

Photos: Channer

NEW WORLD NEWS

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Steven Sibare, one of the Zimbabweans who feature in a new documentary film, 'The Future we long for'. See pages 2-5.

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YOUNG ZIMBABWEANS EQUIP TO MEET THE NEEDS OF THE MASSES

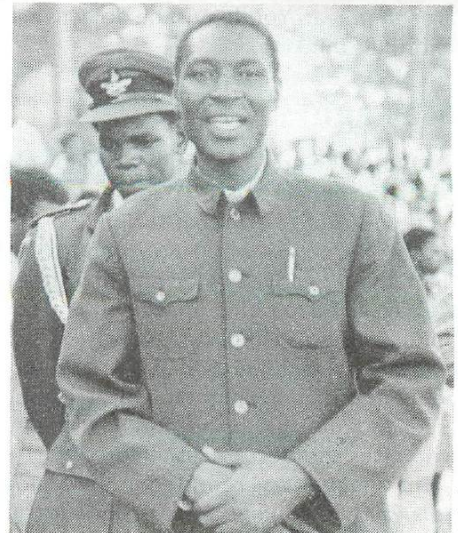
IN THE SHADE OF A GIANT FLAME TREE, Zimbabwe's Deputy Minister of Youth, Sport and Recreation challenged young Zimbabweans to lay aside tribalism and group interest so as to work together for the community.

The Minister, George Rutarhiri, was opening last month's youth seminar at the MRA centre in the Zimbabwean midlands, Coolmoreen farm in Gweru. Aged 33 himself, Mr Rutarhiri trained as a Catholic catechist, joined the ZANLA forces in 1972, and ended the war as Director of Politics for ZANU(PF) and camp commandant of 6000 ZANLA fighters loyal to the present Prime Minister, Robert Mugabe.

He spoke of how young men and women had liberated the country and said that they could again lead the country in agricultural and industrial development. National development depended on unity, he went on, and unity on discipline and moral strength. 'Morally strong people start with the needs of the masses and not with their own desires. Every Zimbabwean youth must desist from tribalism, regionalism, cliquism, nepotism... shun arrogance and conceit, put the needs of others before personal gain and work together in the interests of the community.'

His audience came from many backgrounds. Some were dressed in the red and green uniforms of the Youth Brigades of which they were regional chairmen or district com-

manders. A number were ex-combatants, some disabled. Some were unemployed, others worked in factories and offices. One was the leader of a co-operative for disabled ex-combatants, another supervisor of the gardeners at the local hospital. Yet others were students and teachers. ▶



George Rutarhiri, Deputy Minister of Youth, Sport and Recreation

Zimbabwe Department of Information

The seminar took place against the background of growing concern about fuel shortages, unemployment and continued dissident activity. While the seminar was going on the Prime Minister called for a 'moral and ideological commitment to the development of the country'.

On the last day of the seminar, the *Bulawayo Chronicle* reported a speech by the Director of Education and Culture in Matabeleland expressing concern about 'sexual misconduct, drug-taking and a disturbing number of pregnancies among students'. 'Young people turn to such evils because they lack a purpose,' said the chairman of one of the sessions of the seminar. Many spoke of their decisions to live differently so they could better help development.

'When you cheat others you think you are fooling God, but you're not,' said a Youth Brigade commander from Mashara. 'You are fooling yourself.' Another, from Kwekwe, said, 'I have learnt here to begin with myself. I can teach others only what I have collected myself.' A Harare student said that she would keep to the 'purity way' in personal relationships.

Ask questions

All shades of political opinion were represented. 'I never thought I would one day meet with ZAPU and UANC members—but here we are,' commented a ZANU Youth Brigade member. 'Only MRA has enabled me to meet representatives from other parties and become friends,' said a ZAPU girl worker. A former ZIPRA commander said, 'Although we had disagreements we have held our unity. Through unity and through absolute moral standards I am learning how to communicate with others, so that we can give leadership together in the co-operative of which I am in charge—and not selfish leadership.'

Participants in the seminar also visited Bulawayo and Harare, and met informal 'working committees for national unity' there and in Gweru. In Harare, at the request of the commanding General, they met with a group of army officers who said that they were encouraged to meet civilians ready to co-operate with them in working for national unity.

In Bulawayo they met the Deputy Minister of Manpower Planning and Development, Jane Ngwenya. 'The first phase of the liberation struggle was the fight for freedom from colonialism,' she said. 'Phase two is to be free from tribal, regional, sectional and factional division. The youth of Africa must be able to ask questions; otherwise the people are left in fear. Youth must be objective, know their leaders and their thinking.'

Message

One of the group asked her, 'Many of us believe in God, but in the light of scientific socialism we have been told that God does not exist. What is right?'

'People ask me why I go to church,' she replied. 'I tell them that I believe in God and in Jesus Christ. Traditionally we have lived together unselfishly and communally; we will build socialism in our own way, which will encourage Christianity as long as it has space for questions. Many people have been taught the old-fashioned idea that God is cruel and punishing. The God I believe in is a loving Father, who gives the best to His children.'

The seminar was reported in the *Sunday Mail* and in the *Bulawayo Chronicle*. The *Chronicle* quoted one of the

organisers, Harare student Sekayi Murombedzi, who gave a message to 'all youth of Zimbabwe': 'Youth must have moral qualities of self-sacrifice, discipline, unity and reconciliation. The challenge to forgive someone who has done irreparable damage to you is a thing almost too great to accept, but through the power given to you by God you can forgive anything.'

Kenneth Rundell

NEW FILM THE FUTURE WE LONG FOR

It is now nearly three years since Zimbabwe became independent after seven years of devastating war. The new Prime Minister, Robert Mugabe, confounded the cynics and called for national reconciliation, asking the white Rhodesians to stay and help build the new nation.

A new MRA Productions film, 'The Future we long for', looks at how Zimbabweans of different tribes and races are working to fulfil that vision for their country. The half-hour film is a sequel to 'Dawn in Zimbabwe', which was made soon after independence and showed something of the behind-the-scenes struggle for justice and reconciliation that had been going on during the war. 'The Future we long for' has been made at the request of Zimbabweans who appeared in the earlier film. HUGH ELLIOTT, who worked for 33 years in Africa, and P K OWUSU-ANSAH, a Ghanaian lawyer resident in Britain and a former High Commissioner for Ghana in India, assess 'The Future we long for':

'...an implicit challenge to the West...'

FOR ANYONE WHO KNOWS Africa this beautiful film has the ring of authenticity. The problems of Africa already receive plenty of publicity. The film documents the less well-known fact that men and women of faith and courage are staging a powerful counter-attack. In *The Future we long for* we see practical evidence of answers—how food production is being increased; what a farmer is doing to stop the drift from the countryside to the towns; how over-worked school teachers, dealing with a flood of children, are giving moral and spiritual training; how people are bridging deep tribal and political divisions and together taking on nation-building.

The film contains an implicit challenge to the West to reconsider our aims and motives for overseas aid. Some in the West blame the poor countries them-



Zimbabwean children learn the basics of food production at a school in Bulawayo.

'...revolution which alone can save Africa.'

THIS FILM, OBVIOUSLY created with deliberation and care, is a praiseworthy attempt to depoliticise race relations and, indeed, the broad spectrum of difficulties confronting contemporary societies in Africa, particularly in Zimbabwe.

The true human stories and experiences—and the lessons to be learnt from them—are sharp, loud and clear. *The film* shows how listening for God's guidance can assist us in solving such human problems as starvation, insidious dictatorship, opportunism, demagoguery, racism and tribalism, divisive tendencies, violence, greed, low living standards and, above all, the gloomy prognostications about Africa as a whole.

The central theme of the film is a call for moral revolution which alone can save Africa.

Like most African countries, Zimbabwe is essentially a rural community—80 per cent still live on the land. The film, therefore, appropriately starts with a depiction of life on a farm, and shows Zimbabwe's abundant human and material resources.

Difficult years

It tells the story, for example, of Steven Sibare, a young man whose faith has sustained him despite difficult years in a hostel where 100 people shared one toilet, and six people shared one room. Through applying absolute honesty, purity, unselfishness and love in his life, he was able to put right relationships with his father and a woman he hated. He is now one of those taking on a 'moral revolution'.

The social worker, Kebokile Dengu, seems to be obsessed, and rightly so, with the idea of the traditional family system breaking up. She could not have uttered truer words when she says, 'For me reconciliation between husband and wife and children is reconciliation at its best.'

Of special significance also is MRA's Coolmore Farm where many industrial seminars are held. As a result of the unprecedented level of understanding there and the power of prayer, attitudes change. Ten of the Workers' Committee came from one factory. *Their change in attitude was so marked that the management curtailed weekend working. Yet production increased by 10 per cent in a few weeks.*

Self-sufficiency in agricultural products seems to be one of the main aims of Zimbabwe. One farmer, who is one of the few in his area to own a tractor, hires it out on easy terms to his neighbours. To those who cannot afford it, he makes no charge. Yet he has managed to increase his own production. He is also persuading young men who fought in the bush to go back to farming. This helps check the large influx into the urban areas—a remarkable example for the rest of Africa and the world.

The Future we long for could not be more timely. It boldly makes clear that the future we long for regardless of the pigmentation of our skin, can only be realised by listening to the voice of God, and by resolute decision to live by absolute moral standards. It is worth seeing several times. One hopes it will be widely distributed.

P K Owusu-Ansah

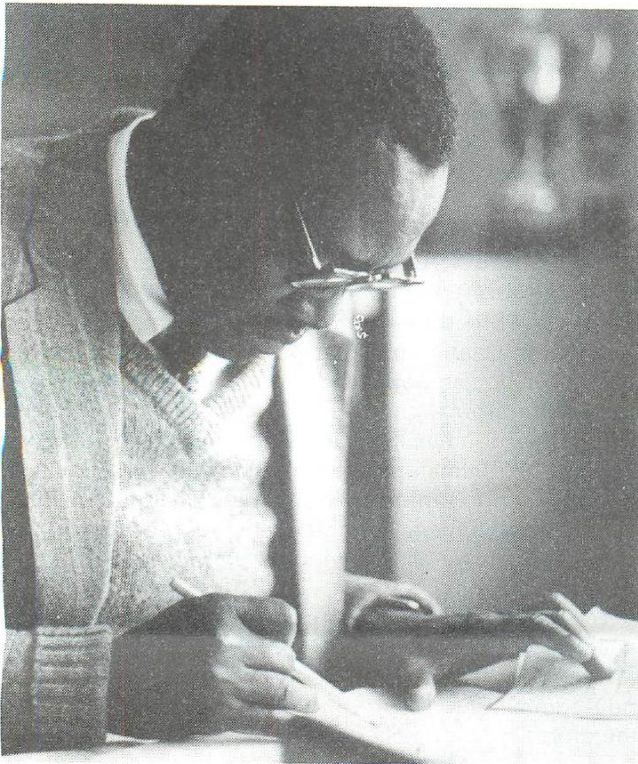
selves for their poverty and want to concentrate on 'getting our own economy right'. Others merely want to raise the standard of living of the poor so that they will buy more of our tractors, power stations and consumer goods. Yet others, though sincerely wanting the best for the less wealthy, do not take adequate account of the urgent task to which those in this film have dedicated their lives—the building of a new moral infrastructure. For without this, no amount of money and structural change will lead to a worthwhile transformation of society in either poor or rich countries.

This film gives fascinating insights into how to bring about this fundamental development through local initiative, voluntary sacrifice, courageous and incorruptible leadership. It is both hope-giving and a timely challenge. It raises the disturbing possibility that some change may be needed in the West before we can offer the help to the developing world that is most deeply needed.

Hugh Elliott

'THE FUTURE V

Quotes f



DIXON MARAMBA, headmaster of a Harare school:

THE NEW TRANSFORMATION of society we want for Zimbabwe will only take place if absolute moral standards such as honesty and unselfishness, love and purity are the foundation of our socialism. That is why character training is so important in my school. I have accepted these standards myself and have made them a basis of training in my school.



GRAEME CORDINER, Australian, teaching in Bulawayo as part of an Australian Government aid programme:

I HAVE COME WITH many others to participate in the education programme in this country. The warmth and sheer joy of life, that these kids have, changed me in my approach to life. You could put it this way, that if I received my education of the head in Australia then it's in Zimbabwe, particularly at this school in Bulawayo, that I am receiving education of the heart.



BRASSEL SIGIDI, a lawyer in Bulawayo who studied in Moscow for some of the 14 years he spent in exile, with his wife Lorna:

MY AIMS AND HOPES were that the enemy, which I regarded as the white Rhodesians, should be totally defeated. When I returned to the country I saw a film in which it was said that you cannot change a person by hating him, if you hate him you make him worse. I then decided to participate in building trust between the two major tribes and the two races in Zimbabwe. If we are to continue on the basis of class struggle, this would lead to destruction. What we need is to build a true socialism which would care for all the people.



JOHN MUSEKIWA, Farmer, Mount Darwin:

DURING THE WAR I recruited young men for the liberation of our country from oppression and exploitation—and now I am recruiting them back to the land to liberate us from hunger and poverty so that we can be self-sufficient and an example to Africa and the world.

WE LONG FOR'

om the film:



KEBOKILE DENGU, a Ndebele social worker from Bulawayo:

I HAVE TO START the day right every day. That means listening to God and hearing what He wants me to do. I need the strength and the cleansing grace of God before I can help other people and cope with the responsibility and the decisions that will come my way.

I used to feel that Mr Mugabe didn't belong to me and our people. At a conference I heard Alec Smith, whose father was Prime Minister, speak about Mr Mugabe as 'our Prime Minister'. That challenged me. After much thought I decided that Mr Mugabe would be my Prime Minister. That doesn't mean that I will join his party, but I as a citizen should support reconciliation between the different peoples.



STEVEN SIBARE (left), stores supervisor at the chrome mine in Shurugwe, with his family:

THE ANSWER FOR AFRICA will be found through an inner freedom from selfishness and greed. Men and women who have decided to live straight will build the Africa we all long for.



EDDIE CROSS, the general manager of the Dairy Marketing Board:

FOR US THE CONFLICT between the rich and the poor is not a theoretical one. It's an immediate one. On one side we have conditions of *abject poverty*, on the other side of prosperity. If we are successful here in Zimbabwe in finding a solution to that problem by raising the living standards of the low-income community and moderating the living standards of people in my section of society then, I believe, we will be making a contribution.



Coolmoreen, near Gweru, was given to Moral Re-Armament as a farm. 'The Future we long for' shows how Coolmoreen is giving elementary training in agriculture through its poultry unit and dairy herd. Seminars on health, industry and for young people seek to create the moral infrastructure for development.

'THE FUTURE WE LONG FOR'

16 mm colour film

Running time 28 minutes

Music by **RODGERS MOYO**

Directed and produced by **DAVID CHANNER**

Recorded by **ADRIAN BURKHARDT**

Edited by **JUNE McDONAGH**

Order from MRA Productions, 12 Palace Street, London SW1E 5JF. Please specify which system is required for videotapes. Price, film £250 inc VAT, video (any system) £60 inc VAT. ■

The way we want in Harare

GUERRILLA THEATRE is in action in Harare's suburbs.

In home after home, during the last seven months, a play-reading has been presented which deals frontally with Zimbabwe's racial attitudes.

Written by Harare teacher Kedmon Hungwe, the play, *The Way We Want*, is set in the last months of Zimbabwe's liberation war. But its stark portrayal of attitudes, and its message that these can change, make it vitally relevant today.

For the cast are not just acting. Their own lives mirror the characters they portray. They take part because they believe their country needs the play's message.

The part of a white Rhodesian, for instance, is often played by the training manager of a large Harare factory. Born in South Africa, he grew up in Zambia, where he worked underground in the copper mines and was an official of the miners' trade union. 'My attitude used to be that blacks were privileged to serve in my society,' he says. 'When that changed, I began to see what I could learn from them.' His apology to the men who worked under him started a transformation of attitudes in his union.

The freedom-fighter in the play is portrayed by a former political commissar for ZANLA. 'Since returning from the war, I have seen many people manoeuvring for position,' he said in one discussion after a play-reading. 'Unless we deal with what is in people's hearts, we cannot build a new society. The only thing that will change us is our decision to turn to God and to be guided by Him.'

A well-known Harare playwright and broadcaster said that after seeing the play 'I went home and sat for three hours, just thinking about the experience'. A senator, the widow of a hero of the liberation struggle, urged that the play be taken widely through the country.

After seeing the play, many have arranged presentations in their own homes. In this way several hundred have seen it, including Members of Parliament, Government officials and journalists. ■

STEVEN SIBARE from Shurugwe who appears in 'The Future we long for' writes:

Films for development in English, Shona...

THE TRANSITION FROM war to peace in Zimbabwe was so rapid because our government made reconciliation the national policy. We all long for peace—in the home, in the school, in business and in politics. Many of us pray for it. The challenge for all is to build the peace that is permanent.

For me that meant facing my attitude of superiority towards Zimbabwe's other main tribe and apologising for it. I started to make friends with people of that tribe and we began to work together to take a new spirit to our area.

Shurugwe lies where Zimbabwe's two main tribes border on each other. Substantial proportions of both tribes and of whites live in the town. We have made it our task to build the peace, to encourage the spirit of reconciliation and to search for the deeper things which bring inner satisfaction.

MRA films have proved invaluable tools for achieving our goal. The African feature film *Freedom* is very popular because it spells out the answer to division and is available in Shona as well as English. We have shown it in high schools, community centres, churches, homes and recently in an army camp. Nearly one fifth of our population have seen it or other MRA films.

These films have a message for our generation, and those to come, on how to live. Without straight living, our nation will be crippled by immorality. In showing these films we are not only preserving the character of our nation, but preparing the ground for the ongoing process of development. ■

... and Ndebele

A GROUP OF BULAWAYO citizens have recently been using their weekends and evenings to record the MRA film *Freedom* in their language, Ndebele. This will be the 15th language into which the film has been dubbed.

'We are dubbing it because if we can get this film to people at the grass roots this will help to build unity,' says Brassel Sigidi, a public prosecutor who is doing the voice of one of the film's main characters. 'I am committed to the unity of our country.' During the war Mr Sigidi was a political commissar with the liberation forces.

Another ex-combatant, Carlos Dube, who lost an eye and an arm in the war, then spent several years in East Germany, took part because 'MRA is trying to change people into new people, to change the old world into a new world. The discussions I had, when I returned home, with people of



Participants in an industrial seminar at Coolmoreen, the MRA centre near Gweru

MRA convinced me that I need to help carry this idea to my people.'

Rodgers Moyo, a teacher in rural Matabeleland, says, 'The question we in Zimbabwe face is whether people from different races, tribes and political groups can, in practice, work together. I am taking a part because this film has a powerful message about making ideas of unity practical in our lives.'

Industrial seminar

THE TRANSPORT AND GENERAL WORKERS' UNION of Zimbabwe organised a one-day seminar in Harare last month for 55 workers, management and government representatives. Its invitation stated, 'Fear is the problem that leads to misunderstanding and conflict; trust is the answer that heals differences and builds nations—a seminar bringing together workers and managers to wrestle with these issues and create the realistic hope of change in our industry.'

The seminar was opened by the Registrar of Trade Unions, Mr Onyimo. 'So often seminars are called by workers for workers, or by managers for managers, but this approach of calling workers and managers together is an excellent initiative,' he said. He announced that the Transport and General Workers' Union would become a fully registered union in about two months' time.

The seminar included a showing of the MRA film *Men of Brazil*, the true story of how dockers ended gang warfare and corruption in the port of Rio de Janeiro. Speaking after the film, the Chairman of the Harare branch of the T & GWU, Charles Manomano, elaborated on its message of not using labour issues for political ends, and the need for honesty in building unity.

The idea for the seminar first arose when two union organisers took part in an MRA industrial seminar in Gweru in 1981. It was made possible by a grant from the Catholic Justice and Peace Commission. Mr Manomano thanked both organisations for their assistance.

Man and Structures

'A SINCERE ATTEMPT TO FIND a solution to the complex problems that beset people all over the world,' is how a review in *The Herald* of Zimbabwe described Jens-J Wilhelmsen's book, *Man and Structures*, earlier this month.

The review quotes, 'Far-reaching changes are needed in all camps. New barriers to man's inhumanity to man must be erected. But what about man himself?' Change in man is Wilhelmsen's clarion call throughout his book, says the review. It concludes, 'this book might not contain all the answers but it will certainly make us start to think along constructive lines whatever our ideologies, party affiliations, race, nation or class.'

'*Man and Structures*' by Jens-J Wilhelmsen, Grosvenor Books, available from the publisher at 54 Lyford Road, London SW18 3JJ, price £1.50 with postage £1.80, or enquire P O Box 2142, Harare, Zimbabwe.

Judo lesson

AMID FROZEN LAKES and ski-runs through the forest, 60 young Scandinavians met for five days over the New Year at a civil defence camp north-east of Oslo. Their theme was, 'It also depends on you!' That each one was eager to make a worthwhile contribution to the future was not up for question. Much of the discussion sprang from a sincere search for how to deal with mistrust between countries and individuals, difficult relationships and our own temperamental natures. Many described changes that had come in their own lives and affected those around them as a result of deciding to follow God's inner leading. They looked at the revolutionary implications of this.

The liveliest exchanges came in a session on 'turning difficulties into assets'. Someone drew a parallel between spiritual battles and judo, the Japanese art of self-defence which uses the momentum of an enemy's attack to send him crashing to the ground.

The fireworks shooting upwards to welcome the New Year marked a new beginning for many. We left the camp better equipped for a future that will depend on our contribution.

Lyria Normington



THE CAST OF 'CLASHPOINT', Betty Gray and Nancy Ruthven's play about clash and change in a multi-racial community, in Westminster, London. They are rehearsing for three performances at the Westminster Theatre in March.

More than 20 councillors, community relations officers, and others concerned with making Britain's multi-racial society work have issued a statement urging 'everyone who is concerned with the quality of community life at local or national level' to see *Clashpoint*.

They say of *Clashpoint*, 'Because it is written out of experience, it touches on people's motives and unspoken hurts and longings. White and black, privileged and under-privileged, establishment and revolutionary are all challenged to go beyond the clash of interests to constructive solutions.'

'*Clashpoint*' will be performed on 2, 3 and 4 March at the Westminster Theatre at 7.45 pm. Tickets may be booked through the 'Clashpoint' box office (Tel: 01-828 6591). Seats £2 (Pensioners, students and unemployed £1).

MICHEL CUENOT, until recently Superior General of the Workers' Mission of Peter and Paul, is a Catholic worker-priest based in the poor workers' suburbs of Sao Paulo, Brazil:

Seeing the grandeur behind the indifference

PEOPLE AROUND THE WORLD behave in a way that follows certain simple lines.

First, there are those who are blind. Like the idols they serve, 'they have eyes and see not, they have ears and hear not'. These are the privileged ones in every regime, capitalist or socialist. It is fear of losing their position or power that makes them blind. They see the world only in terms of percentages, profits and zones of influence. They cross paths each day with the Williams, the Suzans, the Maurices and the Suzukis without even noticing them. For them, all activity is concerned with the defence of their privileges, and it grows ever more costly, short-sighted and destructive.

Secondly, at the other extreme are those, just as blind, for whom all activity is nothing more than a scream, an explosion of brutality springing from an immense frustration which has made them totally insensitive to the pain all around them. They have found only one way to make themselves heard—the bullet and the gun-barrel. They have lost hope of ever finding any human face behind the facade of the institutions of power.

However, more and more men and women feel that it would be short-sighted to go on contentedly in the same old way. They are convinced of the urgent need to break out of the vicious circle of injustice and violence. They are taking part in a militant action to become free of themselves and to find a wider perspective on the challenges that man himself has put to the world in which he lives. This third approach I would term 'contemplation in action'.

No creche

The housewives in the poor suburb where I live are an example of this. They opened their eyes and their hearts to a crying need—there was no creche that could take the small children of mothers who, because they had to go out to work, could not take care of them during the day. Their move started in the heart of our community, but soon it came up against the implacable indifference of local government that was more interested in election propaganda than improving the lot of these workers' families.

Should they give way to pressures, threats and their own fears? Should they take advantage of the current pre-election period to foment hate and escalate the class struggle? Without doubt, using the opposition parties, they could have

won their battle—but their victory would have been overturned at the first change in the political climate.

How do they face the problem as 'contemplatives', unconscious as they may be of that word? Usually one associates contemplation with those shielded from any militant action by the walls of a monastery. What does contemplation mean? Without wanting to restrict the term to Christianity, I call on St Paul's words, 'May the Father grant you to be strengthened with power through His Spirit unto the progress of the inner man; and to have Christ dwelling in you through faith in your hearts: so that, being rooted and grounded in love, you may be able to comprehend with the saints what is the breadth and length and height and depth and to know Christ's love which surpasses knowledge in order that you may be filled unto all the fullness of God.' That is no drawing-room language. It is about power and force, roots and foundations—those qualities which give power to the man of action.

Keep at it

The depth of that love answers the question, 'What is man?' The Christian contemplates in Jesus Christ the fully-realised man who has come to the fullness of development and is perfectly one, a man who can speak the language of universal brotherhood because He has paid the price of it in giving His life. Through contemplation on Christ, we discover the grandeur of man, of every man. That gives a quite new approach to our way of working. There is something of God rooted in the heart of each one. There is no one I can consider to be radically and definitely corrupt. Behind that civil servant, apparently so cold and insensitive, there is another man made in the image of God who can open to a new dimension and through love want to find an answer through dialogue.

It needs a lot of patience; a willingness to keep at it; the quietness in which to discern the still, small voice of the Holy Spirit, to be able to find the way to the other person's heart. A God passionate to give freedom can give us the strength to believe and to hope. 'I have witnessed the affliction of my people.... Therefore I have come down to rescue them.'

Contemplation teaches us not to believe in 'pie in the sky'; and that we cannot expect anything but partial success from militant action—bridgeheads of the Kingdom of God that are constantly threatened by the selfishness and indifference of man. We ought not to be shocked at opposition, or persecution—they breed constancy. If contemplation can allow us to see the heavens opened, there is no more place for discouragement and despair.

The women where I live never wrote down the results of their contemplation. They got together to pray, while two of them went as their delegates to see the powerful men at the government department. They showed a courage which astonished those who saw them. They got to see the men in the government and were asked, 'But who's behind you, pushing you on?' They replied in the most natural way in the world, 'Jesus Christ, of course; He's the only boss we've got.'

**NEW
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NEWS**

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