

# Rhodesian reconcilers

by Mary Lean

THE ROAD BLOCKS on the road to the Victoria Falls remind visitors that Rhodesia is in a state of war. The call-up takes the middle-aged from their farms and offices, as well as school-leavers and young workers.

With the news of bombs in down-town Salisbury, of violence on the Victoria Falls road nearing Bulawayo, and of the stormy reception of the Quenet report on racial discrimination in Parliament, attitudes harden. Many talk of reconciliation, but it is costly for those — black and white — who decide to become reconcilers. As one student put it, 'We will need people of courage and imagination to find the way forward for this country, for the pressure is on.'

The group of students from Germany, Sweden and Britain who visited Rhodesia in July, met some of those who had made this decision. One of them was a white school-boy, who stood up in front of a predominantly African, Indian and Coloured audience and asked to be told what the Africans really felt about the whites. After listening to their reply, he told how a relative had recently been killed in a guerrilla raid. 'This has made me bitter. But Moral Re-Armament tells us to start with ourselves. I am going to start with myself.'

his friends are planning a similar meeting with African students.

A young white couple who three months ago had never had an African as a guest in their home now use it as a place where the races can meet and whites and blacks alike can begin to find an answer to fear and bitterness. Four students at an African college arranged a meeting for the visitors and made the unusual request that the sixth forms of local white, coloured, Asian and African schools should be invited.

One African student told of her fear of patronage if she tried to build bridges with the white girls in her hostel. As a first step she made up a quarrel with her white next door neighbour.

## Only thing to do

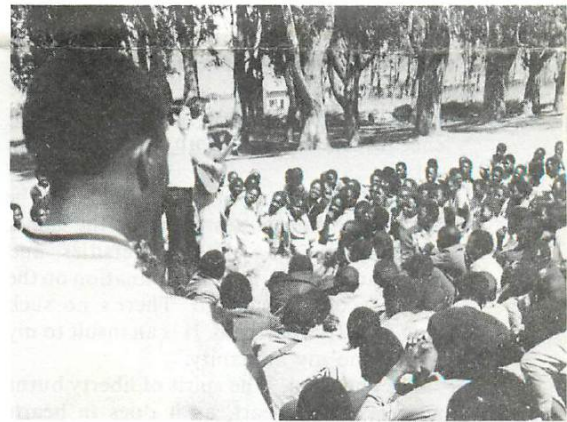
The wife of a farmer near Bulawayo had recently heard that a close family friend had been killed on his farm. Her husband and she were considering moving in with their daughter, while their son-in-law was away, for security at night. 'They are only 100 miles from us now. The only thing we can do is to keep on changing people.'

The students met leading politicians of the Rhodesia Front, Rhodesia Party, and Muzorewa and Nkomo wings of the African National Council. One told them, 'Do not confine yourselves to Europe. Remake the whole world. It is yours to enjoy.' Another said, 'MRA, though only operating on a small scale here, has done more in real political terms to change things than any of our parties.' A third said, 'MRA has been going a long time. I get the impression that it is now on the march. You are gaining impetus because of the rottenness in the world.'

## Brains to seed

At a reception in Rhodesia's multi-racial university, where some of the group were staying, the Principal, Professor Craig, told an audience of faculty deans, lecturers and students, 'MRA emphasises personal relationships. I have come to realise the importance of these in running any organisation. If your personal relationships are bad your brains go to seed.' The university was a microcosm of the nation, he continued, and could set a pattern in reconciliation and treating people as people.

**NEW  
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FOR MORAL RE-ARMAMENT



The student group sing to a school in the Highfields township just outside Salisbury

On the same occasion, June Chabaku, a social worker from Soweto, said, 'South Africa and Rhodesia are problem sisters in a hostile world. People use our divisions to whip up international furore. Together we can stop being problem countries and become answer countries.'

'Here you have a university where blacks and whites come together. The urgency of the time needs men and women who will sacrifice to build bridges. We can learn from the tortoise — he only makes progress by sticking his neck out.'

## Whatever the consequences

In Salisbury, Que Que, Gwelo and Bulawayo the students visited schools and homes and churches, and met with political and trade union leaders. In each situation they gave the same message of how they had moved from self-absorption to a commitment to answering the divisions in their country and the world. The *Rhodesia Herald* and *Bulawayo Chronicle* carried interviews with members of the group.

In Rhodesia today few can look ahead without fear. But a hope lies in the growing number of people in Rhodesia of both races who have responded to God's call to obey Him whatever the consequences, for the sake of the future.



Allan Savory (left), Vice-President of the Rhodesia Party, talks with John Burrell and Denis Nowlan, two of the MRA group

Another was an African minister who at one time believed that the only good white man was a dead white man. He met with 15 white students, most of whom were self-confessed extremists. To their attacks he replied, 'The question is not whose fault the situation is, but how can we build the future together?' As they left, the most outspoken of the students shook the minister's hand and said, 'I can only thank the Lord that there are men like you.' Next day another said, 'That was the first time I have ever shaken hands with a black man.' Now he and



## WHITES NOT EXPENDABLE

AS VIOLENCE continues to dominate the headlines, Professor Hudson Ntsanwisi, the Chief Minister of Gazankulu, said that it was naive to blame agitators for the present violence in South Africa, but proclaimed that black and white could still learn to live together.

Speaking at a lunch in London, Professor Ntsanwisi spoke of the seething discontent among urban blacks and added, 'Recent events in South Africa have indicated that the blacks are ready to use violence as a political weapon. We Homeland leaders were aware of this possibility, and warned Prime Minister Vorster. Unless meaningful changes take place, there's bound to be tragedy and catastrophe in South Africa, and those of us who are prepared to be bridge-builders will lose ground. With violence no one will win. Both black and white will lose.'

'There were signs of hopeful change,' he said, 'some honest searching of the mind, especially in the white universities and among academics. But discrimination on the basis of colour must go. There's no such thing as petty apartheid. It is an insult to my dignity and my humanity.'

He concluded, 'The spirit of liberty burns in every black heart, as it does in hearts the world over. But the white man is not expendable in Southern Africa and in Africa. South Africa is one economy, and I'd be stupid to ask you to apply sanctions against me. We don't want to forfeit our share of an economy we have helped to build. Separate development is the white man's business but Homeland development is my business. We don't believe it's impossible to share a common love, loyalty and patriotism for the country of our birth. The whites belong in Southern Africa, they have a right to live there and be accepted as South Africans. It is imperative that black and white live together for the sake of posterity.'

Professor Ntsanwisi was on a short visit to Britain, after attending the MRA World Assembly in Caux, Switzerland.

## HAPPY BIRTHDAY PLEDGE

IN ITS Bicentennial issue, *US News and World Report* quotes the example of two sisters, and their initiative in launching a Pledge (see *NWN* Vol 24 No 35).

The 'Happy Birthday' editorial notes, 'One of the more refreshing and rewarding aspects of the Bicentennial celebration is the spontaneity of people...'

'But there is more to it than Yankee-Doodle pageantry. It is the underlying affection that people, rich or poor, lucky or unlucky, ill or well, alone or in a crowd, seem

to feel for their homeland in 1976.'

The editorialist then quotes 'two examples of the sort of happening that makes this truly a birthday party of and by the people'.

'The first is gravely sincere: Sara and Dorothy Ensor, of Frederick, Maryland, both career teachers, set out last year, with the help of others, to draft a "Bicentennial Pledge". In one column they presented the words of the Founding Fathers and others on such subjects as freedom and government. In an adjoining column, they phrased a pledge for the future.

'For example, to George Washington's observation on corruption — "Virtue or morality is a necessary spring of popular government" — they added a 1976 pledge "to answer corruption in the nation, starting with absolute honesty in all our dealings".

'Their Bicentennial Pledge sounds complicated, but it really isn't. The point here is that the project of the Ensor sisters has been endorsed by the Maryland Bicentennial Commission, made the official State pledge of Ohio, acknowledged enthusiastically by the Governors of 30 States, and has been reprinted and circulated by individuals, churches, and patriotic and civic organisations.'

## ANTIPODEAN AIM

THE ANNUAL REPORT of Moral Re-Armament, Australia (1975-6) reveals an expanding programme of conferences, seminars and film shows in every State, strengthening links with Asian countries, and other continents, and satisfactory progress on the improvements and extension to 'Armagh', the MRA centre in Melbourne.

The report says, 'Our greatest problem is our lack of a big enough aim. There is a growing gap between our affluence and the standard of living in neighbouring lands. We need to find a way to meet the world's need, not just satisfy our own.'

'Could a national aim be to close this gap? To create a truly just society in this part of the world, where the developing nations advance at the best possible speed? Anyone who decides to take responsibility will become aware of the great tasks that need to be tackled. We could become a nation that cares. And as a by-product, a lot of the debilitating bitterness and blame within the country would vanish. And productivity would increase.

'We have lived through a turbulent year in Australia. Evasion, half-truths, lies and the tolerance of impurity lead to mistrust and inefficiency. The ordinary person loses hope of being governed well. We cannot have a creative political situation without honesty. Absolute honesty rapidly produces effective teamwork. It is the only practical alternative to the self-defeating philosophy that the end justifies the means.

'To match the complex new alignments of the present age, we need a wisdom greater

than our own. The wisdom of the Holy Spirit is available to all who will listen and obey. It could be the source of creative initiatives at home and abroad.

'Australia faces critical years. We will choose aright if we make the absolute moral standards of the Sermon on the Mount the basis of our national and personal life. It will take costly change in motives to make care our hallmark. But it will build bridges of trust within our community and with the millions beyond our shores. It is a programme in which every individual has a part. It will be a greater alternative to the materialisms of East and West. It will make us part of the plan of Almighty God for the whole human family.

'In the last year this new thinking has been carried to all parts of the country. Australians also played a major part in taking the ideas of Moral Re-Armament to other nations.'

Copies of the report can be obtained from: Moral Re-Armament, 21 Dorcas Street, South Melbourne 3205.

## FILM EXPORT

'A PERSONAL CHOICE', the interview with Conrad Hunte, former Vice-Captain of the West Indies cricket team, made by Scottish Television, is now being shown in 15 countries.

In the West Indies, the interview was shown last month on Barbados Television. It was advertised widely: 'Mr Hunte will talk about his early life, his cricket career and his commitment to Moral Re-Armament.'

## CANADIAN INDIAN

### MESSAGE

A MESSAGE from the Canadian Indian Chiefs of Treaty Number 7 was read to a Mediterranean session of the MRA conference in Caux, Switzerland, by Michael Oker, Cultural Director of the Native American Centre.

It read: 'The Chiefs and Representatives of Treaty Number 7, Canada, and the force of *Song of Asia* remember your important assembly at this time and know that the Great Spirit who is for all races and nations will speak to you and through you to your countries, so that in the future our nations will not be driven and divided by materialism, but will accept the responsibilities that they are meant to take for the world. We stand with you in accepting this challenge.'

It was signed by Gordon Crowchild, *Chief of the Sarcee*; Leo Pretty Youngman, *Chief of the Blackfoot*; John Snow, *Chief of the Stoneys*, *Wesley Band*; Bill McLean, *Chief of the Stoneys*, *Bearspaw Band*; Alvin Two Youngman, *Chief of the Stoneys*, *Chiniquay Band*; Maurice McDougall, *Chief of the*



*Piegan; Nelson Small Legs, Sr, Councillor of the Piegan; John Chief Moon, Acting Chief of the Bloods; and Fred Gladstone, Representative of the Bloods.*

## INDIAN INDUSTRY

WALCHANDNAGAR INDUSTRIES is one of the Indian companies which regularly sends management and labour representatives to the monthly programmes in 'Creative leadership for industry and national development' at Asia Plateau, Panchgani.

Seventy executives and workers, including the Chief Executive and the Personnel Manager, have attended these MRA courses and recently the company was host to a three-day follow-up seminar at Walchandnagar, an industrial township 86 miles from Poona.

The company makes heavy electrical equipment, rocket and nuclear reactor components, sugar and cement manufacturing equipment, and itself runs a sugar refinery, employing altogether just over 4,000 workers. Set up by one of India's pioneer industrialists who also started the aircraft factory, Hindustan Aeronautics and Premier Automobiles, it recently completed a pilot project for a sugar refinery in Uganda and is working on another in Tanzania.

Inaugurating the seminar which was attended by 40 men from all levels of responsibility, the Chief Executive, Dr S D Joshi, described how he had been 'wonderstruck' at his first encounter with MRA in Britain in 1946 and by its impact in solving problems.

He was followed by welfare officer R B Kamat who described MRA as 'a world revolution showing a new way to mankind'.

'I was a selfish, self-centred man in my family life and outside,' he said, 'but after I returned from Panchgani a change was noticed in me by my family and friends.' This led to a new openness with the trade union leaders. 'Previously I had spoken guardedly with them and tried to trap them with words.' When he had recognised that this was wrong, 'our egos which had developed into rigidity dissolved'. This led to 'unexpected co-operation with the trade union leaders to keep up production in spite of power failures'.

Mr Kamat outlined his programme for the future which included: raising efficiency and discipline, healing the rift between two rival groups which had recently led to stonethrowing and violence, and refusal to go along with those 'who try to pull us down when we stand for something and want to maintain the environment of corruption'.

The personnel manager, B M Kothadiya, said, 'I felt the difference in the first men we sent when they came back from Panchgani. When we have changed hundreds of people, we can ask MRA to open a centre here. For this to be permanent we need at least 1,000

men trained in MRA. It is not enough to be good — we have to change society and the world.' He had spoken to various friends encouraging them to send their children to the recent MRA youth conferences and to one friend in Poona he had written that, if his son did not return any better than before, he would reimburse him the money. Afterwards people wrote to thank him, including some who were angry at first.

'Because of Panchgani the problems of the workers have been answered more quickly,' commented one staff member. Said a worker: 'We knew these principles, but there was dust on them. Up there they were shining.' He had since tried as a worker to follow the inner voice and moral standards, also where issues like the annual bonus were concerned. And on the basis of what he had seen and heard at Panchgani he had told his colleagues on the union committee that capitalists can change. 'We must try to apply this in Walchandnagar. If we each decide, society is sure to change,' he declared. This man was one of many who entertained the MRA visitors in their homes. Some teachers taking part in the seminar also arranged for films to be screened in the local school for the children, and 1,100 people came.

## ST. PAUL'S RUNS

'THE FIELD' last month reviewed Dickie Dodds' book *Hit Hard and Enjoy It*. On a page headed 'A bumper year for cricket books,' the reviewer singles out Dodds' with the headline, 'Batting with faith'.

The reviewer continues: 'None is more remarkable than that by Dickie Dodds, a former opening batsman for Essex. Sir Neville Cardus, in a preface that was possibly the last thing he wrote, called him "the Puritan wearing the bright colours of the Happy Cavalier". It was Sir Neville who recognised that Dodds had a faith, Sir Neville who bullied him to write *Hit Hard and Enjoy It*.

'The title crystallises God's answer to a prayer Dodds uttered before his first game. It served him and Essex well. In no derisory sense one speculates how many runs St Paul might have made. This is a wondrous tale, sincerity shining through its telling and calling the hairs on the arms to attention. Dodds gave all his benefit money, £2,300 in 1957, to Moral Re-Armament.'

## OUT FROM RIO

DURING THE LAST MONTHS, groups of people have gone out from the MRA centre in Petropolis, near Rio de Janeiro, to other parts of Brazil and to other Latin American countries. Farmers and farmworkers were visited in seven states by one group in a 9,000 kilometre trip. A second

group went to Uruguay and Argentina while a third travelled through Paraguay, Chile, Peru and Colombia.

The MRA audiovisual *Build on Solid Ground*,\* which shows how Rio slum-dwellers were resettled, was shown in all these countries.

Later, others took off for the far North-East of Brazil — to Fortalesa, Recife, Joao Pessoa and Salvador. A leading industrialist paid the air fares of five of them. They were invited to show their films, and received hospitality from port authorities and stayed with families throughout their tour.

A priest from one of Brazil's famous cathedrals, students, teachers and dockers from Brazil, Uruguay and Colombia are among those expected at the Moral Re-Armament World Assembly at Caux, Switzerland this summer. Also Nelson Marcellino de Carvalho, founder of the Brazilian Dockers' Union.

He was one of the pall-bearers at the funeral this month of General Calimerio dos Santos, for a number of years President of the Brazilian Association for Moral Re-Armament. When, in 1973, General Santos was invited by Cardinal Dom Evaristo Arns and the Brazilian Society of Catholic Philosophers to address them, two dockers spoke alongside him. At his burial many of the General's friends from the port of Rio stood with field marshals, generals and admirals, trade unionists, housewives and industrialists to honour their fellow-fighter.

\*On hire from Friends of the Westminster Theatre £2 + 50p (p+p)

## WELSH EISTEDDFOD

CELEBRATING its 800th birthday since the first recorded Eisteddfod held in Cardigan Castle in 1176, this year's Royal National Eisteddfod of Wales attracted a record 220,000 visitors through the week.

Among numerous stands, representing scores of societies, organisations and interests, grouped around the main competition pavilion, was a stand for the display and sale of Moral Re-Armament books in Welsh.

Farmers and college lecturers, councillors and council executives, nationalists and young Welsh-language campaigners came to buy books or to seek information. There were overseas visitors to the MRA stand from Rhodesia, South Africa, Australia, Brazil, USA, Italy, Germany, Switzerland, Holland, and several Bretons from France.

Considerable interest was aroused by a competition to name the languages of 17 different editions of *The Black and White Book* displayed on a rotating stand. Winner of the week, with 16 languages correctly named, turned out to be the Director of a well-known German School of Languages visiting the Eisteddfod.



# Egyptians' journey

AN OFFICIAL student delegation, sent by the Egyptian Government, has just completed a 1,200-mile journey by road around Britain. They were welcomed everywhere in ordinary homes; in a Clyde-side shipyard, down a coalmine, in factories and universities, and in Parliament. The delegation of 15 student leaders from seven universities has been specially selected by the Egyptian Supreme Council for Youth and Sport, and forms part of a regular programme of exchange visits organised in Britain by the 'Committee for British-Arab University Visits'.

**LEFT:**  
Mr B J Ford, Chairman of the Cheshire County Council, shows the young Egyptians round the council chamber, after receiving the group for lunch  
Photo: Riddell

At a reception in London last week to mark the end of their visit, they expressed their thanks. Their leader, Dr Ali El Fayoumi, spoke of the materialist philosophy he had seen in Europe, East and West, on previous visits. 'Here in Britain I found a good number of people with another type of character,' he said.

'Morals are very important for the lives of human beings,' he continued, 'and principles of character must be based on faith, whether we draw that faith from the Koran or the Bible.' He spoke of the faith in God that was the common denominator behind such changes in character.

Dr Fayoumi concluded by thanking the British hosts, 'Thank you very, very much for all you have done for us. Words are not enough.' He promised to plan an excellent programme for the next group of British students to visit Egypt.

Peter Everington, speaking on behalf of the British Committee, said, 'The one foundation for these visits is a common effort to obey the God we all serve.'

Many of the students also expressed their thanks. 'It has been a journey in the life of each of us,' one summed up. 'To meet and talk with someone of another background, culture and race is worth more than a hundred books.'

The students also sang a national song, *Bilady, Bilady*, and all the guests rose with them for the Egyptian National Anthem.

## Essential understanding

IT WOULD BE HARD to find a country in the world today without a growing Muslim community.

In 1964, according to the *World Muslim Gazetteer*, there were 647 million Muslims. In 1976 there are more than 900 million. In 46 independent countries the Muslim population is in the majority. Britain now has a million Muslims.

These facts are quoted in *The Muslim Mind*, a new book by Dr Charis Waddy, first woman to study Arabic at Oxford University.

'It is a matter of some importance,' she writes, 'to understand the values and beliefs of so large and influential a segment of the human race. At the United Nations or at any of the world conferences where men grapple with current problems, almost a quarter of the delegates are likely to have a background of the Muslim faith. The immense new oil wealth of some Muslim countries is compelling the rest of us to pay more heed to them, and to realise that there are few problems which can be solved without a greater understanding of the way their minds work.'

But, as a reviewer in the authoritative weekly *West Africa* writes, it might be a presumption on the part of a Christian scholar to attempt to describe the Muslim mind—even for one so learned in the affairs of the Islamic world as Dr Waddy.

There might also be the risk in an introduction of this kind of confusing or over-simplifying. But Dr Waddy had produced, with the aid of quotations from the literature and modern writing of Islam, a 'symposium' of Muslim beliefs and ideas on a great variety of topics ranging from war and pollution to forgiveness, faith and

family life, from Arab Socialism to the new economic order.

The review concludes, 'For the non-Muslim, understanding of this vast and increasingly powerful community is essential.'

Despite recent coverage given in the press and on TV in Britain, particularly during the recent World of Islam Festival, such understanding remains superficial. 'Western attitudes towards Islam,' writes Dr Waddy, 'have often been shaped by some dim and biased memory of the crusades, or nowadays by headlines of Arab guerilla activities. It would be unfair to judge the merit of Christian faith and philosophy by IRA or extreme protestant action in Ireland, yet this is how Islam is often viewed.'

'Such attitudes,' she goes on, 'have led to dangerous confusions at policy level. Western statesmen have failed to distinguish between Arab Socialism and Communism because they have not grasped the fundamental opposition between dialectical materialism and Islam. Lack of clarity has led to disastrous misunderstandings, and increased the danger of making the Middle East the cockpit of a world war.'

Some who have already read this 200-page work have remarked on its part in helping diminish this danger. Orders for the book have come from many European countries as well as Egypt, Tunisia, Morocco, Turkey, Iran, Pakistan and India.

The Sheikh Al Azhar, spiritual head of the oldest university in the world, ends his foreword to the book: 'We appreciate the attitude of the authoress, and the motive that has led her to consider Islam in its universal aspect. May God grant her every success.'

## The Muslim Mind

by Charis Waddy

Written by a Christian who has lived and travelled in the Arab World, this book is an explanation of Islam, and contains much material from personal interviews and correspondence with ordinary Muslims as well as with Muslim scholars. It sheds fresh and often unexpected light on Muslim beliefs and attitudes affecting every area from family life to international agreements.

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