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Asia Plateau, Panchgani

Cummock

North•South•East•West meet for
Dialogue on Development III

at Asia Plateau, Panchgani, India,
the Asian Centre for Moral Re-Armament.

'Creative Change For A Saner World'

THEY CAME FROM the snow-covered cornlands of Canada and the bright tropical beaches of Papua New Guinea; from trim, crowded Japan and from the vast spaces of Africa. Their meeting point was the small town of Panchgani in the hills of Western India. Under its cool, clear skies 203 delegates from 26 countries—half from India itself—took part in a Dialogue on Development, co-hosted by Indian and Japanese and inaugurated by Yukika Sohma of Tokyo, President of the Federation of Asian Womens' Associations. The neighbouring Governments of Bangladesh and Sri Lanka sent their High Commissioners in Delhi, while Egypt, West Germany and Japan sent diplomatic representatives.

The delegates were invited to explore fresh approaches and perspectives on development. 'Foreign aid,' said the background paper, 'is just one aspect of development. More important is the climate of development within a country—in terms of policies, laws, human skills and, above all, the will for development. Cynicism as well as corruption sap the roots of creativity. Is there a way for rich and poor nations to get together and consider how the roots of cre-

ativity can be nourished so that development becomes a self-sustaining process rather than one where aid must constantly be injected?'

One day of the conference was devoted to industrial development; another to bridging the gap between rich and poor; others to the tools of nation-building and to education. It soon became clear that at the root of development lies the growth of man himself. In this process, the West with its material accomplishments has as much to learn as the East with its rising aspirations.

A most welcome element was the strong representation from Africa—a continent distanced from India only by the Indian Ocean, and yet so remote from it. The African delegates said that they had come 'to build a bridge' across the water.

From Panchgani, 60 delegates, Indian and foreign, went a thousand miles east to Jamshedpur, the city of steel. There they attended a conference on 'Creative Change for Total Development' organised by trade union leaders and management.

This report covers the highlights of both the Panchgani and the Jamshedpur conferences. ■

JAPAN— destiny to care

DIALOGUE ON DEVELOPMENT, the third in a series of dialogues held at Asia Plateau, Panchgani, was inaugurated by Yukika Sohma of Japan. Indian author R M Lala introduced Mrs Sohma, who is Adviser to the Japanese Prime Minister on the status of women, as 'a pioneer who represents the spirit of emerging Japan that cares for and is concerned about Asian nations'.

Mrs Sohma told the Dialogue how she had launched a nation-wide organisation to help refugees. 'When Saigon fell in 1975 and boat people suffered, we were very reluctant to take in refugees,' she said. 'I found that European nations who had very little to do with Asia were looking after the refugees for humanitarian reasons. In Japan we had become so selfish that we were not thinking of the suffering of these people. I thought I would try to do something.'

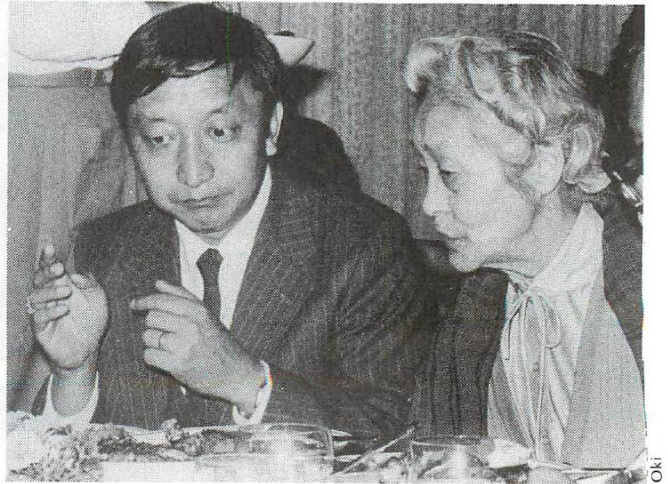
'I was able to get about 20 or 30 men and women who had a certain reputation in our country to serve on the board of a new organisation called the Association to Aid Indo-Chinese Refugees. At that time many refugees were coming out of Cambodia into Thailand. Finally the Japanese press began to write about these things. When they heard that I was organising they came and asked me, "What do you want?"'

'I wanted to help the refugees, but at the same time I wanted to help the Japanese. I felt that if we kept closing our hearts we would become isolated from the whole world. Japan needs trade to survive, and for this, we need the friendship of other countries. We need to open the hearts of the Japanese, and the best way to do this is to open their purses, and not just those of the rich people, but of the ordinary people. On the spur of the moment, a thought



Among the Japanese who came to India to co-host the Dialogue were businessmen, academics and youth. Above, delegates enjoy a Japanese meal: front table, left to right, Shoji Takase, Japan; Usha Gandhi, India; Julie Hawkins, New Zealand; Rajmohan Gandhi, India.

The Chief Executive Director of the Institute of World Economy, Professor Nobutane Kiuchi, who could not attend, deputed Professor Yoshiki Kato and Professor Kazuyoshi Aoki, both from Nihon University, to represent him. Professor Aoki read Professor Kiuchi's paper urging industrialised countries to allow developing countries to choose their own pace and form of development, which would not interfere with their spiritual heritage.



Yukika Sohma, President of the Federation of Asian Women's Associations, with Lodi Gyaltzen Gyari, who represented the Dalai Lama at the Dialogue.

came to me—to ask every Japanese to give one yen. TV gave me time and money started pouring in.'

One man offered Mrs Sohma his office. Her friends came and worked voluntarily there and in four months she had reached her target of 110 million Yen—one for every Japanese. Now she has extended her work to help refugees from other areas including Afghanistan.

'Through Moral Re-Armament I have learnt to take responsibility for the wrongs of my nation,' Mrs Sohma told the dialogue. When she learnt to apologise for her own failings, she had found she could identify with those of her country. 'I know that we need to change in Japan, but it's difficult to know how to go about it.' The Indo-Chinese refugees had provided an opportunity.

Mrs Sohma has visited India seven times in the last ten years. 'Here I realised what the destiny of my nation should be,' she said. 'India's great wealth of ideas can be an inspiration to the world. Please help us become a caring nation.' ■

Shoji Takase, former Senior Managing Director, Toshiba Corporation.

OVER THE LAST SIX YEARS I have led delegations from Toshiba Corporation to the MRA Assemblies at Caux Switzerland.

I was in charge of labour-management relations in Toshiba for 12 years. During the first six years I faced a lot of strikes in our company. But in the last six years of my term, there was no serious strike. The main reason was that the leaders of both labour and management, thanks to Moral Re-Armament, had got to know the truth: 'It is not who is right, but what is right.'

Other private-sector unions have followed us and this has created a certain trend. So much so that there have been very few disputes or strikes among the private-sector unions of Japan. This has contributed towards the increase of high productivity in our country.

Last year the Toshiba union, which consists of 70,000 members, decided to assist MRA financially, matching management gifts to MRA. This is a reflection on how labour and management can work together. I am convinced that labour and management from different countries and from Japan will support MRA and carry the torch of these ideas towards the creation of world peace. ■

AFRICA— the tools for nation-building

by Henry Macnicol

SIXTEEN MEN AND WOMEN FROM AFRICA flew across the Indian Ocean to take part in Dialogue on Development III. They came from Nigeria, Kenya, Morocco, Egypt and Zimbabwe. Among them were representatives of different races and tribes; people who had lived for the liberation of their countries and were now working to build them up.

They came eager to learn from India and her achievements over the 35 years since Independence. They knew she had experienced many of the difficulties now besetting the newer states of Africa—the struggles to keep the unity which had carried them to independence; to maintain freedom with law and order in spite of differences of tribe, race and class; to overcome natural disasters of famine, flood and drought.

The African delegation's first—and lasting—impression of Asia Plateau was one of wonder at the achievement of their Indian hosts in creating such a setting for the conference. The perfection and beauty of the buildings, conference rooms and auditorium; the fruitful 65-acre farm; the flowerbeds and walks hewn out of the barren rocks below the table-like mountains; the conference itself, led by a smoothly working team from different parts of India—all this lifted their hearts with a vision of what could be done.

Choose to fly

A morning session on 'the tools for nation-building' took its subject from a remark made by a Zambian delegate at an MRA conference in Africa. He said, 'Fighting for independence is like demolishing a condemned building. Many tools are useful that can break and pull down. In nation-building, on the other hand, we need to be more selective.' Speaking on this theme, a Kenyan town clerk, Julius Sawenja Khagula described his decision to 'apply the standards my country is seeking'. This made him stop drinking and accepting bribes and start taking more responsibility.

Dixon Maramba, a Zimbabwean headmaster who lost two brothers in the liberation war, said, 'I have mastered my bitterness through the challenge Moral Re-Armament gave me to heed my inner voice. I learned to be governed by God and not my own feelings. This discipline has brought unity to my home, given me the strength to care for the 1800 children in my school and shown me how to apply the reconciliation policy of the Zimbabwean government.'

Another Zimbabwean teacher added: 'A man who starts putting right his own dishonesty or corruption is exercising his full democratic rights, playing his part in building his country.' A white Zimbabwean business executive spoke of the change in his 'attitudes of effortless superiority and blind acceptance of privilege'. He had put right dishonest tax returns, because, he said, 'to build my country I need to have clean hands'. 'With this kind of change we in Zimbabwe can build something new for Africa,' he said.

Valuable encounters often took place outside the main conference sessions—at meals or in smaller meetings.



The Kenyan delegation: left to right, Julius Sawenja Khagula, town clerk; Ashwin Patel, chartered accountant; Wilson Mututua, social anthropology graduate; John Gathogo, accountant.

Sunday Adegbile of Nigeria gathered a group from Africa, Europe and Asia to discuss the international conference for Moral Re-Armament to be held in his country in April.

The Japanese delegation asked for a discussion with the Zimbabwean group. Professor Kazuyoshi Aoki of the international relations department of Nihon University asked many questions. Only ten per cent of Japanese overseas aid goes to Africa, he said. Japan was searching for an aim, in giving aid, beyond merely 'securing natural resources and markets'. After a lively to-and-fro he told the Zimbabweans, 'You have put flesh and blood into our understanding of Africa, and made plain the link between moral character and development.'

As they left Panchgani to return to their countries and jobs, several of the Africans spoke of what the conference had meant to them. Mr Maramba, the Zimbabwean headmaster, deeply impressed with the Indian initiative behind the Dialogue, pledged himself to develop teamwork between those working for moral development in his country. He was going to plant *subabul*, 'the miracle tree of the tropics', which he had seen on the Asia Plateau farm, in his school grounds as a source of firewood and timber. A Kenyan delegate studied the farm's two-gas plant, which converts manure into methane, for application in Kenya.

'Here I have seen faith in action,' said Mr Khagula of Kenya. 'This deliberate attempt by non-politicians to unite the different people of India is something out of the ordinary. I leave believing it can be done and that I am meant to build bridges between my people and the Asian community in my country.'

'I have had my hope renewed,' said Kedmon Hungwe of Zimbabwe. 'It has become quite clear that our fate is in our hands. We can choose to play in the mud of self-interest and dishonesty, or rise and fly through the clean, fresh air.'

From the side of their Asian hosts, Rajmohan Gandhi, one of the initiators of the Dialogue, assessed the African contribution. 'The interest of many Indians living and working in Africa is money,' he said. 'The attitude of most Indians living in India towards Africa, and towards the approximately 10,000 African students in India, is a mixture of indifference and ignorance. The bonds built through this Dialogue offer hope that these wrongs can be righted. The Africans participating in Dialogue III also gave many Indians hope that there are answers to corruption and division, the great diseases of our nation and of numerous lands.' ■



JAMSHEDPUR— IS ALIVE TO THE NE

A CENTURY AGO, in 1882, Jamsetji Tata dreamed of giving India the sinews of a steel industry. His dream came true in 1912, when the first steel ingot rolled along the lines of the Tata Iron and Steel plant. The plant was constructed at the heart of a jungle where bears prowled and elephants roamed.

In 1919, in honour of Jamsetji Tata, the British Viceroy named the city Jamshedpur. It became the fountainhead for the industrialisation of India. Today its clean spacious avenues and gardens make it the pride of Indian cities. Around the steel plant have arisen some of the country's finest factories—among them the Tata Engineering and Locomotive Co (TELCO) producing 70 per cent of India's trucks, and the Indian Tube Co, started in collaboration with Stewart and Lloyds of India.

This technological hub of India was the setting for a four-day conference on 'Creative Change for Total Development', sponsored by personalities from industry, trade-unions, commerce, education and rural areas.

Energy

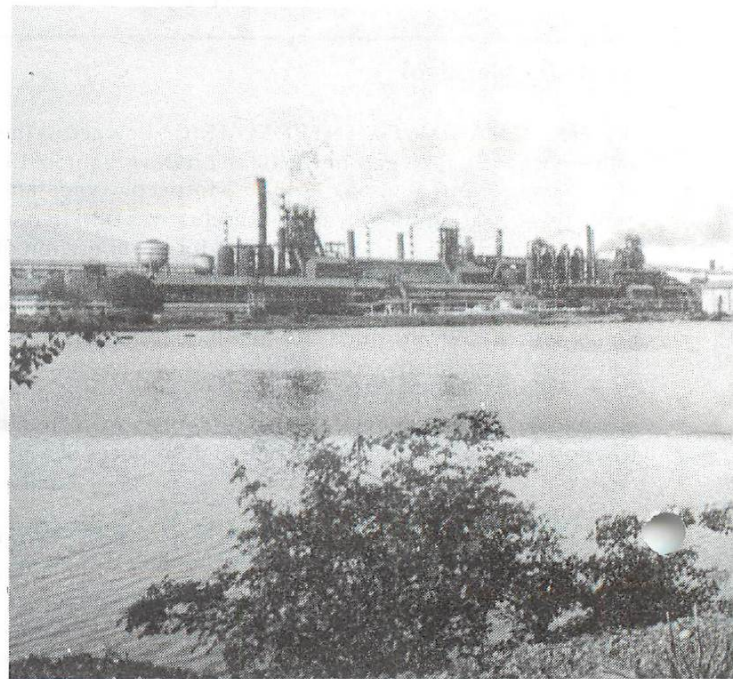
The conference was inaugurated by R M Lala, author of *The Creation of Wealth—the Tata story**, at a session chaired by the General Manager of TELCO, S J Ghandy, who is a graduate of the Carnegie Institute of Technology. 'Many think that development will come through technology,' Mr Ghandy said. 'But if persons running the technology are not themselves right, we cannot bring about development. We can make a real contribution when we consider the human side.'

Welcoming delegates at the opening session, H P Bodhanwalla, a prominent citizen of Jamshedpur and Special Adviser to the Vice-Chairman of Tata Steel, said that the conference aimed to develop 'a master plan for total development' from the 'shared experiences of all'. The deliberations should be built, he felt, on man as 'the core of creative change'.

This arena of human development is one where Jam-



Sarosh Gandhi, General Manager of Tata Engineering and Locomotive Co, addresses the inaugural session.



Tata Iron and Steel Co, Jamshedpur, which employs 56,000.

shedpur has pioneered. While labour unrest has swept India, like other nations, in 1979 Tata Steel was able to celebrate 50 years of industrial harmony.

V G Gopal, General Secretary of the Tata (Steel) Workers' Union, said, 'The important thing in agreements is not the signing, but the understanding that makes harmony possible, through open negotiations and a sense of belonging in everyone.' S N Pandey, Director of Industrial Relations, spoke on the theme of the wealth that lies in the people who work in industry.

Mr Gopeshwar, Secretary of the Indian National Metalworkers' Federation, said that the conference was the fulfilment of his ten-year dream that the steel city would give hope and sanity to Eastern India. Mr Gopeshwar, who is a prominent figure in the international labour movement, also heads the TELCO union.

The two Deputy Managing Directors of Tata Steel addressed the conference. Dr J J Irani, Deputy Managing Director in charge of Works, quoted an international steel expert's statement that Tata Steel might be the only steel plant to make a profit in the recession year of 1982. The 'common target' of management and labour in Tata's, as well as other factors, had something to do with this, Dr Irani commented.

K C Mehra, Deputy Managing Director in charge of Tata Mines and Collieries, said that, in a world hurtling towards material re-armament, the concept of Moral Re-Armament came 'like a breath of fresh air'. Although India's collieries are nationalised, Tata Steel has been allowed to run its own mines and collieries as a yardstick of efficiency for the public sector.

The former Chairman of India's nationalised coal industry, R N Sharma, spoke on India's future energy requirements. India employed 600,000 in its coal mines and produced 125 million tons per annum, with reserves sufficient for up to 300 years, he said. By the turn of the century production should

WHERE INDUSTRY NEEDS OF ALL PEOPLE



In the final session participants from industry, rural areas and education registered the practical steps they had already taken, or would take, to ensure the creative changes needed.

The most striking contribution—and the most unexpected—came from Professor S S Misra of the Regional Institute of Technology (RIT) in Jamshedpur. The Institute has been disturbed by caste and personality tensions. Professor Misra said he was known for never apologising to anyone. But he electrified the audience by saying he had become conscious of the damage caused by agitation by the RIT staff and by apologising, in front of the Principal of the RIT, for threatening to withhold staff co-operation in conducting examinations and for trying to get the Principal dismissed. He also spoke of the way he had missed classes without permission—including to attend the conference—and often turned up late. In future he would put in a full day's work. The Principal responded, amid cheers, by thanking Professor Misra for what he had said and saying that they could now enter into a new relationship.

Manpower

A student apologised to the Adivasis present for the way he had looked down on them and in particular for his refusal to share a room with an Adivasi at the conference.

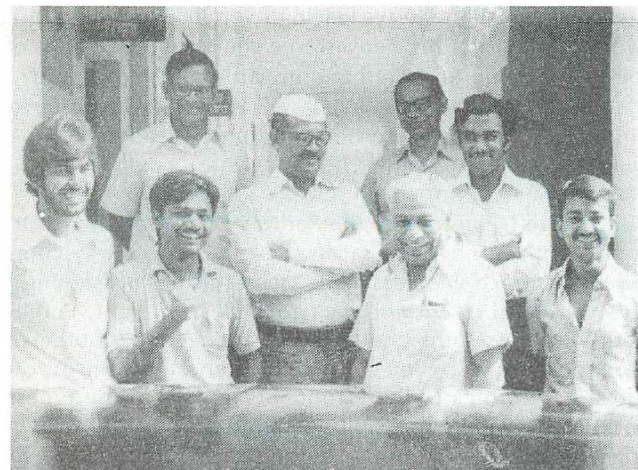
A supervisor in the Indian Tube Company said that he had treated the workers under him in a harsh and uncaring way and would now put this right. He asked for a meeting in his company to introduce the workers to the aims and application of MRA.

Manpower, along with raw materials and capital, was seen as a 'resource' of industry, said Bharat Dixit, Vice-President (Personnel and Manpower Planning) of Mafatlal Industries. In fact, it was much more. Manpower was the 'source' of industry. He concluded his address with a Sanskrit verse:

'May we strive together

May we reap the fruits of our efforts together.' ■

*Available from Grosvenor Books, 54 Lyford Rd, London SW18 3JJ, price £5, with postage £6.



Professor S S Misra (in cap) and Dr A G Mirajaokar (front, 2nd right), the Principal of the Regional Institute of Technology, with students and professors.

rise to 400 million tons. This would involve the co-operation of people living in areas where coal was located and, in turn, the authorities' consideration of the needs of these people. The human factor would therefore be vital for India's energy development.

The eastern region, especially the State of Bihar, is rich in minerals of all kinds. It also has a large indigenous population, the Adivasis, who are tribals with their own customs. The Adivasi participants had much to say about the need to consult local inhabitants about planned projects, which had often not benefited them. This has been a major cause of agitation over new dams, hydro-electric projects, mineral exploitation and other development schemes. 'We need the right plan, but also the right people,' commented Shalkan Murmoo, an Adivasi leader. 'The biggest factor in development is the human one.'

During a day devoted to rural development, Father Michael Bogaert, Director of the Xavier Institute of Social Services in Ranchi, pointed out that poor people were not backward. Anyone wishing to take part in development must avoid any 'colonial' or 'parent-child' approach. In development work rich and poor, sophisticated and unsophisticated, all had something to learn and gain. The delegates saw an audiovisual on Tata Steel's rural development programme, on which they spend, annually, Rs 13 million. (£900,000)

Professor B Rudramoorthy, Adviser on Rural Development to the Mafatlal group of industries, spoke of his experiences in four states where his company has carried out development, with special reference to 'one-acre technology' developed for the maximum utilisation of small plots. This work was human-orientated, rather than technology-orientated. 'This is where MRA specially comes in,' he said.

Nature has been bountiful to Eastern India. In the State of Bihar there are minerals of all kinds. West Bengal, watered by the Ganges delta, is rich in agriculture. The major coalfields and steel plants of India lie in Bihar and West Bengal. Below we carry the convictions of three men from this 'Ruhr of India':

INDIA—through Eastern windows

Surendra Jha, Chargeman of a railway workshop in a government steel plant in Durgapur

WHEN I ATTENDED an MRA seminar in Durgapur in 1978, I started thinking of moral standards.

I am chargeman in my department. Every three months I have a new shift. Once there were nine men on my shift who were expert at intimidating people. They considered it their birthright to remain absent from work. When they came to my shift I said, 'You must come to work on time and leave on time.' They said, 'We'll see.' Work started at 6 am. They came at 7.30 am. I told them I would deduct that one-and-a-half hours from their pay. They collected the union people, went out and shouted, 'We'll see you in the market, and we will finish you by evening and throw your body in the gutter.'

Union leaders came to me and said that this sort of strictness would not work. 'Man only dies once,' I said. 'Why should I not die doing something good?' They broke the table, but nothing further happened.

I began to have good relations with them. If anybody fell sick I would go and enquire after him. One of the men came to me after two months and said, 'Mr Jha, I felt then that you were wrong, but we realise that we were wrong.' These nine men now work well with me. We are of one mind that we *must do something* for our country. If there is any derailment or damage in any other railway wagons they are the first to work with me. ■

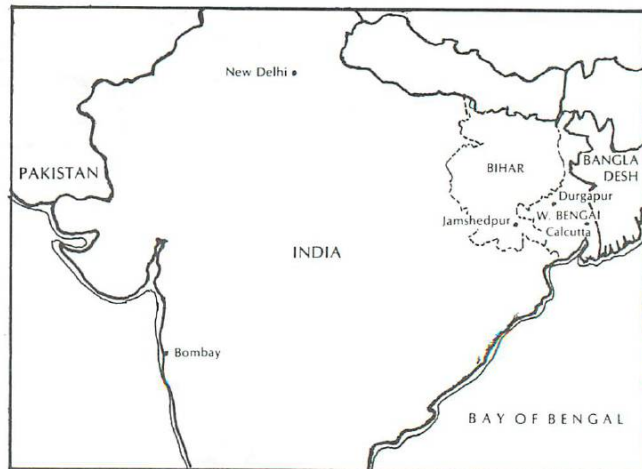
Satya Banerji, Calcutta

I HAD BEEN WORKING for 25 years with a private group which operated railways in three states in India. In 1970 they closed down the railways leaving over 3000 people out of work. I felt as if a big banyan tree sheltering thousands of birds was being uprooted and my little nest blown away.

In the coming months I had to sell a few things at home to sustain my family. The other trade union leaders left the field and I was very bitter. I told my wife, 'You have to cut down on everything, even food.'

I went to Delhi to urge the Railway Minister to help. On my return journey, as I sat in the crowded railway compartment after a sleepless night, I gave the idea of listening a try. As the sun rose in the sky I got a clear thought, 'Forget your bitterness, think of others, you are needed for others.' God speaks to you when you care to listen. He also gives you the strength to carry those thoughts out. All my bitterness and despair were gone. I plunged into action as if I was 20.

It is easy to organise a union when factories are in operation, but it is difficult to organise unemployed workers, with no union office and no funds. I had to visit these workers in their homes, to bring back hope to them.



Within three months I raised enough money to go to Delhi again for another interview with the Railway Minister, Gulzarilal Nanda. Mr Nanda told me that ours being a private-sector railway, *government policy would need to be changed* to find employment for these 3000 workers in government railways. It was an uphill task—at that time 400 industrial units had closed down in West Bengal, ours was only one among many. But within a week it happened—Mr Nanda took the matter up with the Prime Minister. She got Cabinet approval. The Railways Board decided to absorb all 3000 into government railways. ■

Rabindranath Roy, steel union secretary, West Bengal

TRADE UNIONS, which started to fight exploitation, have become exploiters of exploitation. Trade union leaders have mostly come to believe that only crisis in industry can ensure their survival.

I met MRA in 1980 in Durgapur—a stronghold of trade unions run by Marxists. I felt for the first time that if I wanted to play a role in *changing the world*, I *must start* with myself.

I measured myself against absolute honesty, purity, unselfishness and love. Some thoughts immediately came to me. I had submitted a false taxi bill to the management. I was always blaming the union and management for this or that corrupt practice, but here I was practising it myself. Then because I thought my electric meter had been wrongly read, I had fiddled with it to reduce the reading so that I got back the money I had been overcharged. It took me some months to be honest.

I had held one man in higher management responsible for everything harmful that came to our union from management. I was working up every one of our members hot against him. One day a thought came to me that it was wrong and that I should apologise to him. He was so surprised that he has twice tried to come to MRA conferences since, although he was not interested before.

We from the unions cry aloud from the housetops about the black money being generated by the big industrial houses, the capitalists, but I had put money into a fund where they would give me an illegal amount of interest. I withdrew this money.

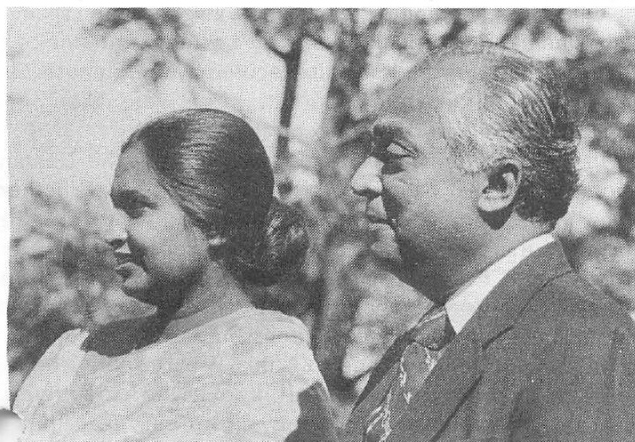
I feel that our trade union must have an ideology that gives the right purpose and direction. This is only possible if the men in the union live straight and have the right purpose in their personal lives. MRA, with its absolute standards and obedience to the inner voice, can give that. ■

'DEVELOPMENT— movement from hope to despair'

B P TILAKARATNA, High Commissioner for Sri Lanka spoke of the hard political facts and 'pious hopes and shibboleths' which bedevilled discussions on development. These, he said, heightened the importance of personal dialogue between people:

DURING MY ASSIGNMENT in the United Nations, I learnt that the greatest people there were the simplest—those who were prepared to listen to the other man's point of view and had the humility to appreciate it. The United Nations is no superhuman organisation. It cannot do what we men don't want it to achieve. At the same time it remains the one forum in the world where all men are equal and can open their hearts to each other....

Side by side with big dialogues, there must be personal dialogues. I submit that people come first in all circumstances, because it is they who suffer the end result in all situations. The role of Moral Re-Armament is an important one, because what we need is to introduce a note of morality into international affairs, whether political or economic. That is the only way a spirit of dialogue and a spirit of understanding is possible. ■



Bhagwandas

Sri Lanka's High Commissioner to India, B P Tilakaratna, and his wife, Mrs Tilakaratna, at the Dialogue.

Air Vice-Marshall A K Khandker, High Commissioner for Bangladesh

WHILE THERE IS A RACE to save people from starvation, there is also fierce competition to develop destructive and dangerous weapons. It is time for us to have a fresh look at ourselves. It is we, the people of this world, both individually and collectively, who will have to do something now before it is too late to save ourselves (and future generations) from mindless efforts at self-destruction. ■

Dr Mohamed Noman Galal, Counsellor, Egyptian Embassy, New Delhi

I SEE DEVELOPMENT as a movement from a state of despair to a state of hope—individually, as a nation, as a region of different nations, and internationally. ■

A von Mettenheim, First Secretary (Economics), Embassy of the Federal Republic of Germany, New Delhi

I WOULD LIKE TO CITE two instances of reconciliation from recent German history. In the 1950s, our first Chancellor, Konrad Adenauer, did everything in his power to reconcile with Israel. Taking into account what terrible things had happened between 1933 and 1945, not only in Germany but also in the whole of Eastern Europe, he achieved a tremendous task. He could only achieve it because, when he talked to Prime Minister Ben Gurion, his opposite number, it came from his heart and was not simply a political tactic to bring Germany back into politics—which was a side effect.

When another German Chancellor, Willy Brandt, visited Poland in 1970 he went to the Auschwitz Memorial which was erected in memory of millions of people who died there. He bent his knees, which for a Prime Minister is quite an extraordinary thing, apologising for what had happened and also taking responsibility, as a representative of his country, although he had not been in Germany at the time. ■



PRIME MINISTER

CANBERRA

I am very pleased that you have been able to organise a meeting of leading people from the developed nations to confer with their counterparts from the developing nations "on the spot" on an issue which is of fundamental importance.

I trust that the conference will demonstrate the valuable contribution which individuals can offer in helping to sustain this global dialogue.

I welcome the activities of private citizens in meeting to bring their points of view to the attention of governments. The significance of the conference is that it affirms the concern which people feel about a matter which could easily - and incorrectly - be regarded as solely the province of governments.



Bhagwandas

Participants from Nagaland

DALAI LAMA— 'altruism is partial if it leaves out enemies'

IN DELHI, HIS HOLINESS THE DALAI LAMA of Tibet received a party of 45 people from 16 countries, who had attended both the Panchgani and Jamshedpur conferences.

His Holiness opened the audience by speaking of his long association with MRA over the 23 years since he left Tibet. He has sent personal representatives to many conferences at Asia Plateau.

The Dalai Lama then spoke of his years of exile. 'For me the last 24 years have been a great experience,' he said. 'When things are going well, you can be content. Certain things may not be right, but you pretend they are. But when you face a difficult period, there is no time for pretence. You have to face reality. Because of the stress and tragedy, I feel much closer to reality.'

'I always admire your principles and ideals, and even the words "Moral Re-Armament",' the Dalai Lama continued. 'World-changing through science and technology will achieve many things. The outside world is changing but the real human values remain. So the important thing is the moral basis.'

'Infinite altruism is the basis of peace and happiness. If you want altruism, you must control hate and you must practise patience. The main teachers of patience are our enemies. If our patience does not include our enemies, then our altruism is only partial. With patience you find contentment and a source of courage and determination.'

The Dalai Lama greatly enjoyed a song sung for him by Asians and Europeans which began, 'It is better to light one candle than to curse the darkness.' Then Charles Ooi, a Malaysian Chinese, who had studied and worked in Australia, addressed His Holiness. 'My grandparents came from South China to Malaysia,' he said. 'When I heard Mr Gyari speak at Panchgani of the Chinese invasion of Tibet and the terrible atrocities that followed, I was horrified. I used to feel bitter at the way the Chinese were treated by the West on Chinese soil, but I never imagined the Chinese would inflict such atrocities on other people.'

'China and the Chinese people have much to learn from the courage, magnanimous spirit and forgiveness of the Tibetans,' Mr Ooi went on. 'We ask your forgiveness for our wrongs. I have decided to lay down my life to find God's answers and to learn to build links of trust and friendship between people.'

'Every race, nation and community is made of human flesh and consciousness,' replied the Dalai Lama. 'We see wrongdoings as those of individuals, not nations. But you have expressed feelings for the whole. I am deeply moved.'

'Tibet, a Buddhist nation, is a peaceful nation. But that does not mean that there are no bad people there. Such individuals are not mature and it is very important to educate them and illuminate their minds. That is our duty. We Tibetans have brought Buddhism from India because it is a deep philosophy. We warmly appreciate the good things in each of our neighbours.'

As the Dalai Lama took his leave he surprised everyone, not least his own aides, by going round and warmly grasping the hands of each of the delegation in turn. ■

LODI GYALTSEN GYARI, represented His Holiness the Dalai Lama at *Dialogue on Development III*. He is the Additional Secretary to the Information Office of His Holiness and was one of the 3-man delegation sent by His Holiness for talks in Beijing:

Learning to forgive

WE HAVE SUFFERED like all countries under foreign rule. We cannot forget it, but we can forgive. For the last 23 years, we have continued our struggle very effectively but we have not resorted to the use of violence. To learn to forgive is not like passing an examination. After passing an examination, you can say for your whole life, 'I have got my B.A or M.A.' In forgiving, you must pass the exam every time. We have been able to forgive, but will we be able to do it for the second time?

Of course not every Tibetan can forgive again and again. I also find it quite difficult. I lost three brothers, four uncles, a half-brother of my father—all executed by the Chinese. On my mother's side, four important priests were taken prisoner and three died in concentration camps.

In order to come to a final conclusion for the Tibetan situation, we may have to forgive a hundred times. Whether we will be strong enough to do that, I do not know, but we all pray that we will have the divine sense to keep on forgiving. It has been clearly proven that if you learn to forgive and to love, major issues can be solved without bloodshed. It is a fact we are witnessing and going through.

It was hard for me to go to China as part of the Tibetan delegation, though I was not the only one who had suffered. Just before we left, His Holiness said to me, 'Take things cool.' I was frightened, not about confronting the Chinese, but whether I would be able to suppress the great hatred and anger I had for them.

When we started talking intimately with the Chinese, I discovered that they had also suffered as much as we had, especially during the cultural revolution. We met veteran party leaders who gave horrifying stories about what their own comrades had done to them. So gradually, to a great extent, I was able to forgive. ■

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