

# CLASHPOINT VIDEO

During March, the video-recording was completed of 'Clashpoint', Betty Gray and Nancy Ruthven's play about clash and change in a multiracial community. The video will be released during the summer. We shall give full details in a future issue.

As a play, 'Clashpoint' toured Britain extensively. The many schools performances led to lively exchanges between the cast and pupils on race, class and family questions. It was also performed for the public in several inner-city areas. It was appreciated by many community leaders and police officers. 'You cannot see the show without going home and looking in your own mirror,' commented a police officer. There was widespread interest in the possibility of making a video recording of the play for use in police training as well as in multicultural education in schools and colleges. Clifton Robinson, Deputy Chairman of the Commission for Racial Equality, wrote of the immense value of the play for young people (see below). Shiv Singh, Chairman of the Bristol Council for Racial Equality, in November 1983 thanked the cast for coming 'to enrich our city with this play'. 'Clashpoint' played an important role in showing what could be done, he said.

Some of those involved with the video production of the play write in this issue. Other writers tell of experiences which show that the ideas depicted in 'Clashpoint' are not only convincing 'on tape' but can be lived out in the world's clashpoints.

# NEW WORLD NEWS

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Two scenes from 'Clashpoint'



## VIVID IMPRESSION

Clifton Robinson, Deputy Chairman of the Commission for Racial Equality, wrote after seeing a performance of the play, *Clashpoint*:

'It has left a very vivid, deep and abiding impression on me.... As a former educationalist I readily recognised the immense value the play would have for young people, the impact it was likely to make on them and therefore given the fact that they represent the future of our plural society, the need for as many as possible to be afforded the opportunity for seeing the play.

'I have over the years seen several attempts to utilise social drama as a means to influence change within this particular area of concern, but none better produced, presented, or as compelling in the transmission of its message.'



# Video for a multiracial world

**Hari Shukla**, Chief Officer of the Tyne and Wear Community Relations Council.

'Clashpoint' is a play about real issues that affect the everyday life of the people in the multicultural, multiracial society of the United Kingdom. The play is relevant to any country in the world, as the whole world has become multiracial. Our society is faced with crises, small and big, created by people who are quick to exploit both race and class issues for the achievement of their political ideology.

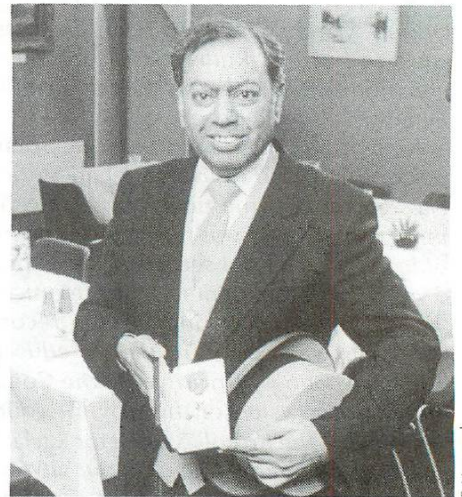
Those people who are engaged in creating harmony and understanding amongst different racial communities have tried different methods to achieve their objectives.

'Clashpoint' points out that a successful multicultural society can only be created by developing honest relationships with people—but the first step is that it should start with oneself. The change should start with oneself and only then will one be able to change others.

In Tyne and Wear, we have tried to develop our activities on four principles. These are absolute honesty, absolute purity, absolute unselfishness and absolute love, as the play suggests.

We have succeeded in resolving many crises by listening to our 'inner voice' and receiving and obeying God's guidance.

We firmly believe that a successful multicultural society



Hari Shukla shortly after receiving the MBE at Buckingham Palace last month

E Howard

can be created by changing people's hearts and our experience strongly suggests that people respond when we interact with them in an honest manner.

The video, I am pretty sure, will prove to be a very powerful teaching aid in creating understanding and harmony in our society. It will provide great inspiration and encouragement to many who are desperately trying to look for a better method than confrontation of dealing with class and race issues.

## A WAY OUT OF DIVISION

by **Betty Gray**, co-author of *Clashpoint*

WE IN BRITAIN must face now the urgent need to find an answer to deepening divisions which, left unhealed, could destroy the nation. Our country is racked by the bitterness of the aftermath of the miners' strike; of unemployment; of class and racial prejudices; of sectarian troubles in Northern Ireland. The power of bitterness to pervert and twist people's lives is deadly, for it spins off into everything in which they become involved. This sickness undermines our economy and makes it impossible for us to have an effective role in the world. Democracy itself could be at risk, for its enemies know too well how to exploit people stunted and blinded by bitterness. Future generations could one day refer to the dictionary for words such as 'harmony, trust, loyalty, compassion', only to find they are denoted 'archaic'. Where does the answer lie?

*Clashpoint* was written from my own deep concern that Britain should find a way out of its divisions and move towards the dynamic future of a people free enough to care for all mankind. The most hope-giving fact about the play is that it is based on real people who illustrate the truth that when one person heeds the promptings of his 'inner voice', the most divisive situations can be transformed. In this way, an Asian friend of mine, for instance, shed completely a superior attitude towards African and West Indian people, and this is shown in the character of 'Suresh' in the play. Much of myself is in 'Mrs Jennings'. Like her, I knew deep



**Betty Gray**

bitterness which began in the disastrous effect on my family and friends of the recession years of the 1930s. It became a driving force in me, and ran so deep and lasted so long that I could not shed it by myself, however hard I tried. When I experimented with asking Christ to heal it, however, and it vanished completely, I found a relevant faith at last, and began to become a different person. Whereas, up to then, I had distrusted people of a more privileged background, and dismissed them as the 'callous class', I now became concerned with what might be right for us *all* in society, no matter what a person's status in life.

I had the thought that for the change of attitude to be effective, I must learn to understand people of the kind of background which I had previously felt so bitter towards, and that I should start by making a friend of a titled lady I knew. I discovered that she was very warm and human, and



that her care for all kinds of people was a great challenge to me. I had to accept that the good and bad qualities of human nature know no class barriers. One can see this currently in the effect of the greed of certain people in jobs, and in the great efforts of some management to find ways to avoid making men redundant.

Just as social reform does not shift class attitudes, neither does legislation alone change racial attitudes. Race relations laws, and official policies, have led to an improvement at surface level, but a fundamental change of heart in all the indigenous people of Britain is needed urgently if fresh hurts and bitterness are not to be caused among our ethnic minorities. People can always sense the real underlying attitude, and this fact is emphasised in *Clashpoint*. Some people of good will are nervous of making friends with people of another culture for fear of making mistakes, and thereby they unwittingly become part of our racial divisions. Yet it is essential to cross this bridge if we are to become one nation, and I have found that cultural errors I have made were readily forgiven when simple honesty led to their becoming the means of change. In fact they have become a bond we often laugh about together.

Will we grasp the nettle, and seek from the 'inner voice' as an absolute priority how to cure our bitter divisions? I hope that *Clashpoint* will encourage people to do so. For, as I have said, the tense situations in the play have already been resolved in real life. All we need to do is multiply them. ■

## ACTOR'S VIEW



ROSHAN SETH, who plays Mr Varma in *'Clashpoint'*, is well known for his portrayal of Nehru in the film *'Gandhi'*. He writes:

MY FIRST PAID job in England was at the Victoria Palace Theatre, where the *Black and White Minstrel Show* was playing twice nightly to delighted audiences, as a stage-hand on the princely sum of £6 per week. The Westminster Theatre, round the corner from the Vic, often needed extra pairs of hands to help with matinées. So it was as a scene-shifter on *Give a Dog a Bone* and as a flyman on *Mr Wilberforce MP* that I was introduced to this charming theatre to which I have returned some 20 years later to play a part in *Clashpoint*.

New Delhi is now where I live. Imagine my surprise when, out of the blue, a copy of *Clashpoint* arrived through the post accompanied by a letter from the Producer, Hugh

Williams. He reminded me of an afternoon in 1978 when he and the Resident Designer came to our home for tea. He wondered whether it might be possible for me to play in *Clashpoint* as I was planning to be in London anyway on a filming assignment at around the same time.

I read *Clashpoint* sitting on a sunny verandah some 5,000 miles away from the social, political and economic context that helped shape the content of the play. I have to confess that the themes woven into the play seemed to me not only remote but decidedly lightweight compared to the enormous problems that beset my own country. At that point, I wasn't able to work up much enthusiasm for *Clashpoint* even though I agreed to play in it.

In the three weeks it has taken to put the play onto video, I have felt less reluctant to participate in something that dwells on the question of change—a problem as old as man himself.

This matter of change has fascinated and haunted me for most of my adult years. I observe, for instance, with the kind of philosophical bewilderment I share with most of my countrymen, the hectic programmes in India designed to bring about social, political and economic change. Generally speaking, things are much better than they were and continue to improve even if slowly. But the individual remains much the same: dragging behind him a deep vessel of pain, burdened as always by sorrow, loneliness, desire, ambition, conflict.

Real change, it seems to me, liberates the individual once and for all from the sheer tyranny of conflict. And how does one do it? The question is difficult enough, but it also presupposes a desire—passionate and urgent—for change. Most of us are quite happy to go on as we are.

Some of the characters in *Clashpoint* have a change of heart because of simple insights, possible when one is ruthlessly honest with oneself. A change of heart isn't a bad beginning if the tyranny of conflict becomes so unbearable that one simply has to bring it down. ■

## PUPILS' POINTS

The following are a few comments made by school children after the run of *'Clashpoint'* as a play:

'I expected a play about race to be only about black people and their problems. It was good because it had all races and got all their points of view.'

**Manchester schoolboy**

'Good on the race issue. It brought out the fact that racialism does exist in schools. Kids in my school think the trouble comes from the black kids, because of the riots. They are always labelled the baddies.'

**Brixton schoolboy**

'Well, it's all about that race don't matter. It's down to attitude.'

**Newbury schoolgirl**

'The play is enjoyable and involving so the message it carries comes across as you enjoy the story.'

**Nottingham schoolboy**

'I didn't like John Jennings in the play—he was too militant. But his mother made you realise that there was a reason why people felt that way.'

**Manchester schoolgirl**

'We have a little devil and a little angel in us.'

**Bristol schoolboy**



# ACTRESS'S IDEA



A Miles

ELLEN THOMAS who plays the part of Mrs Browne in 'Clashpoint' writes:

PLAYING MRS BROWNE was a milestone in my career for several reasons. The foremost was that I have always wanted to play a character that was very like my mother, and Mrs Browne certainly was. Mrs Browne was modelled on my own mother's mannerisms, rhythms of speech and stance; and to complete the picture my mother too loved reading the Bible and memorising passages from it. I was surprised that in *Clashpoint* Mrs Browne did not encourage Cornelius (her son) to go to church. My mother encouraged all her children to go to church and take an active part in all church activities.

I think there is a *Clashpoint Part 2* to be written and in it I hope we see the reconciliation of Mr and Mrs Jennings (the white couple). I also hope we see Mrs Jennings trying to put her new-found faith in Christianity into practice in her everyday life. ■

## CLASHPOINT VIDEO

SPECIAL PRICES VALID TILL 31 MAY

**PAL video** £41 including VAT and postage

**NTSC video** £85

Order from MRA Productions, 12 Palace Street, London SW1E 5JF, stating whether VHS or Betamax is required. Cheques payable to MRA Productions.

# BRIDGE BUILDING IN CROYDON

by Reginald Holme

GEORGE IS A ROUGH DIAMOND. He was formed in the pressure of poverty as a barefoot boy in Inner London, fighting the police. He is tough as the steel and concrete of the top secret 'Mulberry' floating harbours he helped to build for the World War II invasion of Europe at Dorman and Long, international bridge builders.

When my wife and I met him as a neighbour, his policy was: 'All blacks should go back.' Yet the idea of being a bridge builder in human relationships caught his fancy. He came to a birthday party in our home where he met Asians and West Indians.

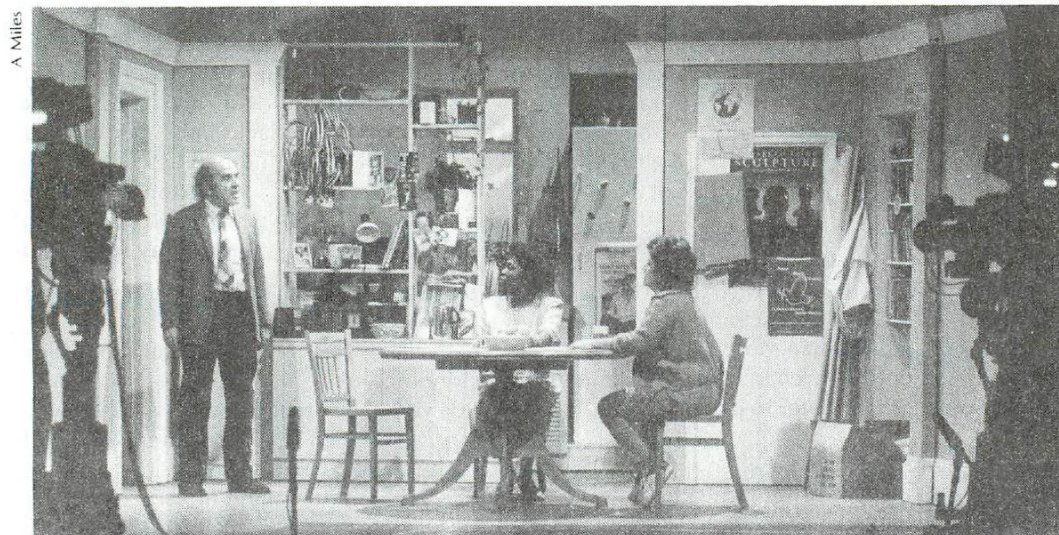
As he got to know some of them one by one, they no longer seemed a strange, menacing black and brown mass, but individual human beings with feelings and reactions much the same as his. Soon it was no longer 'that Indian girl' but Deepa, a Sikh. Not 'that Indian family across the road' but the Georges from South India.

When we staged the play *Clashpoint* as a feature of 'One World in Croydon' Week, George was at the door as chief welcomer to the multicoloured, multicultural audience. The event was sponsored by the Croydon Council for Community Relations, Council of Churches, and United Nations Association.

The idea of Bridge Builders was a seed that germinated at a conference at Tirley Garth, the Cheshire MRA centre in 1981. The conference theme was: 'How can a multiracial Britain help to unite a divided world?' Ten people from Croydon—Sikhs, Hindus, people from the Caribbean, English—and others from South London, took part.

Back in Croydon they began to meet in each other's homes to answer the question posed by the conference. They were spurred by the riots in nearby Brixton. Hari Mungol, from Guyana, Secretary of the Consortium of Ethnic Minorities in Brixton, hosted an evening in his home. A documentary film *Dawn in Zimbabwe*, about bridging tribal and black-white barriers, was shown.

A police Chief Inspector, responsible for liaison with Croydon's ethnic minority communities, was present. He



Part of the video-recording of 'Clashpoint' was done during two performances at the Westminster Theatre, London, with live audiences.



**Hindus and Sikhs meet for reconciliation and prayer in Croydon after Mrs Gandhi's assassination. Binoth Singh (5th from left) is Chairman of the South London Indian Council; Hari Mungol (3rd from right) is President of the Caribbean Hindu Society.**



Croydon Advertiser

suggested: 'Why don't you start an informal association that can approach the authorities?' Deepa Nagi, the Sikh girl, favoured the title 'Bridge Builders' and the others approved. They drafted a charter of 'objectives and commitment'. These included: 'to build bridges between neighbours and communities of different cultures by opening our hearts, homes and hospitality. To make our community a demonstration, for the country and the world, of a multi-cultural society that works.' Hari Mungol topped it with a motto: 'The World our Country, Mankind our Race, God our Father'.

Examples of bridge building in South London are:

- A row broke out in the Croydon Council for Community Relations (CCCR). Asian members walked out, shouting angrily. Later, at an evening meal in our home, Jag Kharbanda from India apologised to the West Indian Vice-Chairman of the CCCR, Andy Johnson, and fought to bring Asians back into the Council. Not long after, they returned.
- In July there were elections for the chairmanship of the Community Relations Council, at which Binoth Singh, Chairman of the South London Indian Council (SLIC) stood against Andy. Binoth graciously stepped down to let Andy be elected unopposed, and said he as an Asian would be glad to serve under a West Indian.
- After Indira Gandhi's murder Binoth, a Punjabi by origin, arranged a meeting of Hindus and Sikhs for prayer and reconciliation on 2 November. That evening with an

estimated audience of 7.3 million, Independent Television News (ITN) showed Sikhs under threat in Delhi with property ruined, while at Heathrow airport Mrs Thatcher expressed 'deep concern' at Sikh-Hindu dissensions in Britain as she prepared to fly out for the funeral. There followed pictures of the SLIC meeting in Croydon with turbaned Sikhs in friendly association with Hindus and a number of Bridge Builders in the audience.

An ITN reporter asked Binoth Singh whether, if there was more violence in India, he feared it would spread to Britain. He replied: 'There is always a small, militant, irresponsible element that tends to cause an unfortunate situation by provoking, inciting and intimidating people to violence. At least I can speak for Croydon. We have a lot of solidarity and very responsible members of the Sikh community, who are members of the South London Indian Council. We have resolved that we will work together for the brotherhood of man.' News of this gathering was reported in newspapers in India.

Other examples of bridge building action include:

- the change of attitude towards the police by a founder of the Black People's Action Group, Amy Dawkins.
- two forays into Europe to conferences particularly aimed at overcoming British-French barriers to understanding.
- English-language teaching by Croydon housewives who have made friends with Asian housewives and their children from eight different language backgrounds. ■

**A meeting of Bridge Builders to celebrate the birthday of Amy Dawkins (centre), a founder of the Black People's Action Group, Croydon. Also present is a police Community Involvement Officer.**





DR CHARIS WADDY has recently spent eight weeks on the Indian subcontinent. She was invited to lecture at Shantiniketan, Tagore's university, and for the Hamdard Foundation in Karachi. She also took part in the fifth 'Dialogue on Development' at Asia Plateau, the MRA conference centre in Panchgani, India:

## LIFE RE-GIVEN

AS WE TOUCHED DOWN IN DELHI at dawn, the curfew following Mrs Gandhi's assassination was lifted. It was a humbling experience to live with Indian friends through the following historic days of crisis.

The shots fired by the two Sikh guards unleashed ugly forces. Before order could be restored many Sikh communities suffered looting and death. Yet the stories I heard showed that these terrible events drew out not only anger and greed, but also courage, sacrifice, generosity. My hostess had marshalled the neighbours to repel a mob threatening an elderly Sikh couple. The wife of a leading editor described the widespread spontaneous aid given by a variety of people—lawyers, students, individuals, societies.

The overall mood was one of stunned depression, and this was deepened by the tragedy of Bhopal. Yet by the New Year a remarkable change had come—a certain optimism.

Elections had passed peacefully, and in spite of some misgivings, this gave people some grounds for hope. Another factor may have been the force of good rising up against evil as thousands took unselfish, even heroic, actions.

Many complain of bureaucratic lethargy. But the resilience of the Indian spirit is to be seen and felt in the flood-prone slums of Calcutta, the drought-stricken villages of Maharashtra and the Harijan communities of Delhi. Such resilience gives hope. But no one thinks it is enough. Are there signs of deeper change, of turnings sharp enough to be the start of a new road?

Among the tragedies of 31 October was the attack on a train nearing Kanpur. From one compartment two Sikhs were pulled out, set alight and left for dead. The train went on, with two women, Hindu and Jain, who had tried to protect them. One, the Hindu, barely escaped with her life.

In January she went to Kanpur to find the families of the two men. Miraculously, she found both men—'alive and grateful'. Doctors had struggled for two and a half months to put life back into one of them. 'What was most moving,' she writes, 'was to find these men without bitterness at a time when they have every reason to be bitter. When I expressed sorrow at not being able to protect their baggage and protect them from harm and injury, both replied, "In fact we feel bad that you have had to suffer because of us." I felt a profound sense of respect for the men who displayed such courage, compassion, and gratitude for all those who had helped—us, the policemen, doctors and above all God for giving them the gift of a new life. One of them said, "It was a wave of madness. In its wake it has brought division between our communities. But we must think how we can bridge the gulf."

'I had been apprehensive on two counts. Would they believe our story that we had tried but could not save their baggage? Would they want to welcome a Hindu, after all they have gone through? I was proved wrong on both counts. When I said, "God must have given this gift of life for some great purpose," both nodded thoughtfully.

'I feel reassured that God had not let us down, also a sense of relief, for the story seems complete. One can only pray that God would use the story and also these families to answer hate and revenge on the subcontinent.'

Life re-given. It is a great theme. Everyone knows someone who has come out of danger and disaster with a sense of life as a gift, a precious trust to be used. The human spirit emerges battered but undefeated, into a new dimension of living: where vengeance is no longer king, where bitterness no longer rules, where hearts are cleansed of hate and open to a new power and direction. *Life in this new dimension* seems to offer something more than painstaking effort. It differs in quality from restoring the status quo, maintaining tradition, harmonising discordant elements, reconciling clashing interests. It may include, but far transcends, the many hopes of reconcilers.

Easter comes as I ponder these things. We Christians are bidden to think of the life of Jesus, his temptations, the opposing forces which succeeded in liquidating his physical presence—and the universal truths that his life, death and resurrection demonstrate. This year I have felt myself in the presence of something much bigger than I had ever realised—something more than a unique event in history

Cummock



Bombay street scene



**Dr Charis Waddy**

and a supreme revelation of redemption. The pattern is revealed of the way God the Creator deals with men—all men, everywhere, of every age and continent, from the beginning of history. The will of man is crossed by the will of God. At crucial points in life, this costs everything. In a lesser degree it is the pattern of the fabric of everyday life.

Daily, billions of clashpoints of will are the raw material of history. Like the charged particles which scientists tell us are the raw material of our being, they are too small to be visible individually. But history does show turning points—places where a life or event has acted as a hinge. A door swings open on a new road, a new era, for a person or a nation. Points of clash prove to be crossroads, through which we can pass into a new dimension of living. In this there is an element of choice, of purpose framed and accepted. The favourite catch phrase of the West today—'I had no alternative'—indicates a crossless existence, which abdicates responsibility for altering course.

## Tagore

In India I encountered many people facing such crossroads. My hostess in Calcutta was a writer, in the tradition of Tagore. Later, she met a friend from Japan and these two exchanged the deep experiences of their lives. The woman from Japan spoke of the 'Inner Voice' which she and her husband had experienced and trusted since the early days of their married life. In terrible days in Tokyo, in 1945, this inner leading saved the lives of herself and her children. Here was another life re-given. Hers burns with a passion to give her people the same experience of a directing power which can save them from wrong turnings.

It was our allies whose bombs set Tokyo on fire in 1945. What can a woman from the West say? I sat and listened—silent and enriched. A morning I had spent in Calcutta Cathedral helped me. It was Advent Sunday. For me it was a pilgrimage of respect for my father, who in his day proclaimed to men of many faiths 'the comradeship of our joint belief'. Our thoughts were directed to Jesus 'who came to visit us in great humility'. The words struck home. Did I, a guest in a foreign land, heir to the many-sided, stormy relationships between two proud peoples, follow that pattern? Had I come 'in great humility'?

Every time I ask myself that question I have to search my heart more deeply. But I know that I emerged from those weeks among Indian friends with a deeper respect and wonder for God's universal working in the human heart, and a humbler acknowledgment of how little I comprehend it. ■

# INDIAN SPEAKS ON AMERICA'S ROLE

ONE HUNDRED AND EIGHTY-FOUR people representing New York's civic, financial, diplomatic and industrial life attended a dinner in honour of Rajmohan Gandhi at Manhattan's Harley Hotel on 14 March. Mr Gandhi, an internationally known journalist, spoke on 'An Asian perspective on America's role'.

Over 30 trade unionists were present, including some of those involved in labour's key role in helping 'bail out' New York during its fiscal crisis ten years ago.

In his speech, Mr Gandhi, a grandson of Mahatma Gandhi, said that reconciliation between Pakistani and Indian, Sikh and Hindu, Jew and Arab, and between black and white in South Africa 'can commence on American soil'. Most of these warring communities, 'thanks to the Statue of Liberty', were strongly represented in America.

Between his visits to the United States in 1965 and 1979, Mr Gandhi had observed a growing resolution of black-white tensions. 'Neither flawless nor complete, this change is nonetheless one of the prouder achievements of this century.' He urged the USA to use her experience in building the multiracial society to help South Africa. 'Are there no lessons that whites and blacks learned here, and are learning here, painful yet hope-giving, that can be passed on?' he asked. 'May God enable us to help the whites and blacks of South Africa to reflect and seek unexpected steps towards a way out.'

Mr Gandhi paid tribute to America's generosity. 'Your Government has announced that half of Africa's need for imported food this year will be met by the USA. As an individual from the Third World, I acknowledge and honour this commitment.'

Though some Americans he had met had disagreed with the perceived US tilt towards Pakistan, 'I am above all eager that the need for a tilt either way is removed—that we reduce the longstanding and monumentally foolish feelings between Indians and Pakistanis that periodically produce conflict in our region.' He did not want to simplify an



Some of the personalities at the dinner in honour of Rajmohan Gandhi. They are (l to r) Edward Cleary, President of the New York State AFL-CIO; Mrs Cleary; Rajmohan Gandhi; Mrs Trenez; James Trenez, President of Local 463 of the Electronic, Electrical, Technical, Salaried and Machine Workers Union; and the Hon Armand D'Angelo, former Chairman of the Joint Industry Board and a member of the New York City Board of Higher Education.





**Rajmohan Gandhi with two labour leaders from Baltimore: (l to r) David Haa, the Port Representative for the Masters, Mates and Pilots Union, and Horace Alston, a Vice-President of the International Longshoremen's Association.**

exceedingly difficult question. 'Yet we in our part of the world will only be demonstrating a total bankruptcy of thought if we enter the 21st century weighed down with the baggage of the familiar old hate.' He believed that 'India and Pakistan should and can agree to banish the nuclear bomb from our part of the world.' India and Pakistan needed help, as did the Mujahideen freedom fighters of Afghanistan. 'Where they most need it is in the art of reconciliation, in healing the hurts and hates they have inflicted on one another. India needs it as much, if not more, and India and Pakistan need it between them.' He also urged America not to ascribe responsibility for the 'regrettable acts' of Muslims in places like Iran or Libya to Islam as a whole. He pointed out that India had 100 million Muslims, making it the world's second largest Muslim land.

'Since God loves the world,' concluded Mr Gandhi, 'America, if she is to be faithful to her God, must also care for the world. And since God loves America, he will not betray an America that so dares.'

Rajmohan Gandhi has been in the USA as a Fellow at the Woodrow Wilson Center for International Scholars in Washington, DC, where he has been writing on India-Pakistan relations. Introducing Mr Gandhi at the dinner, Australian journalist Gordon Wise said that Mr and Mrs Gandhi's visit to America was 'part of a sustained endeavour to build bridges between Asia and America—bridges on

which the future stability of the world may depend'.

Chairing the dinner, which was organised by Moral Re-Armament, John W Moore, Jnr, Vice-President, Employee Relations for Scovill Inc, said that MRA was involved in 'bridgebuilding between races, between labour and management, between countries and between members of families'.

Afterwards, James Trenz, President of Local 463 (union branch) of the Electronic, Electrical, Technical, Salaried and Machine Workers union, gave the vote of thanks. He said that Rajmohan Gandhi had a particular connection with his family through his friendship with Mr Trenz's father-in-law, the late William Grogan, one of the founders of the Transport Workers' Union. Mr Trenz described Moral Re-Armament as 'the ideology of democracy which we can all aspire to. That is what Rajmohan Gandhi is bringing to us. We have to be grateful for it because certainly we Americans need an ideology that is superior to all the negativisms that we are beset with.'

Among those attending the dinner were Tenzin Tethong, the Dalai Lama's representative in North America, who gave an invocation; Ambassador Yousufu Sylla, Permanent Representative to the United Nations for the Organization of Islamic Conference; and Zewde Gabre-Sellassie, former Deputy Prime Minister and former Foreign Minister of Ethiopia. Labour leaders at the dinner included Edward Cleary, President of the New York State AFL-CIO, and Horace Alston, a Vice-President of the International Longshoremen's Association (dockworkers). A party of 20 came from Local 3 of the International Brotherhood of Electrical Workers and from the Joint Industry Board of the Electrical Industry of New York, including the Hon Armand D'Angelo, former Chairman of the JIB.

Others at the dinner included Robert B Reichelt, Employee Relations Manager of Exxon Enterprises; Cameron O Smith, President of Taconic Petroleum Corp; Annie B Martin, President of the New York Chapter of the National Association for the Advancement of Colored People; and H K Chandra Sekhar, the Indian representative on the Mayor of New York's Ethnic Advisory Council.

*A booklet containing the full text of Mr Gandhi's speech, with the questions and answers which followed, will soon be available from Grosvenor Books, 54 Lyford Road, London SW18 3JJ and from MRA Books, 15 Rio Vista Lane, Richmond, VA 23226, USA.*



**Rajmohan Gandhi answering questions after his address. The chairman is John W Moore, Jnr, Vice-President, Employee Relations for Scoville Inc.**

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