

'Without regard to colour, race or creed'

Malaysian leaders look ahead

On 13 May 1969 Malaysia erupted into violent racial riots. On 11 May 1970 an MRA international force will arrive in the country with the revue 'Anything to Declare?' It has been invited by a committee representing the Chinese, Malay and Indian communities, and is headed by Tan Sri Syed Jaafar Albar MP. Performances of the show will be under the patronage of Tunku Abdul Rahman.

The invitation came after Jaafar Albar and two leading Chinese citizens of Malaysia attended a conference at the MRA centre in Panchgani in October 1969. A delegation of six from Malaysia is at present at a conference for Continents in Partnership in Panchgani, India.

TUAN Syed Bin Ismail MP called the MRA centre at Panchgani 'a factory producing the modern men and women the world needs'. With him in the Malaysian delegation are Bernard Lu—political secretary to Malaysia's Minister with Special Duties—who earlier in the conference called for racial bridge-building in Malaysia, Che Saleha Zain, wife of the Auditor General, Enche Shuib Bin Haji Ahmad, Deputy Chief Minister of Selangor State, and Anwar Bin Ibrahim, President of the Malaysian Muslim Students.

'Such modern men and women,' Ismail said, 'will produce the kind of world in which our children and grand-

children will live happily and without regard to colour, race or creed.'

Tuan Syed Nasir, who is President of the Muslim Missionary Society in Malaysia added, 'MRA is nothing new to me. It is what my religion Islam teaches. The trouble is many of us know what our Muslim ideals are, but we do not live them. It is up to us to set an example and practice what we preach.'

at a glance

Australia

THE AMBASSADORS to Australia of Cambodia, Vietnam, and Thailand last week attended a special showing of *Happy Deathday* in the Canberra home of the Chargé d'Affaires of Laos, Tianetone Chantarasy. Other diplomatic representatives present included the High Commissioner for New Zealand, the Secretaries of the High Commissions of Britain, India, Pakistan and of the Embassy of Indonesia. General Vincent, former commander of Australian forces in Vietnam, was also among representatives of Australian government departments.

London

OVER TWO HUNDRED clergy, lay workers, and their families, saw Peter Howard's play *The Dictator's Slippers* and *The Ladder* at a matinee last week in the Westminster Theatre. Canon Julian Thornton-Duesbery, former Master of St. Peter's College, Oxford, said of these plays, 'It is vital to recognise the ways and places in which Jesus Christ is at work today, and I know no place where He is more obviously working than here in the Westminster Theatre.'



Tan Sri Syed Jaafar Albar (centre) with other invitation committee members, Kam Woon Wah (left) Secretary-General of the Malaysian Chinese Association and Dr Thio Chan Bee, a former MP from Singapore



Hans Raj Gupta, Mayor of Delhi, opening Panchgani world conference. Among those on the platform are: Rajmohan Gandhi, Chief Editor of 'Himmat', Che Saleha Zain, wife of the Auditor General of Malaysia and Shashi Patel, Bombay businessman.

'HEAL THE EMOTIONAL WOUNDS'— interview with a Nigerian Chief



Chief Mrs Manuwa

CHIEF Mrs Ayo Manuwa is passionately concerned with the future of Nigeria. The holder of three chieftainships, two inherited and one bestowed by the Nigerian Government for services to her country, the founder of four schools and in responsible positions in Lagos for four worldwide organizations, she is in Britain for a brief visit. Here she has spoken often on Nigeria following the civil war. A unique woman by any standards, she looks it also in her national robes and head-dress.

What are the priorities of reconstruction?

Healing the emotional wounds. The war is over and east and west are united again. We were both wrong, and it is no use going into who was to blame. But things are still by no means right.

Not a one village man but a world man

Alem Ghebreab is an elementary school teacher who graduated last year from the Teachers' Training Institute in Asmara, Ethiopia. His mother and family live in Eritrea between Asmara and Keren, the northern province of high, dry mountains, adjacent to the Middle East. In September 1969 he was posted to the school of Ghebredina in a remote spot in the south-west of Ethiopia.

Since he left he has been completely out of touch with his friends in Asmara, but has sent a series of letters of inimitable style and spirit, which we publish:

'When I was in school, I was only warming a chair,' he writes. 'Cheating was my business. I was a rascal student. I came to know of MRA in January, 1969. . . . So many were my difficulties. I had to say sorry. It was a great bridge for passing to the other side of the river.'

He decided not to be bitter at being posted over 1,000 miles from his home but to get to work. He made a friend of

It is easy to heal physical wounds—buildings and cities can be reconstructed, but what about the emotional wounds, wives losing husbands, children losing fathers?

It is no use just saying we are sorry, we have to prove it. The responsibility lies with women, we who produce lives must preserve them. I want to start by caring for the children, to look after the motherless babies. When people see us caring for children, it is a big way of saying sorry.

People committed to Moral Re-Armament are playing a great part in healing hatred and bitterness. They give training to many different sections of the Nigerian Police Force in this art.

Do you think that Nigeria's contribution to the world has been altered by the war?

Having had the war we have learnt tolerance, that hatred and bitterness destroy those who hate. When we have set our house in order, I believe Nigeria should lead Africa, but not lead her astray. We need to set an example, a good one that will help other countries progress.

a fellow-teacher at Ghebredina School, Tesfai. 'We hope to build up a very effective and creative lot of students. Every day we evaluate our teaching with each other. We honestly accept our mistakes and help each other to correct what we have done. Even we allowed our Director to correct our teaching and to plan for us the lessons we have done wrongly. On our part we took on to correct and to help the students in everything. We have decided also to crush out the lazy business of cheating in students, because if we do not it will ruin their future.'

Alem is passing on his experience of change to his fellow teachers. 'With Tesfai we are having God's lesson every morning. Once I said to him, "I have done many evil things." I explained to him everything honestly—how I got the idea of MRA and what kind of life it gave me. Then he said honestly, "I have had hatred for some friends in Harar I quarrelled with last year. I am going to

What are your responsibilities as a Chief?

We meet in council once a month. We must look amongst our people to see how things are. If they are not right, then it is our duty to approach the Oba of Lagos, the Government, the armed forces, or the police on their behalf.

What outstanding impressions of your childhood do you have?

Wonderful parents! My father was for 39½ years assistant to the Bishop of Lagos. They discussed things with us and had the ability to bring themselves to our level. We had the pleasure of being able to go to them with our problems. I wish this were true of more parents today. It is what I try to achieve through my schools and interest in education.

You have thanked the people of Britain for their prayers and help during the war. Can you conceive some form of partnership between Nigeria and Britain?

I cannot conceive of the two breaking up. If a person is your friend you only look on their good side. So it is with a nation, that once did you a good turn.

Is it true that at sixty-three you have embarked on an acting career?

Not an acting career, because I did not need to act in the part I played, I just had to be myself. I played the part of the ambitious mother in Peter Howard's *The Ladder*, who pushes her only child up the ladder of success. As I acted I thought to myself, 'Mamma Manuwa, this is you!' But it is a powerful play and it makes actors and audience choose for or against right.

MERRILYN BEAZLEY

write a letter of apology to them." He started writing without delay. After writing he told me, "God is existing. I can believe in God."

In another letter he writes about where this had led. 'In school and at home with my friend Tesfai we have decided to be honest about the mistakes we commit. If we commit mistakes while teaching, we say sorry to the children and correct them. If it is a difficult word which we don't know we say we don't know it. "We will ask and tell you next time." We have improved teaching this way, because misleading students is itself a crime.'

He is honest in his letters about what goes wrong. 'Just this week I was not listening to God's guidance. I am sorry for it. I was feeling bad. I was dull. Glum. Undesirable things were happening. But just this morning I saw clearly that I was lazy. Now I have come to

Continued on page 6

Revolution hundred miles from China

Can unite brown and yellow races in India's Northeast



Khasi mother and child watch the inauguration of the new hill state of Meghalaya

Left:

At the inauguration of Meghalaya the Governor of Assam and Nagaland, B K Nehru, shakes hands with Stanley Nichols-Roy who had just been sworn in as a Minister in the new state.



ACROSS THE NORTHEAST of India a new spirit is on the move on the pine-clad Khasi Hills, on the Garo and Mizo Hills, in distant Nagaland, in NEFA (North East Frontier Agency) bordering China, on the tea estates and in the oil towns and industry of the Assam plains.

As a part of a continuing strategy an MRA force with the musical revue *Anything to Declare?* spent one month in the Northeast based on the Assam State capital, Shillong, a city nearer Hanoi than Delhi. Indeed many of the faces in the street look more Cambodian or Vietnamese than Indian.

Shillong is Assam in miniature, and there night after night the Northeast responded to *Anything to Declare?* and its message—Nagas and Mizos, related to the Dyaks in Borneo, Khasis, who come from Southeast Asia, Mikirs and Garos, who migrated from the Tibetan plateau, and the brown Indo-Aryans from the plains—the Assamese and Bengalis.

A delegation of 29 came from Kohima (capital of Nagaland) sent by the Ministry of Education. Others came from Gauhati and the towns of the plains, and yet others from remote hill districts, often travelling miles on foot or by jeep.

From Shillong, a group of 30 of the MRA force went to Upper Assam, where the Brahmaputra river, at times 20 miles



wide, sweeps down from the Himalayas through the plains. The plains of Assam form the palm of a hand, surrounded by the hilly fingers of Meghalaya, Tripura, Manipur, Nagaland and NEFA.

In the plains tea gardens sprout greenly in ordered ranks as far as the eye can see, lit at night by the natural gas flares from the rich oil fields. Presentations were given in Dibrugarh, the business centre, Duliajan, an oil town where there was nothing 10 years ago, and Tinsukia, Assam's second industrial town.

In Dibrugarh, Rajmohan Gandhi,

FROM NAGALAND, scene of a bitter guerrilla war with the Indian Army, a student publicly said:

'I had a definite plan to kill the people whom I thought responsible for my sufferings, and for the death of my beloved cousins. I have realised that I have been too sensitive to how much others have hurt me and forgotten how much I have hurt others. MRA has completely shattered my evil plan and given me a complete plan to heal the wounds I have inflicted on others. I will take the first step by apologising to the people I have hurt so bitterly.'

Chief Editor of *Himmat*, said: 'Less than 100 miles as the crow flies is China—a China where old comrades are falling out, and where someone needs to bring a new idea for 800 million people. We know that in India we have great problems but with a revolution of honesty, purity, unselfishness and love, and the guidance of God, the Northeast can be an example for China, the rest of India and the whole world.'

Many are answering this challenge. From the broken steep valleys of the Mizo Hills where the Japanese Army

Continued on page 4

Revolution

Continued from page 3

was finally turned back in 1944, a teacher travelled the 1,500 miles to the MRA centre at Panchgani, and he changed.

On Sundays he went to church, and prayed fervently, but he never paid the bus fare home. Absolute honesty had something to say too about the ration cards on which he had increased the size of his family to claim more.

He went back from Panchgani determined to take a new spirit to his people, and last year he showed MRA films to 25,000 in the villages and towns of the Mizo Hills. Open air shows were given to tribals who had never seen a film before; they sat rapt, transported to an Africa they had never seen, gripped by the answer to hate and revenge they saw in *Voice of the Hurricane*.

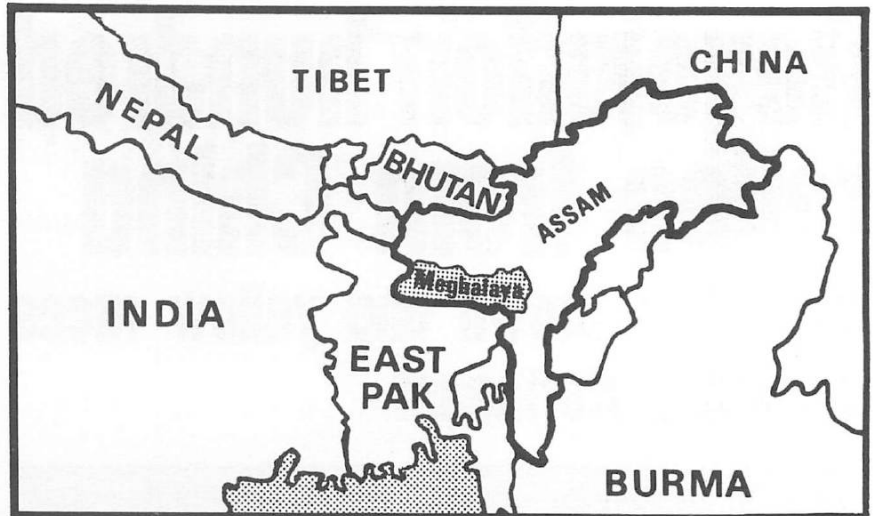
The teacher and his team had to travel over some of the most difficult terrain in the world. One of those who invited them into the area, a Colonel, said, 'You have made a strong impact in Mizo Hills. I would like to invite many more such teams, to help the people think for the world.'

In the Garo Hills the MRA musical *India Arise* is being put on after 10 youth leaders from Tura saw the original in Panchgani. On their return home they enlisted 40 other young people and the town was stunned to see youth with a purpose, who have stopped stealing and bullying, and are carrying their call for selflessness and unity to the towns and villages around.

On the edge of NEFA lies Dilli (it was here that the Chinese invaded in 1962)



S Chopra, of the NEFA Administration, says, 'If MRA had not worked in my life I would not be here today.' He had apologised to his brother to whom he had not spoken for one year and to his subordinates in the office for his attitude.



where a coal mine, closed down as uneconomical, but now, due to the scarcity of coal, has been re-opened. T R Ghosh took on to re-open the mine with 25 former workers still living on the site, and the men volunteered to work without wages until the mine could show a profit. Mrs Ghosh says, 'Our only capital was the workers, and our honesty with them.'

MRA for them meant no bribes to the officials with whom they had to deal. When a high official came and asked them why he had heard only bad reports they told him, rather than bribe his subordinates and earn good reports, they had decided to apply absolute honesty. He was surprised, but has since respected their decision and given them full co-operation. They now employ more than 500 men, and at the urging of their workers have opened up a second mine.

During the Palm Sunday Service in the All Saints Cathedral, Shillong, presided over by the Rt Rev Ariel Jonathan, Bishop of Assam, Canon H Syngoh publicly offered a prayer of thanks for the MRA force coming to Shillong, having left homes, and sacrificed all that is dear 'to bring us the message of unity that we so badly need'. He also prayed for those who as a result of the visit of the MRA force 'have decided to live a new life'—

Men like Sanjoy Hazarika, an Assamese studying in Shillong, who apologised to his brother for his bitterness and jealousy, and says, 'If we want to change society, we must begin with ourselves, and begin right now.'

Denghnuna, a Mizo, who says, 'MRA is not a new idea, or a substitute for my religion, but it helped me to realise that I did not live what I believed. We are meant to have a two-way traffic with God. I had forgotten to listen.'

Visier Sanyu who tells how as a Naga student he resented the use of the Assamese language in college text books. 'I realised that jealousy is not good.' he

says. 'I resolved to apologise to any Assamese I would meet. That same day I met an Assamese journalist. To my surprise he forgave me and told me that he felt the same towards the Bengalis, because literature was written in Bengali—and the journalist in his turn decided to apologise to the Bengalis.'

A nun in the Loretto Convent School said, 'We look on your coming as an

The Indian Express, 4 April, wrote on the new state of Meghalaya:

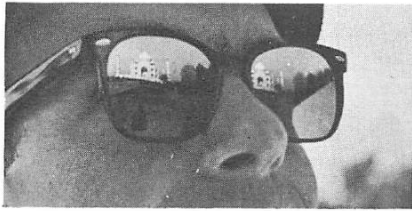
'Since the Meghalaya formula emerged there has been little tension between the people of the hills and of the valley. In fact, there is now a reassuring measure of cordiality on both sides. The birth of the 'Abode of Clouds' appears to have generated a climate of good will which few could have believed possible even a few months ago.'

Act of God. You have taught us not to water down the Sermon on the Mount.'

The Northeast has already spoken to the world, with a new way of doing things in politics. (See 'MRA Information Service' No 29). Captain Williamson Sangma, Chief Minister of the new State said at its inception, 'We can set an example for the rest of the country as to how to work together in spite of differences in language, culture and creed.'

Stanley Nichols-Roy spoke on the last night of *Anything to Declare?* in Shillong after five young men and women from the Assamese, Garo, Khasi and Naga peoples had said how they had applied MRA to their own lives. He said, 'The young men and women from Shillong who have stood here are a sample of what we can do in partnership with people all over the world to cure bitterness, frustration and hatred. Those of us who are prepared to stand for what is right will be able to play our part.'

ANDREW STALLYBRASS



Through European Eyes

by Gerard Gigand, France

FOUR MONTHS have passed since I left France for India with the cast of *Anything to Declare?* Four months is too short a time to know India, but quite long enough to learn that France is not the centre of the world.

This sub-continent has been imprinted with a strong English influence, particularly in language, and an ancestral jealousy was aroused in me again, despite the fact that my contact with Indians was thanks to English.

One Indian was astonished to learn that we do not speak English in France, and seemed unaware that we had a culture of our own!

India has taught me that if I am serious in my decision to help answer the vast problems of rivalry in this land, I must first of all rise above such questions in my own life.

My attitude towards the Indians is directly dependent on the respect I show for the people around me in the cast

itself. This must be true for countries too. Even if France is not the centre of the world, this is how she can help India arise, and that is the indispensable complement to gifts of money and material aid.

That is what 'loving India' means to me—it is a phrase full of demands on us and concerns first of all the way we live with one another in France.

Could this be the heart of our next Five Year Plan?

New 'epidemic' spreads in Asia

by Donatus D'Silva of Ceylon

TO BE BOTH brilliant in studies and sports is exceptional. But to combine it with a swaggering walk, nose high in the air and an I-know-all attitude is unbearable. One supreme example of this was a classmate of mine in college. But one day he came to college and behaved like a normal mortal! Naturally I was interested to know what had brought about this remarkable change. On investigation I soon found out that he had joined a 'moral' movement. His change like an epidemic spread through the college.

As I was enjoying a comfortable, selfish and not so straight life, I decided to oppose those who were passionately committed to re-arming the morals of my college and country.

New concepts

I joined forces with other students who shared my sentiments and the war of opposition went on for about two years against them. But they stuck to their commitment. I was challenged and intrigued. Out of curiosity I attended a Moral Re-Armament meeting. The idea and the concept of what an ordinary man could do with it gripped me. Through MRA I began to discover myself, my nation and the world.

I am one of the many delegates who have attended the conferences held at the MRA Training Centre in Panchgani, India.

The relationship between India and Ceylon is not exactly friendly. Situated twenty miles away from the Southern

tip of India, Ceylon has a population of twelve million of which eight million are Sinhalese and two million Tamils, who came originally from South India and are in a majority in the northern peninsula. As a Sinhalese, I feared that the Tamils in the North would join their brothers in South India and form a separate state. The average Sinhalese in Ceylon feels the same.

Bigger vision

At Panchgani I met young Indians committed to the revolution of Moral Re-Armament, who had a bigger vision of what Ceylon could do in the world than I had. I decided to join them in the revolution. It meant change in my life—absolute honesty with my parents, and an apology to the principal of my college for cheating in examinations.

Later, a dramatic event took place in Jaffna, the capital of the North of Ceylon. At a Moral Re-Armament meeting held there a Sinhalese colleague and I apologised to the Tamil audience for our feelings of hatred, superiority and bitterness against their race. Many in the audience met us after the meeting and expressed their desire to work with us to build a Ceylon free of hatred.

For the last one and a half years I have been working in India with the programme of Moral Re-Armament and received training in journalism on Rajmohan Gandhi's newsweekly, *Himmat*. *Himmat* is generating a passion among the Indian people to break the chains of corruption, permissiveness and



hate that bind them.

The spotlight of the world in the last few weeks has been focussed on recent happenings in Laos and Cambodia. Many Asians fear that the end of the war in Vietnam will open the floodgates of Maoism in Asia.

Asian security depends on Asia finding a uniting ideology and the ability of the Asian people to reverse the flow of Maoism from China. China can be challenged to change when Asia has a superior ideology, motives, convictions and a new quality of living. That superior ideology is Moral Re-Armament.

No two countries in Asia are united. But Ceylon has cultural links with many Asian countries. Therefore she has a great opportunity to give the superior ideology of Moral Re-Armament to Asia.

Anyone can make their voice heard . . .

I AM ONE of the 99.9% of the population who have a habit of sitting in front of the TV News on a Sunday evening and saying 'The country's going to the dogs. Why doesn't someone do something about it?' Two weeks ago some of us decided to do something about it ourselves.

We wrote an 'Open Letter to Parliament' (see issue no. 29) in which we protested against the Government's proposed bill to make grants for the mistresses or illegitimate children of students. Thirty-eight people from all over the world, all under twenty-five, signed it. We sent it to our Members of Parliament, and to our local papers, to our clergymen and to our friends.

Ten days later *The Yorkshire Post*

phoned and interviewed us for 35 minutes, about why we had written this 'Open Letter' and what we saw for the future of Britain. They published a three-column article on it.

Next morning BBC Radio Leeds rang me up and interviewed me for their lunch-time programme, asking what was behind the newspaper article.

Editorial

Then the following day *The Yorkshire Post* had, in its leading editorial, the following paragraph, under the heading 'Sex and students':

'As reported . . . yesterday more than 30 young people are to oppose the suggestion that students' extra-marital households should be aided by official

grants. This shows that basic morality still commands higher attention in many places than the elastic values which some permissive pundits seek to propagate. Let us hope that this sort of responsible attitude will be reflected to a greater extent in official circles, and that the dangerous tampering with our social code which has apparently been going on for some years will now be stopped.'

This episode showed me that anyone can make their voice heard in the country—all that is needed is the decision. As more people decide to tackle the things they see which are wrong as soon as they see them we will get this nation back on to the road which God intends for her.

VIRGINIA VICKERS

'On jouera sans rideau' Director and workers in French drama

WHERE DOES the power of decision lie in modern industry?

Men in the management and the trade unions of the French Railways, now being restructured, say, 'We must learn the art of making decisions together.'

They said this to the top management of the French Railways, France's biggest industrial complex, in a play they staged in Paris last week. The play, *On Jouera Sans Rideau*, has been written as part of the action of Moral Re-Armament by Claire Evans, Jean-Jacques Odier and Alain Tate.

Leon Girardot, director of personnel in the Northern Region, takes a leading part in the production and trade unionists act on stage their equivalent roles in life.

Girardot said at the end of the performance, 'We have made the effort of giving this play for you tonight because of our conviction that it answers a need of our century. The absence of real dialogue, whether in families, industry, business or universities is dramatic. We must learn the art of making decisions together.'

'At a time when the railways, the biggest industrial complex in the

country, are revising their relationship with the State, transforming their structures and decentralising authority, a new dimension is required from both management and trade union leaders. This play, which teaches the art of making decisions in common, can be used to train managers and trade unionists and help them understand the task ahead of them.'

In the audience were the general manager of the French Railways, the manager of the Northern Region, the president and managing director of Bull General Electric, and groups of trade unionists from the two main plants of Renault Motors.

FILM NOW IN ITALIAN

APPLAUSE and heated discussion until 3 am between journalists, critics and film directors followed the first private showing of *Mr Brown Comes Down the Hill* in its Italian version. It took place in the Mestastasio Theatre in Assisi, on the occasion of an international gathering of film producers who were meeting in the Catholic Centre.

A world man

Continued from page 2

decide to listen to God every morning and when something is wrong, to tackle it.'

Alem has reflected on the needs of his Teacher Training Institute in Asmara. 'If the TTI is changed, the whole of Ethiopia may be cured. And this is possible under God's guidance. We had problems there. There was the problem of purity. And there was the political problem of Eritreans and Ethiopians. I was hating and was part of this division. Now I'm free from that. I am not a one village or one country or one continent breed of man. I am now a world man.'

Alem is working out, on his own, thoughts, practices, experiences which are valid not only for Africa but throughout the world.

The showing was organized by the Catholic Pro Civitate Cristiana, headed by Don Giovanni Rossi, under the title 'The author's freedom and the spectator's liberation'. More than a hundred press representatives, a Ministry of Tourism official and the Cuban Ambassador to the Vatican attended the show.