



Rev Arthur Kanodereka (left) talks with Richmonders.

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AMERICAN CITY HOSTS AFRICA FORUM



Mayor Henry Marsh

Mayor Marsh is the first black to be elected to the post in the history of this southern city. He has spoken of the need for Americans to think out how they could help bring constructive change in Africa, and the idea of a public meeting about Africa emerged during discussion with him. The Mayor believes that outward-looking citizens are needed to make Richmond the 'model city' which was the theme of earlier MRA action in the city.

The state section of the main city paper gave front-page coverage to the forum. Leading figures in the community, black and white, took part in a spirited question and answer session.

Rev Kanodereka told how some years ago, when he was 'schools' manager of 30 schools in a border area, teachers and pupils from 15 of those schools had crossed the



PHOTOS
BY T BLAIR

GLADYS
KANODEREKA

A BLACK RHODESIAN NATIONALIST spoke strongly in America last week about the killing of the 12 missionaries and children in Rhodesia.

Rev Arthur Kanodereka, a member of the Executive of Bishop Muzorewa's United African National Council, was speaking at a public forum in Richmond, Virginia, on the theme, 'Southern Africa—What kind of change?'

'I knew those missionaries,' he said. 'They are dying for the sins of other people.' Some of the guerrilla fighters, Marxist-trained, accused Christians of standing in their way, he said, and were now killing leading Christians—both black and white.

The forum was opened by the Mayor of Richmond, Henry L Marsh III. 'We have here tonight people who come from the front line of the world struggle of all mankind for justice,' he said, introducing the four main speakers—Rev Kanodereka, Bremer Hofmeyr, who comes from a well-known South African family, and their wives. 'This is a significant occasion for Richmond.'



STEVE LECKY
'looked at my own goals'



BREMER HOFMEYR
'our way is not adequate'

border to Tanzania and had come back from as far away as Russia as trained fighters.

He had been arrested at that time. 'Terrible interrogations', he said, had failed to change his attitude to the white regime. The change of heart which had come to him at an MRA conference had freed him from bitterness, so he was now working with black and white for the changes needed.

'Bitterness and the desire for revenge is a cancer. It can only be cured if we live the faith we have preached. We need the qualities of Christ,' he said.

Bremer Hofmeyr, of Johannesburg, then spoke.

'We see in southern Africa an upsurge of personal religion amongst the whites—prayer meetings, fellowship meetings and Bible studies,' he said. 'At the same time we

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Questions for black and white

ARE MUZOREWA, SITHOLE AND CHIRAU serious? Are Nkomo and Mugabe serious? They are obviously serious about power. But are they serious about taking the country into happier times?

The question can be divided into three parts. Are they serious about black unity? If they are, none of them would insist on being top dog, and all would be ready to work under whoever is chosen as number one.

Two, are they serious about democracy? Black rule and human rights are not synonyms. Rule by one party can be every bit as suffocating as rule by one race.

Three, are they serious about giving up violence, and ready, after freedom, to surrender the arms their factions have acquired? A free Zimbabwe will desire to be governed by law, not by the bullet.

Finally, there is a question for both the blacks and the whites. Can they leave the conflict behind and accept the seemingly inconsistent but not irreconcilable goals of majority rule and racial partnership?

The questions posed simply imply the making of hard and unpleasant adjustments and the birth of an uncommon statesmanship.

Rajmohan Gandhi writing in the Indian weekly, *Himmat*.

Teamwork at the top

POLITICS, high politics, is teamwork. Teamwork is equally essential on the battlefield or on the sports field

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"We must extinguish our resentments if we want harmony

retired, and instead of him Gary Sobers was appointed Captain. Hunte was in turmoil for six weeks. He weighed whether he should

I be seated at your right hand in Heaven?" At the famous Last Supper Jesus went round the table washing the feet of his disciples

by RM Lala



D. Channer

The 'Sunday Standard', largest-circulation newspaper in India, recently carried an article under this title by the journalist and former Editor of 'Himmat' weekly, RM Lala. Here we print extracts.

POLITICS, high politics, is teamwork. Teamwork is equally essential on the battlefield or on the sports field. Though often desired, teamwork is frequently elusive.

The Everest explorer, Lord (Sir John) Hunt, says that of all ventures, in mountaineering teamwork is the most essential. A climber's life may depend on his teammate who holds the other end of the rope. Vital decisions have to be made. Wrong relationships or wrong motives, he says, could result in disaster.

When the shock of Pearl Harbour drove America into the Second World War, Churchill, who till then was the main antagonist to Hitler, flew promptly to Washington. He cancelled his wartime programme and spent the next three weeks alongside the American President to give him fellowship and to be available to share his knowledge of the conduct of the war.

Teamwork is based on loyalty, but above all on affection.

The diaries of Field-Marshal Lord Alanbrooke, Churchill's Chief of the Imperial General Staff, reveal that there were serious disagreements between the high-ups in hammering out the war strategy. Historian Arthur Bryant says:

'Surprise has sometimes been expressed that those responsible for directing the war should have disagreed how it should be won. Strategic decisions, if more than one man is to make them, can only be reached through argument and controversy.... Alanbrooke's diaries afford a first-hand and contemporaneous view of this process. Official histories can record the decisions reached; but they seldom show the creative clash, not only of opinion, but of human temperament in their making.'

The operative words are 'creative clash'. Teamwork does not mean unanimity of views. It does imply unanimity of purpose. If the purpose is powerful, the teamwork is a consequence. When the purpose weakens, teamwork falters.

Alanbrooke's ablest general, Montgomery, discovered that 'teamwork is based on loyalty but above all on affection'. The greatest leaders of men have had this quality of affection to make their team work as one. Gandhiji certainly had it to carry often an unwilling Nehru or questioning Rajaji with him in his major decisions.

Some of the most successful statesmen have had the greatest difficulty with their team. Abraham Lincoln not only carried the burden of a civil war, but had to carry a Cabinet where at least three members plotted and intrigued against him. At one time or another, Seward, Stanton and Chase all threatened to resign. Lincoln refused to accept their resignations in most cases because he felt the nation needed to have the advantage of their abilities.

In spite of intrigues, Lincoln ruled his ministers with undisputed authority, talked to them on the easiest terms, kept them in some sort of union in a manner which astonished all. He gave his support to his subordinates as best he could, and gave free play to them.

'We must extinguish our resentments if we expect harmony and union,' he said at the end of the war, regarding the southern states. It was the same policy he followed with his own team.

Different statesmen try different methods to create the team spirit. Some prime ministers, like Wilson, have tried the method of meetings with the Cabinet without an agenda so that people get to know each other.

The victor is the man who can conquer his ambition.

Dean Acheson, one of the finest intellects, realised as Secretary of State that something more was needed to create the team spirit. He held at nine-thirty each morning a prayer meeting in the State Department which many of his officials attended. Gandhiji's prayer meetings also had a way of welding his team into one force.

Disunity at the top is deadly to any Cabinet or to any organisation. Dr Frederik Philips, Chairman of the worldwide Philips Electrical organisation, says: 'If, at the top, men don't agree, then within 24 hours even the doorman knows.'

Disunity at the top more often comes through strong feelings rather than from differing viewpoints. Predominant among these feelings are jealousy and the fear of being overtaken. It afflicts especially those who are nervous about the power or office

they wield, or are ambitious to move to the next step of the ladder.

This happened to the Vice-Captain of the West Indies Cricket team, Conrad Hunte. He relates how, though Vice-Captain, he was by-passed for captainship after Frank Worrell retired, and Gary Sobers was appointed Captain. Hunte was in turmoil for six weeks. He weighed whether he should resign and leave the West Indies team. It was his love for the West Indies that finally made him decide that he had to serve his country in any capacity. He apologised to Sobers for his jealousy.

The West Indies team that went to Australia thereafter beat Australia by two to one for the first time. Gary Sobers was given the award for the best cricketer of the year, and Conrad Hunte was given a trophy for creating the best team spirit on and off the field.

Lord Hunt says, 'It is not getting to the top of the Everest that matters in life. It is how and why you get there. And sometimes it is better not to get to the top of a mountain at all. The victor on the mountain is the man who can conquer his own ambition, if need be.'

Teamwork does not consist of being the captive of a consensus.

Founders of various religions realised the need for teamwork among their disciples and spent quite a long time training them. At the famous Last Supper, Jesus went round the table washing the feet of His disciples, an act symbolic enough to show them that the leadership they would inherit was one to serve and not to command. Teamwork is far more natural when people want to serve rather than to order other people around.

Teamwork does not consist in being captives of a consensus. A real leader dares to go against the consensus, he consults and overrules without giving offence or weakening the loyalty of his colleagues. That is true leadership. It comes when one is not concerned about the office, but about doing what one believes is right.

Dr Frank ND Buchman, who built the global work of Moral Re-Armament, told his team-mates: 'Make the other fellow great.' His professed aim was to train ten others to do his job better than he did it himself. For a person who seeks position or power, Buchman's was a tall order. But to anyone who genuinely wanted to reshape society, it made sense.

Common experiences like suffering, or being in jail together, do help in forging some kind of teamwork. But ultimately it is future objectives rather than past experiences that make teamwork possible.

Editor looks at himself

by Sirr Anai Kelueljang

Editor of the 'Nile Mirror'



The following article appeared in the 'Nile Mirror', the English-language weekly of the Southern Sudan, where four million people inhabit an area six times the size of Britain.

'Your story on the Sudan (NWN Vol 26 No 26) is very exciting,' wrote the Editor to us. 'I have passed it on to the President of the High Executive Council.

'Few papers in the western world care to publicise such news which portrays how an African people can change and solve problems which once appeared so difficult to solve. NWN is truly a revolutionary paper of our time.'

IF I GIVE PROMISES which I cannot fulfill, I am then a liar. And if there are so many people who give promises which they do not keep, and who happen to be occupying top decision-making positions in the country, the result is dreadful—a country where people lie!

If I am corrupt, and there are so many

others who are also corrupt at the helm of the country's affairs, the country is obviously a corrupt country.

If I am lazy, and do not finish my day's work in the office, production will slow down. Multiply this, and you will have a country which will always remain as one of the poorest nations of the world.

Can we relate this to what is happening in our country today? Do we have among us people who never keep their promises? Are there among us those who are not straight in their dealings with their subordinates or bosses? Are there some of us in high positions who are not honest in handling public funds? Do some of us earn high salaries for doing very little or nothing in return?

To be honest, I cannot point my finger very far. If I claim, as I do, to be a revolutionary, I must first blame myself.

May revolution

There are instances in which I have totally neglected to do my full day's work in my office. When I am asked why, I am quick to give the flimsiest excuses. But at the end of the month I see to it that I receive my full salary! This is, of course, a theft, as President of the High Executive Council, Sayed Joseph Lagu, pointed out in a speech recently. It is too bad, isn't it? And yet I dare to call myself a revolutionary?

Also, I have failed on several occasions to keep my promises and appointments. Yet I am always the first to blame others when

they do the same. There is no doubt this is hypocrisy. If this is repeated on a national scale, what do you think the national character would be? It would no doubt be the sum total of the character of its citizens.

But why do I have to say all these things? Why not? How do we intend to celebrate the ninth anniversary of the May Revolution? Is it not by humble and honest renewal of our commitment to the service of mother Sudan?

Socialist

By exposing our weaknesses we can have a clear vision of the new society we want to create. We could become an example of the new type of leadership we would like to see running both public and private affairs in the Sudan. Is this an idle dream? Not if we decide to change drastically and revolutionise ourselves.

As far as I am concerned, I have decided to celebrate this great occasion by humbly revealing my weaknesses. I also ask those who have been hurt by my misconduct to forgive me. May the Almighty God help me to rise above my iniquities and become the socialist revolutionary I was meant to be.

Some religious men may be unhappy for having asked God to make me a 'socialist revolutionary'. But is God a monopoly of non-socialists? Does God condone social injustices and corruption? Does He approve of oppression and exploitation of man by man?

An oasis in the desert

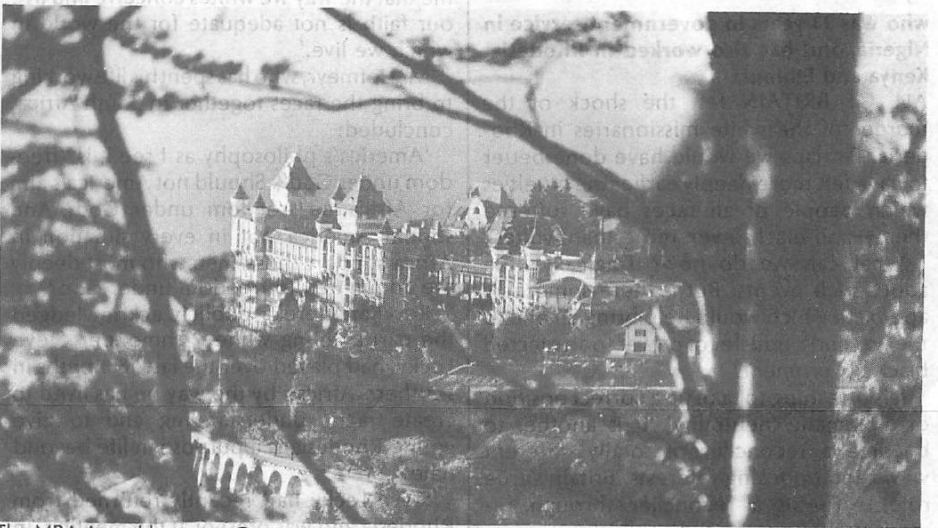
by William Jaeger

THE MINISTER OF LABOUR OF BRAZIL, Arnaldo Prieto, speaking at the International Labour Organisation in June this year, stated: 'The present-day world is shrinking day by day because of the technological progress in communication and means of transport. Men are apparently growing closer to each other. But no technology can bring men together if they are separated by hatred. They can be brought together only by comprehension and tolerance.'

The search for new attitudes, and for ways to resolve division, has brought leaders of government, management and trade unions from the ILO, UNCTAD and other United Nations conferences, to the MRA Assemblies at Caux near Geneva every summer.

□ A labour leader from Asia, very conscious of the desperate conditions of unemployment, poverty and hunger in Asia and Africa, stated recently: 'The poverty of a big enough idea on which all men can unite is the greatest poverty in the modern world. We need to find an answer that will satisfy the deepest urges in men.'

□ A Portuguese labour leader said at Caux last month: 'In my country there is 25 per cent unemployment, 700,000 people have



The MRA Assembly centre, Caux

come back from our ex-colonies, and we have hatred above all else because of political divisions. Today I felt I was in an oasis in the middle of the desert; today has started a new life for me.'

□ A leader of the central American trade unions told how his morale had become low and said he had to refind his faith. 'Many countries, especially the countries of Latin America, have lost a lot of their faith,' he said. 'Some of our people have not done the best for others and then people have lost their faith.'

'Should it not be the task of MRA to go through the world from nation to nation,

and give back that faith? I think it is possible. I am here only a few hours, and faith is reborn in me. You have given me and my comrades an extraordinary day.'

□ An African labour leader said, 'Each human being on earth, regardless of colour or religious beliefs, was born an exploiter. Unless there is an idea like MRA to check up on such exploitation, man will live in misery. The thinking of a man is composed of dynamite, and if there is no organisation to control it, the world will explode. Everyone on this planet will be deeply affected. Through God, may the organisers of MRA continue until they are successful.'

How to make life deeper

by **Brian Boobbyer**
former rugby international.
A talk in an Oxford college chapel

MY YOUNGER SON is keen on cricket, almost as keen as his father. We play in the garden most evenings. When I tried to coach him three years ago, he would say, 'I know, I know.' Now it is different. He says, 'Was that right?' You can see him getting better all the time.

The word 'disciple' means 'one who learns'.

Frank Buchman, who was born a hundred years ago last month, helped me to deepen my faith. He urged me, for instance, to read every life of St Francis I could find. I have read 15 so far.

In one of them it says, 'The depth of a man lies in his power of reception.'

It is so easy to be selective about whom you receive from: so easy to stick a label on someone—evangelical, leftist, Catholic, humanist, Jew, Pentecostal, Hindu, Moslem, Buddhist—and only allow yourself to receive from your brand of people.

One England rugby-forward of my time

had a great sense of humour. He used to come off the field and say, 'You played a great game today. How did I play?' We would say, 'Eric, you were great.'

The danger is when we live like that all the time, delightfully pretending.

Buchman helped me to face the truth about myself. I used to think I was some glamorous gift to humanity. I remember especially three things he said to me:

'The meeting you just led was the worst meeting I've ever been to. What were you thinking about?'

'You pretend to be what you are not. You are too good to be true.'

'You don't read people. You will never save a nation unless you learn to do that. Your trouble is that you're only half awake. You live in a world of make-believe.'

It was like a cold shower.

Take root

To others he said, 'Your trouble is that you're starched and ironed without being washed, so you're dead from the feet up. Those words of Charles Wesley, "Make and keep me pure within", are the greatest words in the English language.'

Again and again he would quote:

'All the past we leave behind.'

'We take up the task eternal.'

All the past. And he would emphasise *all, all, all*.

To those who wanted to bury the past, he said, 'Beware, it will take root.' Instead, 'Be honest, put right what is wrong, and accept God's commission to remake men and nations.'

Cardinal Hume says in his book, *Searching for God*, 'Can a novice be told things about himself without being unduly hurt?', and later, 'Self-sufficiency shuts the doors on all the advances of God.'

Incredible

Christ told us that the truth would make us free. The truth brings light. The light is God. And that light takes away the power of temptation.

Buchman urged people to spend enough time with God in quiet in the early morning—enough time, he said, to forget time. 'Out of self, into Christ, out to others, out to the world.'

If we are always open and receptive—ready to learn, ready to change, ready to reach out, instead of turning in, our spirit will never dry up. And let us remember that Christ promised to give us anything we asked for in His name, and that includes His incredible purity, and the love that goes with it.

What about Britain?

by **HP Elliott**

who was 33 years in government service in Nigeria, and has also worked in Rhodesia, Kenya and Ethiopia

ALL OF BRITAIN felt the shock of the murder of the white missionaries in Rhodesia. Perhaps we would have done better to have felt more deeply earlier the cruelties which people of all races have suffered there—and blacks even more than whites.

What can we do now? Tragically little about such events. But is there some new approach which would help bring an end to the war and a transfer of power to an elected black government?

It is one thing to take up a correct position of diplomatic 'neutrality'. It is another to become a reconciler of totally different views and opposing interests. Britain's true role is to be a reconciler through re-motivating men.

Our pride lies in intellectual analysis and 'being right'. A settlement and lasting peace will never be reached that way. A humble statesmanship is needed, based on what will move the hearts of men to care more to end the suffering than to advance their own interests. It will mean a fresh honesty about where our motives have been mixed.

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see a massive rejection of Christianity on the part of the young militant blacks. This says to me that the way we whites conceive and live our faith is not adequate for the world in which we live.'

Mr Hofmeyr, who has spent his life working to bring the races together in South Africa, concluded:

'America's philosophy as I see it is "freedom under God". Should not America's aim for Africa be freedom under God? And should America not in every situation in Africa support those men who most deeply are committed to freedom under God?'

Rev Kanodereka publicly acknowledged the part a young white Richmonder, Steve Lecky, had played over the last 18 months in southern Africa, 'by the way he has lived to create racial understanding and to give young Rhodesians a purpose in life beyond hate'.

Steve Lecky had recently returned from Rhodesia and was present at the meeting. In 1976, America's bicentennial year, he said, he had felt it a good time to look at his own goals. 'I realised that if you want to see things change, the place to start is with yourself. The way I used alcohol and tobacco was part of a general arrogant and selfishness,' he said, and added, 'When I decided to live by a standard of absolute purity, I found a source

of power to genuinely care for other people.'

Returning to the USA he saw signs of hatred, greed and division. These evils—which Americans often deplored in Communism—were a fruit of materialism which needed to be answered as much in the West as in the East. 'America needs to take the course of absolute moral standards,' he said. 'When man listens, God speaks, and when man obeys, miracles happen.'

On the following Sunday Rev Kanodereka gave the sermons at all three services of St Paul's Church, a leading Episcopal church in the city. During his visit to the United States he conferred with Congressmen, and State Department and White House officials. **JRC**

'The heresy of our time is that if a man threatens or commits a sufficiently outrageous deed, then truly it must follow that he had a correspondingly great grievance.'

Ronald Butt,
writing in 'The Times'