



Leopold von Buch, a mining engineer from the Ruhr, Germany, speaking at the conference in the College of Chinese Culture, Taiwan.

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## MORNING GONG SOUNDS IN TAIWAN

YOUNG PEOPLE from all over Taiwan took part in a Moral Re-Armament conference in Taipei last month, which an editorial in the *Central Daily News* likened to a 'clarion call—the sound of the evening drum and the morning gong' in face of materialism. Its theme was 'Building a new Asia by spiritual re-armament'.

'Our society is becoming affluent,' wrote the newspaper which speaks authoritatively for the Republic of China's ruling Nationalist Party. 'But political frauds and economic dishonesty are rampant, especially among the well-to-do.'

'Since the end of the Second World War, MRA has been advancing the goal of man's spiritual victory over his material pursuits. Let us all be spiritually re-armed to combat the shameless degradation of our moral environment.'

Several of the young people spoke of their experience of this 'spiritual victory' through their decisions to put things right in their families and at school or university.

Kan Nai-ping told how he had been expelled from university for playing too much mahjong. He decided to live differently, following absolute moral standards, and told his father. But when he began military service he went back on his decision.

At an MRA camp, Kan Nai-ping decided to try again. It took him six months to find the courage to apologise to his father and

tell him the kind of life he had been living. 'There were tears in his eyes. He asked, "Son, can you be sure you won't live that old way again?" I replied, "Father, the courage I now have to tell you the truth will give me the power to lead an honest life."' After transferring to another college, he had been among the top three students in the class every semester.

The Republic of China's Vice-Minister for Foreign Affairs, Yang Si-kuang, addressed the conference on the 'moral courage' with which his country should face the world. 'We need spiritual re-armament to renew our society,' he said. A recent article in *Sino-American Relations* expressed a similar idea.

Quoting Frank Buchman, initiator of Moral Re-Armament, it said, 'We can find a superior ideology that shows the next step ahead for the Communist and the non-Communist world alike.'

The conference was held in the College of Chinese Culture, Hwa Kang, high on a hill overlooking Taipei. Facilities had been made available by College President, Pan Wei-ho who spoke at the opening session. Other speakers at the opening included eight overseas delegates from West Germany, Britain, Australia and Hong Kong; Daniel Lew, Head of the Institute of Sino-American Relations at the college; and television executive Hu Joe-yang. **DL and DB**



The audience at the opening of the conference.

## From 7,107 islands to Britain

MEMBERS OF LONDON'S 14,000-strong Filipino community gave a sparkling display of their culture at the Westminster Theatre, London last week. 130 from Britain's host and immigrant communities watched songs and dances from different parts of the 7,107 islands of the Philippines, and enjoyed a Filipino meal. The two Catholic chaplains to London's Filipino community were also present.

The occasion took place in a week when

inter-racial bitterness in London had been focussed by the funeral of Blair Peach, a New Zealand teacher killed in a political riot over immigration earlier in the year.

'Most of us immigrants come here expecting a better standard of life and a greater quality of freedom,' said London teacher Subbiah Kistasamy. 'Often we meet humiliations on arrival. As a result of meeting Moral Re-Armament I have learned to love, serve and respect this country.'

Welcoming the Filipinos, Richard Channer, Secretary of the Friends of the Westminster Theatre, said, 'We are sorry for the indignities you sometimes suffer. We are grateful for your contribution to our society.'

Genis Ibot, from Mindanao Island in the South Philippines paid tribute to Moral Re-

Armament's active concern for his country's destiny. 'Sometimes we consider ourselves inferior,' he said. 'But many of us realise that there is something unique which God has given us to share with other peoples. We are learning to be here for what we can give not what we can get.'

At the end of the evening Subbiah Kistasamy thanked the Filipino dancers and singers who had performed after a full day's work in their hospital, catering or domestic jobs. Speaking of the power of the inner voice and of absolute moral standards, which had freed him from the bitterness caused by the racial violence he had experienced, he said, 'It is our responsibility to bring this change to our communities and to the country where we live.' **PJE**



Sushobha Barve

India is not an important but perhaps the most important country for the future society: Hindu, Moslem, Christian, secular: Stalinist, liberal, Maoist, democratic or East which is not active in some Indian mind.

If that subcontinent should be rolled up into authoritarianism—if that varied in would be one of the greatest defeats in the human record, sealing the defeat of a mind and to the self-organisation of the working people, then things will be

Here Genis Ibot speaks to SUSHOBHA BARVE and Judy Lean to ALAN and MARION PORTEOUS, three of those v

## Right recipe

WHEN A FACTORY in the north of India resolved a violent conflict recently, one result was a 1½ million rupee (£100,000) profit within the first three weeks. Even more surprising for the management than this, perhaps, was the fact that they owed the settlement, in part, to a visit from four women who obviously knew nothing about industry.

The visitors came from Asia Plateau, the Asian Moral Re-Armament Centre in India. One of them was Sushobha Barve, a short, lively woman from Bombay, who told her story to *New World News* when she was recently in London during a visit to Europe.

### Dish up

Sushobha has lived at Asia Plateau for ten years. She is one of those responsible for organising the conferences which regularly take place there on industrial relations, agriculture, education, health and other aspects of national life, as well as for the practical running of the centre.

The road to that factory began for Sushobha at a youth camp in 1965 while she was still at high school. There she had discovered that she could do something to build a new India—if she was ready to start by admitting her own mistakes, and putting them right. From this began a new relationship of trust with her father, whom she had blamed for driving her brother out of their home.

Her decision, some years later, to work full-time with MRA, was not popular with her family. For two years her father would not accept it. 'But I felt I was meant to use my training, my heart, and my hands to help people find something new for their lives—so that their bitterness and hurts were healed.' As her training was in domestic science, the kitchen at the conference centre

seemed an obvious place to begin, but this was not easy.

'The first two years were miserable,' she remembers. 'To begin with I didn't like cooking and I found it difficult to work behind the scenes. Everyone else seemed to be doing much more interesting things. At home, cooking was something I didn't have to do.'

But one day, it occurred to her that God has given different—but complementary—gifts to different people. She decided not to worry about the gifts she felt she didn't have, but to use what she did have. 'I decided to be responsible not just for cooking the meals but also for the use of the centre and for caring for those who came to it whether I was in the kitchen or not.'

'Life became more interesting when I decided to be involved in people's lives and to think how to meet their needs, and how to help Indian industry through the people who came to the seminars instead of just thinking about the kitchen.'

Some days she had to cook, leave the kitchen to translate or speak in a meeting, then hurry back to dish up the food before joining a table to translate for a conference delegate during the meal.

### Foolish

When she came to Asia Plateau, Sushobha had no interest in industrial matters. Five years of helping to arrange industrial seminars changed that. But all the same, when she suggested that a group from the centre should visit Uttar Pradesh and Bihar, two states in the north of India which have played a decisive role in India's political and industrial history, she did not expect to be part of it.

'My friends told me that if I had had the idea, I had better do something about it. So while some went to three other cities, four of us went to Allahabad, not knowing quite what to expect.'

experiences that happened thirty years ago. 'I believe the Papuan possesses a basic philosophy of life which we, to our great detriment, have lost.'

Modern, sophisticated medical practice must come to Papua New Guinea, he continues. 'Nevertheless, I think there will still be a place for the simpler, indigenous type of medical practice which is described in this book.'

'Thirdly,' he continues, 'I believe the story

They started by meeting students and professors from the city's famous university. Then they went to one of the city's top industrialists. 'He talked for two hours about the troubles of his factory—his work's manager had been beaten to death on the factory floor by the workers. We didn't know what to tell him—four women, in no sense experts on industry. The only thing we could think of saying was that if he took time to listen to the deepest thing in his heart, God could tell him what to do.'

'When we left his office, we felt so foolish,' Sushobha remembers. 'We felt that we had not given anything to this man who had so much trouble on his hands. But when we went back to see him a couple of months later, he said as soon as we came through the door, "Do you know, I tried a little bit of your MRA".'

### Indochinese

The manager had tried his visitors' suggestion of listening to God. As a result he had invited the leader of the trade union in the factory to his home, and negotiations had begun which ended in settlement being reached. 'We discovered later that he had gathered all the employees and apologised for the part management had played in the trouble.'

The need in India, Sushobha believes, is to help people to think on a large enough scale—not just for their own industry, for instance, but for what shape industry should take throughout India. We need people who will dare to risk anything and everything to see things different.'

But, she says, even this is not enough. 'In France I met a Cambodian who told me that many of the Indochinese look to India as the mother of civilisation. "But," he said, "we feel bitter that India doesn't do enough for the other countries of Indochina and Asia." I realised this is true. It is not enough just to think for India.'

of the Bohutu and the Kunika people related here has a direct relevance today. If a primitive, deeply traditional people can alter their way of life so drastically, why should not a world divided by race, colour and religion find the same answer?

'Doctor in Papua' published by the Saint Andrew Press, available from Grosvenor Books, 54 Lyford Road, London SW18 3JJ, £1.75 postage paid.

## Papuan prescription

ANOTHER OF THOSE working at Asia Plateau is Australian doctor, Berkeley Vaughan. His book, *Doctor in Papua*, has recently appeared in paperback in Britain. It tells the story of his life as a medical missionary on Kwato Island, Papua.

In the introduction to the book Dr Vaughan gives his reasons for relating

of the world. All the convergent influences of the world run through this socialist, Gandhian. There is not a thought that is being thought in the West  
telligence and creativity should disappear into conformist darkness—then it  
penumbra of other Asiatic nations. If the society remains open to the active  
difficult, very difficult, but they will be unpredictable and creative things.

E P Thompson writing in 'The Guardian'



The Porteouses

how work at Asia Plateau, the Moral Re-Armament centre in Maharashtra, India.

## On course for India

ALAN AND MARION PORTEOUS and their baby daughter, Heather. A nice young family. You would imagine them setting out to make a career for themselves; perhaps planning, when they earn more, to move from a flat to a house in a New Zealand suburb, to own a car and a garden.

You would be wrong. The Porteous family live in India, in Asia Plateau, the MRA centre in the Maharashtra hills. They earn no salary, they own no home, their few possessions were given them as wedding presents and are packed away in Auckland. As Marion says, sometimes standing for miles in an overcrowded bus they may long for some of the comforts of the West, but they enjoy life. And they believe God can guide their lives.

### Physical work

At the beginning of 1978 Alan was thinking of going to Dunedin University to study history and become involved in New Zealand politics. Marion was thinking of the home they would make, of all they could do together in a university town, of what a lovely place it would be for Heather to be brought up in. A cable came from India asking for their help in the work of MRA there. They were completely sure it was right to accept.

They both feel that foreigners still have a contribution to make and much to receive from this most important country. 'For anybody seriously wanting to do something about the gap between the rich and poor nations, I think a period of living in India, for example, is vital; to experience what a poor nation suffers,' says Alan. 'For the majority of the population the struggle to exist occupies their whole time.' Also they believe that

India has lessons to teach the world about freedom and democracy. The country pioneered the struggle against colonial power—through non-violent methods—and during Mrs Gandhi's regime people carried on the tradition by making great sacrifices to win democracy back.

From the start the Porteouses have been involved in the training courses at Asia Plateau which began to take shape last year. The next one begins in October, is the third in the series and will be six months long. The students come from many different backgrounds, and from other countries, and their average age so far has been 16.

The training courses are relevant to the problems the country and the state are grappling with:

**Rural Development**—the students are introduced to the realities of life in the villages, an eye-opening experience to those who come from the cities.

**Hard work**—many students have surprised themselves with their enjoyment of physical work on the farm and gardens, especially the better-off who have always had servants to do everything for them.

**Honesty**—the Minister of Education for Maharashtra has asked at Asia Plateau for new ideas for education. Corruption in the schools and colleges is widespread. College places, degrees and exam papers can be obtained in exchange for money. Conscientious students who are honest find it hard to get places, and this becomes another area where the gap between the rich and poor is widening. Maharashtra state is considering regulations whereby students advance on merit rather than money. This is going to be hard to enforce because of the vested

qualify for secondary education—a great prize in a country where there are too few high schools for all who have been to primary school. But she was passed over in favour of a relative of the teacher's. Embittered, she returned to her village, but her father, who had worked hard to give her an education, was so angry that she left home.

The Principal of the Vocational Training School that Babu then joined told her that God could show her how to start to put things right in the world, by beginning in her own life. Her first idea was to become reconciled with her father. Then—with difficulty—she went to the girl who had replaced

interests involved.

Marion and Alan have many stories to tell of the powers of responsibility and originality released in the students once they began to doubt their long-held idea that there was nothing they could do about society and there was no point in thinking about it.

### Well

There was Vikram who wanted to be a marine biologist to provide himself with a fancy career. He began to look on his future job as a way of finding food for the world instead of glory for himself. 'I have learned how to lead and be led,' he said, 'and how to work in a team.'

There was Sunil, crippled by jealousy of a friend, who decided to put that right and began to find a faith. 'Listening to the inner voice I felt like some sort of energy was seeping through me from an unknown source. This gave me the energy to face my difficulties and more important to overcome my fear.'

And Shivaji, who came from a poor village nearby. He used to put stones across the road to disrupt traffic. He decided to start trying to overcome the economic difficulties of his village by digging a well.

Decisions and initiatives like these have followed quickly from the students' study of world issues, as they experienced the realities of life for the poor, as they learned to serve and care for people, and as they studied human rights and the needs of the environment. 'We were impressed by how quickly the students related the need for change in their own lives to their effectiveness in doing something about these problems,' says Alan. It is this kind of response that makes the Porteouses want to stay indefinitely.

her at high school, and to the teacher who had discriminated against her, and apologised to them for her resentment. The girl, who had dropped out of high school, joined Babu working in a bakery in the village.

The Vocational Training School was next door to the High School. Feelings ran high between the two institutions. But when Babu and her friends went to the High School students and put right their side of the feud, attitudes on both sides began to change.

Now students from both schools have come to Melbourne to take part in the 'Studies in Effective Living'—Babu last year, and a student from the High School this year.

## Village reconciler

A similar course to that in India takes place in the MRA centre in Melbourne, Australia. Here LINDSAY CARTWRIGHT tells the story of one of the students:

BABU BADIGUIA grew up in a village in the Milne Bay District of Papua New Guinea, as one of a family of ten. Her great-grandfather was a head hunter; her grandfather a witch doctor. She walked miles to primary school, sheltering under the banana and coconut trees when it rained.

Babu was one of six from her school to

## Silence speaks

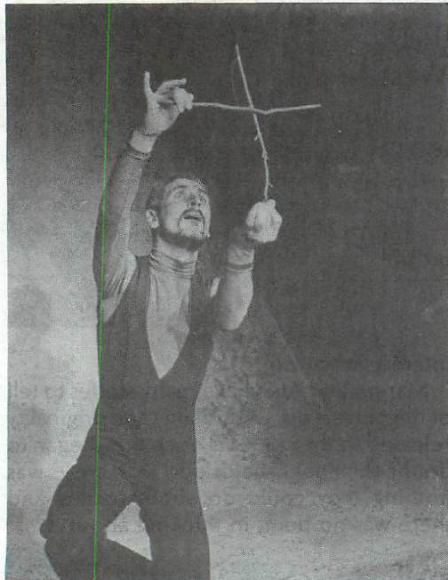
HOW WOULD St Francis of Assisi deal with today's world if he were to find himself in the 20th century? This is the question that playwright Hugh Steadman Williams asks in *Poor Man, Rich Man* which opened last week at the theatre of the Netherbow Arts Centre in Edinburgh's Royal Mile.

He and Michel Orphelin, the French artist who performs the one-man show in a two-hour succession of mime, song and monologue have given the public an impressive answer.

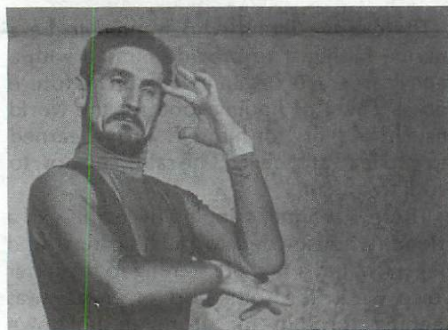
'A fresh, original theatrical experience' was *The Scotsman's* verdict on the play. 'Orphelin's virtuosity as a mime-artist is breathtaking. His body is as lithe as elastic, his face mobile. He makes silence speak.'

The show's opening night filled the theatre to capacity with a varied audience of old and young, who received the production enthusiastically. The director and designer is John Dryden, who directed *Love All* at the Westminster Theatre last year. The music was composed by Kathleen Johnson, with John Burrows as musical director.

From Edinburgh, *Poor Man, Rich Man* went to Cardiff, Tewkesbury, and Bridgwater. Today it is being performed at Winston Hall, at the University of Bristol Union, and tomorrow at the Westminster Theatre, London, at 3.30pm. **AH**



Channel



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## Statue comes to life

KEIR HARDIE returned to Cumnock on June 6th, when *The man they could not buy*, Henry Macnicol's play about the Labour pioneer, was presented in the Town Hall, Cumnock, at the heart of the Ayrshire coalfield, was Hardie's home for 36 years.

The Cumnock Community Council had invited the play and made all the arrangements, personally delivering leaflets to every home in the town. Elsie Menzies, Chairman of the Council, welcomed the audience which included a relative and friends of the Hardie family. The Ayrshire people laughed, clapped and cried as the story unfolded in their own dialect.

'That was our Keir, all right,' said an old miner after the play. 'We've had Keir's statue outside the Town Hall for years,' said another man, 'but tonight the statue came to life.'

'I could never understand how he had such an influence,' remarked a woman from Cumnock. 'It was his burning faith, wasn't it?'

The Cumnock performance followed presentations in the East of Scotland. There too the audience stayed on to talk to the

teachers, trade unionists, management and pensioners who took part in what the *Edinburgh Evening News* called 'Hardie, by the people for the people'.

'If months of electioneering have made you cynical about British politics, the story of this idealistic MP will come as a refreshing blast from the past,' wrote the *Evening News* reviewer, when the play opened in Edinburgh. 'Keir Hardie was not a man to sell out—whether to the employers, the political parties or fellow socialists.'

The Edinburgh performances took place at the Netherbow Theatre, arts centre of the Church of Scotland, in the week the Annual General Assembly of the Church of Scotland took place in the city. A number of those attending the assembly joined the evening audiences at the Netherbow, for what *The Scotsman* called a 'fast-moving, confidently acted drama'. It was also presented in Kirkcaldy, birthplace of linoleum and of eighteenth century economist Adam Smith, on the invitation of the Council of Churches.

'The play has the dramatic power to recapture some of the excitement of the old socialist dream,' wrote *The Scotsman's* critic. 'But it also invites us to relate Hardie's dream to the present. It ruffles the conscience.'

## Masked man

A MAN AND HIS MASKS are the subject of *About Face*, Aldersgate Productions' latest venture into Christian theatre, which opens at St Margaret's Church, Westminster today.

The play takes a humorous look at the masks a man presents to the world, and at his shock when he meets a man who shows his true face—shock which turns to desperation when the stranger tries to remove his mask.

The play has been organised by Aldersgate Productions, the ecumenical theatre production company which staged the controversial *Sentenced to Life* at the Westminster Theatre last year, and the Methodist Drama Committee. The lunch hour performances on June 23 and from June 25-28 are part of the programme of the Methodist Conference.

*About Face* is written and performed by the Footprints Theatre Company, a young group of professional actors who aim to present Christian truth through drama, song and dance. Directed by Elisabeth Tooms, it will be presented in the historic Church on the invitation of the Dean of Westminster Abbey and the Rector of St Margaret's.