

# NEW WORLD NEWS

FOR MORAL RE-ARMAMENT



## Breaking new ground in Pretoria

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## 'Do not repeat our mistakes' US Educator tells Nigerian audience

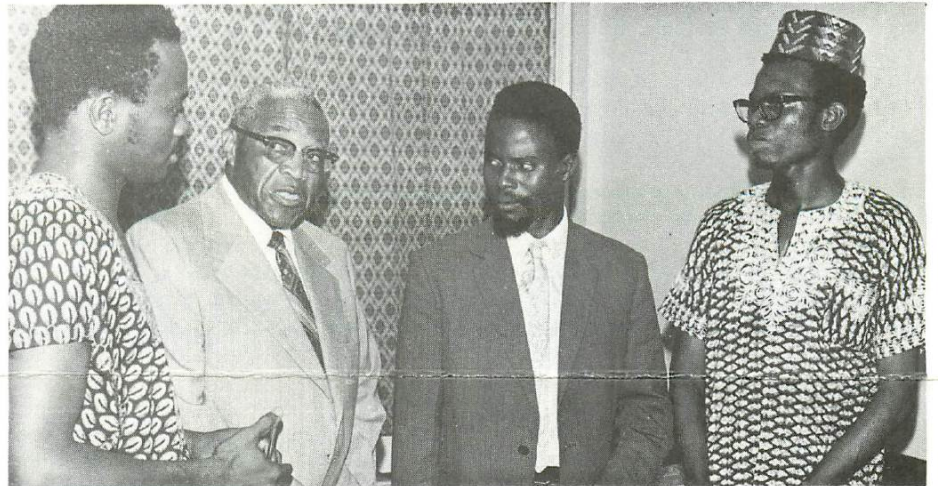
PROFESSOR RICHARD BROWN from West Virginia in the United States visited Nigeria on his way to attend the international assembly for all races in Pretoria. During three weeks he visited four of the six southern states in the Federal Republic, covering over 1000 miles.

In the old town of Benin-City, capital of the Mid-Western State, the Chairman of the Board of Education invited the principals of all the secondary schools to meet and discuss with Professor Brown. In his letter of invitation headed 'Student Revolt' the Chairman described Professor Brown as a man connected with education at all levels for 41 years who had firsthand experience in dealing with student unrest.

Addressing the principals, Professor Brown said, 'As a result of Godlessness that has come into our educational system in America, policemen are now posted on the halls of some schools to protect the teachers from the students and the students from each other. When society throws out certain fundamental moral values, men resort to violence to get their way, and the gun to maintain discipline. Watergate is a symptom of this deeper malaise in our society, where wealth and power have become our gods.'

'Unless men choose to live by absolute moral standards in their personal and public lives, and fight for God-governed men to govern their nations, we are doomed. I have committed my life to God to help bring change to America and the world.'

'I see great potential qualities in Nigeria, but I pray that you do not repeat the mistakes that we have made in



Professor Brown meets the executive of the Ibadan University Students' Union (l to r) C O Agim, Secretary; Prof Brown; Akin Ojo, President; Ano, Vice-President. Photo: Amata



Professor Brown (right) with Matthew Elebusunu, Chairman of the Board of Education for the Mid-West State of Nigeria. Photo: Amata

my country. If you stand firm with God and uphold His absolute standards of honesty, purity, unselfishness and love, the world will look up to you.'

At Warri, the booming oil city, the Chairman of the Urban District Council gave a luncheon for Professor Brown to meet some of the leadership of the area. And at Enugu, capital of the East-Central State, still recovering from the ravages of the Nigerian civil war, the Director of the State Broadcasting Service invited the top officials of broadcasting, information and education to meet Professor Brown and see the MRA film *Happy Deathday*.

Professor Brown retired two years ago as Dean of Academics of Bluefield State College in West Virginia.

In this troubled world filled with hate, fear and greed Moral Re-Armament is coming with an answer - in Africa - in Pretoria. MRA is drawing people together from all over Africa and from overseas as well - it is a challenge to Africa and to all people. I have shed my bitterness here and am now convinced there is room in Rhodesia for black, white and brown and that all are needed to build a just society. The challenge is to all races to put right what is wrong. This is a genuine effort to reach an answer. Injustice has to be fought and a cure found through a change in man. One hopes that by overcoming the immense difficulties of travelling to South Africa the efforts of those from other African countries will be understood as a bold attempt to open communication. They have gone to look for an answer through a change in the heart of every man which they themselves are finding.

Stephen Haisa

Last term's President of the Oxford University Africa Society and an official of ZANU, speaking at Tirley Garth, Cheshire

# Breaking new ground in Pretoria

by Peter Hannon

The South African General Election changed little. Its one unexpected feature was the size of the shift towards more outspoken opposition. Does this mean the national position is static?

Many of the developments that count here are taking place outside Parliament. And there are important questions that must be answered.

IS THERE A ROAD which black men and white can tread together in Southern Africa in trust and dignity? What is the future of the rapidly emerging African Homelands? What course will their eventual independence (already claimed by the largest, the Transkei, within five years) take? In face of the guerrilla warfare edging towards her borders, what is to be South Africa's relationship with black Africa to the North? What, in view of boycott campaigns, is to be her relationship with the outside world?

The clear relevance to these issues of the MRA International Assembly held at the heart of the capital city of Pretoria from April 9-15 has captured national attention. The South African Broadcasting Corporation carried numerous news items and reports on its Afrikaans, English, Bantu and World Services. The daily press gave it wide coverage.

Picture the opening scene. Jutting out dramatically from a hillside above the

city is the University of South Africa. Its magnificent amphitheatre is the finest in Pretoria. 1,000 people filled it - black, white and brown, sitting side by side. Among them were senior Afrikaners, ministers of the Dutch Reformed Church, black leaders from the Homelands and urban townships, prominent men from the Coloured and Indian communities. 150 representatives of 25 countries sat on the platform. 35 came from Rhodesia and there was a party from Mozambique.

## Unbelievable

The Mayor of Pretoria extended his city's welcome. He gave a keynote, 'In this bewildered world Moral Re-Armament shines like a light in the darkness. It is one of the guarantees against destruction.'

Some may have felt these were just words. Two hours later one sensed that that great audience had seen something few thought possible. A Coloured poli-

tician, whose outspoken criticism of the status quo had filled newspaper columns that morning, said to me as he came out of the hall, 'It is utterly unbelievable that this is happening in South Africa.' One heard the same on all sides. What had they seen?

Chief Minister Cedric Phatudi of Lebowa was one of three Homeland Leaders on the platform. They and five other black Chief Ministers had met the month before with Prime Minister Vorster for what one described as eight hours of 'brutally frank' talk on the thorniest issues they face. It was a historic meeting, the first of its kind. More such are scheduled.

Mr Phatudi told the assembly, 'We in the Republic of South Africa are late starters on this road of building a fear-free, hate-free, greed-free world. This does not mean we shall not reach the goalpost. I regard this conference as a sign that this country has not given hope in the struggle to face up to the changes that are needed.'

Two senior Afrikaners, speaking before the people of their own city, gave teeth to the 'change of attitude' so many call for. As they spoke their courage drew murmurs of appreciation from the audience. Justice C J Claassen, recently retired from the Supreme Court of South Africa, said, 'My whole attitude to many other races was completely wrong. There was racial superiority and indifference towards Africans, Asians, Jews and Coloured people. This meant an apology to many individuals and to all of them. I went to the capital of Basutoland and



On the platform (l to r): Chief Minister Cedric Phatudi of Lebowa; Chief Minister P R Mphahlele of the Venda Homeland; Mr Lingeni, Mayor of Soweto, the township where a million people live outside Johannesburg; Minister Siyou, of the Ciskei Cabinet; and Chief Minister Lennox Sebe of the Ciskei. On the invitation of Chief Minister Phatudi and of Chief Minister Ntsanwisi of Gazankulu overseas delegates are now visiting their Homelands.



Part of the audience of all races at the opening session of the MRA International Assembly in Pretoria. Representatives of eight African countries

in the national assembly I apologised to the leaders of that great nation for my wrong personal attitude.'

## Not enough

The Rev George Daneel, Minister of the Dutch Reformed Church and former Rugby Springbok, said, 'We as whites have an enormous responsibility. The material benefits we have given to improve the lot of the black man are not enough. Change begins not when we point out the faults of others, but when we face our own. The future depends on whether we can win the trust of men of different races.'

Throughout the following days this question was thrashed out with much plain talking, as 350 of the delegates, of all colours, lived together in an hotel in the centre of the city. I think of Professor M E R Mathiva of South Africa's biggest black university. Speaking on Good Friday he said, 'We are here where God crosses road. We are facing the challenge of the Cross for a black South African like myself, and for white South Africans. Fear is the most important factor in our country. Out of fear comes hatred. Hatred and fear accompany each other like two friends on one path. They bring despair. Our white brothers are despairing because of the numbers of the blacks. We need to face our sins against the mothers of all our children, black and white.'

'It pains me when I see the coffins - of the sons of African mothers and Afrikaans mothers - brought back from the fighting on our northern borders. It

makes me ask myself, "Did I instill the hatred that made men terrorists?" The terrorist war will end only when all of us in Africa and Rhodesia spread the love we should. Are the terrorists not our own prodigal sons?'

The Professor spoke again and again of the impression made on him the evening before by Pieter Naude, Afrikaans farmer known in his earlier days as a 'sjambok boer' because of his rough treatment of his employees. Mr Naude with six of his African labourers beside him had told of a complete change of outlook. The farmer had regarded his men as 'my property'. The workers had been plagued by drug-taking, drunkenness, thieving and knifing. Now together they were taking the change they had experienced to hundreds in their district. 'Multiply that and you have a totally different South Africa,' said Professor Mathiva.

The fact that men can change ran through every public meeting and private conference. No one pretended it was easy. 'It is only possible to attempt it on a national scale,' one said, 'because you do not make issues of the wrong things but fight for the right thing - God's control.'

The World Council of Churches' attitude to South Africa is a matter of constant debate here. Press and radio noted the action of a Member of the Synod of the Dutch Reformed Church (Nederlands Hervormde Kerk) of Holland who was at the conference. 'South Africa is a test case,' Jaap Windig said,

PRETORIA *continued on page 4*

## PHOTOS BY JORGENSEN

The Mayor of Pretoria, Councillor C A Young (centre), at dinner with delegates in the Burgers Park Hotel. The multi-media show *Cross Road* was given at the assembly. Twelve South Africans, black and white, were in the cast.



Delegates in the auditorium of the University of South Africa attended the assembly.

Dr Abraham Nkomo, eldest son of the late Dr William Nkomo of Pretoria, spoke before the showing to the assembly of *A Man for All People* - the film on his father's life and message. 'At Easter two years ago we interred the man about whose life this film speaks,' he said. 'In distant history, that would have been the end of the man, his vision, his philosophy. We are grateful for the skills of western man - that a man who died two years ago should still be able to speak out to the world.'

Referring to 'the profound philosophical teachings which we in Africa have been able to gain from western man,' Dr Nkomo spoke of the religion which 'proclaims human dignity, and human freedom, the brotherhood of men under God'. 'It grieves us,' he said, 'when we look around the world and wonder whether western man still believes in the basic tenets he carried to us.'

'Western man may see in his traditions a way to death and despondency,' he said, 'but we see a way out of death and into life.' It was through this faith, he said, that his father was able 'to lift himself up from the lowest rank of life in order to bring back to western man the belief in the teachings which western man was once able to bring to us.'

'Bullets will not recognise neutrality, or a man's colour or status,' Dr Nkomo concluded, in a reference to the continuing unrest and bloodshed on the Rhodesian border. 'So let us accept God's call to live above those divisions and affiliations which drive men apart, and be involved in the struggle - not for the emancipation of certain sections of the population only - but for the emancipation of all men from the man-made shackles which chain them. Let us fight for liberation from all that makes it impossible to see a hate-free, fear-free, greed-free world for all.'



The Rt Rev S I Kale, Bishop of Lagos, with Ben Wegesa, Kenya headmaster, and behind them Lady Hatty from Rhodesia. Bishop Kale said, 'Nigeria is blessed with a leadership that is strongly of the opinion that the world can only be run satisfactorily if its leaders are hate-free, greed-free and fear-free. The leadership of Nigeria today is hate-free, otherwise we should still have in mind retaliation for the wrongs of the civil war. Instead, the country is being united.'

'for the truth and the power of the Christian message - or for ideas different from Christianity.' He had met Homeland leaders in Holland last year following their visit to the MRA World Assembly in Caux, Switzerland. As a result of what he learned from them he presented to the Synod an alternative to the WCC-sponsored motion of boycott. He proposed that instead of cutting investments, there should be 'investment to bring about better conditions' including investment in the Homelands. This motion was carried by 44 votes to 1.

Lennox Sebe, Chief Minister of the Ciskei, has no illusions about the issues the Homelands face in creating real development. He spoke of the militant youth who want the jobs of the white men but who lack the needed integrity. He proposed plans to match technical training with training in Moral Re-Armament. Asked by a journalist 'Why Moral Re-Armament?', he replied, 'Because of its absolute moral standards.'

## Unexpected concept

Visitors who crossed accepted visa barriers to come to South Africa from Nigeria and Kenya claimed especial attention. The national radio reported Ben Wegesa, headmaster from Kenya, when he said, 'Coming to South Africa from what we call "free Africa" is a very, very difficult thing and South Africa having allowed us in is a challenge to them and to us. We have come here because we believe that Pretoria is prepared to meet the challenge to take a lead.' The unexpectedness of this concept was echoed by Bishop Kale of Lagos and others.

On Easter Sunday afternoon two well-known Pretoria families took the platform. Both husbands are at the top of the professional ladder, intellectual leaders of this capital city.

The wife of one of them spoke of the 'real anguish' she had felt as she heard of all the 'heartbreak, misery and hatred which the attitude of Afrikaners like myself has caused the black people.'

'I am deeply sorry for all the exploitation and injustice,' she said, 'but I have



Malcolm Mackay (left), former Minister for the Navy, Australia, with Cedric Phatudi, Chief Minister of Lebowa. Dr Mackay told the assembly, 'A little over a year ago I was a cynical and fearful man. As a Defence Minister I had come to know at first-hand of the frightening build-up of war power especially by Russia. I saw no star in the darkness in that direction. I feared, too, for the future of parliamentary democracy. Then I met Moral Re-Armament. I have found a force, a strategy, a power which may yet be in time to save the world from unprecedented destruction.'

also seen hope here - that the moment an Afrikaner changes, he holds the key to the black man's heart.' With this key, she said, the door opened to a future built on friendship.

Her husband, too, spoke of his 'pain and shame for the many people who have suffered as a result of the self-righteousness, arrogance and superiority of so many of my people.

'My own sin,' he went on, 'has been of indifference and lack of concern at the circumstances in which others find themselves.'

An African doctor from one of the sprawling urban 'townships' near Pretoria joined them on the platform. 'This is one of the few occasions in my life,' he said, 'when the utterance of a white man has been able to feed emotion not of anger nor of hatred but to return me to Christ's teaching.'

The theme of that meeting was 'An Easter experience valid for East and West'. Listening, one realised that these men and women had shared such an experience and were offering it to their country and its leaders. In Pretoria a new note has been struck; a new factor has entered one of the world's most tangled equations.

# Teenagers in revolt

FROM THE BLOODSTREAM of education comes a new documentary pamphlet: *Teenagers in Revolt*. It is a case-book of modern miracles in the lives of students of one of the largest secondary schools in East Africa. They are students of P V Abraham, deputy principal of this school and author of the pamphlet.

He writes, 'As a teacher I have a commitment to education. But as an individual I have a commitment to something larger than education. It is to a moral revolution that will create a new man and a new world order under the aegis of Almighty God, and not under almighty man. This commitment comes first in my life. The new man of my vision is a tough man, who will fearlessly stand for what is right and who will spurn the soft, slimy life offered by permissiveness. He is a type of man with a selfless, hate-free character, who cares for the poor and the rich enough to change the hearts of both. Such individuals will bring an end to poverty and unemployment.

'If the drift towards moral chaos is to be arrested, headmasters and teachers must be more than purveyors of academic knowledge. They must be passionate life-changers, who will give character building pride of place in the scheme of education.'

Mr Abraham hails from Kerala in South India. With his wife he came to teach in East Africa fifteen years ago. In this booklet he describes coming face to face with the personal challenge of living honestly, after having always commanded honesty from his pupils. At first he revolted against the challenge. Later he accepted it, after one of his boys returned property he had stolen from the school. Mr Abraham registered that decision to live honestly in a public meeting before 200 amazed students.

This precipitated a most radical upsurge in student after student. Week by week stories have emerged of strikes, student-teacher disputes and family break-ups being resolved because of what Mr Abraham has brought about through the lives of countless young men and women.

This booklet relates the stories of eight of them. It is essential reading for every teacher and parent and sells at 15p a copy (postage 4p). Copies can be obtained from Grosvenor Books.

**David Mills**

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