it to come to Jamshedpur. I wanted to fulfil his wish,' and handed over a cheque for Rs 10,000 for two memorial seats in the Asia Plateau auditorium.

R S Pande, Managing Director of TISCO, thanking the cast, said, 'Jamshedpur people respond to the right cause. If you have lost the capacity to answer the call from within, you may be living but you are dead. We cannot repay what you are doing for Jamshedpur and humanity.'

injected into what used to be (but is no longer called) 'the mother country', whose zeal has waned?

Moral Re-Armament provides a natural meeting point for the best national and personal aspirations of all the lands mentioned above. For example, the Asia Plateau Centre at Panchgani, in India, has had vigorous participation by British, Australians, New Zealanders and many from Continental Europe. The thrust across India, and later across Asia, of *Song of Asia*, is spearheaded by Asians from lands which stretch between Japan and Turkey. Australians and Papua New Guineans have their essential part, along with the outstanding Asian leadership being provided.

As I write, British trade unionists and representatives of management are in action with Moral Re-Armament in Indian industrial centres. These are responsible people who have stepped out of demanding responsibilities for a time, paving the way, as it were, for Britain's national leaders who are presently so pre-occupied with domestic issues. Young British, of ordinary background, cheerfully, uncomplainingly and effectively serve India for no regular salary, in trying conditions, unregulated by awards or protective practices.

It is hoped that the point is made, and therefore should not be laboured, that the political and industrial leadership of the so-called 'developed countries' could take a few leaves out of the books of these frontier-crossing pioneer-patriots. When travelling in Asia as a part of a group of six men and women - British, Australian and Maltese - I, and indeed all of us, have had our 'hearts educated'. Asians seem to think and act less self-consciously, from the heart, than do we. Asians badly need 'development aid' from the West - and this is one valid reason why our economies should turn over in high gear, rather than limp. But we need 'development aid' of a different order. We need development of the capacity to care. We need to care more for the other members of the human family in the same way as Asians seem to care for their family members. They so winningly include complete strangers, white-skinned ones, in their family circles, without embarrassment. The hospitality is immense and unaffected.

Restoring moral muscle

Participation in a programme of Moral Re-Armament is the natural, normal and available way for this mutual development. A Vietnamese General, hero of a key battle in their war against Viet Cong insurgents, said to us more than once, 'Moral Re-Armament is our salvation'. He had heard of this work when fighting in the jungle. He applied its challenge to himself and won the loyalty and support of the peasant population. He is well aware

of the need for material reconstruction. His Army Engineers' Corps are in the forefront of this national effort. But he gave equal emphasis to the need for what the Vietnamese Education Minister described to us as 'the moral and spiritual reconstruction' of the country. An inescapable consequence of nearly forty years of conflict with foreign powers is a degrading immorality - prostitution, drugs, corruption, and divided family life. These men in top echelons of the Armed Forces and Government regard Moral Re-Armament as being the way to avert complete moral breakdown and to restore the moral muscle of the nation, essential for maintaining national unity, and ultimately, for being able to offer North Viet Nam a superior way.

Partnership of people

The General and his many friends who are identified with Moral Re-Armament, want people experienced in living out and applying absolute moral standards and God's guidance, to work alongside them. French speakers are particularly helpful. But English is much more generally spoken than before, and language should not be a barrier to service. 'Have people come. Have them stay for six months if they can', said the General.

Many in Thailand have a long association with Moral Re-Armament. Over a dinner table in a Bangkok hotel, we listened to God together with an editor. He had first come to Caux in 1949. He read out his thoughts to us: 'You came to Thailand at the right moment and will be a great help to Thailand in a time of uncertainty about the future. Thailand is at the cross road. If we cannot succeed (in stabilising the country) it means disaster for the country. We need friends who are God-guided to help us, guide us, and go with us. Thailand without God-guided friends will go astray and end up in bloodshed and more bloodshed. Your coming is my endless joy.'

His convictions about the need for an inner revolution as well as a revolution of policies was shared by the Deputy Prime Minister of Thailand, with whom we conferred at the suggestion of the Prime Minister. Similar views were expressed by student leaders whom we met, who had a few weeks before taken part in demonstrations which had led to the downfall of the previous government.

This is no more than a summary attempt to illumine the proposition that Britain, Australia, New Zealand, other Commonwealth nations, and the Western world as a whole, can find a truly selfless expression of national aim and purpose in cultivating a partnership of peoples in this whole region, a partnership which would benefit an aimless West no less than a needy East.

self. Her challenge and potential are perhaps the cardinal argument for Britain to lift her eyes to those whose material expectations seem incredibly minimal compared with the 'rights' which we demand of each other.

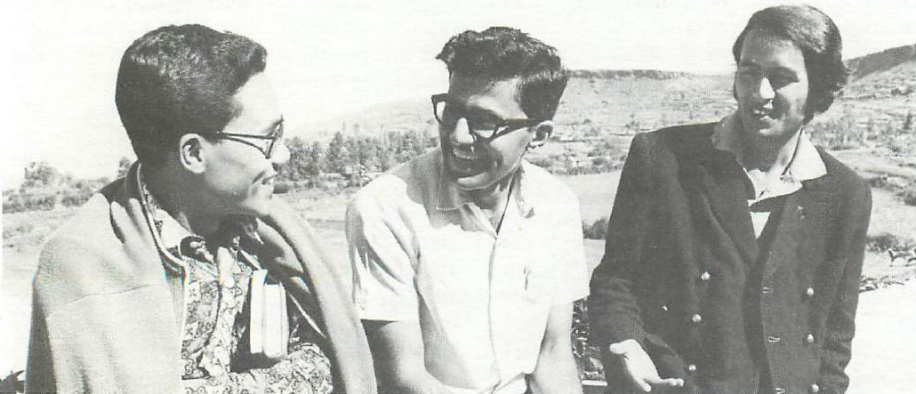
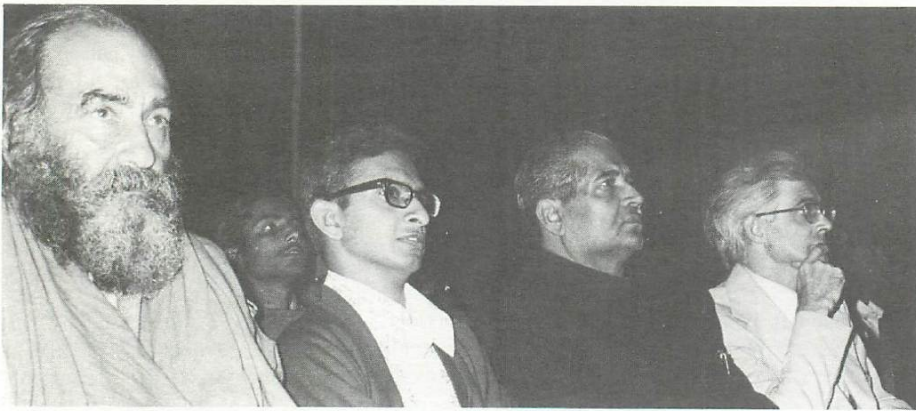
Australia, land of my birth and upbringing, and from whence I write after Asian journey, makes a different point. She is going her own way, quite impressively. Her immigration minister pointed out recently that Australia is not 'an outer suburb of London'. Nor is she prepared to be an appendage of America in that nation's grand strategy. Perhaps Australia, having gone a long way towards establishing her distinctive identity, could help Britain and America to do better than they are doing at present.

Unashamed enthusiasm

Rather than resist British or American influence (now more an emotional overtone than a political reality, it seems to me), Australia could offer a sane example and sound counsel. Those Canberra policies which involve Australia deeply in humanitarian concern for Asian nations are widely supported here. Britain could learn from this. A jaded British public could learn from the zest and unashamed enthusiasm which Australians of all ages bring to whatever task or pleasure they tackle.

Just one glimpse of what is expected of Britain can be given by an interview I had with a senior Australian in Papua New Guinea. This officer has elected (and been requested) to remain on after Independence to serve the new Pacific state. He deals with external affairs. He said of Whitehall that the channels of Commonwealth communication are as intact and as smooth running as they were in the Imperial hey-day. The senior British officials with whom he deals are well-intentioned and able. Their grasp of world affairs is unsurpassed. But it seems, he mused sadly, that the British public no longer wants, nor supports, policies which involve the country in doing good for the world community.

Now, as Australian zeal for international involvement is waxing, could we hope that some of that zeal could be



Panchgani New Year conference: (above) Rothay Chantharasy, Laos, and Vanessa Clark, Wales, talk with the daughter of the Finance Minister of Meghalaya (right). (below) Zahari Awang, official, Muslim Youth Council of Malaysia (left), with Suresh Chandra, Fiji, Director of 'Song of Asia', and Rudolf Warjri, President, Student Union of the North East India Hill University. Theme of the conference was 'Adventurers for a new society'. It was attended by 230 delegates from 21 countries.

Christian government wanted

On 1 December we had a special issue marking the attainment of self-government by Papua-New Guinea. It was a quiet day throughout the country, with only a simple ceremony being held in Port Moresby. Chief Minister Michael Somare and other cabinet ministers were sworn in and the Australian administrator, Mr Johnson, became the first Australian High Commissioner. There were no special national celebrations - these will take place when a new constitution is drawn up, and the country becomes fully independent.

ON THE OCCASION of self-government Dr Virgil Copas, Catholic Archbishop of Port Moresby, made the following statement: 'I first met Moral Re-Armament in 1967 when *Wake Up Matilda*, the MRA musical, was brought to Papua New Guinea. On that occasion I was able to form a personal evaluation of the aims and ideals of MRA. The truth came home to me very sharply that here was another force being used by God Himself to carry His message of hope and love to the world.

'It was in this context that I as a Christian leader made the decision that the Catholic Church must work in close liaison with MRA in Papua New Guinea for a two-fold purpose: spreading still further God's message and deepening the Christian foundations that have already been laid.

'I am pleased to say that from 1967 till now this work of co-operation has continued in the Archdiocese of Port Moresby as well as other areas of the country. With the advent of self-government I see that the challenge to MRA will be an even greater one. Our government, I believe, will appreciate any avenue, be it the Church or otherwise, that will help it maintain a strong Christian form of government for Papua New Guinea.'

DURING THE PAST MONTH, at one end of the lake of Geneva the Middle-East Peace Conference was getting off to a slow start. At the other end, at Caux, four hundred Europeans met to look at the issues which they and their nations will have to face in 1974.

But the Europeans did not just meet amongst themselves. Africans from Zaire, the Camerons and Morocco, Asians and Australians and a large delegation of North Americans helped the Europeans to face what new relationships they will have to build with the other continents after last year's crisis. The Americans included a fifteen-man student delegation from Pennsylvania, an oil magnate from Texas, a university professor from the Midwest and a family from Virginia.

One aim of the conference was to think through how different initiatives suggested for the first half of 1974 could be supported. The people who had come from Spain, from Ireland and from the Jura region of Switzerland were invited to express some of their experiences of curing division and bitterness at international conferences in Berlin and in Southern Africa this Easter.

A World Assembly for Moral Re-Armament will take place in Caux from July 12 - September 16, 1974.

THE COUNCIL CHAMBER in Gloucester Guildhall was the setting for a showing of *A Man for All People* arranged recently by the Community Relations Officer. It was introduced by Rhodesian Stephen Haisaid, President of the Africa Society of Oxford University, who spoke of the freedom he had found from racial hate and the positive programme towards racial partnership which he had experienced through MRA. The audience included Aldermen of the City, Canons of the Cathedral, professional and trades union leaders, and many members of the immigrant community. All agreed on the timeliness and relevance of the late Dr Nkomo's thinking and challenge to the British scene.

● GIVE A DOG A BONE ends its tenth season at the Westminster Theatre on 2 February. Further press comments: 'Still stylish after ten years; colourful, purposeful piece of morality that is also highly entertaining for children and parents.'

Investor's Review 'A perfect piece of Christmas entertainment: musical, happy, colourful and fun. And the kids I saw it with enjoyed it thoroughly.'

The Northern Echo 'One of the best children's shows in town.'

Esher Courier

● A RESOLUTION urging the Trades Union Congress to set up a permanent committee to get industry to win the 'War on Want' throughout the world was carried by the North Staffordshire Trades Council. Proposer Derek Skey said, 'Today, when perhaps for the first time in history, human need for food, clothing and shelter could be provided on the colossal scale that is necessary, all who believe in the brotherhood of man should care enough to find how to do this.'