



Photos: Phiang

Asian and Middle Eastern delegates at Dialogue on Development II. They are (l to r) a delegate from Assam, North-East India; V C Viswanathan, Manager of a tyre company in Delhi; Spyros and Maroulla Stephou from Nicosia, Cyprus.

NEW WORLD NEWS

Vol30 No5 30 Jan 1982 18p



PANCHGANI DIALOGUE REMOVING THE IMPEDIMENTS TO DEVELOPMENT

THIS WAS NOT just one more conference where government officials drafted communiqués and protocols. This was a 'Dialogue on Development', the second to take place at Asia Plateau, the MRA centre in Panchgani, India. Nearly 200 delegates from 31 countries met from 3-9 January. They included workers and management from India and Western Europe; farmers, academics and diplomats; a tribal leader from Bihar state; a Lebanese lawyer—people from positions of poverty as well as privilege, from lands torn by war as well as those lulled by luxury.

Abdo Sallam, former Health Minister of Egypt, opened the conference. He said that development fighters should be active on the personal, family, national, regional and global levels. Proper and efficient development would only come through 'developing new, responsible men and women'. It would take politicians, economists and scientists who were absolutely honest in their advice, pure in their action and unselfish in their attitudes. Dr Sallam's wife, Aida Laqany, who is Professor of Microbiology at the University of Alexandria Medical School, accompanied him.

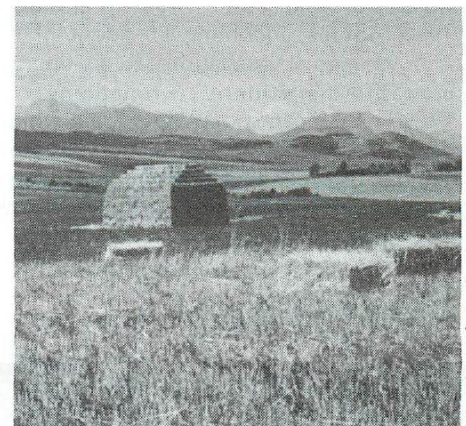
The Dialogue was billed as 'a conference of understanding' between the Middle East, Asia and the world. The Middle East plays a crucial role in development. Kuwait and Saudi Arabia, for example, give a higher proportion of their GNP to the Third World than affluent nations in the West. Although there are many links between Asia and the Middle East they often have poor understanding of each other's needs. Official declarations of friendship are not always matched by friendship at the personal level.

A second aim of the Dialogue was to increase the two regions' understanding of themselves. This would reduce defence expenditure, increase trade and help development.

14 Muslim countries or countries with large Muslim minorities were represented. Puan Saleha from Malaysia brought a message to the Dialogue from her country's first Prime Minister, Tunku Abdul Rahman. Others present were Kamila Tyabji, founder of the Women's India Trust, a self-help organisation in Bombay; J Dhanapala, Sri Lankan Deputy High Commissioner to India; and Yoshitero Sumitomo, a Director of the Sumitomo Company in Japan.

DIALOGUE contd p2

CONTENTS	PAGE
Dialogue on Development II	1-3
Farming for the world	4
Bristol	6-7
News	5,8



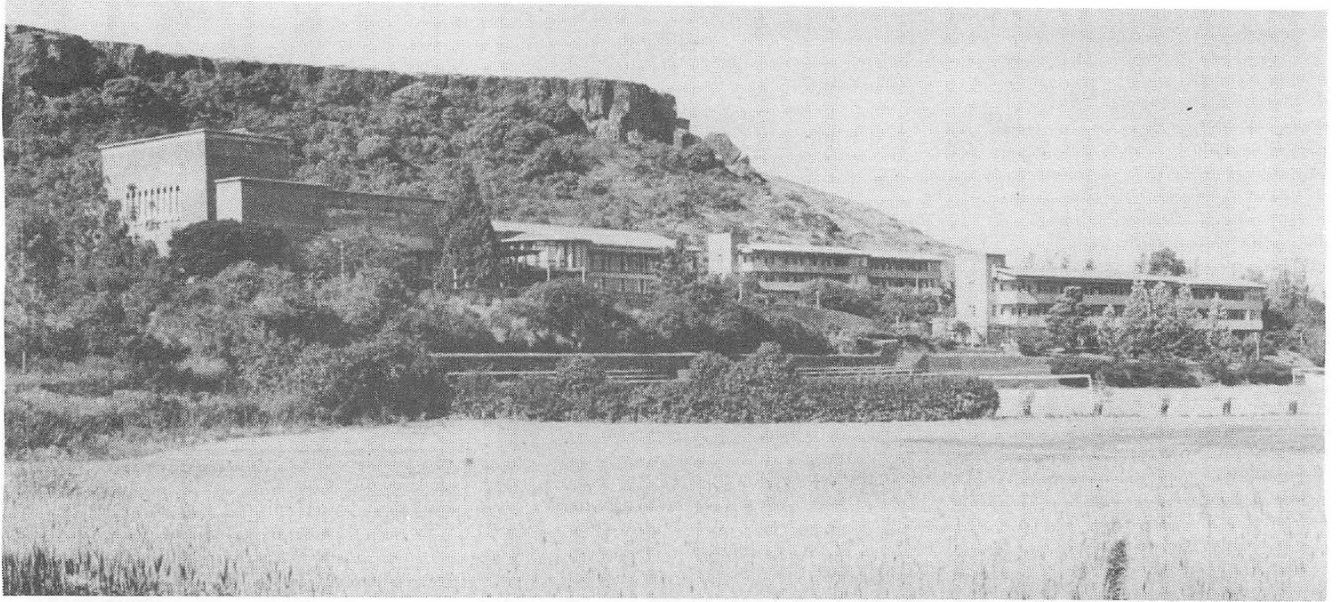
Farming...page 4

Canadian Information Service



Bristol...page 6

City of Bristol Press Office



Asia Plateau, the MRA centre at Panchgani, India

DIALOGUE contd from p1

Understanding developed not only because people talked about their own experiences and countries, but because many were ready to admit their shortcomings and make efforts to put them right.

Retired Indian General Harbaksh Singh told how he had been taken prisoner by the Japanese in Malaya during World War II. When the British liberated the prison camp, his brother, the senior officer, convinced the prisoners not to point out which Japanese had committed atrocities against them. Later the senior general of the Japanese army said to General Singh's brother with tears in his eyes, 'You are a bigger man than I am. I want to apologise.' Hearing this, Yukika Sohma, incoming President of the Federation of Asian Women's Associations, told General Singh how sorry she was for her country's wrongdoings.

A South African spoke of the pain when 'you deeply feel the wrongs of your country and yet you deeply love your country'. Bremer Hofmeyr went on, 'I never forget that in my country Mahatma Gandhi was thrown off a train just because his skin was brown by a white man who called himself a Christian.' He apologised as a South African to those 'who have felt the pain of these wrongs'.



Raghunath Prasada from Delhi (left) and Dr Abdo Sallam, formerly Egyptian Minister of Health and now Chairman of the Arab Company for Drug Industries and Medical Appliances.

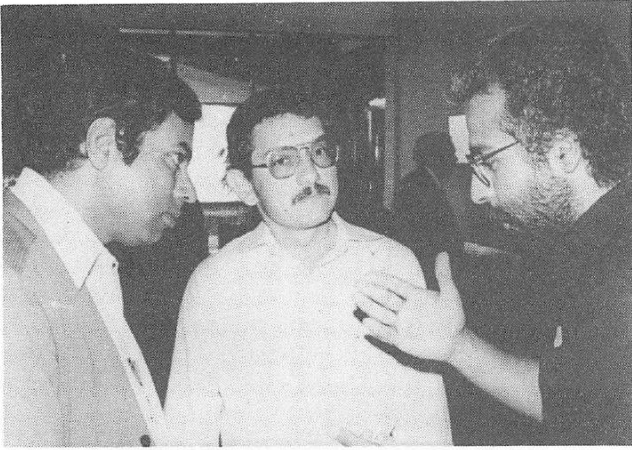
V C Viswanathan, a Delhi businessman commented, 'I have very rarely been so moved.' Referring to Indians' self-righteousness over South Africa, he went on, 'I know the kind of inhumanity and injustice that we have perpetrated in our own country towards the Harijans and the callousness with which we have treated our own minorities. I want to take responsibility for my own nation's superior attitude.'

After hearing these speakers, a member of the Foreign Affairs Committee of the National Party of a North African country said that he understood for the first time what peaceful fighting meant. His country had helped in various liberation struggles in Africa. 'I hope to add my efforts in the future as a peaceful freedom fighter for development,' he said.



Malcolm Jack, a member of the National Committee of the British Amalgamated Union of Engineering Workers, addressing the Dialogue. He was one of several trade unionists, industrial managers and agriculturalists from Europe.

Niketu Iralu from Nagaland in North-East India stated that liberation struggles were applauded if they were against any of the old, discredited, shrunken imperial powers. 'If your struggle involves one of the newly-freed, non-aligned, peace-loving nations, you have had it,' he said. 'If it is not possible for India to grant independence to the Nagas, as I believe is the case, we say, "Respect us enough to talk to us as people with deeply-felt convictions and fears, and aspirations which often do need to be stretched."'



Indian and Arab delegates

Three million people from Bangladesh were living illegally in the North East, Mr Iralu said. The region was so fearful of this influx that they were not thinking about what Bangladesh needed. 'We from the North East must begin to think with the rest of India and other nations how Bangladesh might be helped to solve her agricultural and industrial problems. Then we will have the right attitude to solve our own.'

Visieno Nakhro, daughter of a former Chief Minister of Nagaland, said she had been full of bitterness towards Indians for what had happened in the North East. Then, through finding a faith in God, she had learnt to be sensitive to others' problems. This put her own problems into perspective. 'The people of Nagaland will go back from here with a message of love, peace and hope,' she said.

Amongst several diplomats who took part in the conference was Helmut Wegner, Political and Economic Counsellor in West Germany's embassy in New Delhi. He recalled the period after World War II when Europe was in ruins. 'We feel the deep moral obligation of this development discussion when we think of the early years of the Marshall Plan whereby the United States helped Europe get back on its feet.' The moral backing had been even more important than the financial assistance, he went on. He referred to the work of the initiator of MRA, Frank Buchman, to give people 'faith, the will to construct, to create, to go back to work and to believe that something can be achieved in the future'.

The Dialogue emphasised the human aspect of development. Too often, corruption, bureaucracy, greed and division choke initiatives that look promising on paper. As bodies such as the World Bank are acknowledging, self help

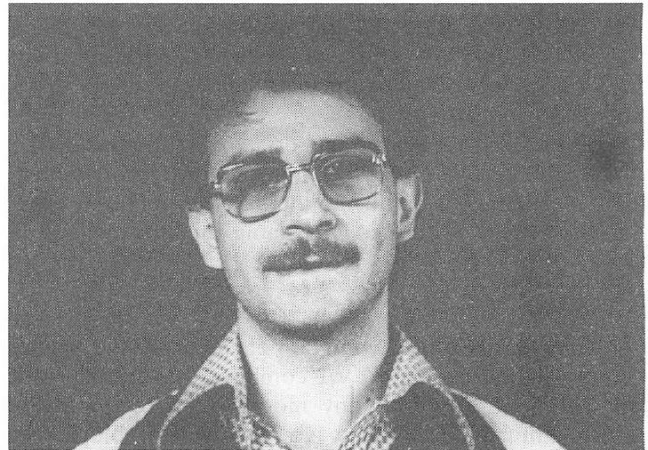


Dr Galal from the Egyptian Embassy in New Delhi

and external help depend on ordinary people and officials finding a new motivation. Several delegates told of personal initiatives along these lines.

Amit Mukerjee, a doctor, described his work since he joined the Community Development and Social Welfare Department of a coal-mining camp in the jungles of Hazaribagh. Throughout 1980 there had been friction between the mining colony and the local villagers whose lives it was disrupting. On one occasion Dr Mukerjee had persuaded rioting villagers to meet the mine management face-to-face. This had marked a turning-point and since then antagonism had changed to co-operation. The Department was now teaching the village children, giving them sports equipment and food as well as providing medical services. Since then, all records of coal production at the colliery had been broken.

'If some nations of the Third World made a commitment to take corruption down a few points, then we would have a better chance of getting the rich nations to commit themselves to raising aid to the "South" a few points,' said Rajmohan Gandhi, Indian journalist and grandson of Mahatma Gandhi, introducing a session on impediments to development.



Hatem Akkari, Tunisia, studying at the Sorbonne, France

Assamese businessman O P Bagaria told of his efforts to avoid corrupt practices. His firm had recently submitted a tender for a valuable contract. Mr Bagaria visited the purchase manager, who was notoriously corrupt, and told him that he would like his firm to win the contract, not to make the directors richer, but to improve the life of the 300 workers. He offered no bribe but the man was so convinced by what he had said that he worked very hard to give them the contract, though he was not successful.

Another example of putting principle before expediency was given by Spyros Stephou, Director of the Customs Department of Nicosia, Cyprus. He said that a month earlier a relative who was a clothes dealer wanted an import licence for some dresses. The customs inspectors found a small discrepancy and asked Mr Stephou what to do. Because the goods belonged to a relative, he decided to order a full investigation. This strengthened the trust of his subordinates.

An Indonesian pharmacist, Mrs Kusumarwardhy, told how she and some friends had seen a 50 per cent increase in productivity in their factory in one year after they had decided to tackle dishonest work practices.

The Dialogue could be summed up in words of the Dalai Lama, which were quoted there by Jampal Chosang, Secretary of the Tibetan Youth Congress: 'The answer to human problems lies not in material progress, it lies in men's concern for one another.'

The farming community in the American Midwest is facing serious problems. Farm machinery companies are being forced out of business by high interest rates and customers' financial troubles. Despite one of the most abundant harvests ever, lower prices and the high interest rates have reduced farm earnings. There is anxiety about the over-use of topsoil. At the same time, many are concerned about the world's food shortage—and what farmers can do about it.

John and Jennifer Bocock, dairy farmers from Alberta, Canada, recently visited nine Midwest cities and towns to exchange views with farmers and others connected with agriculture. The following is taken from JOHN BOCOCK's speech to a businessmen's meeting:

FEEDING THE FOUR BILLION

WE HAVE NEIGHBOURS in the world who will die of starvation today. We cannot ignore this fact. In a world with an increasing population, the first challenge for farmers is to increase food production.

It is possible to grow enough food. In fact, in some parts of the world, food surpluses have been considered a problem. So the challenge is not just to increase production—but to see that what we produce is available and affordable to all.

Exodus

Two favourite topics when farmers meet are the weather and the 'labour problem'. We complain that nobody wants to work on our farms any more. Excessive population movement from farm to city is a worldwide problem. Yet at the same time our cities are surrounded by small-holdings—occupied by those who work in the city, but prefer to live in the country.

Couldn't we farmers slow down the exodus by providing adequate housing, wages, conditions of work and a spirit of teamwork and fellowship? Farmers are quick to condemn labour strife in the rest of society. Could we set a better example?

Over-mechanisation is costly. Experience has shown that the effective use of labour can reduce the cost of production. It lowers both inflation and unemployment.

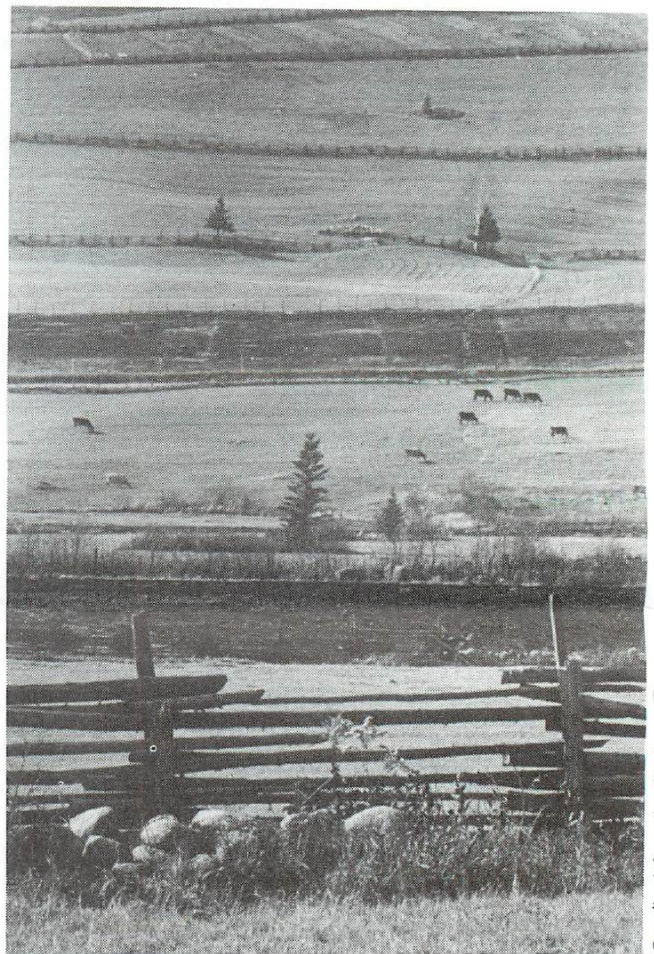
We want to make our family farm a place where people will want to live and raise their families. We will not use machines to eliminate people, but to increase their productivity and to reduce the monotonous and back-breaking aspects of farm work.

Fat and lean years

Food prices are escalating. Consumers complain that farmers' marketing boards are over-pricing food.

Farmers wrestle with a dilemma. If they increase production in response to world needs, or as a result of good weather, a surplus results and prices drop below the cost of production. Farmers sometimes receive a higher net return from a poor crop than from a good one, because shortages result in higher prices.

But an artificial food shortage is not a morally acceptable



Canadian Information Service

way for farmers to achieve fair prices. A 'free' market has not solved this dilemma.

Long ago Egypt proved the value of stockpiling food in fat years for use in lean years. With world food reserves now down to a few months, the lean years could come very quickly.

Could producers and consumers work towards marketing plans which ensure adequate food and adequate prices at the farm gate?

Conserving the fraction

Greed for land has been a destructive element in the history of many countries. Aboriginal people in particular have suffered as a result. It is commendable to want to own enough land to support one's family. All over the world the farmer tilling his own land has proved to be the most efficient producer of food. But when a farmer is gripped by the desire to own all the land adjoining his farm, the result can be ulcers and bitter neighbours.

Many aboriginal peoples regard land as a trust to be handed on to future generations. They consider it sacred—a living thing, not a commodity to be sold to the highest bidder.

Only a tiny fraction of the world's surface is good farmland. It is being destroyed at an alarming rate by erosion, pollution and non-agricultural uses. An extra dollar spent today on placing industry on non-agricultural land and on controlling pollutants will pay back 'top dollar' tomorrow in the form of lower food prices and adequate supply.

Agriculture makes heavy use of petroleum products, both

for energy and for fertiliser. On our farm we have decided to give conservation priority in our planning. We use alternative energy sources, heat exchange systems, waste-reducing storage, and crop rotations which maintain the organic matter of the soil and reduce the need for petroleum-based fertilisers. More research into such farming practices would dramatically increase production and lower costs.

Family repairs

Ours is a family farm. Some worry about whether such farms can survive. I believe they will, if the family itself survives.

A wise man once observed that all problems can be traced to wrong relationships. I have to learn to repair broken or worn-out relationships, just as I have to repair broken or worn-out parts of machinery in time for each season. I must recognise the problem area, that I tend to be self-righteous and critical of other people and to blame them when there are problems.

I cannot choose my father and mother, brother and sister, just as I can rarely choose my neighbours. To be able to work with them I have to be humble enough to recognise my own mistakes and deficiencies, apologise and make restitution where possible.

Creating a new spirit between people is just as exciting as seeing a new crop emerge from Mother Earth. Miracles happen when relationships change. I take hope from an event on a mountainside long ago, when a young lad was prepared to share his five barley loaves and three small fishes and 5000 people were fed. ■

ACTION FOR FREEDOM

'ARE WE FREE enough to care?' is the title of a series of initiatives which will snowball across the North American continent from March 8 to May 25.

Curtailed freedom in other parts of the globe reminds North Americans why we prize our freedom so highly. Yet in the face of the grave needs in other nations, as well as in some parts of our own, the pertinent question for us is whether our liberty includes that freedom from self-centredness which is the basis for a commitment to doing what needs to be done.

Frank Buchman once described MRA's task as 'building for democracy an unshakable framework of actively selfless and self-giving citizens...who know how to pass on to others their panic-proof experience of the guidance of God'.

This has inspired the action this spring. Those who have initiated it recognise that present challenges call for both government and private action. 'But,' they add, 'only initiatives backed up by a fundamental change in people's motives and relationships will prove adequate.'

Their brochure continues, 'Moral Re-Armament has grown out of the knowledge and experience that with the decision to let God direct us, we can find the freedom to care wholeheartedly for others, to alter personal priorities and to develop effective teamwork. It offers a chance to streamline our lives, set blame aside and be responsible for the direction of the nation.'

Teachers, doctors, lawyers and others will take time from their work in order to travel to other cities of the USA and Canada to participate in the programme. They will be joined by people from Africa, Asia, Europe, the Caribbean and Latin America who have experience of living out their faith and values in testing circumstances. There will be speaking engagements, seminars and public forums as well as private meetings in homes and offices.

The first major event of the campaign will be a conference in Portland, Oregon, March 19-21.

Margaret Smith, Washington

Seventeen courageous years

by Alan Faunce

IN OCTOBER 1964 a new star rose in the East among the media's many constellations—and for 17 years shone brightly, shedding, like the Star of old, light and hope onto a groping humanity.

Independent of political or economic godfathers, *Himmat* aimed 'to create, under God, a society on Indian soil more just, more dynamic and more satisfying than anything attempted by China, America or Russia'. Its subtitle was 'Asia's new voice'.

I was then a journalist in London. *Himmat's* arrival struck a deep chord in me: here, I felt, was a paper that could fulfil Frank Buchman's vision of the press as 'inspirers of statesmen and heralds of a new world order'. Not long afterwards, *Himmat's* Indian editors invited me to Bombay to work as a sub-editor. I count that period of service to India through *Himmat* as the most privileged of my life. As Russi Lala, editor for ten years, wrote in the paper's final edition, 'In a strange way, though many of us gave ourselves to *Himmat*, we, in turn, are the richer for it.'

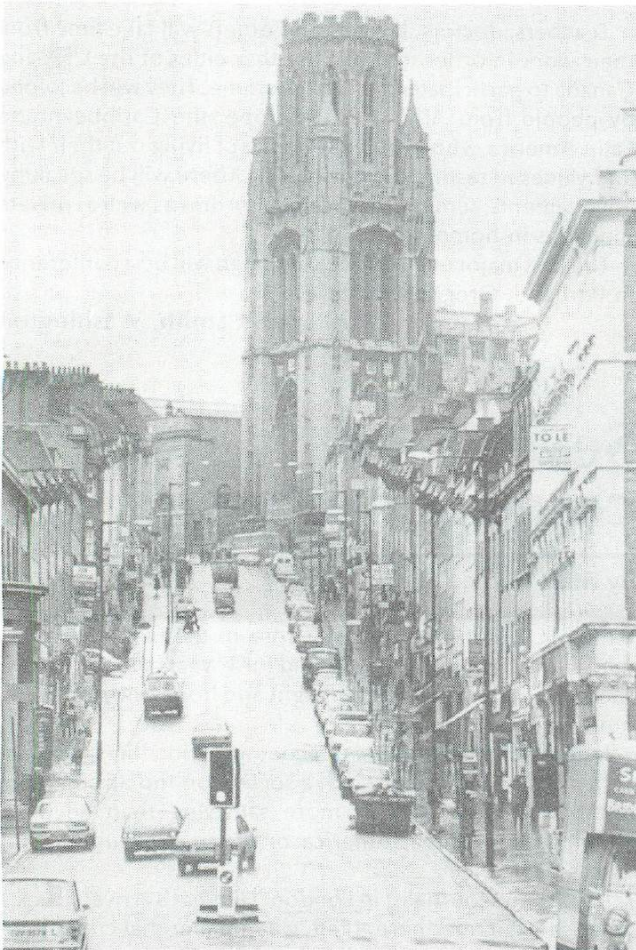
No Comet

The paper was founded by Rajmohan Gandhi, Russi Lala and others as a means of keeping in touch with the thousands who had responded to Mr Gandhi's 4000-mile 'March on Wheels' for a 'clean, strong, united India'. It sought to be a weapon in the hands of 'every citizen who wants somebody to speak out and clean up the country'.

Throughout *Himmat's* battling life its editors gave a primacy to the ethical factor in their reporting and evaluation of affairs. Truth was the criterion for their news coverage; a nation and world reconstructed to the Creator's plan was their goal.

Sadly, soaring costs have achieved what harassment and censorship during India's 1975-6 Emergency failed to do: they have forced *Himmat* to close. But the task *Himmat* set itself remains. I believe that the Inner Voice which summoned us from far and near to work on it, will now reveal to each of us our future role in this task. A closing-down may also prove an opening-up, beyond our imagining or expectations.

In a sense, *Himmat* cannot die so long as men and women of *himmat* (courage) continue resolutely to take up its challenge—like the eastern star, it will prove a precursor, not a passing comet. ■



City of Bristol Press Office

The University Tower, Bristol

BRISTOL— DISCOVERING THE CITY SEEN FROM A HILL

by Paul Williams

AS MY DELAYED TRAIN approached a Bristol struggling to dig itself out of the mid-January snow, I wondered what I would meet there.

My daughters (aged seven and five), who had recently had *Treasure Island* read to them, assured me that I was certain to meet Long John Silver or, if not him, at least blind Pugh. They knew at any rate that Bristol was a sea-faring place.

For generations, since the days of the Merchant Venturers, Bristol has been a major port. From it the explorers John and Sebastian Cabot sailed to North America. William Penn, who gave his name to Pennsylvania, also set out from Bristol.

I knew that the city had some connection with the Quakers and the Wesley brothers (John Wesley's first chapel can be visited, complete with stable for the preacher's horse); that it was the home of the Wills Tobacco Company, of Concorde and of Tony Benn, the controversial left-wing Labour MP.

The first thing that struck me was the enthusiasm of my hosts, Jim and Joyce Trehane, for their city. Jim first came there in 1926 as a young car salesman with the Bristol Motor

Company. Joyce is a Bristol girl. They became committed to Moral Re-Armament through meeting people in their church, shortly after they were married.

One of Trehane's earliest convictions, after giving his life fully to God, was to 'get into the heart of the life of the city'. This was speedily given practical shape when a city-centre restaurant owner offered him and a friend a room where they could hold meetings one evening each week.

The friend was Geoffrey Sanders, then also a salesman, with the Bristol Stone and Concrete Company. Climbing a hill one day, Sanders saw a vision of a city and heard a voice saying, 'That is My city.' He realised that it was Bristol.

That vision has beckoned to him and a growing number of people from different backgrounds ever since. Year after year he and his wife Freda have placed their home at the disposal of those seeking God's direction in their efforts to make it a reality. The Sanders have regarded their money, too, as fully available for God.

The conviction of Sanders, Trehane and their colleagues led over the years to the active association of 14 Lord Mayors of the city with the programme of MRA.

Local civic leaders are still responding. 'I work towards your vision,' says Avon Councillor Robert Smith in a 'letter on tape' he has just sent to Mr Sanders. 'And sometimes I see the signs... It will be a black and white city of God, for all our citizens will be included in it.'

Union leader

The time the Trehanes had available to take me around was limited by their imminent departure for Zimbabwe to participate in the programme of MRA. It is their ninth visit to that country since they first went to what was then Southern Rhodesia in 1954. 'We are only lending them,' John Ducker, their minister at Victoria Methodist Church, informed me. 'We want them back.'

With them this time goes Lucille le Rougetel. She used to work as secretary to one of the chief designers of Concorde.

One of the first calls we made was on Ron Nethercott at Transport House. He is Regional Secretary of the Transport and General Workers' Union (TGWU) for the South West. He had recently been featured in a BBC2 documentary on Bristol in the series, *A Tale of Twelve Cities*. It showed him telling striking Bristol bus drivers some unpalatable truths—that they had been misled, were in the wrong and ought to apologise.

'In the programme I tried to give a picture of a union leader acting with honesty and integrity,' he said. 'The response was overwhelming. People who said they had been anti-union for years rang me up. "If trade unions are like this, then we want to know about them," they said. I've gained new members from it.

'If you stand for the right thing, people will trust you with their lives. Our job in the unions is not to build walls but to build bridges.'

He talked about his association with the people of MRA. 'They give me a lot of encouragement. I feel strengthened by them. Sometimes you need to re-charge your batteries and find the courage to stand for what is right.'

He talked, too, of the tradition of Bristol, perhaps derived from the paternalism of the older companies, as a caring city that looked after people. 'Whatever else may be wrong, you can't escape this feeling of a Christian tradition, it's here like a mist above our heads.

'The TGWU was born of the same Christian ethic. The trouble is, we've forgotten where we came from.'

Another TGWU member I talked to used to be one of Nethercott's biggest headaches. When he got to know about Moral Re-Armament through seeing a play, Jack Carroll was helping to lead a break-away section of the union. It was 1965 and they were running an unofficial strike that cost the city £1 million.

When he began listening to see whether God had anything to say to him, his thought was to 'bury the hatchet' with both the management and the official union, while continuing to work for his members' legitimate interests. After that he was elected Chairman of the biggest TGWU branch in the docks. Now retired, he not only works for changed attitudes in Bristol, but has travelled thousands of miles to share his experiences with dockers around the world.

Chris Curtis, South West Regional Director of the Confederation of British Industry, agreed with Ron Nethercott's view that the 'Christian ethic' of companies like Frys, Clark's Shoes and Robinsons (now DRG) has had an impact. 'The tradition of these family firms—of concern, of ensuring good conditions etc—has acted as leavening to the other local firms,' he said. Whatever the reasons, industrial relations were among the best of any region in the country.

Norah Cook, who has taught for several years in Avon schools, burns to help children find a faith that will prepare them for the modern world. 'My aim,' she says, 'has been to reach the largest number of children in the County of Avon with the deepest message possible.'

She recalled some of the initiatives this had entailed. She and her friends sent *The Black and White Book* (a handbook for Christian revolutionaries) to 500 heads of schools and religious education departments. They also sent a book on family life, *Listen to the Children*, to 546 schools.

In the last year they have shown the film *Dawn in Zimbabwe* to eight Avon secondary schools. This shows black and white working for reconciliation and change before and after Zimbabwean independence. In Bristol Grammar School (founded in 1532) it was shown to the lower sixth as part of their study theme, 'Violence in society'. At Bristol Polytechnic it was screened, with two other MRA films, as part of a 'World Development' course

for teachers. MRA speakers helped inaugurate the 'preparation for life' course for 240 fourth- and fifth-formers at the large Patchway Comprehensive School, which is near the Rolls Royce works.

Teame Mebrahtu, an educator from Ethiopia, is also working in Bristol schools. With the backing of the Rowntree Trust and the Education Department at Bristol University he has started a novel venture: teaching world development studies to 9-11 year olds.

'It is possible,' he says, 'to get across the concepts of caring and sharing to children of this age. They understand about the poverty gap, but they need help in getting a balanced picture of the developing world. I don't think you can start to give a world dimension to education at too early an age.'

At first some primary headteachers were doubtful. Now the problem is how to cope with the growing demand for these lessons. He has given them in 70 Avon schools so far.

After the fire

In April 1980, St Paul's, an inner-city area of Bristol, erupted in race riots. 'The fire' came to Bristol a full year earlier than to other British cities and they have been trying to learn from it.

'People's attitudes have improved since the riots,' says Jamaican-born Carmen Beckford, Senior Community Relations Officer, 'but it is a slow process.' Her present efforts are centred round setting up a Youth Council for the different minority groups. 'So often you have adults talking for young people instead of young people talking for themselves.'

She called in Yvonne Douglas, the young West Indian interim President of the new Council. Yvonne is full of conviction about what it can offer the school-age youth.

I asked Carmen Beckford from where she found the strength for such a demanding job. 'My own deep faith,' she replied. 'I couldn't survive without that.'

Another group aiming to help the youth of the inner city area are the police. Chief Inspector Derek Lane, the Avon and Somerset Force's Community Relations Officer, is enthusiastic about the *Youth and Community Help Trust*, of which he is Secretary. The Trust has purchased a longboat for use on the dock waterways and river systems. Young people can hire it and learn the technique of handling and navigating it. The Trust is also starting a depot where youngsters can learn car maintenance and other skills.

Chief Inspector Lane has shown *Dawn in Zimbabwe* at police headquarters and taken a visiting group of black and white Zimbabweans to speak to newly-appointed sergeants at the police training college.

Churches are also playing a part, Ivan Selman, Bristol Churches' representative on the Council for Racial Equality, told me. In his area several were suspending services for one Sunday in February and encouraging their congregations to join the black-led churches in St Paul's.

Many of Bristol's community leaders are friends of the Trehans and their colleagues. Last year, for example, they were invited to the opening of Bristol's first Hindu temple and to participate in a Muslim seminar.

Owen Henry, Chairman of the West Indian Parents and Friends Association, asked the group of black and white from Zimbabwe to speak and show their film at Horley Road Community Centre. Two showings of the same film were requested by fellow West Indian Roy de Freitas for the community centre of which he is Director.

It is all part of reaching into the heart of a city's life. ■



Member

The port, Bristol

NEWSBRIEF

THE CENTRAL ISSUE in Zimbabwean industry, commented a workers' representative recently, is 'how we deal with fear in management and suspicion in workers'. Councillor Albert Chikukwa, a member of Bata's workers' committee, was a participant in the fourth weekend industrial seminar to be held at the MRA centre in Gwelo.

Sixty men attended the seminar, including workers' committee chairmen and members of 13 companies—representing more than 8000 workers and employers in all.

The weekend was reported in the national daily, *The Herald*, under the headline, 'Seminar breeds atmosphere of trust and hope'. The article quoted three participants, John Chirimani, group industrial relations officer for African Associated Mines, Shokie Museve, organising secretary of the Transport and General Workers' Union, and Don Barnett, a management consultant from Salisbury, who spoke of their experiences of overcoming fear and mistrust at work.

'I would be fearful now were it not for a black colleague who cared enough about me to help me face up to superiority and other false values,' commented Mr Barnett. 'Industry is meant not only to provide the nation's material needs, but also to forge the new racial attitudes we so desperately need.'



GIULIO AND LAURA TERZOLI (above) spoke at a recent meeting in London which dealt with what one speaker described as a 'quiet revolution' based on individuals meeting with God in silence and on their obedience to His direction. It was the fourth in a series of MRA meetings at the Westminster Theatre.

'I was successful in business but I had become so full of myself that I never thought of God,' said Mr Terzoli, who comes from Sardinia and whose wife is Irish. 'My wife had become afraid of me. She had gone back to Ireland with the children and we were already in the hands of solicitors, when I started praying and listening to God. I realised that I had to change. Up till then I had wasted my energies trying

to change everyone around me.

'We got together again. My wife has become a good friend and we are happy.' Things also changed at the beauty salon Mr Terzoli owns. 'When I am about to accuse one of the staff, I now think of all the mistakes I have made. It is difficult, because I get irritated. But I think, "If I've been forgiven, then I can forgive others and talk and listen to them." My manager thinks, "I don't know what's happened to you. The staff can now approach you. The customers can complain. Yet your business is running better than before!"'

Others described their experiences of the 'quiet revolution' in their jobs and in work for new relationships between Britain and Northern Ireland, between East and West, and between Europe and the Third World. Alan Channer, a sixth former from London, had just returned with other students from an exchange visit to Sudan. 'Sudan has a great wealth of people and tremendous potential for building a country in the framework of Islam,' he said. 'Our fellow students were interested to meet us as youth from the West who were doing our best to apply our Christian values. The decision I had taken not to drink gave me immediate common ground with those I met who practise Islam. By making real friends we were able to find a basis for mutual understanding.'

Events in Poland showed that Soviet-type Communism was in decline, said Rex Dilly, who visited the country in October. People should not be too quick to compare Poland to Hungary and Czechoslovakia and say that the movement for freedom there was now finished. 'Solidarity is much broader than just a trade union movement,' he said. 'It is a renaissance, an expression of religious faith. I believe that God will use Poland to bring a radical change in Eastern Europe and further afield.' He challenged the West to be ready, in partnership with the Poles, to fill the vacuum in Eastern Europe with a constructive Christian ideology.

THE OXFORD GROUP, MRA's legal body in Britain, has recently appointed a new Secretary, John Faber. MRA is more a way of life than an organisation. But as a charity, financed by gifts and covenants, it must have an official council of management, with a Secretary.

Mr Faber was nominated and elected by council members as is legally required. But first, as the *Sunday Telegraph* stated in its report on the appointment, 'he had a calling from God'. Mr Faber told the paper's *Mandrake* column how on the day that he was elected, he had had a 'clear thought from God that I should be ready for this job'.

'Daily talks with the Almighty are normal practice in the Faber household,' continues the *Sunday Telegraph*. 'John and his wife Jeanne spend part of each day just "sitting and listening"'. The inflowing ideas are then jotted down.'

John Faber has worked full-time with MRA for 33 years. He has spent 13 years in India and is one of the Directors of Grosvenor Books. 'I believe anyone can find in silence the forward steps they are meant to take,' he told *New World News*. 'Too often I am led by ambition or held back by fear of stepping forward. I believe very much in Buchman's sentiment—that Britain be governed by people governed by God.'

**NEW
WORLD
NEWS**

Published fortnightly for Moral Re-Armament by The Good Road Ltd, 12 Palace Street, London SW1E 5JF, England. Printed by T W Pegg and Sons Ltd. Registered as a periodical at the Post Office. Articles may be reproduced without reference to the editor, acknowledgement welcomed. Price 18p. 10 copies £1.50 plus postage. **Annual subscriptions:** British Isles £8.50 (2 copies of each issue £12.00); all other countries airmail £9.00. Regional offices and rates: **Australia** New World News, PO Box 1078J, GPO Melbourne, Vic 3001 \$17.00; **Canada** Moral Re-Armament, 387 Chemin de la Cote Ste Catherine, Montreal, Quebec H2V 2B5 \$24.00; **New Zealand** MRA Information Service, PO Box 4198, Christchurch \$22.50; **South Africa** Moral Re-Armament, PO Box 10144, Johannesburg R17.00; **USA** Moral Re-Armament Inc, 1035 Fifteenth Street NW, Suite 908, Washington DC 20005 \$20.00. **Editorial and business address:** 12 Palace Street, London SW1E 5JF. Tel: 01-828 6591.