

# NEW WORLD NEWS

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## 'The reality this city needs'

'I AM NOT YET what I ought to be but I am not what I used to be,' said Janine Jones, wife of a Richmond, Virginia, letter carrier. Her account of the way she, her husband and some of their ten children had worked to build a community association of blacks and whites in their mixed area, and so stopped the 'white flight' from that part of the inner city to the suburbs, brought 250 people to their feet in spontaneous applause at a meeting in the Sheraton Hotel, Richmond, last week. This meeting was a high point in an operation entitled 'Richmond—A Model City?'

'Our city can be and ought to be a model for the nation,' said Mayor Henry Marsh on taking office as the first black Mayor of this city, which in the Civil War a hundred years ago, was the capital of the Southern Confederacy.

A group of citizens took initiative to help put the Mayor's thought into action. A

## Will Africa change America?

SEE INSIDE

week-long series of visits and discussions with many of the city's leadership culminated in four working sessions and two public meetings.

On the first evening, Conrad Hunte, internationally-known sportsman from the West Indies, was the principal speaker on 'Bridging barriers between peoples—a global issue'. The following day, Rear-Admiral Jeremiah A Denton Jr, who was for seven-and-a-half years a prisoner of war in North Vietnam and who has just retired as Commandant of the Armed Forces Defence College, spoke with others on the theme: 'Making democracy work—the challenge to the ordinary person'.

'That is the reality this city needs—dealing with the moral issues,' said a senior city official. 'We tend to balance pressure groups and watch our reputations rather than find what is right and do it. I got the message loud and clear!'

## SOUTH AFRICA—

## Biko's death

Rev George Daneel, Chairman of the Council of Management of MRA, South Africa, opened his report to the Annual General Meeting in November as follows:

NEVER in the history of our country have the truths of Moral Re-Armament been more needed than today. Our greatest need is to maintain and develop a fellowship of black, white and brown who are wholly united, because they are not committed to a group, but to God's plan for all His children in this land.

Group thinking is so ingrained that only a total surrender of our wills to God, and only His miracle in our lives can begin to make this possible.

In the confrontation in our country Moral Re-Armament does not take sides. It does not stand aloof. We live with the pain of all peoples and fight that every one we can touch will rise above prejudice and fear, bitterness and malice, greed and selfishness, and become part of God's new society in the midst of the crumbling of man's edifices.

Throughout this difficult year we have maintained our meetings of all races, seeking God's will together and seeking the way of change instead of the way of self-justification. We have found as ever that when whites change it is an encouragement to the faith of the blacks, and vice versa. At one session an Afrikaans lady spoke with deep feeling about Steve Biko's death and the profound need for change in the callous attitudes of our people. Unknown to her there was in the room a young Xhosa lady whose hope for change in the country had been shattered by the events surrounding Biko's death. He had been in and out of their home for years and a close friend of their family. The honest words of the Afrikaans woman penetrated her heart and restored her faith. She rose to speak spontaneously and recommitted herself to God's battle.

## at a glance around the USA

THE MAYOR and Vice-Mayor of Roanoke, Virginia, saw the MRA film, *Choice for an Impatient World*, in the Roanoke Council Chambers last month. Also present were representatives of the police and the School Board. A two-hour discussion followed the film.

Noel Taylor, the Mayor, is black. A significant number of whites, as well as blacks, voted him into office in this 82 per cent white city. As Mayor, he has had to deal with what he has described as 'a city-wide racial problem'.

He and others have since arranged showings of the film in the city. There have been more than a dozen showings, to black and white. 'There is a shoe to fit anyone, anywhere in that film,' said one law-enforcement officer.

A STUDY GUIDE for use with the Patriot's Pledge (NWN Vol 24 No 35) has been published. Written by Sara Ensor of Richmond, it illustrates how men and women have put into practice the convictions expressed in the Pledge. It is especially intended for use in schools.

THE CAPE COD TIMES, New England, has carried an interview with Roy Jones Jr, a local businessman, under the headline 'Moral Re-Armament gets Cape boost'. Calling MRA a 'life-changing movement', the article ends with Mr Jones' postal address for all who are interested.

Also in New England, *The Concord Patriot* carried news of Dr and Mrs Bryan Hamlin speaking to the Old Concord Chapter of the Daughters of the American Revolution on 'the God-centred ideology that was implicit in that revolution and in our heritage'.

RIDE! RIDE!, Alan Thornhill and Penelope Thwaites' musical about John Wesley, is being produced at the Grand Rapids Baptist College, Minnesota.



From The Grand Rapids Press

America has problems. But she has unsung achievements too.

The Mayors of Richmond and Roanoke, who feature on our front page, are black, as on the international level is UN Ambassador Young.

America can be proud of her achievement in creating a society where all her peoples can play a part in the decision-making.

Earlier this year we quoted in 'New World News' from a book by George Bail, a prominent American politician and diplomat: 'We will have to reformulate some absolute standards by which we can guide our affairs,' he said, 'for no society can prosper if moral relativism repudiates all sense of obligation to the community or state.'

America could help establish a new era of international dealings based on absolute moral standards and the qualities of moral courage, forgiveness and repentance which go with them.

Recently Africa has figured more prominently in American foreign policy. Here, Canadian DR PAUL CAMPBELL, who has worked many years in America and has recently returned from Africa, tells how that continent may help America refine these qualities in her national life.

## Will Africa change America?

AFRICA HAS ALREADY had an impact on the development of American society as great as that of Europe. Europeans carved out a civilisation in North America. Africans have helped to shape it.

There are 20 million in America whose origins are in Africa. The emancipation of the slaves in itself was a force for the shaping of the American character. The continued struggle for change in attitudes seen in the work of Martin Luther King and the civil rights movement represents a continuing ferment in the development of American society. And now Africa is playing a new role

in America.

Today Nigeria with its oil and imports is an economic factor of first rank in American life. Nigeria may help change American business philosophy—and in the best interests of America.

In Nigerian eyes American investors are interested in only one thing—a return on their money; this is why the Americans resist strongly the Nigerianisation of their companies. Nigerianisation is a central economic policy of the Nigerian Government. The Russians also invest, but their motive is not to gain money but to gain power, hence

on the surface they seem to take a more understanding and sympathetic view of Nigerian aspirations.

The challenge of Nigeria to our Western businessmen is to find a motive in addition to economic returns; a motive greater than selfishness and unmuted by indifference; a motive which treats people as at least as important as property. In this case Nigerians would be regarded as even more valuable a resource than Nigerian oil. Impractical? Perhaps it is the only realism in the long term in face of Russia and China's bid for the African mind.

The Anglo-American plan for Rhodesia has merit, but what both blacks and whites find incomprehensible is for America and Britain to flout a basic democratic tenet—that people have the right to decide for themselves their form of government. Why, they ask, should forces outside Rhodesia be given the power to shape the Rhodesian Government? Neither America nor Britain would tolerate for a moment France, Russia and Spain determining what sort of government would rule Washington and London.

Rhodesia's challenge to America is to stand up everywhere for the principles of a free society regardless of the pressures brought to bear by people with other motives.

The head of the chrome mining complex in Rhodesia says his company (Union Carbide) regard their employees as their chief resource. They spare no expense to give the

Franklin Sonn is a national figure in the two-million-strong coloured (of mixed race) community in South Africa. He is President of the Cape Teachers' Professional Association, perhaps the most powerful single pressure group of his people. A recent book described him as 'by nature a rebel' and 'quite uninhibited in expressing what his people feel'. We print extracts from his Presidential Address.

## With malice towards none

THESE ARE TRYING though fascinating times. The character and spirit of man are pitted against great social and scientific forces. The stress increases the strength and resilience of those facing up to the challenges of life, while on the other hand, the weak, blindly ambitious and faithless are overcome.

Man is increasingly becoming a threat to himself. One race seeks its survival and privilege at the expense of the other and in

the fray the realisation is lost that no group can secure its future independent of the whole.

The hope for a world society with just and fair social and economic conditions for everyone is far from realised. While the Western world is witnessing an 'educational explosion', nearly 800 million adults cannot read or write, and this number increases by 40 million a year.

The young are in revolt. They blame adults for the suffering and injustice of the present. Many are turning to violence. Man has become a technological giant, but has remained a selfish and petty moral dwarf. This to me is the basic and universal challenge to education.

I am perturbed by the ambitiousness which turns a blind eye to true and honest conviction to do what our consciences demand of us. Considerations of how it may affect my chances of promotion relegate us to pettiness, and might hold us back from our true destinies as men who are meant to help to shape the course of this nation.

The scientist Albert Einstein said: 'It is not the atom bomb which is the problem, it is the heart of man. We need a completely new thinking if mankind is to survive.'

The psychiatrist, Victor Frankl, states: 'Today education must not confine itself to transmitting traditions and knowledge.

Education must see its principal assignment and mission in refining man's capacity to listen to his conscience.'

These and nothing less are the objectives that this organisation of close on 9,000 teachers has set itself. At the same time, we desire not to miss the true issues through reactionary and bitter attacks based only on the actions of others.

## Desperate self-seeking

Therefore, in the name of this organisation, I say that it ought to be possible for every South African to enjoy the privileges of being a South African without regard to race and colour. This is not a partisan issue—it is a moral and national issue. We simply believe that no nation, for all its boasts, can be fully free until all its citizens are free.

Mr Chairman, the decision to be free is one everyone has to take for oneself. Freedom is not how one is perceived by others, but the extent to which one is prepared to listen to one's own conscience and to act in terms of the dictates of one's own convictions. One who is driven by reaction, hatred and bitterness is a captive of these negative forces and hence not free. On the other hand, one who oppresses others can also lay no claim to real freedom.



The Emir of Kano, Nigeria, with Dr Campbell

IU Amata

proper education to every promising employee, regardless of race, by providing university and technical training. When the Minister of Mines of South Africa recently visited the chrome mine operation in Rhodesia, he remarked when he saw Africans as top chemists and surveyors, 'You are 30 years ahead of us.'

**South Africa** may yet be the challenge that gives America her next great impetus into the future.

The West talks of sanctions as a means of persuading hard-headed, beleaguered, responsible men to change their policies. What it does, as I have observed, is to drive these men more tightly and securely into a fortress.

Black teachers in South Africa get about

60 per cent of the salary of white teachers, and this injustice is practised in industry. Far more effective in changing apartheid policies have been those companies from England and America who insist on paying equal wages for equal work in their South African companies. This adds considerable pressure to those economic forces which are already acting to break down economic apartheid.

The challenge is for Western business to stop exploiting the black labour force in South Africa and equalise wages, salaries and privileges. For the West to shout for the end of apartheid while exploiting black labour in South Africa is hypocrisy, a double standard which negates any idealism involved.

South Africa complains that other nations

pick on her while ignoring injustices in other countries. True enough, but the South African Government is avowedly Christian. Her policies, therefore, are judged not in comparison with the practices of other countries but by comparison with the standards of Christ. 'Treat everyone the way you yourself would like to be treated in similar circumstances; respect every person as a child of God regardless of race or class or education; seek first God's rule in men's hearts and in the hearts of nations—and all else will be added; put your trust not in man, or country or tradition or money but in God; battle for a society colour-blind and character-built.'

The challenge of South Africa is for America to rediscover and live wholeheartedly this her true ideology.

Nothing could be of greater service to Africa.

For the emerging nations of Africa are worthy of a better idea than the materialism of right and left as the concept for their development. Americans who put their whole security in God's goodness, greatness and guidance and live their ideology rooted in honesty, purity, unselfishness and love, will not only outmatch the challenge to our civilisation, but win Russia, China and the whole materialist world to the idea that wholly satisfies the heart and head and answers the basic needs of the millions.

Upon America's response to the challenge of Africa—the recapturing of her true ideology—could well depend the ultimate issues of war and peace.

God's injunction to man still remains: 'You are your brother's keeper.' This genuine responsibility we have towards one another constitutes the burden, but also the glory, of real freedom.

Many have already given up hope of the bright tomorrow. We, however, must never lose hope. Those without hope are divided and driven to desperate self-seeking. Common suffering by itself when not joined with hope, does not evoke generosity. The enslaved Hebrews in Egypt, 'their lives made bitter with hard bondage', were a bitter, bickering, back-biting lot. They had to be given the hope of a promised land before they united.

We will therefore go on believing that change is at hand, and rather than to focus on the frailties of life around us we will keep our sights set on the horizon where the sun of freedom will rise. Freedom not of one group as against another, but a freedom of this nation which is the vital prerequisite for unity and strength. This will not be gained on the cheap.

We in South Africa know our problems. We also know our choice. When this organisation is called upon to show courage by exercising its options, it will not be found wanting. The CTPA will, however, always seek to do it in the best interests of all the people of this country we love so dearly. Some ten years ago I received a letter from

an experienced and famous British observer of political trends in the world. One paragraph stuck with me:

'...It strikes me, your land more than any has the potential will within it to face its manifold difficulties and then to take appropriate action. It will surprise the nations into learning from a land whose true capacities they as yet do not fathom. You can call me a dreamer if you wish. But I've done a lot of observing across the world in my day and I have experienced intimately South Africa's heart; and it is a huge one.'

### Lincoln

These flattering words will be empty ones if we do not immediately seek to do what is right to redress the ills besetting our nation.

The CTPA is facing the future with a deep sense of destiny and with an understanding of the magnitude of the task. We go into the future conscious of the demands made on us. To the thousands of loyal teachers who have pledged their support to this organisation, we can do no better than to hold out as a motto for the future the famous words of Abraham Lincoln:

*With malice towards none, with charity for all, with firmness in the right as God gives us to see the right. Let us strive on to finish the work we are in.*

## KENYA

A CONFERENCE to explore how 'a new era of unselfish living can come out of the agonies of modern Africa' takes place in Nairobi, Kenya, next week.

Making this a reality in the family between black and white, in politics, religion and industry, and in nation-building will be the challenge placed before delegates.

Entitled 'A Conference for Care and Conciliation', the gathering will take place at the Kenya Science Teachers' Training College from 15—18 December.

## ZIMBABWE

SEVENTY officials of Joshua Nkomo's African National Council (Zimbabwe) saw the African MRA feature film, *Freedom*, as part of a weekend seminar in Salisbury last month.

After the showing, the National Chairman, William Kona, thanked the MRA group for bringing the film and said, 'This film has the lesson of unity. Some may believe that it is weak to forgive. It is not. There is strength in re-thinking, and making your stand stronger.'

The Political Education Secretary, F F Marembö, expressed the hope that the ideas in the film would provoke fruitful discussion in groups the following day.

# Forgiveness could be militant force

by Andrew Stallybrass

SOME HOLD Communism to be our great enemy, the external source of all our ills. Communism is an ideology built on hate, that feeds on bitterness, and forgiveness deprives it of its power.

Mikhael Borodin, the pioneer of Communism in China, said: 'The Christian doctrine of forgiveness, so little practised, yet so often preached and seemingly so innocuous, is the greatest single enemy to the dissemination of Communism.'

Whatever the political changes ahead, one thing is clear: forgiveness will be needed to bind up the wounds of a divided and deeply injured land.

We claim to live in a Christian country, to be fighting to maintain Christian standards. The Christian virtue of forgiveness will have to step down from the pulpit, ease out of the confines of Sunday, infiltrate the rest of the week, and become a peace-keeping force in the land. It is essential, not for the peace of our souls alone, but for the survival and development of Rhodesia, for the work of rehabilitation and reintegration.

And there is some hope, if we stop to look. Some nations have chosen to step off the treadmill of hate and revenge. There have been nations, as well as individuals, who have discovered the dynamic of forgiveness.

Look at the way in which the two major fascist powers, who dragged the entire world into war only a generation ago, have been accepted back into the family of nations. Governments discovered this dynamic, and translated it into realistic, hard-nosed, practical policies—aided and inspired by individuals who had experienced a change in their own motives and feelings.

Nearer home in time and geography is the under-reported solution to the conflict in the Sudan. For 16 bitter years there was civil war between the Moslem Arab North and the Christian Negro South. Five years ago, an agreement was signed—and it still holds.

While the war was still raging, a senior civil servant from the North, and a politician from the South, surmounted the barriers dividing them, and met. By candlelight, on the uncompleted roof of the southern politician's home, they drafted a memo, a three-point programme for peace. The next morning it was on the desk of a sceptical Minister of the Interior.

But a year later the points of that memo had become the basic principles of the eventual

agreement between North and South. It was founded on principles of reconciliation, and this was practically demonstrated when President Nimeiry asked the leader of the insurgency in the South, General Lagu, to help build a unified army for the country.

Today, General Lagu, who is also on the Supreme Council of State, commands the southern region, now autonomous. And his army command is composed of Moslem troops from the North and his former rebel tribesmen. A working partnership of trust.

The economic development of the war-torn region has been stressed. In the Cabinet and in the press this stress on the South was questioned—there are other minorities and under-developed regions. But the northern civil servant replied: 'In the South we don't only have to ask them to forget the past, but we have to make sacrifices in the North to make practical restitution for the past.'

Nearer home still, a black minister told me of his calling to minister to all the races of Rhodesia, a calling born of the freedom he had found when he apologised to the white man he most hated. But, he asked with tears in his eyes, could God forgive the blood on his own hands, the way he had encouraged young men to bitterness and violence?

An African student, whose father has been in detention for the best part of 12 years, and has himself been interrogated and ill-treated, is working with white students to make their college a pattern of the new country they all long to see.

A white father, whose son suffered brain damage from a bullet in a terrorist ambush, is helping to train African leaders in responsibility for business and administration.

Forgiveness came when they surrendered their right to be bitter. Hate is usually understandable, but never justified. Could these men be pioneers of this dynamic of forgiveness for Rhodesia, a dynamic that will include us all?

There is no soft option, no easy way out. It is tough, virile—and needed. Forgiveness could become a militant revolutionary force in the nation's daily life, not just a pious drone in its churches.

With forgiveness, harmony could become a reality, and the amazing beauty of this land could be matched by its peace. As a great American, Frank Buchman, said: 'Peace is not just an idea. It is people becoming different.'

## AUSTRALIA— Draw the right conclusions

ABORIGINAL LEADERS called for a new style of partnership between the peoples of Australia and the Pacific at a meeting last month in Brisbane.

Reg Blow, Administrative Field Officer for the Dandenong Aboriginal Co-Operative in Victoria, urged Aborigines to become involved in the whole community in Australia and the Pacific.

'All people's needs are the same,' he said. 'My idea now is to build a better Aboriginal community by being also involved outside our community.'

As a 'grass roots' worker for his people, he said, 'I have learnt through Moral Re-Armament to deal with my people's needs with my head, heart and hands, and to see what they need and not what they want.'

Also speaking were Sam Watson, Welfare Officer for the Aboriginal Tribal Council, and Hiram Ryan, Executive Officer at the Foundation for Aboriginal and Islander Research Action. Mr Ryan said that his foundation was bringing to the attention of State and Federal Government the urgent need for change in the Aboriginal situation in Australia. The temptation of seeking



Lt to rt Gele Bonaruah from Papua New Guinea, Hiram Ryan, Bhupat Rawal, Reg Blow, Ron Lawler, Sam Watson

status and position for himself, he said, had to give way to serving his people.

Dr Bhupat Rawal, a senior lecturer at Queensland University, told how through MRA the old drives of career and ambition in his life were being superseded by working 'in the service of mankind under the guidance of God'.

The meeting took place in a large suburban home in Brisbane. Ron Lawler, graduate of Queensland University, challenged the white Australians like himself to face what had gone wrong in the past through arrogance and apathy. 'We must draw the right conclusions from what has happened, and take up a commitment to make sure the same mistakes do not happen again.'