

NEW WORLD NEWS

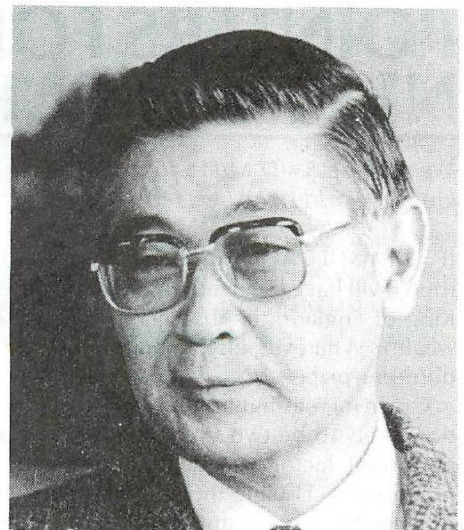
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**IN INTERNATIONAL
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Mr Chiba, Japanese Ambassador to the UN in Geneva



Spreng

A meal during the conference for 200 people at the MRA centre in Caux, Switzerland

AN UNOFFICIAL OPTIMIST

THE HEAVIEST SNOWFALL for several years in Caux, Switzerland, meant that those leaving at the end of the winter conference for MRA had to dig their cars out of the drifts.

The Japanese Ambassador to the United Nations in Geneva, Mr Chiba, spent two days at the conference with his wife. He said that people talked about 'Euro-pessimism' and the centre of gravity of the world moving from the Atlantic to the Pacific basin. 'After two disastrous wars and many economic frustrations, perhaps it is not surprising that there are Europeans who think in such terms,' he commented. 'But Europe has always been our master, and you will be in the future, too—not in the sense of our lords, but our teachers. You were the first to seize the chance that history offered you to build something that combines the religious and the spiritual, and the technical and material.'

Perhaps the Japanese were different, he went on, but they also needed to see that there was much in common. 'They are not just orientals, Buddhists or Confucianists, they have also absorbed what you have—not from Christianity alone, but also from the classical heritage. We are not antagonists. Of course there is competition, but there is also hope that together we can build a new world.'

He concluded by saying that, professionally, he was a pessimist for he had to work to repair the damage caused by the forces operating in the world. 'But as a man, I am an optimist, because I have seen here the human spirit triumphing.... I see the young people here who are going to build a new world. In the words of Gautama Buddha, hatred cannot be destroyed by hatred, but only by love.'

■

Spreng

SOUTH AFRICANS CAMP

'I WAS BORN IN SOWETO and grew up there. I come from a revolutionary family, with some in exile,' said Tshepiso Mashinini, speaking at a camp for young people held near Stellenbosch, outside Cape Town, South Africa, last month. He went on, 'I used to believe violence is the only way. But we cannot build a society free from hatred, fear and oppression if we are part of these things ourselves.' A new society could not be built by those who exploited their families or friends. 'I cannot communicate with an Afrikaner if I do not communicate with my neighbour next door.' He said that his vision was to see a South Africa where leaders asked, 'What does God want us to do for South Africa and for the world; not my rights but that God's will be done.'

The camp took place at the end of a year of nationwide disturbances. These sprang from change in the country's political constitution, on the one hand, and black mistrust and frustration reaching boiling point, on the other. The 23 who met for the seven-day camp, conscious of all this, looked at such questions as: 'South Africa in 10 years?'; 'Communicating with others'; 'Living in a revolutionary situation'; 'Family life'; and 'Commitment and faith'.

Searching

Heike, an Afrikaans student, said, 'Before I came to this camp I thought I knew everything. I never even tried to think how other people felt. I was searching for something to hold on to, to make me feel I belong.' She spoke of hearing the black students tell of what happens in their townships, and commented, 'The way they cared for their people struck me. I began to think about how *they* felt, and how my family felt. I have been too busy thinking about myself to care.' She said that she had now given her life to 'a Boss' and was ready for whatever He wanted. Being honest about herself had made the weight of the world fall off her shoulders, she said. 'God asks of me to put right my



A musical presentation by some of those at the camp

relationship with my parents, sisters and friends, and with other races in the country.'

Others had also had difficulty within their families. They had fruitful discussions and soon concluded that family arguments were often due to lack of communication. Many who had problems found *new hope* and were determined to make a new start when they got home. Also, some decided to put things right in school and with friends. Two classmates wrote a letter to their teacher about having cheated in class tests.

They talked openly about the pressure of wanting the approval of friends and of your own race. They saw the need to choose between *popularity and the respect of others*.

A black university student, who has lost family members in university riots, said, 'Communication means change in your people and in mine so that we do not have to bribe to keep peace, so that universities do not have to shut down, schools close and people die. We have to answer violence and cheating. We—black, white, coloured and Indian—need moral standards to teach us to share and be equal. My decision in this camp is to give my life to God and to have my personal interests come after.'

POINTERS FOR THE NEXT 65 YEARS

We asked DAVID MILLS from Australia to write about the kind of world he expects to see by 2050:

IF I AM STILL ALIVE in the year 2050 I will be over 100. By then I will have received a letter of congratulations from the King of England, if Australia is still part of the Commonwealth. Whatever else happens the world will be a very different place from what it is now.

On an increasingly overcrowded planet (with the population likely to be two to three times the present level) one important factor will be how we learn to live with our neighbours. Usually there is not much choice about who our neighbours are any more than there is about who we work with. In Australia you could find yourself living next door to someone from any one of a hundred or more

different nationalities with probably as many different cultural habits and points of view. If that is not normal now it will be by 2050.

In a world that is rapidly becoming more integrated and interdependent our neighbours will need to be regarded as more than just the people next door. They will be those peoples and nations who need our care anywhere on this planet. Our attitude towards them can be as the song from *My Fair Lady* says, 'Man was made to help support his neighbour but with a little bit of luck when you go around he won't be home.' Or it can be as Christ commanded, 'Love your neighbour as yourself.' One produces bitterness and alienation. The other brings love and gratitude.

Another notion, that people's problems can be left to governments, must be revised. Already it is clear that political systems and economic theories alone are inadequate to deal with such intolerable afflictions as poverty and starvation. We need individuals and nations who are stirred to action, first by the constant resolve that such evils will be things of the past and, secondly, by the

WEEK FOR A FRESH LOOK

TWENTY-TWO people, mostly in their twenties, took part in the first of a series of 'weeks with Moral Re-Armament—for those who want to understand the forces that run the world and have a part in changing them'. It took place over the New Year period at Tirley Garth, the MRA centre in Cheshire. The participants came from Britain, Brazil, Chad, Ethiopia, Australia, France and eastern Europe, and four student teachers came specially from Nigeria. CLARE PHILLIMORE, a student at Edinburgh University, describes what happened:

EACH DAY WAS DEVOTED to a different topic. One or more people gave a talk in the morning and then we had time to ask questions and talk in the afternoon. On the first morning, our theme was 'The roots of crisis and cure, a study of the Middle East'. This was given by Peter Everington, who had taught in Sudan for nine years, and Peter Riddell who has visited the Middle East several times. As well as giving us a brief history of the area, they told us about some of the people in the Middle East who have managed to bring about positive changes by seeking and obeying the guidance of God.

Other subjects included: 'What can one person do?' when a former British Ambassador, ARK Mackenzie, described how his commitment to God's ways had worked out during his career; a study of the life of the British Labour leader, Keir Hardie, whose political convictions had been influenced by his passionate faith and his vision for a new society based on moral and spiritual values; and a session on eastern Europe, 'The future of the communist world, what is the missing ingredient in both the communist and non-communist societies?'

Each day started with 45 minutes with Brian Boobbyer from Oxford on 'Faith as the source of personal enrichment and dynamic change'. I found these very enriching and was able to take a fresh look at myself and the world about me in the light of what we discussed.

knowledge that while there is a neighbour suffering the world cannot anticipate peace.

One necessity for the next century is that, as a global neighbourhood, we learn to share our resources, land and work. Sharing is not a new idea. Where given the chance it has worked well. In Africa I met Eritrean farmers whose system of exchanging their land every seven years according to a rota, meant that each man in the village had a turn with the best soil as well as with the rocky soil.

In America I heard a woman speak of how some of the friends she worked with had been made redundant. Among them were women whose husbands were also unemployed. As she knew her need was not so great she had decided to offer her job to one of her needy friends.

Guarded self-interest in international trade turns neighbour against neighbour. Unselfishness between trading nations will be vital for the future. In New Zealand a few years ago the Government took the constructive decision not to proceed with growing sugar beet. It recognised that developing countries could adequately supply their sugar

We also visited some of the surrounding cities. In Biddulph we visited the mine museum—going down a mine was a totally new experience for most of us. It was also interesting to have tea afterwards in the homes of several miners and to hear their views.

With 45,000 other people, we saw Manchester United play Sheffield Wednesday on New Year's Day; and in Liverpool the Africans and others were received by the Chairman of the City Council and were shown round the City Hall.

It was a very interesting and stimulating week. I think we will all return to our universities or jobs with a new commitment to seek God's will for our lives and the situations we live in.

At the end of the week one of the Nigerians said:

'I have learnt about human relations. There is so much to gain from people of other races in the way we have been getting together and enjoying ourselves here. I learnt much from meeting the mentally retarded person in one of the homes we visited. I realised that, when she came in, something in my heart wanted to keep its distance. I realised how wrong my attitude can be.

'I have often used my brains to get things done. But I have learnt that the main thing is to listen to God. I like praise and popularity but I must learn to be led.

'I have learnt, too, not to be totally centred on Nigeria but to think of other nations. I have learnt about the world here, and that it is people who make policies. So it is people who count.'

Andrew Smith, a Glasgow University student, writes:

'Being at Tirley Garth over the New Year gave me a sense of hope for the future which I think many people of my age desperately need. I renewed certain decisions in my life, such as to go to church and join the Christian Union at university, to take time to listen for God's guidance each morning, and to get to know some of the overseas students who often feel lonely.'

On page 6 we print further comments by some of those who took part in the week at Tirley Garth.

needs and that to embark on sugar production might undercut the economy of one of their closest neighbours, Fiji, which depends on its sugar cane industry.

These examples set the standard for what must be normal living in 2050. As individuals, care for the other person or country can at least become the basis of our living and thinking. About hunger, a Canadian farmer said, 'We have neighbours in the world who will die of starvation today. We know it is possible to grow enough food, in fact food surpluses have been considered a "problem" in some parts of the world. Therefore we must make our increased production available and affordable to all.'

For Australia a great Aboriginal woman, Margaret Tucker, set the challenge for the future. 'How big is Australia?' she asked. 'Are Australians big enough to create a homeland for some of the less fortunate peoples of this world? Are Australians big enough to give their hearts to their friends? Certain people say to us Aborigines, "This country was yours." I say, true. But it is more than that. It is the world's.'

The United Nations has designated 1985 'International Youth Year'. 'Spark', the monthly newsletter of the English National Co-ordinating Committee for International Youth Year, gives two reasons for this decision: 'the international community's growing concern with the situation of youth' and 'in recognition of the important contribution young people can make in shaping and designing the future of humanity'.

On the following pages, young people write about steps they are taking towards making their contribution to the future:



The IYY logo

Shaky no more

by Mike Lowe, a microbiologist

I LEFT FURTHER EDUCATION last summer with little idea of where I was going or even what line of work I was to do. I had known about the work of MRA for some years and had tried to apply some, but not all, of their standards of absolute honesty, purity, unselfishness and love to my life at university. As a result I made friends with people whom I might not otherwise have mixed with.

In late August I finally managed to drag myself to Caux for the first time to attend the summer Industrial Conference, as I had a vague notion that I might go into industry. There I found myself in a place which is rather like what I imagine a combination of a monastery and the head office of *The Times* to be like. There is a tremendous sense of common purpose with everybody trying to find God's will in all things, coupled with an incredible dynamism—people coming from the world's 'hot spots' with news of the latest happenings and finding solutions to their problems.

In this environment I was like a sponge soaking everything up. My perceptions altered. I was able to accept truths which before had seemed difficult, and my faith which had been shaky before, became total. At Caux I made a commitment to try to find God's will in my life and carry it out. I made a decision to send some money to my university—I had done a sponsored hitch-hike to Paris during ragweek a couple of years earlier, but had never given in the proceeds. Two days later I was offered a job with a large company and after some deliberation and prayers for guidance, I accepted.

Management structures within the industrial group I joined are very progressive. Shortly after starting work, I felt

led to write to the Company Chairman, asking for an interview and information on which to base an article for a newspaper. I felt that other companies could benefit from hearing about my company's advanced attitudes. In the event, I was able to obtain interviews with the Personnel Director as well as senior shop stewards. ■

Lifting clouds

by Peter Baynard-Smith

WHAT DOES ABSOLUTE PURITY, advocated by MRA, mean? For me, purity is not just to do with sex or mismanaged relationships with the other sex, as many people seem to think. Impurity is anything that causes a cloud over my character, such as pride, ambition, the quest for popularity or position. All these tend to take up my energies which could otherwise be used far more constructively.

Eighteen months ago I had the common experience of knowing inside that a relationship I had with a girlfriend was definitely based on wrong motives—namely a desire for physical satisfaction and for popularity and status. When this girl broke off the relationship, I knew it was the right decision but was ashamed that I had not taken my conscience seriously. When I could bring myself to be honest with my parents about this, a great burden was lifted.

However, my constant quest for success and to be top in something, has been an impurity, too. My failures lead to deep disappointment, and this impairs my usefulness to God and to other people. When this type of impurity is cleared by honesty with oneself and trusted friends, the result is the spirit for teamwork under God's leadership. ■

New release

by Rachel Davey, Australia

I RECENTLY HAD TWO WEEKS working at a Christian reconciliation centre in Northern Ireland. I was given the daunting title of 'arts and crafts resource person'. This meant that I helped run all sorts of sessions ranging from macramé for prisoners' wives and graffiti murals for teenagers from Belfast to decorating for the barn dance. It added up to an exhausting schedule, and I was far too busy to stick to my decision to give time each day to be quiet with God to seek His plan.

What started as an apparently harmless lapse in my discipline became a deliberate denial of God and His wishes. I ended up going 'off the rails' in thoughts and actions, and I was the cause of at least one other person turning away from God.

One day I could not face myself and tried to avoid an ugly feeling building up inside. Then I realised that I had to take it all to God. I knew that if I did not pause now I would get more and more out of balance and would fall into old sins from which I had previously found freedom. It was bad enough facing what I'd done already, without continuing

my rebellion. I cancelled a canoe trip that afternoon and sat on my bed, afraid of myself and God. What would other people think of me acting so immaturely, I wondered. A quiet whisper came—'It doesn't matter what they think. I love you, you're sorry, I forgive you. Now, go and live for Me.' Instead of being a continuation of a habit which had turned stale, this time of quiet was a new, releasing discovery.

I then had the opportunity to mime the Bible story of the Prodigal Son, about a son who leaves home in rebellion and makes a mess of his life. In his desperation, he decides to return home humbly, and finds that he is accepted more than ever by his father. I acted out these scenes to a friend's accompaniment on the recorder. When I came to the part where the father welcomes the sinner home, I really meant what I acted. I not only looked ahead, but all around me at the surrounding love of God.

People came and thanked me, some with tears in their eyes. It was not for me, but a genuine thankyou to God. He had let me start once again. ■

Inside, outside



Cummock

by Karen Elliott, school student, Florida, USA

MY GENERATION WILL produce the leaders of tomorrow. It's an awakening and challenging thought, but before this generation can bring needed change to tomorrow's world, we must think about change in ourselves today.

There's not been a radical change in my life, just a shift of authority from 'me, myself and I' to God in directing my paths. I'd always had an independent nature and had a tendency to do things my way, but the idea of letting God give direction was appealing. I gave it a try.... It worked! I'd grown up within our church family and had a love and knowledge of God, but this personal bond that was built shed a new light.

It is important to follow God's direction in practice. There was one instance when a friend at school and I found that we shared a common interest in royalty. However, with time she became quite jealous of my collection of publications and she showed great hatred for me. I felt animosity at first, but God's guidance taught me to be understanding and to forgive her actions. Today our friendship is open and free.

If we are in tune with ourselves and God, we can hope to be better instruments of peace tomorrow. This means looking inside before looking outside. ■

Target hit



PETER VICKERS is a director of a family firm in Leeds which manufactures technical oils and allied products for many countries:

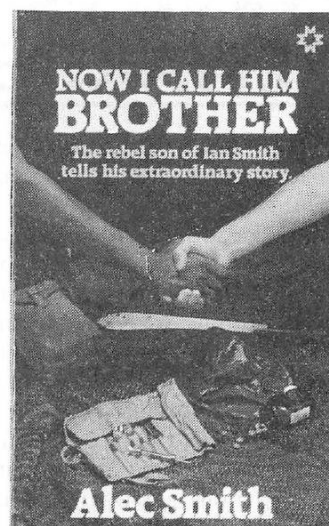
I WAS SHOCKED, like everyone else that unforgettable October night, by the famine scenes from Ethiopia. Immediately an idea came to mind: 'Why not ask your trade colleagues to join you in giving a container-load (about 20 tonnes) of grain for Ethiopia?'

My father proposed the idea at a meeting of our trade federation the next day. The response was immediate. Later, too, profits from the annual dinners of the federation were donated.

The Chief Chemist of our own laboratory, hearing my father outline the idea on local radio, challenged other employees to match our company's own donation.

Following interviews in the local press, many other bodies, including pension funds and staff associations, as well as companies and individuals, joined in. The target was soon achieved.

Following through one simple idea can generate a response and further action from others. Even one individual can make a difference. ■



The story of Alec Smith, son of Rhodesian Prime Minister Ian Smith—from drop-out drug pedlar to fighter for national reconciliation

'Now I call him Brother' by Alec Smith, published by Marshall, Morgan and Scott. Available from bookshops and from Grosvenor Books, 54 Lyford Road, London SW18 3JJ, paperback price £1.75, with postage £1.95.

David Bowerman, a furniture designer and maker from Dorset, speaking at Tirley Garth:

Yesterday I committed my life totally to God. I am learning to obey the inner thoughts He gives. I have always had a niggle that this is the right thing to do. But now I am doing it.

I have made friendships here with all types, including those I would normally find it hard to get on with. If we let God care for us, we can in turn care for all mankind. I will have a period of quiet, to seek God's direction, every morning before the day begins. This is adventurous because I will never know what variety it will bring into life. I feel I should carry on with my furniture making, to encourage craftsmanship, to provide employment for others and to promote excellence in both workmanship and moral standards.

Emma Bowen, a student at Oxford Polytechnic, writes:

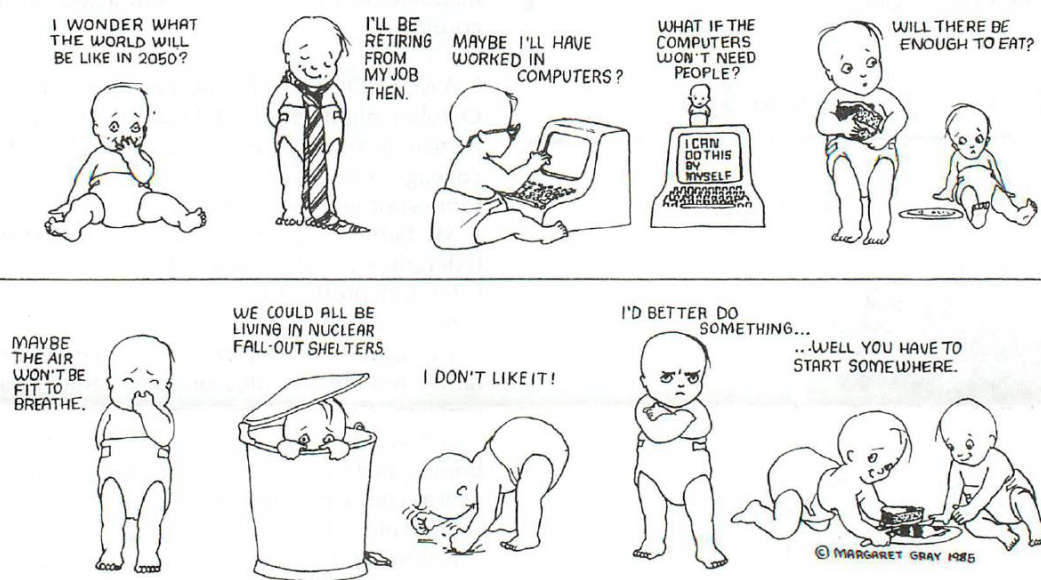
My perspective is to give a slightly more impressionistic view of the week from someone who has had nothing to do with Moral Re-Armament before.

I came to Tirley Garth on the invitation of a fellow student. I accepted, not because I knew anything about MRA's work in the world, but because this person has always shown a great sense of fun, integrity and compassion.

One of the qualities of the course has been the marvellous blend of sorting oneself out and current affairs in both England and abroad.

I have been amazed at the openness of those participating and discussing both national and personal problems and the depth of understanding in current affairs—and of God's hand in them.

The course and people at Tirley have shown me what has been achieved by faith and I have decided to take Christ on his terms and not mine.



SERVICES REWARDED

TWO PEOPLE WHOSE NAMES will be familiar to regular readers of *New World News* have recently been decorated by their heads of state.

Yukika Sohma, the President of the Federation of Asian Women's Associations, who has done much to enlist her fellow Japanese in caring for the needs of the rest of Asia, was recently decorated by the Emperor. She has been awarded the Third order of the Sacred Treasure for her distinguished services to the nation over the years. Particular mention was made of her work in awakening the conscience of the Japanese to the plight of refugees.

Last year she led an international MRA group to several Asian nations, and was in Cambodia to present the first lorry load of the hundreds of tons of clothes gathered in Japan through her initiative for the fugitive Cambodians.

Mrs Sohma is also President of the Japan-Korea Women's Association. Earlier last year she was awarded the Republic

Yukika Sohma



Channer

of Korea's Sungrye Medal by the President, Chun Doo-Hwan. This was for her long years of fostering friendship between the two nations.

Three years ago, Mrs Sohma had caught the imaginations of her compatriots by appealing for one yen for each person to aid Indo-Chinese refugees. The target of 110 million yen was passed within four months. In an interview, Mrs Sohma explained, 'I wanted to help the refugees, but at the same time I wanted to help the Japanese. We need to open the hearts of the Japanese, and the best way to do this is to open

In our battle for Independence
we were united.

How can we achieve:



Now we need a larger purpose
to build a new Sri Lanka.

Two pages (above) from 'Which Way Sri Lanka?', a new booklet published by Moral Re-Armament, Sri Lanka.

'The Island' newspaper of 30 December reported, 'At a time when the nation is passing through the gravest crisis in its history, a group of individuals from all walks of life have produced a little booklet in Sinhala, Tamil and English.... It gives ideas on what the ordinary man can do to change situations.'

The paper serialised the English edition of the booklet in full pages on four days over the New Year period. It also published a review by Bradman Weerakoon, until recently secretary to the Prime Minister of Sri Lanka. He writes, 'Set

out in simple, terse, question and answer form, with illustrations that dramatically show what should be done, a series of issues relevant to any nation, and most pointedly to Sri Lanka, are raised. There is no magic panacea which will help resolve the basic question. (The booklet) calls for hard and sustained effort by everybody; by leadership, by the bureaucracy, by each family and by each individual. It involves a change of heart and a refurbishing of the morality which is inherent in every one of us.'

'Which Way Sri Lanka?' is published by the Friends of MRA, 23/1 Horton Place, Colombo 7, Sri Lanka. Copies may also be ordered through Grosvenor Books, 54 Lyford Road, London SW18 3JJ.



Hari Shukla

their purses—not just those of the rich people, but of the ordinary people.' She stressed the importance of caring for other nations and added, 'We may find that the real interests of our country are best served by being unselfish.'

The second person to be honoured is Hari Shukla, Tyne and Wear Community Relation Council's Chief Officer. He was awarded the MBE in the New Year's honours list.

Mr Shukla has worked tirelessly, in close cooperation with the leaders of the different ethnic communities and

the Northumbria police, to anticipate and answer problems. He told *New World News*, 'In Tyne and Wear we can deal with things that arise because the leaders of the ethnic minorities, many of the host community and the police are genuine friends. We believe that community relations is a partnership between political parties, local authorities, churches, trade unions, police, voluntary organisations and ethnic groups.'

A recent example occurred after the assassination of the Indian Prime Minister, Indira Gandhi. The leaders of the Sikh and Hindu communities, the police and the Director of Administration of Newcastle, kept in constant touch with each other from the moment the news broke. Because of the trust which had been built over a long period between these groups, the Hindus were able to organise a ceremony of remembrance in a way which did not upset or antagonise the Sikhs. At the end of the week which saw riots and communal violence in India, people of all Newcastle's ethnic communities, gathered in the Cathedral to pray together for peace in Newcastle, Britain and India. 'It was a highly successful event, and many Hindus and Sikhs took part,' said Mr Shukla. ■

WHERE PEACE BEGINS

TOWARDS THE END OF 1984 a Moral Re-Armament 'round table' conference was held in war-torn El Salvador. Its theme was, 'Peace is the responsibility of everyone'. It took place in the critical period between the talks at La Palma and those at Ayagualo, where President Napoleón Duarte and the guerilla fighters sought a joint approach to restoring the democratic process.

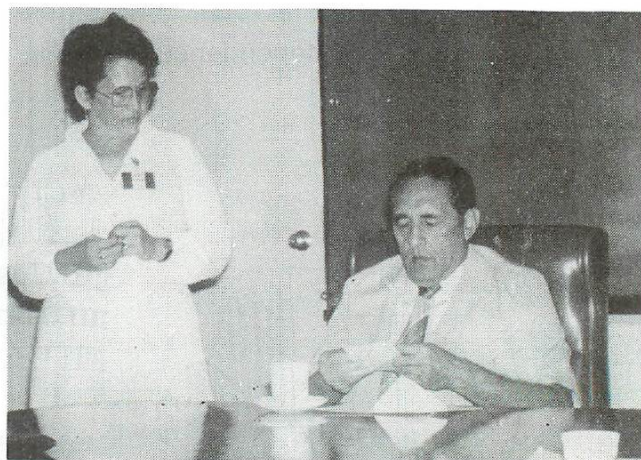
The President received a delegation from the MRA conference led by its organisers, Eduardo and Mercedes de Molina. Sr Molina is head of the National Institute of Municipal Associations and his wife is a former Governor of the Region of La Libertad. During their informal discussion, the President said, 'You will learn how difficult our situation is, and take that knowledge back with you. But I have faith that we can solve it. You can be sure that our government really wants peace. We need a renovation of spirit that will eliminate personal hate and violence, which have caused the human dimension to be lost. It will bring us close to the hearts of the people.'

President Duarte was told the story of how French Resistance leader Irène Laure's apology for her hatred of the Germans had been an important factor in Franco-German reconciliation after World War II. He commented, 'This is the strength of love. Thank you for your experience. We need this experience. We have become enemies among ourselves. What you have said shows what a person can do who has the courage to go out and express love. This opens the way for others to do the same. Everyone has an historic moment.'

Mother-in-law

On his plans and hopes for the future, Duarte said, 'We want a policy of reconciliation.... We are making an effort to establish a framework to end injustice.... Tackling certain power structures, we will establish the foundations of a pluralist society, so helping to remove the rancour in people's hearts. Through tolerance we will create political space for all, making peace possible—but it won't be easy.'

Those taking part in the three-day conference, 60 in all, came from both Europe and the Americas. Many thought about developing the theme of being responsible for peace through taking decisions about problems in their own lives. A lawyer said, 'I hate my mother-in-law. I have not yet decided to apologise to her, but I will give her a Christmas present.' Later he and his wife invited some of the overseas visitors to dinner. He told them, 'This morning I was reconciled with my mother-in-law.' The Secretary General of the Trade Unions Confederation asked for a meeting of MRA for his key personnel. There was a general consensus that there should be further monthly meetings.



President Duarte reading the invitation to the 'round table' conference given to him by Doña Mercedes de Molina

The Catholic newspaper *Orientación* carried front-page news of the 'round table' with pictures. TV news interviewed two of the participants before the report of the second round of talks between the Government and the guerilla-fighters.

Basis for healing

'LIVING TO MAKE OTHERS GREAT is a wonderful idea,' said an engineer from Bajaj Tempo, a company making commercial vans in Pune, India. He had just announced a decision to share his design skills with his subordinates rather than just giving them routine work to do.

The engineer was one of the speakers at a recent industrial seminar at Asia Plateau, the MRA centre in Panchgani. It was attended by 40 delegates from Pune, Barabanki and Jamshedpur. An assistant manager from Bajaj Tempo said how impressed he had been by the changes he had seen in his workers who had attended earlier seminars. 'Previously they used to work for only two hours and spend the rest of their time walking about, disturbing others by their conversations. Now they put in at least seven and a half hours' work. They have inspired others to follow them.' Management had also responded, he went on. They had reinstated 38 of the 40 workers they had previously suspended. Disputes that stopped work or closed the factory used to occur monthly, he said, but were now a thing of the past. 'For my part, I promise I will try to change,' he added.

There was a discussion about the situation after Prime Minister Gandhi's assassination. The most vehement speaker finally said that the approach at the seminar was that all had contributed to the present spirit of violence and selfishness by the way they lived. He added, 'Even I can accept this truth. On this basis there is hope for trying to bring about healing.'

**NEW
WORLD
NEWS**

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