

HEALTH WORKERS MUST SHIFT VALUES

NINETY HEALTH WORKERS from 16 countries met last week at the **MRA World Assembly at Caux, Switzerland, to consider the theme 'Care and Cure in Modern Man and Society'.**

Seminars were held on the subjects 'Healing forces in society', 'Teamwork', 'The best uses of available resources of manpower', and 'Ethical questions at the beginning and end of life'.

An unusual element was that doctors, nurses, administrators, physiotherapists, dieticians and many others met in a framework where all could speak freely and find consensus together.

One person spoke who was recovering after a severe accident. 'Illness,' she said, 'can be a great healing force in society.' This made many think afresh. Pain can be a gift from God: a world without pain and without struggle is a world without character and without God.

In our present Western culture, pain tends to be regarded as the great evil, and sin as something to be obliterated rather than forgiven. The medical profession, it was realised, had largely opted to be the purveyor of this view. The bill for tranquillisers and anti-depressants rises, the Pill prevents unwanted pregnancies just as the abortion clinics get rid of them. Yet in spite of these and other 'easements', family life, which is

the cement of society, is less secure than ever before.

The conference decided to take responsibility for society as a whole, speaking out boldly where it was seen that our way of life is leading to ill-health and breakdown, and expecting to cure society as well as care for it.

The conference recognised its responsibility for those parts of the world which are not yet able to deliver health care to their populations. A hundred million children in the world are affected by protein calorie malnutrition. The population of India increases by one person every three seconds. They have many doctors but 80% of them work in the towns, while 80% of the population live in the villages. So 70% of the population are born, live and die without medical help.

One speaker told of the building of toilets in an Indian village—made out of materials readily available for a few rupees.

Such toilets, if constructed in all 600,000 villages in India, could cure more ill-health and save more lives than the most sophisticated new equipment being requested by Western hospitals.

Coronary care

One question considered was whether we of the West are increasing our expectations at the expense of the expectation of others. As health care becomes more expensive in the West, new ways are sought to pay for it, very often by expanding our economies so that we become richer. Such growth demands an increasing use of the world's non-renewable resources. By using them the West denies their use to other countries. The oil price rise was hard for Europe, but

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even harder on the economies of the developing world, where oil is needed for essential fertilisers.

The conference considered that our health services may improve more from increased care and a change in our way of life than from increased facilities.

We need to realise that our way of life produces diseases which are expensive to treat and may be paid for at the expense of the health and facilities of the rest of the world.

The problem of old age, for instance, is normally tackled by building more hospitals. But the answer could lie in an increasing care by families. We all hope there are enough coronary care units available should we suffer a heart attack. Yet a young man who smokes is 15 times more likely to die from this illness than a non-smoker. The cost of that indulgence is not only the cost of the cigarettes, but also of the extra coronary care units needed.

DR JOHN LESTER

The fruits of forgiveness

People from 30 nations at the Assembly at Caux rose to sing 'Nkosi Sikelele Africa' on hearing of the death of President Kenyatta last week. Inviting them to do so, Manasseh Moerane, former Editor of the 'World', South Africa, said, 'In President Kenyatta we have lost a pillar of Africa.'

IN A BOOK to be published shortly, PD Abrams, formerly a senior civil servant with the Government of Kenya, writes about the late President, Jomo Kenyatta.

Until 1976 Mr Abrams was Assistant Director of the Department of Settlement, responsible for settling 66,000 African families on land previously farmed by 1,325 white settlers who had decided to leave.

The scheme has been carried out in such a way that, in spite of the upheaval, this area is making an important contribution to Kenya's agricultural production—which has considerably increased since Independence.

'The success of the work,' he says, writing of the critical years 1963—65 during which the scheme was established, 'was undoubtedly due to the climate of confidence following Kenyatta's astonishing address in August 1963 to 500 white farmers in Nakuru Town Hall. It was the first time since his release from detention that he had faced the farmers, many of whom had held him res-

ponsible for Mau Mau.

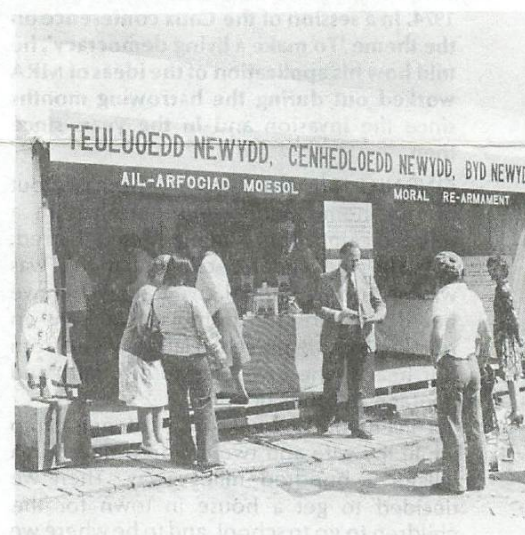
"There is no society of angels on earth, whether white, brown or black," he said. "We are bound to make mistakes but we must learn how to forgive one another.

"Kenya is large enough, and Kenya's potentiality is enough for all of us to work together harmoniously and make it great, and show the world that different racial groups can work together." Within an hour he had won over the belligerent audience and they cheered him.'

While still in detention, Kenyatta saw the MRA film *Freedom*. It was brought to him by former Mau Mau leaders who had become convinced that this was the idea the country needed. He urged them to translate the film into Swahili and show it throughout the country. Over one million saw it.

In 1965 nine of the Kenya Cabinet stated that 'the philosophy and practice of MRA have contributed decisively to our stability and progress'.

Eisteddfod stand



NEW MEN, NEW NATIONS, A NEW WORLD. The MRA stand at the Welsh National Eisteddfod last month. Leaders of the Welsh people and visitors from many other countries came to the stand.

P William

EDITH RAMSAY comes from a family which went from England to Northern Ireland in the seventeenth century. Born and brought up there, she has lived in England since her early twenties. This article is a response to reactions to her article 'Of a new Irish nation', NWN 22 April 1978.

'BUT WE CAN'T JUST spend our lives saying where we've been wrong,' an old English friend said to me the other day. 'We've got to move on from there.'

Fair enough. It does seem rather unproductive to wallow in one's past sins. But have we looked honestly at those sins?

Another English friend said to me, 'Edith, I have just been reading a book on the history of Ireland. I had no idea of the awful things we have done there.'

The only Irish history I ever learnt was to do with the Williamite wars, and that was because they related to the English Protestant succession. Protestants learnt English history.

What does 'Hell or Connaught' mean to the average Englishman? What were the Penal Laws? What were 'tithes' and how was their payment enforced? What was the population of Ireland before the famine? And after? Was Ireland governed at that time from Dublin? Or from Westminster? Why is it still easier for a Protestant in Northern Ireland to find a job than for a Catholic?

Ten years ago I knew the answer to none of these questions. I have gradually begun to find out.

We Northern Protestants have close bonds with England—after all, many of us came from there originally.

I had two brothers in the British Army and innumerable relatives. Some came home from the war; some didn't. I know the

THE CROSS IN IRELAND

generosity and courage of both our peoples. But until we fully acknowledge and articulate where we have been thoughtless, cruel and plain wrong in Ireland, the native Catholic Irish will continue to mistrust us.

The injustices we have perpetrated on them have been passed on by word of mouth over the generations—not out of malice, but as ordinary family conversation. In a history book I have seen the British troops known as the 'Black and Tans' referred to as 'crack' troops. Yet these were the men whose behaviour so horrified my father, a loyal British subject, that he referred to them as the 'riffraff of the British Army'. So the mistrust and hatred of government from across the water has been bred in over the centuries, like an inherited memory.

Sick to death

What is our aim in our relationship with the Republic of Ireland, or with the Catholic minority in the North? To build trust and friendship? Or to let the centuries-old exploitation and the hatred it engendered continue? Acts of Parliament may outline a course for justice, but justice is achieved through the hearts of men and women who are honest and have no fear.

We need to start thinking, talking and living in a way which will enable the buried

hurts and hates which we have caused to come out and see the light of day.

In the Republic I sense a healing. De Valera, a great Irish statesman, said it would take three generations for a nation to grow up out of slavery. There is about one more generation to go.

In the North the carbuncle is still festering under the surface, made worse by the fact that the Catholics there are an artificially created minority. They were created a minority through a decision of the British Government and the Northern Protestants. To the Catholics it must seem like a hopeless situation. The one thing that could bring a glimmer of hope is for them to hear an English person, or a Northern Protestant, say where we have been wrong. They are sick to death of hearing how right we are, or of all the good things we have done.

And while of course we have got to move on from 'being wrong', our danger at the moment is to want to move on to the next stage too quickly. In our hearts we have to stay at the repentance stage until the last drop of poison from that hidden carbuncle has come out.

I heard Frank Buchman say, 'We need to stay at the Cross long enough until it hurts', and another time, 'I was nailed.'

The Cross for us may mean to give the Irish a chance to do a better job in their country than we have done; to be willing to work with them to achieve their hopes; to want nothing more for ourselves than to serve honestly and wholeheartedly.

Is this repentance? Can we have an experience of the Cross, personally and nationally, so that the wrongs we have inflicted on a proud and ancient people will be healed?

NEOPHYTOS CHRISTODOULIDES is a trade unionist from Cyprus.

He is one of the 200,000 Greeks who lost their homes when Turkish armies invaded in 1974. In a session of the Caux conference on the theme 'To make a living democracy', he told how his application of the ideas of MRA worked out during the harrowing months since the invasion and in the years since then.

ONE NIGHT in darkness we were chased out of our home and found ourselves in a refugee camp. This made me full of hatred. But my wife and I decided that this was wrong, and we should give it up. When we heard the raids and bombing we went on our knees and prayed. Hatred went from our hearts when we tried to give faith and courage to other people.

I lived for 13 weeks in a refugee camp while my wife and two children stayed in a village a hundred miles away. Then we decided to get a house in town for the children to go to school, and to be where we could play a bigger role. After a lot of prayer we found the flat where we live now. It is ideal.

A year later Lebanese started coming to Cyprus in thousands. They offered much higher rents. Our landlord asked us to leave.

UNION ACTION RESTORES NATION



L. Rengfelt

But refugees are covered by a special law which forbids the landlord to evict them or raise their rent. In spite of that we gave him 40% more rent. But soon, through his lawyer, he again started asking us to leave.

Every time I passed the landlord my heart was filled with hatred. One day I had the thought to clean my heart. I called him to my house and we had coffee together. Since then he has not made any request that we leave. And there are 2,000 cases before the courts of landlords asking to be allowed to evict their tenants.

After the war over 50,000 people were unemployed. The way the people behaved then was a great example of taking responsibility to cure the problems of the country.

All the workers accepted, and the unions

supported, a reduction of 10% of salaries and wages as a contribution towards the refugees' fund. The workers decided to work longer hours where their products were needed for rehabilitation. In some industries employees accepted only half of their salaries to help those who would otherwise have become redundant.

The result was a fast recovery from the economic destruction, and today there is full employment and wages and salaries are rising again. At the same time, though, people are becoming greedy and seeking luxury.

Vice-Chairman

I am very much concerned that the real spirit of democracy is implemented in my place of work and in my union, which represents all British Authorities employees on the island. This concerns the way I behave to my superiors and subordinates. I have made it clear to everyone that I stand for absolute honesty, purity, unselfishness and love. It is not always easy. If I refuse someone something because it is dishonest I may lose a friend.

When I was called before a selection board for promotion, it was hard to be

HOW TO GET people to take on the work that needs to be done?

How to get a better health service for the quarter of a million people who live along the coast of Northern Norway? It is a vast area, most of it north of the Arctic Circle. People are scattered. The cost of living is higher than in the South, and many of the South's amenities and comforts are not there.

People remain because they love the area. The population in the three northern provinces has been fairly stable during the last 20 years.

But the health service is inadequate, in spite of efforts to attract doctors and other health personnel. For example, someone living in the North-East, on the Russian border, has to fly 800 km to see an ear, nose and throat specialist or an orthopaedic surgeon.

Microscopes

In the psychiatric hospital in Tromsø, where I have been working this last year, in one department two doctors do the work of five. One nursing school has had to close down this year because they did not have enough teachers.

I studied medicine in Oslo. During our first year, while we were studying chemistry and anatomy, we often asked each other the question: Why did you want to become a doctor? Usually the reply would be, 'because I want to do something for other people'.

Some had a definite aim. They were planning to be doctors in order to go to Africa and do mission work. But with most of

honest and straight, rather than say what would please them. But I was given the promotion, from storekeeper to senior storekeeper.

Some people resented the promotion. They said I had been given it to lessen my fight for the union.

But last June, at the third Pancyprian conference of the British Authorities employees, I fought hard for the needs of the lower grades. I also spoke of my convictions that we had to do things on the basis of absolute moral standards. I was scared to do it as it meant saying unpopular things which risked my re-election to the committee of the union, on which I was Vice-Chairman. But when it came to the voting for the committee, 90% of the voters voted for my re-election. Even some of those who had opposed me, seeing that I was not lessening my fight for their rights, voted for me.

I should not stop fighting, but I should do it in an honest way. In our union there is much division, and I have been working to cure this. In places of work there used to be fierce fights as to who would be elected as union representatives. People used to promise things which never happened. When I started to fight to apply absolute moral standards, people started to consider seriously the character of the candidates.

EXPERIMENT IN TROMSÖ

Medical training needs revision, says Norwegian doctor STURLA JOHNSON.

A speech at the health workers' conference, Caux

the rest of us there was just a feeling that a doctor's work was something worthwhile. That it meant being of service to people who needed help.

But after a few years, our thoughts centred more on other considerations. In what area of medicine should I specialise? How could I make a lot of money? Where would be a good place to live? Our motives for medical work seemed to have undergone a shift. The needs of the country or of any particular field of medicine seemed to fade into the background. One reason for this change is the way our medical course was constructed. We never saw a patient for the first two-and-a-half years. We were looking into microscopes and studying mice and rats and looking at test tubes.

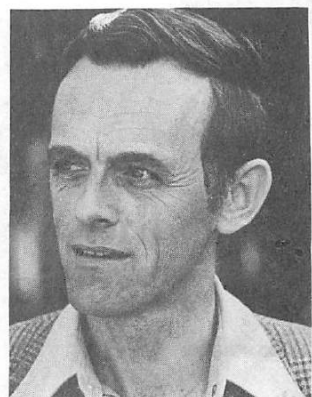
We also had a tight schedule and very little time to spare. Soon we became competitive, always looking over our shoulders to see how the others were doing. Something died in many of us along the way. Perhaps this was because our teachers were exactly like us. Few could inspire us and give us something more than just medical science. None were able—or willing—to give us ideas for living and help us see our work as doctors in a bigger context.

Factory worker

I think it is high time the medical course is revised. We need to take a hard look at the type of doctor this six-year course produces. This has been done in some places. In the medical school in Tromsø, where I now live and work, this has been done. I shall come back to this later.

After three years of medical studies I was fortunate enough to come to Caux. A friend of mine and I were hitch-hiking in Europe and decided to have a look at Caux, which I had heard about. I was at that time looking for something more for my life than just a profession. I only spent a week here, but during that time I began to think through my whole life. I began to examine my motives, my relationships with other people, the plans I had made for my life. The man who helped me most in this was a young British factory worker. His honesty about himself helped me to become absolutely honest. I had difficulties understanding his English, but I got the point.

What intrigued me most was the idea that God might have a plan for my life. What a



L Rengfelt

relief if this was true, I remember thinking. In the end I decided to try it. I began with the simple discipline of getting up every morning and taking time to listen in quiet. With this decision I went back to university.

During the following months my faith and conviction grew. To my surprise I found that even my studies improved. I was able to concentrate better and needed less time to learn things. Life was much more fun.

Class war

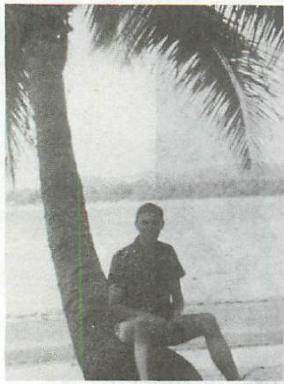
Then suddenly, a few months later, I was faced with a bigger challenge. A handful of people in Norway had decided to set everything else aside and produce a play by Peter Howard. It was to be shown right around the country. It showed the effect on a newspaper of the change in one young journalist who decided to be honest. I was asked to take part in the play. By some strange coincidence, that same afternoon a large paper in Oslo came out with a vicious attack on Moral Re-Armament. It was half a page of lies and suspicions about an ideology which I had become convinced we needed in my country. Suddenly I felt the country was in danger.

I remember going to my room in the boarding house where I was living. I knelt down by my bed and said: 'God, if you can use me I am willing.' As I got up, I knew with absolute certainty that the thing to do was to leave my medical studies and go into battle with that play. I remembered the war years when young people like myself left their universities to join the resistance movement and fight for freedom. To me this decision meant giving away my dearest possession, the security of an education. I believed then that it was for life. But I was able to do it with certainty and freedom. This set me on a road that took me through Scandinavia with the play, then to Africa where I worked with the force of Moral Re-Armament for five years.

After six-and-a-half years away from home, God began to speak to me again about medicine. Gradually the decision matured to go back and complete my course. I was accepted back at medical school and graduated in 1965.

To leave medicine for ideology was at that time, 20 years ago, something unheard of in Norway. Today people are more accustomed to it. I discovered last year in Tromsø that

EXPERIMENT contd p4



Learn the Pacific way

by Rob Pattison

IF YOU MOVE to the other side of the world, what is the most valuable possession you take with you?

For me it is to know that God knows I am here and that He and I can communicate under any circumstances.

Another is to be able to pray daily to be teachable.

We take with us so many preconceived ideas. For instance, time. A great Fijian Chief, Ratu Edward Cakobau, said, 'From the cradle to the grave, the European worships the household god called "the clock".'

In the Pacific people seem to have a different priority than the clock.

A European friend wanted help with a

money transaction. He consulted a Fijian businessman, who rang his bank. The businessman concluded the telephone conversation by saying, 'We will be there in 15 minutes.' Surprised, my European friend said, 'But I thought you said the bank was only five minutes away?' The Fijian replied, 'Yes, but we might meet someone on the way.'

We used to feel hurt when friends did not come when they said they would. But we found they often came an hour or more later, or even the next day, and frequently brought a friend whom they thought we could help.

We had to extend our visas eight times in the first six months—each time not knowing if the extension would be granted. Realising that we might have only one chance with each of the people we met made us come to the point faster.

Traditionalist?

When we finally left, 11 people from both major communities wrote asking us to return as they felt Moral Re-Armament could play an important part in building bridges between the different communities.

As the late Queen Salote of Tonga, speaking to an MRA team she had invited to Tonga some years ago, said, 'The South Pacific without an ideology is like a turtle without a shell.'

The last two years have shown the interest the major powers have in the South Pacific. The USA, USSR and China have all announced that they will set up full-scale embassies in Suva, Fiji.

Could the South Pacific give something to them? Father Walter Lini, an Anglican priest from the New Hebrides, gave 'the Pacific way' lecture at the University of the South Pacific last year.

'The way we do things here does not depend on experts,' he said. 'It does not depend on economic growth, productivity or the positions we gain for ourselves, but it is based on a prime concern with people. It is expressed in the hospitality we give in our homes, villages and churches.'

'Does this mean I am a traditionalist?' he asked. 'On the contrary, the problems in Europe, the USA and Australia show that they have lost their humanity.'

As we sat watching the sun rise from the surf on the reef, we often asked ourselves, 'What part has the South Pacific in God's plan? Why so many tiny islands in a vast ocean?'

Maybe the very isolation of the islands, which has kept away the main tides of materialism, means that the South Pacific could do for the world what the monasteries of the Dark Ages did for Europe. They are a reservoir of faith, available to renew the whole earth.

EXPERIMENT contd from p3

two fully qualified young doctors had quit medicine and were working, one as a lorry-driver, the other in the fish processing industry. They had done so for two years out of a conviction to spread class war. They only went back to medicine after they had been almost forced to by the labour unions who said it was a waste of resources.

Sami people

A third young Marxist doctor whom I know well, told me recently he is leaving his job at the hospital to work full-time for a theatrical company in Tromsø—the aim is to produce plays that show the conditions people have lived under in the North of Norway. He is a good doctor but committed to something bigger than just medical work. I hope he will experience what I have found—a change which affects both the selfishness of people and the structure of society.

The northern part of Norway has always interested me—the strategic importance of this area for the whole of Europe, its natural resources of fish, untouched nature, and now oil, which the geologists are certain is there in large quantities under the sea. Then you have the Sami (Lapp) people with their 5,000 years of history and their unique culture and way of life. They are now a frustrated people, who feel they are being

pushed around and not listened to.

There is a need to seek the mind of God on these and other problems in the North. There is a need to find solutions and to bring out the resources in people. My wife, who is also a medical doctor, and I, both have a sense of calling to this area. That is why we worked there in 1967 and returned again last year with our children. We are now buying a house and intend to stay.

Finally, a few words about the medical school and the university in Tromsø. It was established five years ago in order to meet the needs of the North and provide a stimulus for that region. It has 1,800 students at present, 200 of them studying to become doctors. The six-year medical course has been put together with the aim of motivating doctors for primary health work.

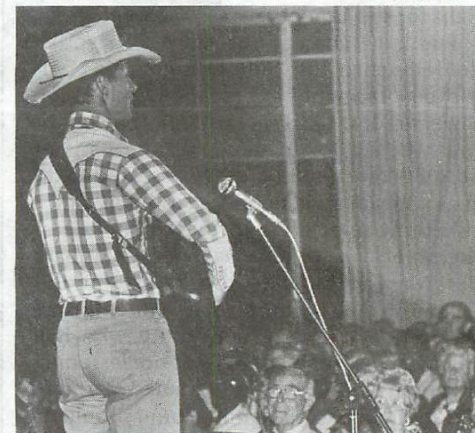
New course

You can no longer get in *only* on the basis of excellent high school results. An attempt is made to pick the candidates who are most motivated for medical work. Students from the North are preferred because it is assumed they will stay after graduation. You have a better chance of being admitted if you speak the language of the Sami people. Or if you have worked for a year or two in a hospital or been a social worker.

Very early in the course the student meets

the patient. Right from the start he is introduced to sick people in the hospital and some basic knowledge of diseases is given to him. After four years the students are sent out to work for four months under supervision in a local hospital and then for two months with a district doctor as his assistant. Soon I shall begin teaching the first lot of final year students in Tromsø. I am keenly interested in finding out how much this type of medical course has affected their motivation.

J Franzon



The health workers' conference at Caux was followed by a session which brought together different races from many parts of the North American continent. Next week we will carry a full report.

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