

I. The Christian responsibility for evangelization against the restrictions imposed by the state and community

Burma, and Ceylon are predominantly Buddhist countries, Pakistan, Moslem, and India practices Hinduism. The basic policy of these countries is to patronize those religions and discourage Christianity as much as possible. For example, conversion from their own religions to Christianity invites social pressures and hardships, there is a definite discrimination against Christians in vocational fields, especially in government services.

Christians are placed in this world as witnesses for Christ. Our task is to win lost souls to the Saviour of the world. This divine commission brings Christians into direct conflict with the predominantly non-Christian and anti-Christian forces.

What can we do under these tensions? We are surely not to sit down with folded arms and get dismayed with overwhelming problems. We should live with Christian convictions and utilize every opportunity to advance Christianity by the following methods:

- A. Even though there is acute pressure against Christianity, freedom of religion is guaranteed by the constitutions of most countries. Therefore Christians must use these opportunities to the fullest extent to teach and preach the gospel.
- B. Medical evangelism is effective.
- C. Social service such as refugee projects, hostel and holiday homes, and distribution of food supplies sponsored by the YWCA is winning confidence and appreciation from the general public.
- D. Through education, Christian character is formed and nurtured which enables Christians to influence government policies.

II. The second tension is: separation from the world and living with his fellow beings.

Christians are the people who have been called out of this sinful world to enter into the Kingdom of God. Therefore there is a distinct line of separation between Christians and non-Christians. And yet we are to live as the salt of the earth. Our task is to permeate the world with Christian influence by contact with others. The following are the points of contact:

- A. Christians can make personal and individual contact with others by being kind and gentle. Christians should avoid being aloof or self-righteous.
- B. Contact through the YWCA. The YWCA gives opportunity to non-Christians to come into contact with Christianity. Therefore it is essential that YWCAs be run on lines which are truly Christian.
- C. Christian literature, music and art should be used for implanting Christian ideals into the minds and hearts of the public.

III. The third tension is: uniqueness of the gospel and the need of Christians' identification with the other nationals.

Christianity centers around the Cross, which is hardly compatible with human pride and intellect. Christianity seems both singular and strange to other religions. It stands aloof as a unique religion. Yet in order to win fellow nationals, Christians must identify themselves with them. The following therefore should be promoted:

- A. Training of indiginous leadership.
- B. Economic independence from western churches and institutions.
- C. Effective approaches to the people of different religious background.
- D. Clear understanding of the Christian doctrines on the part of the Christians themselves.

IV. The fourth tension is: the mission of the church and the claims of the state.

The Christians are in this world, but not of this world. We live in this world with loyalty to Christ and with responsibility to the state. Therefore we should be mindful of the following points:

- A. The church should not be used as an instrument to advance the policies of any one particular political party or parties.
- B. Christians should take political and social responsibilities seriously.

V. The fifth tension is: need of salvation and human indifference

For the people with non-Christian religious background such as Shintoism, conception of god and sin is very vague. They would rather be content with security and pleasure this world gives than to be confronted with the Holy and Almighty God. Therefore, we must do our very best to give them a conception of the Christian God who judges sins but loves and forgives sinners. Christians are expected to do the following:

- A. They must study Christian doctrines.
- B. They must help people see the need of salvation and explain to them the plan of salvation.
- C. They must help people realize the dignity of human personality and develop it to the fullest extent.

In conclusion, we recognize that the greatest contribution Christianity can make in the countries of Asia is:

- A. To help the people to know Christ personally as the Saviour of the world.

- B. To recognize the value and dignity of human personality as a creation of God and as an object of His divine love.

Group C

Community Responsibility

I. --- Members' Background

A. How we stand in the educational field:

Pakistan: No free education. Since the partition from India, equal educational opportunity is given to women. Though the Moslem women hardly came out of home till sometime ago, the number of women who want to get a higher level of education is on the increase. This is because many people lost property and jobs at the time of the partition, and women want to be economically independent.

Hongkong: Before China came under the Communist Regime, the number of the schools in Hongkong was adequate for the population, because many children went to a various provinces in China to get education. Since the Communists became the rulers of the China mainland, however, the children in Hongkong have been forced to stay in Hongkong. Moreover, thousands of people fled from China, and the population of Hongkong has increased to 3,000,000 from 500,000. As a result, Hongkong people have faced the shortage of schools and trained teachers. A keen competition to attain higher education is now becoming one of the major social problems.

Philippines: Elementary school education is free. High schools are only in the provincial capitals.

India: More women want to attain a higher level education, because educated women can earn more money.

Such were the reports of the attending members on education. And all of us shared the belief in equal educational opportunities for men and women, and we found that it is being achieved, though rather slowly in some countries such as India and Pakistan where the language problem is serious.

B. How we stand in economic and social field:

1. Job opportunities for women: we admitted that, generally speaking, there is discrimination for women in working conditions, wages, and jobs. In Japan, especially, where the problem of unemployment is serious, there is a tendency for women to be replaced by men. No other countries in the group except Hongkong see such a tendency.
2. Problems of working women and mothers: Due to the increasing number of career women, the problem of working wives and mothers becomes serious. Each member admitted, in some cases, that home life is sacrificed when the mothers go out. Here again the Japanese members put forth their problem of unemployment, and discussed whether it is necessary for married women to have job even when it is not necessary for them to help support the family. A Japanese member believes that a lot of Japanese wives staying at home think that they will be more socially-minded if they work outside the home. The Pakistan member says that a new relationship to the husband is seen in the

homes where the wives have jobs. The Philippine member says her women are happy at home and are becoming socially-minded through the education of their husbands. In Hongkong, opportunities are given to the married women for adult education, for instance, YWCA has various classes for them. The Indian member suggests that the Japanese can take advantage of the advanced mass communication media in Japan, instead of going out.

3. People in rural districts: In each country represented in the group, an attempt is being made to provide community facilities in rural districts.

India: Very difficult to reach rural districts where the standard of living is very low, and different languages and customs are observed. Trained people are trying hard to give medical aid to the people there.

Pakistan: Has a problem similar to that of India.

Philippines: Has rural field secretaries who speak rural dialects.

Hongkong: YWCA and other institutes give aid to the people in slums, but has a problem of so called floating population of 50,000 who are the fishermen living on boats.

II. --- Are we conscious of community responsibility?

A. Voting Rights:

Women have the right to vote in all countries represented except Hongkong. The voting rate is very high in the Philippines where they got the right in 1833. India and Pakistan, in voting again, have the problem of language. In Japan and some other countries, the right is not intelligently used, because women are bound by their homes and not conscious of things happening outside the home.

B. Citizenship Education:

Citizenship education is sadly lacking in the home as well as the school in Asian countries compared with the western countries. Some methods that can be made use of are the teaching of civics, current history, sociology, etc., in high schools and colleges. In Japan, the importance of civic education has been stressed lately through radio, newspapers, etc.. As a result of this sort of education, consciousness on the part of women is gradually getting stronger. For instance the Japanese women succeeded in giving pressure on the authorities to pass the Bill of Anti-Prostitution. Similar cases are seen in other countries. The church is conscious to some degree of its responsibility toward citizenship education. Members of the church, very often, are active in citizenship education projects. In Korea, Christian leaders are doing fine work in this line.

• C. Voluntary work:

The idea of voluntary work is rather foreign to the women of Asia. It gives women good chance to become more aware of the responsibility they should take as citizens. There are three types of people whom we should encourage to take up voluntary work.

1. Those who have the will to give voluntary service and have time and money to do so. In this case there is no problem.
2. Those who have the will, but have neither enough time nor money. YWCA has to get to them. In Japan, YWCA has neighborhood clubs for them.
3. Those who are either indifferent or uninterested in social work. It is a great challenge to the YWCA and church groups to reach such people.

Group D

Personality Development

The group tried to clarify, through the discussion, how the changing society of Asia today is affecting the personality development, i.e., in what way, what factors in our traditional cultures and recent changes are working favorably or unfavorably for the development of personality, and what are the challenges to us in this area.

In order to examine the above question, the group discussed personality development according to the stages of age-groups, i.e., the child, the school-child and adolescent, and the adult. In the process of discussion, following four areas were given special attention as important factors in determining the process of personality development.

- I. --- Family Life: The importance of family life for personality development, especially in early childhood was emphasized.
 - A. The changing family pattern is affecting personality development in all countries of Asia. Generally speaking, the small family is more desirable for the development of personality, because parents can give more attention and care to the children and the troubles and tensions are less in small family.
 - B. Daughter-Mother-in-Law relationship often becomes a source of conflict which has unfavorable effect on the personality development of children. The member from Taiwan reported that more and more young couples in her country are now living with wife's parents instead of husband's, which seems to make the situation far better.
 - C. Discipline for girls tends to be more strict than for boys. This tendency should be watched carefully because it often results in cutting down of initiatives among girls and giving not enough discipline to the boys. Another point mentioned in regard to discipline was the importance of its consistency. Better cooperation between parents and school teachers through PTA, and the promotion of better understanding between mothers and children needs to be encouraged. The YWCA has many things to offer through the program like mother-daughter club.
 - D. Children should be encouraged to be independent. We need "independent and responsible" persons in this changing society. As to this point, the "blind love" of mothers, which very often stems from the ignorance or unsatisfied needs in their own lives, does not develop these qualities in the children. Therefore, mothers need to educate themselves. They need to free themselves from the traditional image of "ideal mother" which does not recognize mothers as persons who have lives of their own, in order to educate their children to be a responsible member of a democratic society. In order to become "persons", and to have time of their own,
 1. the housework must be simplified
 2. all the members of the family should take part in housework

3. it is important to have family friends
4. good group and social experiences before marriage is desirable for girls, for it will help them have a life of their own and contact with society after marriage.

These points discussed above are important not only for the middle class family in the city, but also for the women in the agricultural village.

II. ---- School Life: Examining the current problems in school education in many countries, the group realized that Asia today is facing many serious problems in this area of life. Problems of language in newly independent countries with its political implication, shortage of adequate school facilities and qualified teachers, difficulty of moral education in the society of changing values, and many consequences of these problems are only a small segment of the great challenge to us. After reporting to each other the particular difficulties of each country, the group discussed some common problems such as:

- A. Co-education is now the common practice in all Asian countries. It is good for both boys and girls to have a common educational background to become companions in its true sense. It also gives better understanding and a realistic view of the opposite sex, and develops respect for each other. However, it was also pointed out that about the same number of both sexes and understanding teachers are essential for the success of coeducational system. To have a few girls in boy's school or its opposite, as practiced in many schools, is not desirable from the standpoint of healthy personality development. In relation to this point, good women teachers' influence to the personality development of adolescent boys was valued highly by the group, and the necessity of securing more women teachers in high school was indicated.
- B. The need for qualified teachers and leaders was also pointed out in relation to the Teen Age Program of the YWCA and the extra-curricular activities of the school, whose value was emphasized as a good opportunity to develop leadership and to try out their own ability in many fields.
- C. In India and Ceylon, school boys and girls are nationally organized and participate in the community activities like repairing roads. This was highly recommended by the participants from those countries as the means to develop among young people the feeling of responsibility toward community life, though some, especially Japanese members questioned its value because they thought that there might be a danger of its becoming the means of imposing governmental control over youth activities.
- D. Vocational guidance is badly needed in all the countries. The community's attitude toward different jobs, general economic condition, and the teachings of traditional religions on the value of work, have much to do with the attitude of young people at the time when they decide on vocation. Those factors should be taken into consideration along with the capacity of the students when guidance is given.

III. ---- Community Life: General conditions of community life have a great influence on the development of personality, directly through its effect on each individual's life, and indirectly through its effect on family and school life.

- A. Political and economic stability of the country is essential for the healthy development of personality. The young people who live in a society which gives them feelings of security, can develop constructive attitude toward life quite naturally.

Economic stability is essential to personality development. The group felt that it is urgent that the following conditions ought to be improved as they hinder healthy personality development and cause juvenile delinquency;

low wages and bad working conditions

unemployment or low income of the family

shortage of day nursery

insufficient social security provisions

over-population and housing problems

- B. Good recreational facilities, including movies, books, libraries, and also, adult education facilities, are necessary for the good personality development.
- C. The YWCA has a special responsibility in improving those conditions in cooperation with other Christian and women's organization. Social actions against prostitution, child labor, or for the adequate social service for working mothers and children were mentioned as examples.

IV. ---- Religious Life: The challenge to the Christian Church in the area of religious education of the young people is great. They have strong desire to seek the truth and come to the Church out of their earnest hope to find it, but we often are not successful in meeting their needs. The group thought that religion should be related to the every day life of the people, and that the young people need to be given more opportunities to share responsibility in church life.

- A. In the field of religion, the following are of particular relevance to the personality development.

1. its direct and indirect influences on the attitude toward life.
2. tension between different religions in family life and community relationships.
3. relationship of religion and nationalism and politics.

- B. Therefore, it is very important:

1. that the religious instruction is given at home

2. that there is personal contact between students and Christian teachers.
3. that the parents have the same religion. When inter-marriage takes place, the religious education of the children should be worked out carefully so that the tension between different religions may not bring confusion and harm to the personality development of children.

Throughout the discussion, the group was aware of the fact that personality development is inseparably related to many other areas of life. In the process of discussing problems like child rearing practices, sex education, or vocational guidance, we found ourselves tackling the questions of politics, of national economy, or of age old cultural traditions. The problems Asia is facing now, such as poverty, illiteracy, over-population, national independence, or international tension are so closely related to the problems of personality development.

The importance of person-to-person relationship in personality development, and that the right kind of person-to-person relationship comes only from our right relationship to God, the Greater, were emphasized over and over again, particularly when the group talked about the mothers' effort of freeing herself from traditional image of ideal mother and of becoming a "person".

The group experience was also valued very highly. Small-group experience with able leadership such as we have in the YWCA is especially important for personality development. It was stressed that mother and wife also need their own group experiences outside of the family circle. Another kind of group experience needed is one in which both old and young generations can work together, sharing their ideas and experiences. This kind of experience is meaningful to all who participate, because in this changing society, it is necessary to bring up good and constructive relationships among different age groups.

SUMMARY OF DISCUSSION AT THE FIRST PLENARY SESSION

I. Family Life:

In every Asian country, except the Philippines, the system of marriages by arrangement prevails. One of the most important duties of parents is to arrange a good match for their children.

Generally speaking, the woman whose marriage has been arranged has a better social status. The reasons for this is that in an arranged match, parents look for good status, breeding and background of the partner. In some communities, a marriage settlement is made woman either by her husband or by her parents.

However, we cannot decide whether or not the arranged marriage is good because it depends largely on the nature of the community. It is a question to be studied.

The degree to which young people are consulted about their marriage varies greatly in the different countries. In a community where the caste system prevails, the choice is very limited. In a democratic community, there are fewer divisions of class or caste, so there is more freedom of choice for the young people.

The group felt that the success of any marriage should depend on a basis of equal partnership between a man and his wife- a partnership where personality development and individual dignity for both would be ensured.

Women today are given wider freedom and fuller rights which naturally bring added and greater responsibilities which as yet they are not prepared to shoulder. This calls for a system of education that will train women to use their rights and to accept their responsibilities. Formal educational systems do not cater to this and such organizations as the YWCA should enlarge work in this field.

Men also should be trained to be good family members because in the family responsibility must be mutually shared and women cannot develop without the cooperation of men.

II. Religion and Trends of Thought in Action:

Although some countries have state religions, there is freedom of worship in Asian countries.

At the present time, there is no active persecution of Christians in these Asian countries but there is subtle discrimination against them in the field of employment and even in social standing.

There is general feeling in Asian countries that Christianity is an alien religion brought to Asian countries from the West. The group felt that the best way to erradicate this feeling was to train more indigenous leaders and to make the churches in each country self-supporting as soon as possible.

There was grave concern expressed by the group over the fact that in trying to make Christianity indigenous, there was the danger of it

losing its identity. The universality of Christianity should not be obscured by national cultures and traditions.

It was strongly felt that secularism was greatly hindering the expansion of Christianity in Asia confusing non-Christians. If Christianity is to make any headway in Asian countries, it must face secularism seriously.

III. Community Responsibility:

In introducing this subject, the Chairman stated that women of Asia are emerging in varying degrees from "purdah".

Hitherto women have had little individuality as they have always considered themselves only as part of the family group - in relationship to their parents, to their husband and to their children and not as an independent individual.

Now women want to be free and responsible individuals - not someone for whom others take responsibility but who can take responsibility in personal and family life and in the life of their country and even in the broader community of the world.

Heretofore, women have not been sufficiently sensitive to the needs of the community outside their home.

IV. Personality Development

It was pointed out that a child develops its personality first in relationship to its family but it soon has contacts in schools and outside groups. There was a feeling that Asian mothers tended to protect their children too much and too long. This delays the child's ability to become a responsible individual.

This tendency to protect and shield children applied particularly to girls so much that Asian women's "emergence from purdah" has been retarded.

Children should be encouraged to have relationships outside the family when families are becoming smaller.

The group agreed that personality development depends on right relationships with self, with others and with God. In order to have relationships with others, it was necessary to push oneself beyond the narrow confines of the family, and to take responsibility in groups such as Parent Teacher Associations, women's civic groups, in church groups and other service groups.

SUMMARY OF DISCUSSION AT THE LAST PLENARY SESSION

The Chairman of the plenary session quoted from the printed material and called attention to the purpose of the discussions --- to know our Asia better, to see where we are and where we go. She also stated she hoped that none of us would be so naive as to assume we now know all the problems and have found all the answers, but that the conference would serve as a springboard from which we dive into the future task of working on the problems.

She also hoped that in the symbolical emergence from Purdah, the delegates would think of women as a whole, not just the educated class, and try to find the answers to the problem of how, in a kind of dual society with double standards for the two sexes, we may best advance toward a better life for all women.

In the discussion of whether it was better for a woman to have career outside her home the following sentiments were expressed:

1. It may be better for her independence to have an independent income.
2. Girls should be trained for jobs --- whether they need the income or not --- sometimes they may be left as widows with small children, and should have the security that comes from having a skill.
3. She should be given the freedom of choice as to whether she will work or not. Some women may feel they wish to make their own contribution to society through a vocation, others may feel that motherhood and homemaking require their greatest talents and are a career in themselves.
4. Vocational training may make her a better wife and mother whether she works outside or not.
5. The calling of homemaker and mother should be regarded as a real career and given that status in society --- a woman who chooses it should be regarded as a partner with her husband.
6. Women want to be responsible both in their homes and in the larger community. Because family life and community life are interrelated, we must take steps to give them the opportunity to be responsible persons both in the home and in the community.

In discussing religions the group reviewed some of the differences in the major traditional religions in Asia --- stating that some are more tribal and nationalistic in nature than others, some are more inclined toward favoring the individual's selfish interests and that of his family. Christianity is universal --- not nationalistic. Christianity stresses the importance of the individual, love for every person, and forgiveness for shortcomings of others. There is a danger in combining religion and nationalism --- sometimes people can be persuaded through appeal to religious beliefs to distort human values. Citizens may be accused of being non-religious or disloyal to their nations. Nationalism is a new energy in Asia. There are dangers in nationalism. Christianity must be able to work in any national setting.

CLOSING ADDRESS

By Mrs. K. Kitamura

We can hardly believe that we have come this morning to assemble in this auditorium for the last time. Time has come, however, for us to close the part of the conference assigned here at Amagi Sanso and descend the mountain to meet more members in each local association. We the conference members of more than 50 from nearly 30 different localities have had a week together at this wonderful conference site in the bosom of beauty of nature. Through this experience of fellowship and mutual trust how abundantly God has worked upon each one of us and upon us all as a group! Do we not find ourselves different persons now? Have we not found many things about ourselves as well as about others? Have we not thrown our outer skin away, so to speak, and revealed our inner persons to each other? Through the meal time that has bound us closer in jolly laughter and chattering: through discussions where we worked together, each with her own background and gift, trying to widen our concerns and know the problems and needs, and to seek ways of meeting the challenge of the changing society: through the worship and the Bible reading that have given us and will always give us the light with which we may see, as true children of God, nature of problems and obstacles that lie before us and in our ourselves; the light which will guide us to the right track as we step out of the old traditions which have held women in bondage into the new life of true emancipation.

Stepping out with one big stride into something new is an adventure which requires tremendous courage and faith. It took the YWCA of Japan nearly a year to come to the decision to hold the conference after the idea had first been conceived in us at our National Committee meeting in 1953. We knew the need and value of such a meeting but we were afraid to take the jump. The budget problem, lack of confidence, pressing tasks, timidity and reserve together with the language barrier held us back. Once we did take the jump, however, we found ourselves with overwhelming blessings.

The same thing may be said about each individual who needed special courage to come to this conference. So we shall ask Mrs. Ijuin to tell us about her experience particularly on this point.

Friends from abroad and home, I should like to express my hearty thanks first.

That I came here is wonderful. I believe it will be a never-to-be-forgotten experience and one of the sweetest memories of friendship.

When I was invited to join the Asian Women's Study Conference, I was really astonished because I thought I was not suitable to be one of the V.I.P.s. Moreover, there were many difficulties in and around me. One of the most fatal difficulties was language. It was as though I was forced to stand on a high jumping board for the first time. I hesitated and wondered if I could swim in the water. However, I

did jump in and, to my surprise, I found myself come to the surface. People helped me swim. Helped by you members of the conference, I have learned to walk and stand as a free and responsible woman. However worthy ideas we may have, if they are not carried out, it does not amount much.

I am sure that many of us had some difficulties or obstacles to overcome in order to come here - each leaving the family or work behind. But what we have received here from our experience of fellowship is priceless and worth all the trouble. It was a great experience for me to learn to be courageous when there is anything for me to do.

Again I offer my thousand thanks to all of you, especially those in Religious Committee and in the choir.

By Mrs. Ijuin

One of our objectives of the Conference was to know our Asia better through promoting understanding between individuals and countries of different traditional and cultural backgrounds. Some of us might have come here thinking that we had been pretty well informed of the conditions or the trend of thoughts of each other's country. Have we not found, however, many things that we had never thought of before about our countries? And has not such discovery helped us understand others better?

Through living together here in close personal contacts, talking and discussing with one another we have perhaps come a step nearer to our hope at this particular point, and now Miss Thambiah will tell us about it as her own experience.

Jesus took Peter, James and John apart to the mountain top and the transfiguration took place. There the three disciples got a glimpse of the glory that was Jesus. They were so struck that Peter said "Lord it is good for us to be here." But Jesus took them down from the mount of transfiguration to the human society and the plains below.

We too during this week of conference have been together in this beautiful and lovely place, women from different countries, women from widely differing backgrounds, but there was a common purpose binding us in Fellowship. We are Christian women and we have come together seeking to know our Asia better, its needs and problems. We have met together to explore the ways to meet the needs of women in Asia and to know that we women in Asia can contribute to bringing about a just social order.

We have spent these days of conference in fellowship, in sincerely trying to grope for ways in which we as women can contribute to a just social order. Through our discussions, through our Bible Reading, through Asian representations and through personal contacts and talks we have come to know each other better, we have come to know each others problems and difficulties, and studying about each other has been and will be in the future a tower of strength to each of us.

These days spent together has been an eye opener for me; we have learnt so much about Japan, about the Philippines, about Korea, Hongkong and Taiwan, about India and Pakistan, about Burma, Malaya, and Thailand that we have come to realise that there are so many things common among us. Knowing each other more strengthens the bond of Christian fellowship for now we can think of each other intelligently and pray for each other intelligently. We are very thankful to the YWCA of Japan for giving us this opportunity of this experience.

Going back from "the mount of transfiguration" what do we take back? We not only take back happy memories of our stay here, memories of the lavish hospitality showered on us, but we Asian women will take back to our countries the fact that all of us are sisters together and are engaged in a common cause. We will take back with us suggestions and ideas from each other.

I would finally like forward myself and you about the pioneering spirit that Mrs. Ishibashi talked about last night. Let us go forward from this wonderful experience of being together and sharing together in a pioneering spirit with the courage of our convictions.

Expect great things from God.
Attempt great things for God.

Miss Mabel Thambiah

Our discussion and meditation have often reminded us of the importance of looking at individuals, not thru functions but as persons. We have been most fortunate in having Miss Catto, Miss Thomas, Miss White and Miss Lowe come and join us with background quite different from ours in many respects, and share with us every bit of the life of the conference. It has helped us extremely giving us still wider views and making this conference not only of and for the women of the East but also of the West, which this Conference was really meant to be.

"Person to person relation" which has become a key phrase of our conference, has been proved to be possible as we take off all our accessories as was actually demonstrated in the Japanese bath when we had literally person to person contact. We shall ask Miss Lowe who is of Asia as well as West to tell us something on person to person relation.

What this Conference meant to me is its person to person contacts. Many of you have been giving answers to this question each day either in the prayers which you have taken or in what you have said in full or in group sessions. You have expressed our deep gratitude and appreciation to our hosts for their labour and love on our behalf and for the wonderful opportunity given to us and getting to know each other as persons. Each time I had had a thought and what I would try to say this morning the words out of my mouth and some one has expressed that thought for me. So in the few minutes allotted to me I must try to say something that has not already been said if that is possible.

This person to person contact which we have had in our Conference has made the countries of Asia come alive for me. In future when I hear or read of any of these countries they will mean much more because if the friends were those with whom I lived and talked and worked even for a short period of time in Japan. Together we have sang several times in Christ there is no East nor West, In Him no North and South", and I as a non-Asian have felt more strongly than ever before the value of this world fellowship of ours, because of which I have been welcomed by your group and almost been made to forget that I belong to another part of the world. But soon we shall be dispersing and going away to our own countries. We shall have made many new friends. We shall have learnt many new things we shall have seen much of interest and of beauty. And when we get back we shall be telling our members about it and trying to picture to them the problems of other countries and how they are trying to solve them. We may succeed in stimulating new interest, in establishing newness in experimenting in new ways; on the other hand we may find it difficult to share our experiences with others and to pass on to them any of the inspiration we ourselves have gained. I think, however, that what matters most is the difference in ourselves as a result of this conference. One of my Japanese friends said to me only yesterday, "I know that I shall go away from this conference as different person". I am sure that is the real test of the success of a gathering given as this and God alone will know in that way each one of us responds to this call in the days to come. Through the YWCA of Japan He has given us these opportunities here. He has shown us the need to be more humble more understanding one to another, more

tolerant, more honest with ourselves, more unselfish and more courageous in our lives. He has shown us the need to be more intelligent about the world and about its changing conditions and to seek out new paths. Above all He has shown us the need for more love --- love of Himself as the token of us all and love for one another. So much has been given unto us. What can ever do in return? It is left to each one of us to determine to become not an entirely different person as a result of this Conference but a person with a difference as a result of this Conference. In this way we can best express our gratitude for those who made our gathering possible.

By Miss P. Lowe

The experience of each one of us has been abundant and we are all glad that we came to Amagi sanso. If we could say that the conference has done anything good to each participant or to the YWCA as a whole, it is largely due to the kind of atmosphere that was created by the cooperation of every member of the conference. You have been willing and ready to cooperate in work as well as in fun-making. Every one of you has taken important responsibility and has done it well. And this is what has made the program and life here so meaningful to us all.

At the time we cannot forget our predecessors who opened up the road for us. May we be worthy of receiving what they have left behind them for us to carry on. If thru this conference a new adventurous step is taken or even the door is opened toward the direction that we should now take, we shall congratulate one another. With this conference as our start, let us keep up closer contact with each other, exchanging our experiences as we step forward. Let us not store what we have found here in the corner of our head as a piece of knowledge but let us actually live it out each as a responsible member of a family, community and the world. Grateful as we are to one another and to the associations we belong, our most sincere thanksgiving goes to God, our Father, who has called us here and guided us all thru these days and will strengthen us as we go venturing out in humble trustful obedience. Let us now unite in the praise of God and thankful prayer.

Mrs. Hosein will lead the devotions.

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Call to Prayer:

Father of lights, in whom there is no shadow,
Giver of every good and perfect gift!
With one accord we seek Thy holy presence,
Gladly our hearts to Thee in praise we lift.

Light of the world, through whom we know the father!
Pour out upon us Thine abiding love,
That we may know its depth and height and splendour,
That heaven may come to earth from heaven above.

Hymn 67 Oh, worship the King of glorious above.

Readings:

We have gathered here from different countries of the world. We have different traditions and backgrounds. We speak different languages, we observe different customs and belong to different churches. We have been together for a week amid beautiful surroundings, enjoying loving hospitality, comfort and care. We have been seeking through our play and talk and discussion together, to build creative relationships and share our thinking and experience to bring out our old heritage into new life in this changing world of ours.

* * * * *

Readings by delegates from different associations.

- * We have listened to one another and contributed our own share on problems that baffle us and hinder us in the achievement of our Christian goal. In the fellowship of these hours of thought together we have found inspiration and stimulous that will help us to be more affective in our work and constructive in our thinking. We have been consecrated with a new devotion to our work in the YWCA and have been imbued with a new spirit.

- * We all accept the same basic truths and principles of life and we are all on the same guest seeking God's Kingdom. Through our Bible reading groups we have been discovering means of bringing God's Kingdom on earth.

- * Our common faith unites us all;
We seek one common goal;
One tender comfort broods upon
The struggling human soul.
To this clear call of brotherhood
Our hearts responsive ring;
We join the glorious new crusade
of our great Lord and King.

- * Our fellowship and instruction here has brought us into a new presence, given us new purpose and encouragement and touched the deeper issues of life. Our minds have been made clearer, Our sympathies broader and warmer and our hearts richer.

* We have learned to enjoy the fellowship of those who are as interested in Lord's work as we are. Strengthened by the experiences of those who have struggled on in the face of difficulties criticism, indifference or even opposition to their work. We shall go back to our own home fields, better equipped and prepared to face difficulties.

* We have lived in the midst of great scenic beauty and have listened to the voice of nature as She cried of the splendour of the creator.

God of hill and mountain of valley and of dale.
Thy beauties never fail
To raise our souls in wonder
And turn our thoughts to Thee

* In Christ there is no East or West,
In Him no South or North,
But one great fellowship of love
Throughout the whole wide earth.
In Him shall true hearts everywhere
Their high communion find:
His service is the golden cord
Closebinding all mankind.

Join hands then, brothers of the faith,
What'er your race may be!
Who serves my Father as a son
Is surely kin to me.
In Christ now meet both East and West,
In Him meet South and North,
All Christly souls are one in Him,
Throughout the whole wide earth

* We have gained a new sense of the value of our lives and the importance of the work we are doing. We have got a new idea of religion for our day so that we can help others to fight their battles against barriers of prejudice aloofness and indifference. Thus by enriching their lives, we ourselves may have the more abundant life.

* We have worshipped together and meditated together. We have become aware of the love and sacrifice of those who planned this conference and worked for it. We have become aware of the privilege we are enjoying in being able to participate in this fellowship.

* I would be true, for there are those who trust me;
I would be pure for there are those who care;
I would be strong for there is much to suffer;
I would be brave for there is much to dare.

I would be friend of all, the foe, the friendless;
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up, and laugh, and love and lift.

Prayer:

O God, our Father, we thank thee for all the gifts which come from thee - for the truth which thou hast revealed and for the friends that we are enjoying. Help us to become more worthy of our friendships. May we ever remain faithful to the trust they have in us. Save us from weak resignation to the evils we deplore. Let the search for thy salvation be our glory evermore. Grant us wisdom, Grant us courage to serve thee evermore. Direct all our energies and sustain our wills.

Short talk:

Two things about the boy

1. not ashamed of the poor quality of the stuff.
2. willing to offer up all he had.

Thrilling and enriching experience. No records, but he must have gone home transfigured. A new person.

Paralled between the lad and ourselves.

1. Have we been ashamed of the quality of the talents we brought with us - power of expression, ideas, experience.
2. Have we been willing to shave?

Hymn 83 as prayer Take my life & let it be consecrated.

Closing prayer:

May the Lord dismiss us with His blessing and fill our hearts with His peace and love. As we go our different ways may the grace of our Lod Jesus Christ, and the fellowship of the Holy Ghost be with us for ever more.

Presented our offering to the Mutual Service of the World YWCA to Miss Catto.

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List of MembersBurma

| | |
|----------------------|--|
| Daw Mya Kyi | YWCA Secretary, Rangoon |
| Mrs. Mary Stephenson | Vice President & Chairman of the Program Committee of Moulmein YWCA |

Ceylon

| | |
|-------------------------|--|
| Miss Nalini Samaraweera | Instructor in Oriental Dancing in the Kaisiki School of Dance |
| Miss Mabel Thambiah | Principal of Girls' High School |

Hongkong

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|---------------------|-------------------------------|
| Mrs. Victoria Ching | Board Member of Hongkong YWCA |
| Miss Kwok Fung Ha | YWCA Secretary, Hongkong |

India

| | |
|---------------------|----------------------------|
| Miss Grace Joseph | YWCA Secretary, Coimbatore |
| Miss Raj Rallia Ram | YWCA Secretary, Lucknow |

Japan

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| Mrs. Yoshie Amakawa | Board Member of Kobe YWCA |
| Mrs. Sachiko Egami | High School teacher President of Kyoto YWCA |
| Miss Tomo Iida | Teacher Consultant Committee Member of Osaka YWCA |
| Mrs. Kazuko Ijuin | Teacher Board Member of Tokyo YWCA Executive Member of the Japan YWCA |
| Miss Yukie Kinoshita | Government Official (Women & Minors Bureau) |
| Miss Kyoko Kubota | YWCA Secretary, National YWCA |
| Mrs. Akiko Matsumura | Committee Member of Tokyo YWCA Member of Youth Committee of Baptist World Alliance |
| Miss Motoko Mizukami | Government Official (Home Life Improvement Bureau) |

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