

Rhodesians

'reach across the colour line'

FIFTEEN black and white Rhodesians claimed at a press conference in London last week that their voice — 'a substantial voiceless number who want to work together and reach across the colour line' — was not being adequately heard.

Desmond Reader, Professor of Sociology at the University of Rhodesia, added that even public voices that said 'majority rule tomorrow' and 'majority rule — never in a thousand years' did not reflect the private convictions of those who expressed them.

Professor Reader said that when he had apologised to an ANC (African National Council) executive member on his staff for his superior attitude, they had together initiated a series of dinners for ANC executive members and Rhodesian Front backbenchers. 'From these dinners, I for the first time learned the intense hurt black men feel when their dignity is affronted,' he said, 'and also found the degree of private latitude both sides have for negotiation.'

Pawns for dinner

The white professor expressed horror at the extent to which British opinion felt that Rhodesia was an insoluble problem and that 279,000 people were expendable. 'If we have reached this ethical view of mankind, when we become mere pawns in the face of events, it's time to remind ourselves that it is people who count and who change events,' he said.

Professor Reader called for 'a great act of forgiveness' on the part of the British Government in preparing the way for a new multi-racial conference. He said it could succeed if there were proper representation — not just Rhodesia Front and one wing of the ANC — a negotiable constitution and an international presidency. 'It would be a

magnificent opportunity for Britain to intervene in a most statesmanlike way for peace,' he said.

The professor was speaking alongside a leader of the ANC, and men from business, education and the Church, black and white, who were on their way back to Rhodesia 'as a moral strike force' after a visit to the Moral Re-Armament World Assembly in Caux, Switzerland.

Opportunities for each

Geoffrey Blore, senior executive in a large multi-national company, added, 'I was critical of the hypocrisy of other countries in their criticism of Rhodesia. But I was hypocritical in my approach to black Rhodesians. I hated dishonesty, but I was being dishonest to black Rhodesians. I detested selfishness in others, but I was being selfish towards black Rhodesians. I had to turn round to fellow Rhodesians and apologise for my false paternalistic attitude to blacks, not really helping them. My intention, together with fellow Rhodesians, is to establish a just society with opportunities for each, black and white, to reach the maximum of their capabilities.'

He concluded, 'Some say, "Too late. Too little." I know it's late. But we are going back to work together to build, and the kind of society that will stem from it will be a just one.'

Don dons uniform

He was echoed by Don Barnett, a young chartered accountant, who on his return to Rhodesia will have to put on uniform for another stint in the army. 'Many are hopeless about Rhodesia,' he said. 'The hope

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FOR MORAL RE-ARMAMENT

we have is that men can change. My arrogance and materialism soured every motive.' He finished, 'We all know what we're fighting against, but what are we fighting for? We are part of a mobile force dedicated to bring the answers we've found to our leaders, education, industry and society.'

His wife, Penny, added, 'We were challenged where we wanted to be in ten years' time. We want to be in Rhodesia in ten years' time. We want to start living today the kind of Rhodesia we want to see tomorrow.'

The Barnetts told how they had decided to open their home for the first time to people of other races. Their initiative answered a longing in many of their white friends to meet black Rhodesians in friendship and trust, and to find out what they really felt. The Kumbawas, who were among the first black Rhodesians to visit the Barnett house, stood with them and spoke.

Abson Kumbawa, Youth Director of the Methodist Church, likened the situation in their country to a ship in a bottle. It was hard to see how to get the ship in without breaking either it or the bottle. 'I said I wanted to see one changed white person,' he commented, 'then I saw these miracles.'



The Rhodesian group speak at an evening reception for them in the Sanderson Room over the Westminster Theatre.

Photo: Shah

A manifesto of the Rhodesian 'moral strike force' who return to their country after attending the MRA World Assembly in Caux, Switzerland.

AN ANSWER FOR RHODESIA AND THE WORLD

AN AIM WORTHY TO LIVE FOR

To build a God-guided, hate-free world through challenge and change in peoples' lives — change in the selfish, proud human nature that hides under skin of any colour.

To accept absolute moral standards — absolute honesty, purity, unselfishness and love as a yardstick in our own lives and in business, government and society generally.

To build an atmosphere of care and mutual respect in which divided men can find understanding.

To see a Rhodesia in which every man has a decent home, a part to play and a job to do; where industry aims to fulfil the needs of humanity; where men are neither exploited nor favoured; where opportunity is not governed by colour or creed and where a man's standing is based on his character rather than his colour.

To raise ourselves above personal greed and ambition in seeking solutions to the problems of Rhodesia — an aim with which all people in our country can identify.

This answer of an idea bigger than party politics, capitalism, nationalism or Communism could become Rhodesia's greatest export, thus enabling us to take the offensive in the world ideological battle.

A SELF WORTHY TO LIVE WITH

We can be part of the answer rather than part of the problem — individual hatred, selfishness, arrogance and dishonesty are causes of national division. The way to a change in society begins with a change in our own lives.

'No one else's wrongdoing can release me from the duty to act responsibly.' Catholic Trade Unionist in Northern Ireland

A FAITH WORTHY TO LIVE BY

'If my people who are called by my name shall humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sins and heal their land.' 2 Chronicles 7,14

We believe in a supreme co-ordinator; a God who cares and who has a plan for each of us and for our nation; a plan in which we can discover our part if we are prepared to listen to Him.

The true battle-line is between good and evil in all people — fighting this battle creates a reconciling force bringing respect where there is indignity, care where there is hatred, unity where there is division.

This battle begins in the lives and homes of ordinary people. We have accepted the challenge in our own lives.

THE CHALLENGE

To all of us regardless of race, religion or creed; the same challenge — the discipline of coming fully to terms with our conscience — to use absolute moral standards as a 'North Star' by which to steer our lives.

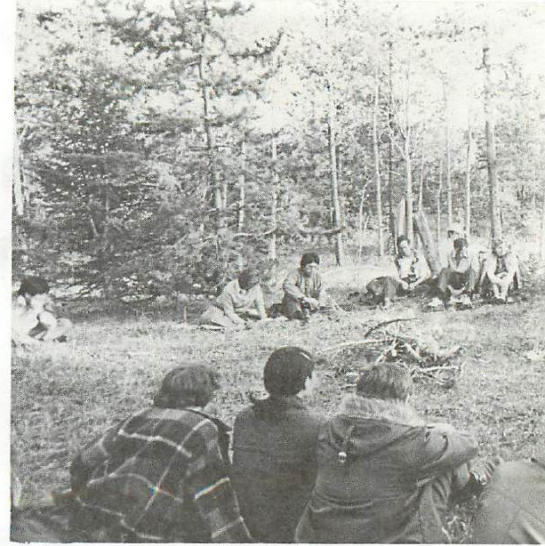
Our aim is not to soften whites or blacks in this country but to offer a better solution than violence or revenge, a more satisfying passion than hatred or selfish preservation — an answer that can really work.

There are wrongs which must be put right and neither apology nor forgiveness is a sign of weakness. Changes are needed and it is only through the fundamental change of human nature in leaders and led alike that effective and lasting solutions to national problems can be found.

Where men differ, a sincere change of attitude by one side can lead to the relinquishing of the extreme position of the other.

The challenge is to experiment in our own lives — we have nothing to lose, but a peace of mind, a joy of living and an upright, strong society to gain.

'It is a hope. Perhaps it is even the hope, for without this spirit which brings men together in a complete moral transparency, there is surely no alternative to the vicious circles of deception and mutual revenge.' Gabriel Marcel, French philosopher



Chief David Crowchild of the Sarcee speaks to the Asians round

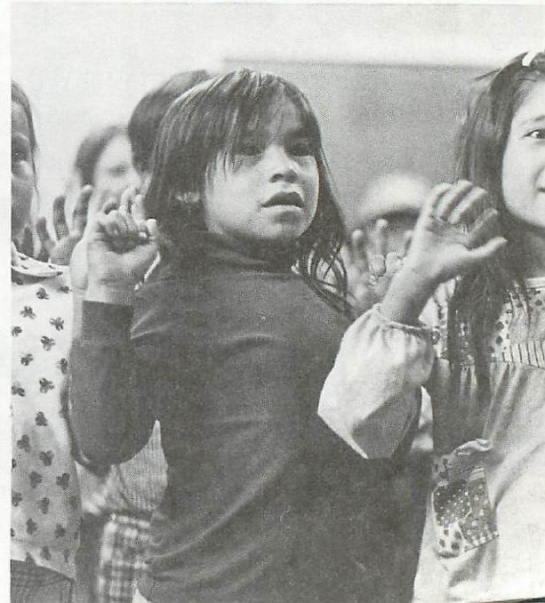
'A mile in his moccasins' —

a report on 'Song of Asia'
in Canada
by Virginia Vickers

THE NATIVE INDIAN PEOPLE of North America have a saying, 'Do not criticise a man before you have walked a mile in his moccasins.' In the four months that the international force with *Song of Asia* has been in Canada, they have been given a unique opportunity to learn from and to share experiences with the Indian people.

Calgary is the financial capital of Alberta. The down-town heart of the city is visible miles away by its concrete skyscrapers. One of its main highways is Crowchild Trail, named after Chief David Crowchild, elder statesman of the Sarcee people. Within a few feet, at the edge of the city of Calgary, the hard-top road gives way to a dusty, stony track, and suddenly you find yourself in a different world — the home of the Sarcee people. At first sight to *Song of Asia* the land seemed poor — dusty beyond belief, with only a few scrubby trees to give protection from the wind which blows off the mountains. Yet within a week of *Song of Asia's* first visit there spring had come to the land,

Children of the Stoneys, Morley Reserve, in the foothills of the





A campfire on the Morley Reserve of the Stoney Indians.

PHOTOS BY RENGFELT

and things were steadily turning green all around. And in every season the Rocky Mountains form a majestic backdrop.

The Crowchild family are known and respected throughout the province of Alberta, and have been true hosts to *Song of Asia*, escorting the group on every occasion, teaching and guiding, sharing experiences and at times making everyone roar with laughter. One story they told was about the two white men who were lost out in the bush. They came upon an Indian sitting under a tree by the roadside, and asked him the way. The Indian replied that he couldn't tell them how to reach their destination. The white men asked how they could find someone to point them in the right direction. The Indian replied that he didn't know. The white men said to each other, 'What a stupid fellow!' The Indian's answer was, 'Well, I may be stupid, but I'm not lost!'

At different times *Song of Asia* has been accompanied by Chief David and Daisy Crowchild, and their sons Edwin Crane, Arnold and his wife Regena, Chief Gordon Crowchild and his wife Marie and two of their grandchildren — Lee and Pearl. On one occasion all three generations of the Crowchild family spoke from the stage during a *Song of Asia* presentation.

The Chiefs and Representatives of Treaty 7 of Southern Alberta said in their invitation to *Song of Asia*: 'Together we can restore respect for people and a love for

nature so that the hungry are fed, the oppressed are set free and we are led not by greed for gain but by the wisdom of the Great Spirit, the God of all people. Fear will be expelled and trust will take root. The bitterness will be driven out that makes a winter of our hearts and minds and which prevents the coming spring that is the true heritage of all tribes and peoples under the sun. Then we shall live in peace within our borders and between all nations.'

One of those who signed the invitation is Councillor Nelson Small Legs of the Piegan. He is a big man in every sense of the word. Standing well over six feet, in his Piegan regalia he has the presence and dignity typical of his people. His son, Nelson Small Legs Jr, was a young man who felt so deeply and passionately that his people must have a better future that he took his own life in order to make his protest felt. It was an event which was national headline news. Three weeks later his father travelled to Ottawa with *Song of Asia*, and sat at dinner in the Parliament Buildings with the very men against whom his son had protested. Speaking of the death of his son, Councillor Small Legs said, 'I was bitter in the first place, but today I am not. I am inviting *Song of Asia* to come to the Piegan Reserve to help our people.'

At the foot of the Rockies

Later Nelson and Florence Small Legs were with *Song of Asia* in Quebec, and then the group spent three days on the Piegan Reserve in Alberta, after which they were joined for three weeks by Murray Small Legs, youngest son of Nelson and Florence.

The Piegan Reserve lies at the feet of the Rockies. Nelson Small Legs showed some of the cast the buffalo jump where centuries ago his ancestors would drive herds of buffalo over a cliff. In those bygone days the buffalo provided the Indian people with much of what they needed to live — meat, both fresh and pemmican; weapons, tools and utensils of bone; skin and fur for clothes and rugs; headdresses for their warrior chiefs.

The Reserve of the Stoney nation is west of Calgary, among the foothills of the Rockies. Chief John Snow invited *Song of Asia* to visit his home, where they were feasted on buffalo steaks (a buffalo from the Stoney herd) and then as the sun was going down he took them through the woods behind his home to his favourite spot for meditation. On the hilltop they made a small fire and sat in a circle around it, under the young pine and birch trees, with the mountains towering all around. Chief John Snow said, 'It has been our tradition for many centuries to hear legends by the campfire, sitting in a circle as we are just now. Our elders used to teach us stories of heroes of our people, reminding us of the Creator, the Great Spirit. My purpose in inviting you here is to re-strengthen your faith so you can take more courage, more strength to go and continue your work. We must live in harmony with nature and in

accordance with the creation of the Great Spirit.'

In British Columbia *Song of Asia* was invited to three different Reserves, and the group was royally fed on salmon, freshly caught and barbecued over a wood fire and seasoned only with rain water. In one place the cast gave a presentation in the Longhouse — the sacred meeting place of the Reserve — standing on the earthen floor, with the only light coming from two huge wood fires in the middle of the hall.

Indian definition

The day after *Song of Asia* arrived in Canada, Arnold Crowchild called a briefing session to talk about his hopes for the months ahead, and to share what he felt about his people, their past and their future, and about the others who have come to



Simon Baker, Elder of the Capilano Reserve, Coast and Squamish Tribe, performs a snake dance. He invited the Asians to his reserve in British Columbia.



CBC-TV film Councillor Nelson Small Legs introducing an evening with 'Song of Asia' on the Piegan Reserve.

North America in the last couple of hundred years. He said, 'An Indian is defined by his attitude to the Creator, His Creation and His creatures. The things that are really important in the days ahead are that attitudes must change, between Indian and non-Indian. Your job is to bridge that gap. When the Chiefs of Treaty 7 give *Song of Asia*, they give hope to this land.'

And Chief John Snow told the cast of *Song of Asia*, 'I believed the fire of our traditional Indian religion had almost gone out. But now the fire is beginning to burn again. You came here and gave us the chance to welcome you. You helped us re-ignite that fire. It is burning good now, and you've added more wood to burn so that we Native people here can take courage to return to the faith of our fathers — our belief in the Great Spirit.'

Rocky Mountains, learn a Maori action song.



Taiwan conference

A FOUR-DAY MRA Summer Camp was held at Tsinghua University, Taiwan, last month. The camp brought together for the first time 140 young Chinese who are members of six Moral Re-Armament Sing-Outs in Taipei, Tamsui, Taichung, Tainan and Kaohsiung.

The camp was opened by 81-year-old Professor Liang-chao Cha, a graduate of the original Tsinghua University on the mainland (now known for its radical students who often initiate national wall-poster campaigns). The students started each day at six-thirty with group quiet times to consider the changes of character needed for a moral and spiritual revolution and what decisions were therefore required in their own lives. The Chinese edition of *The Black and White Book* was used as a manual.

Visitors from the Philippines, Australia, USA and Britain took part in the camp. Miss Nena Cruz, a research scientist from Manila, said, 'I was very bitter but God's guidance helped me see what I was bitter about. Once free of it I was able to help the young people I was working with. In 1974 the government authorised the use of military planes to take a group of us to the predominantly Muslim island of Mindanao where there has been fighting due to secessionists. We presented the ideas of MRA and met a number of Army officers. Now the military wants to know more about MRA because they realise that guns and bullets are not enough.'

Redmond Huang, a law graduate now serving in the Army, outlined the aim of Moral Re-Armament as building new men, a new society and a new world, all springing from obedience to God or conscience.

Chiang Ti-chuang, a Taipei student, said, 'As well as the many new constructions that are improving life in Taiwan, we need to look at the corruption and crime that are a threat to the nation — not just with disappointment but with a decision to fight them.'

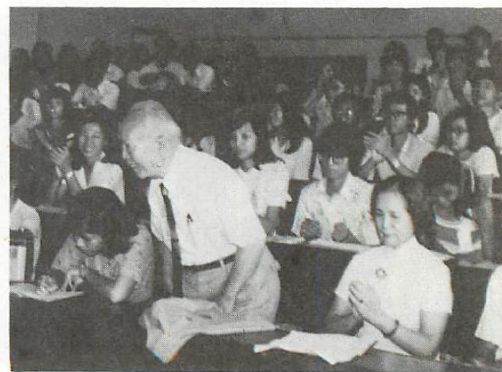
On the final morning 22 young people spoke of decisions they'd made for the future. One hadn't spoken to his brothers for two years and decided to go back to Kaohsiung and apologise. Miss Way Ching-lien, who is national universities' champion in the women's 10,000 metres, decided to get up each day at six for a time of quiet.

Heh Ming-li, a student at Taichung, said, 'MRA is like a big old diamond mine where anyone can come and dig. I have found a real diamond here. I am going home to put things right with my mother and sister. I am also

going to try and bring MRA to my campus, something I've never tried before. I am near-sighted and MRA is like glasses which help me to see more clearly.'

Conference chairman Dr Samuel Wang outlined plans to visit university campuses for performances and short conferences during the coming academic year.

The morning after the camp, 18 people were received by former Prime Minister General Ho Ying-chin. General Ho encouraged the young people to continue their work and spoke of the need for absolute moral standards in a world of growing violence so that people may know right from wrong. He expressed his conviction that Chinese, Koreans, Japanese and Filipinos are brothers who need to work together to tackle the world's problems. The general, war-time Chief-of-Staff in China, now receives over a thousand Japanese visitors a year in his home.



Professor Cha is introduced to the conference.

Cardinal Paul Yu Pin received four overseas delegates to the conference the following day. He enquired keenly after the work of MRA in Hong Kong, India, the Philippines and other countries, then recalled his deep friendship with its initiator, Frank Buchman.

Asian gifts

Dr Paul Campbell, a Canadian, evaluates the visit of 'Song of Asia' to his country

Three highly significant gifts have been given during *Song of Asia's* time in Canada: **Firstly**, the new respect for the Indians in Canada by the English and French-speaking Canadians because of their extraordinary initiative in making the *Song of Asia* force their responsibility and message to the country. This new regard extends from the Cabinet to all levels. It has been a step in the Indians taking their rightful place in our society and the world at large.

The Indians viewed the response of both English and French Canada to their initiative as indicating that they may well have a part in bringing both communities together on the common ground of Moral Re-Armament.

Affection and respect

Secondly, the affection and respect which the young Asians have won from the Indians and the rest of Canada. Several of the Indian Chiefs say they are ready to visit the countries from which their guests came and to do everything in their power to help. Any such action by the Indian leaders will have the full attention of both Cabinet and country.

The danger in Canada is a cynical depression in our attitude towards Asian countries. Years of TV, press, magazine stories coming from Russia, China, Bangladesh, Pakistan, India and Indochina have created a deep-seated feeling that all trials of

democratic government, aid and military effort have failed to alleviate the misery and poverty of millions. 'Perhaps Communism of the Chinese variety has the answer for Asia and may succeed where we have failed,' is now an opinion frequently expressed.

These young people from Asia have begun to break down this negative, materialistic, isolationist attitude. For such Asians, passionate for change based on moral standards and with evidence of the application of their idea, are seen to be worth fighting for, sacrificing for, and are a joy to work with.

Thirdly, the re-introduction of Moral Re-Armament into the national consciousness as the alternative to our selfish materialism has been dramatically brought to the attention of the Canadian people by the North American Indians and the Asians.

From coast to coast, evidence has been created that Moral Re-Armament is the foundation rock on which the most divergent peoples and ideologies can find common cause and begin to architect a new type of civilisation.

All the dark impressions the West has of Asia have not stirred Western people to action or to change. A few young people with the evidence that God works miracles in hearts and in history have turned many from materialism to a different system of life.

Frank Buchman may not have been exaggerating when his survey of the world led him to say that what we need is a transformation of human nature on a colossal scale. The issue for North America is the choice between materialism and moral re-armament as our philosophy, practice and policy. The group of *Song of Asia*, under the initiative and leadership of the Chiefs of Treaty 7, have helped to make this choice clear.