

# US CONFERENCE WHO LEADS THE LEADERS?

# NEW WORLD NEWS

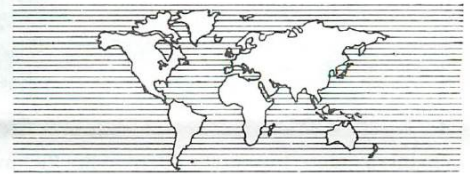
'LEADERSHIP IS THE ART of making the impossible possible,' Robert Crane, an American foreign affairs specialist, wrote recently. 'A true leader faces injustices and inspires people to change themselves and the world around them. By this definition, those with no political influence, economic power or educational advantage can still be leaders.'

This statement provided the inspiration for a weekend conference at Reston, near Washington DC, last month. It drew 200 participants from the United States, Canada and 20 other countries. One of its organisers, Richard Ruffin of Washington DC, said that its purpose was to raise up a 'leadership of ordinary people who accept responsibility to work for the changes needed both in themselves and in society'.

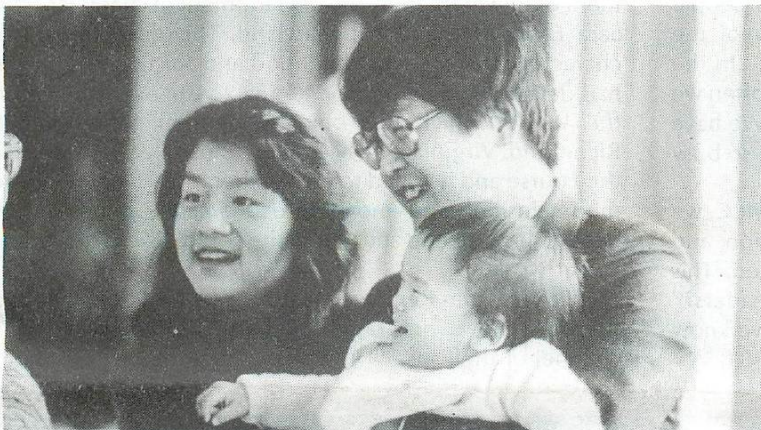
Mr Ruffin went on, 'For too long we have wanted leaders who would somehow do the job for us while we went our own ways, pursuing our private goals. What we need personally and nationally is the leadership that bridges differences, turns enemies into friends and brings out the best from opponents as well as from those in one's own group.'

Collie Burton, a community organiser from Richmond, Virginia, described his work for the registration of black voters in the mid-1970s which had paved the way for Richmond's first black mayor in 1977. 'We were concerned with how to change the institutions,' he said. 'But we always had to go back and redo the things we had done

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Reston conference: clockwise, the Ho family from Taiwan and New York; Audrey Burton from Richmond, Virginia; Beryl Evans from Reston; David Forbes, Florida, and Geoffrey Pugh, Britain.

Reston photos by R Lancaster



**Virginia Sanders, former President of the Richmond Council of the Parent Teacher Association, has been assisting in the development of 'To Upturn the World', using her story-telling talents in the classroom. 'Lectures on morality are not effective with children,' she told the conference. 'The story is still the best communicative form.'**

before, because in the process of changing institutions we did not learn how to change men.' This realisation had prompted him and his wife to take a multiracial group from Richmond to Moral Re-Armament conferences in Caux, Switzerland, last summer and then on to meet community leaders in Liverpool, Britain.

Leaders must appreciate the experience of the people they try to help, said John Coleman, a member of the National Episcopal Urban Caucus from Richmond. 'In the communities where I work with poor people, too often we try to lead people to save them from themselves. We have *no appreciation of where they are* because we are so busy trying to get them somewhere else.

'If we want to help people from point A to point C, we have to deal with the pain, alienation, separation and denigration which is at point B,' Mr Coleman went on. 'This *brings me back to the question, "Who leads the leaders?"* We cannot help people deal with point B unless we know

#### Encounters at Reston



who our God is. We cannot lead people where we have never been.'

Participants agreed on the importance of living up to the standards they expected of their leaders. A teacher described her decision to give God control of her life: 'If I put God in the centre of my life, then it's *my life, the way I want it, and I am asking God to help with everything I do. Giving my life to God means I may have to give up some of the things I want and do what God wants me to do.*' She was working as a waitress to earn money to pay for post-graduate studies and had decided to be completely honest in declaring tips for tax purposes. A lawyer decided to correct a time-sheet where he had claimed too many *hours for a job* and was going to work for higher ethical standards in his profession.

Another lawyer, David Forbes from Florida, described how as an agnostic he had begun to find a faith in God through applying absolute moral criteria to his life. 'I soon discovered that I could only be a useful instrument for carrying out God's will to the extent that I was *free of my own problems.*' He had apologised to *his step-father* for his 'obsession of hurt and bitterness' towards him, which had caused strife in the family and made it impossible for him to concentrate on helping anyone else. This had 'revolutionised' their relationship and liberated him emotionally and psychologically. 'I lost my fears and insecurity about losing love and I found a new, greater love, God's love.' He had been trying to help resolve an industrial conflict in his city.

#### Cheap

'After 50 years as a teacher I have learned that great reforms are not brought about so much by a change of administration as by a change of heart; less by the development of power, than by the development of character,' said Sara Ensor of Frederick, Maryland. This development of character must start in childhood and for that reason she had developed a course for 10- to 12-year-olds, *To Upturn the World*, which was being piloted in six schools in Richmond, Virginia. She had taken unpaid leave to prepare the course and had had to give up her 'dream home on the mountainside' and move into a smaller house which needed less upkeep and where she could devote more time to her work.

Speakers from Regina, Saskatchewan, told how they had started a news programme on the Community Access channel of their local TV, which had on several occasions



brought progress in resolving community issues by bringing together different viewpoints in a spirit of dialogue.

The issue of American 'leadership' in international affairs had been highlighted by recent action in Grenada and European reactions to this, said Evelyn Ruffin of Washington DC. 'Because of past history of inadequate consultation with our allies, these events have rekindled fears that when it comes to the crunch we Americans will take crucial global decisions on our own. In our home, we have found that consultation takes time, but it actually saves time and pain in the long run.

'We have become used to thinking in terms of US leadership,' she went on. 'Maybe we need to think more in terms of God's leadership in our nation's life and our genuine partnership with other nations in finding the best approaches to the many problems we face. If we are to have true partnership it will require a commitment to consult, a readiness to change, a deep desire to find together what is *right* in any given situation and above all to commit ourselves to *work with others* to end poverty, hunger and fundamental injustice in the world.'

The USA had inherited world leadership through historical processes and had chosen to accept it, said Gordon Wise from Australia. It was often a thankless task. 'Criticism can be cheap. America needs comradeship. We from other nations cannot leave it to America alone to protect and provide for humanity.'

## China

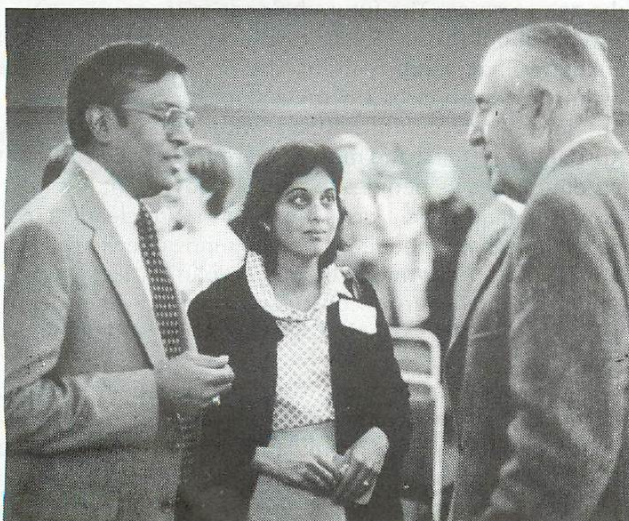
Before the conference a group of overseas visitors had been in Washington DC for interviews with politicians, members of the foreign service, journalists, academics and labour leaders, sharing the perspectives gained through their work with MRA in many parts of the world. Two of the visitors, Spyros and Maroulla Stephou from Cyprus, spoke at seminars during the Reston conference on the theme of peacemaking. They told how they had confronted the self-will and dishonesty which divided their home and taken a message of change and reconciliation to over 100 villages in Cyprus as well as to the leaders of the island's Greek and Turkish communities. While their island had still not found lasting peace, their struggle inspired many at the conference to surrender their deepest fears and most cherished resentments to God, and to seek healing and forgiveness.



**Clara Severiens, who graduated from Princeton University in June, spoke about how easily students 'put their belief in money, work, ambition, relationships with others, anything but God'. Though the ending of her relationship with a special friend had been a crushing blow, it had been the beginning of a new and exciting adventure of learning to know God.**

Ho Fu Kuo, President of the Chinese Students' Association of St John's University, New York, spoke of long discussions on how to bring reconciliation between mainland China and Taiwan, where he came from. 'But I have not helped others find an idea big enough to bring that reconciliation,' he said. 'We have been anti-communist, living in a materialistic way and only looking to our own careers.' As a result of the conference he and his wife were going to do their best to live by absolute standards of morality and to use their home to help others find a 'bigger idea'. He had been very bitter when the American government broke off relations with Taiwan. 'Now I think differently—that America can be a bridge for the Chinese people because you have relationships with both mainland China and Taiwan.'

A Canadian banker summed up the conference's conclusions when he said, 'The first step in responsible leadership is the decision we each make which relates not just to ourselves but to the needs of our country.' ■



# COMING—THE CENTURY OF SOLIDARITY

## Olgierd Stepan

LAST MONTH WE CELEBRATED the 500th anniversary of Martin Luther's birth and, because of this, the Holy Father will be preaching in a Protestant church in Rome on 11 December. This would have been unthinkable a few years ago. Yet now we can talk to each other and celebrate the anniversary of events that we used to consider fatal. The whole climate is different. But....is it? Is it not old—because it springs from the sense of the unity of humanity.

'When I look at Thy heavens,  
The work of Thy fingers,  
The moon and the stars which Thou hast established;  
What is man that Thou art mindful of him and the son of  
man that Thou dost care for him?  
Yet Thou hast made him little less than God and dost  
crown him with glory and honour.  
Thou hast given him dominion over the works of Thy hands.  
Thou hast put all things under his feet.'

This is our source, our reason for respecting each other. It flows from the profound truth of Christ that we are one. Our awareness of this compels us to be together.

It used to be said that the love of our neighbour brings us together but the love of truth keeps us apart; that our divisions are as permanent as our theological views. Now, it seems, we have overcome the claims of separate theologies, of the divisive logic of different churches, by a deeper theology of the Good News—that we are one.

We recognise that there are several levels of truth, and that problems of understanding which are almost insuperable at one level can be overcome at another level of illumination. When these facts, illuminated by grace, become acts; when we can talk of a Christian option for Europe without asking automatically, 'Is it a Protestant (or a Catholic) conspiracy?', we are entering the mainstream of reconciliation, we are regaining our common pilgrimage as friendly groups, we move into a new Europe.

## Spiral

We are now entering Advent, the new year of the church calendar. On one hand we are aware of a stream of life, of human wisdom, of events, of history, which seem to be linear. Yet we also become conscious of the cyclic nature of events. You could describe it as a kind of spiral, like DNA, a carrier of the past into the future. It both moves and is fed by its sources. It refers to its roots and, thus strengthened, advances. The anniversaries of certain events are useful in this way for they allow us to see the length of the road we have travelled. At the same time they also reveal the meaning for us of the events which we celebrate. So anniversaries tell us both about the events and ourselves.

During this summer's MRA conference on Europe we saw glimpses of this new Europe. And—as I come from Poland—we discussed Solidarity. We discovered that it strikes a chord in our hearts, not only because it came as an explosion of courage and freedom from an enslaved

'Europe on the threshold' was the theme of a lunch Theatre, London, on 1 December. Le Comte GÉRARD STEPAN, an architect who is Head of the Polish Institute for Europe, and PAULI SNELLMAN, who is Chief Inspector of the Ministry of Labour. We print extracts from their talks.



Olgierd Stepan

country; not only because it came from the nation which gave us the Holy Father; not only because it was so peaceful and bloodless (until 13 December, 1981) that it gave hope that even dreaded systems can change: we feel deeply about Solidarity because it corresponds to our own longings for the unity of the human race and for a new earth which belongs to reconciled brothers. We felt in Solidarity a movement of the future, of the 21st century.

If we take the slogans of the French Revolution—*liberté, égalité, fraternité*—we see that *liberté* was largely realised in the 19th century with the abolition of absolute monarchy, slavery and serfdom, and with the growth of liberalism in trade and education, and of democracy and religious tolerance. The 20th century is one of *égalité*—a century of universal education, trade unionism, the welfare state, the raising of so many young countries to full nationhood, the fight for the equality of women and races.

The 21st century will be the age of *fraternité*, where we see that what we have in common is infinitely more than our divisions and suspicions. You can see this in the search for one Europe, in the ecumenical movements, in Moral Re-Armament, in the youth gatherings at Taizé, in the universality of Mother Teresa, in Solidarity. These are the heralds of the age to come. The future belongs to them.

What about Russia? Russia totally opposes the growth of Solidarity in Poland, realising that it takes away its own legitimacy. It opposes any movement for European unity. But let us not confuse Russia with the Soviet system. Russians are its first and most numerous victims. The Soviet system pushes its peoples in a linear movement towards a promised land which looks more and more clearly a total delusion. What is needed is not an impossible victory over Russia, not an enormous bloody revolution in the Soviet Union but a conversion of Russia, a return of her deeply religious people to their Christian roots and to global solidarity.

In this world made most visibly one—by the freedom to travel, by satellite communications, by the interdependence of nations—the unsolidarity of the world is absurd and anachronistic. It is the way to perdition. Can we do anything about it? Can we respond to the call of the Holy

attended by one hundred people in the Westminster  
ard d'Hauteville introduced the speakers—OLGIERD  
ute for Catholic Action and on the Bishops' Committee  
ector in the international affairs division of the Finnish  
lks:



Pauli Snellman

Father when he named this the year of reconciliation? The call comes from outside, from history and our churches, from the pain of division and the joy of our humanity. It comes also above all from the inner longings of our hearts. Only our hearts can give an answer.

A westerner who went to Poland a couple of months ago told me about a talk he had with a young girl on a train. It lasted about two hours. He was very moved and finally he asked, 'What can we do for you in Poland?' The girl answered, 'You can do three things. You can pray. You can come here so we know we are not forgotten and that you care. Thirdly, you must put your own house in order. Without that, there will be no Solidarity and no freedom anywhere.'

Friends, let us do these three things! And God will bless us!

## LIVING WHERE EAST MEETS WEST

Pauli Snellman

IT MIGHT SEEM SURPRISING in this period of tense East-West relations, but the atmosphere in Finland is one of confidence. We don't feel threatened by anybody. Our only concern is that the great powers might drive themselves into such an acute crisis that our situation became very difficult. Therefore, anything we can do to lessen the tension in the world is in our vital national interest.

Why this confidence in Finland? Partly, I believe, because we are more united as a nation than at any time since our independence. We are less polarised than ever before. We have a national consensus on both foreign policy and on the kind of society we want. Gallup polls show that over 90 per cent of the people think that our present mixed economy is right for us. Even 50 per cent of those who voted Communist think that way.

In Finland, our impression is that neither America nor

Russia wants a nuclear confrontation. We think they are both interested in the Third World and will certainly use any strategic advantage that they can gain or deny to the opposite side. Each of them needs to have nuclear parity, or a slight superiority, in order to be free to move in the Third World. It follows that anything one can do to cure divisions, in the Third World or in countries which are allied to one or the other side, will lessen the temptation for the super-powers to get involved.

My country is hard to understand if you know nothing of its history. Our people trekked west from the Ural region about 4,000 years ago. Some went to what is now Hungary and others drifted far to the north to what is now Finland. One explanation is that these people came to a crossing with a sign post. Those who could read went to Hungary and the rest of us got lost and went north!

### Autonomy

In about 1200 the Swedish king led a crusade against Finland. He appointed an English Dominican called Henry as first Bishop of Finland. From that time on, the Roman Catholic influence began to spread in Finland—until it came to the area of Karelia where the Greek Orthodox influence had already taken root. That determined the dividing point between East and West. From then on we came under the cultural, political and ideological influence of western Europe and were part of Scandinavia's social and political development.

The subsequent years were extremely turbulent. We acted as a buffer state. As a result of the Reformation we are today the world's most Lutheran country.

In the early nineteenth century Napoleon and Tsar Alexander I came to an agreement by which Russia was given a free hand to take Finland from Sweden. After two years of war, Russia succeeded. We then went through a hundred years of relative autonomy under the Tsar.

### Reforms

At that time we had almost no sense of nationhood. The upper classes and the intelligentsia spoke Swedish, which was as foreign to the Finns as Japanese is to the English. The Finnish people were kept in ignorance and subjugation. My great-grandfather, Johan Wilhelm Snellman, led the fight for our national identity. He faced great opposition from our establishment and from the Russian rulers. However, when a new Tsar, Alexander II, took over, policy shifted and Snellman had a chance to get into the Cabinet. He was able to fight through some vitally important reforms.

During a period of crisis, when Finland was in danger of getting into conflict with the Tsar, my great-grandfather wrote a famous article on what our relations with Russia should be. Our post-war Presidents Paasikivi and Kekkonen publicly acknowledged how much the orientation of their foreign policy owed to the thinking in that article.

In 1917 Russia was temporarily weak, as was Germany. We took the chance to declare independence. Tragically, this was followed by a civil war, between the Reds and the Whites, which left deep wounds and division in the country. Partly because of this, before the Second World War there was great insecurity about our existence as a nation.

Then came the Winter War which, to our own and everyone's surprise, miraculously united us, and healed many of the wounds. We were fighting on our own for our

existence. At a later stage we were fighting alongside Germany against Russia. But, at the last moment, we managed to break off the war against Russia. As a condition, we had to expel five German divisions from northern Finland.

At the time of Yalta, Foreign Minister Anthony Eden said he hoped that Finland would maintain at least some degree of commercial and cultural independence and a parliamentary system of government. 'The Russian influence will dominate there.....we cannot, nor do any vital interests of ours demand that we should, oppose this influence,' he said. A cynic might say that nations do not have friends, only interests.

My great-grandfather used to quote Thomas Carlyle: 'Recognition of the facts is the beginning of wisdom.' This is written on Paasikivi's statue and we try to remember it.

## Heartland

One fact is that Finland lies further east than Poland, very near the heartland of Russia. Another is that Russia is strong and will probably stay strong. Another fact which was expressed by a British military attaché in 1948, is that the Finns 'can never expect from us anything beyond a strong moral and political support' against Russia.

Paasikivi was the first to spell out that in our relations with the Soviet Union we had to forget the centuries-old idea of us being 'the extreme outpost of western civilisation against eastern barbarism'. We started to embrace a new idea, that while standing firm on the things we believe in—our philosophy, our democracy—we must at the same time build friendly relations with the Russians who have a profoundly different ideology and world aims. Paasikivi and Kekkonen both stressed that in dealing with the Russians you have to be absolutely sincere and straight. Also you have to learn when to say 'no'. Of course, you try not to say it too often!

Things have gone far better since World War II than the wildest dreams of most Finns. We have been able to develop our economic and political relations westwards. We have joined EFTA and have agreements with the EEC. We are also intimately involved with Scandinavia through the Nordic Council.

## Know-how

My great-grandfather taught that a nation has a right to work for its own preservation but it will only succeed if its endeavours also serve the interests of humanity as a whole. I take that to mean that we only have the right to exist as an independent nation if we have a contribution to make to the needs of humanity. It is not a thing to take for granted. President Kekkonen said that you have to win the country's independence anew every day.

Recently our new President Koivisto was visiting Mitterrand who described how he saw Finland's role: 'Finland is in touch with a whole world which is quite different but still European. Finland therefore has a calling to express, to understand and to synthesise these two parts of Europe which seem contradictory.' A great challenge!

Europe has enormous human and material capital, and resources of know-how, education and culture. These are important but we are weak on the most important thing—vision. I think that we in western Europe need to have a vision for our role that is so big that it can only be realised in

cooperation with eastern Europe.

At OECD meetings I hear that at present Europe is not doing as well as America and Japan economically, nor in creating employment. In America there is a sense of adventure about starting new businesses and jobs. The Japanese are flexible and willing to do new things. In Europe we are more reluctant to change. We need to welcome change.

I have read many scenarios about the future. These are useful but things often turn out different from what you expect because scenarios cannot take account of the decisions of individual people. I believe that we shall find a vision for the future of Europe and realise it as individual people make the right decisions and have the commitment to carry them through.

So what does that mean to me personally? In my work as a government official I have found the absolute moral measuring sticks of the Sermon on the Mount invaluable reference points against which to check my decisions and attitudes. They help me to avoid the temptation of conforming to a bureaucracy. I have personally served under Ministers from the Social Democratic Party, the farmers' party and the Communist Party. It helps to have decided always to say what I believe to be right, regardless of what the other person might think or how it could affect my position. I also decided that I was as responsible for the country, and for the work of the Ministry, as if I were the Minister myself. On each issue I ask what the national interest is, and also the world interest, because you come up against many sectional interests and pressure groups.

Beyond that, we Europeans need to dare to accept our role in shaping the world's future and do it in cooperation with others who accept that commitment. Only in that way can Europe find her destiny. ■

## NEWSBRIEF

**BLANDFORD PRESS** have re-issued six of their *Very First Bible Stories* series. These were first produced in the 1950s when, according to recently retired Director Terence Goldsmith, 'the need for a new series of Bible stories for very young children became apparent'.

New artwork has been done by Andrew Skilleter and Patricia Papps of Dorset, but the texts remain unchanged.

The books—'The little grey donkey', 'Baby Jesus', 'The little black lamb', 'My very first prayer-time book', 'Noah and his ark', 'The story of Samuel'—are available from Grosvenor Books, 54 Lyford Road, London SW18 3JJ, price 95p each, with postage £1.10. ■

## ASIA PLATEAU

Souvenir brochure commemorating the 15th anniversary of the MRA centre at Panchgani, India

Now available from Grosvenor Books  
price £1.00, with postage £1.20



Cummeock

Gordon Lindsay

## SWAZI IN A KILT

by Jackie Firth

A DESIRE TO CONVINCING himself and the world that he was a very intellectual person made Gordon Lindsay become an actuary. 'I was told these were the most difficult professional exams in existence,' he said, smiling shyly.

His career was a happy one, but for Lindsay 'retirement was the time to advance'. He in fact advanced into Africa and now describes himself as a 'quasi-Swazi'.

The story began in 1952 when he was working in his native Edinburgh. A friend invited him to visit a castle he had just inherited. Together they explored and Lindsay pulled a bundle of papers out of a great mahogany desk.

They proved to be the annual returns for a sugar estate in Antigua for the years 1801-02. There was also an inventory of the estate—the land, the buildings, the equipment and finally the slaves. Each slave was named and valued, mostly at between £150 to £160. At the end was 'Sammy (in poor state of health) £20'.

'Somehow, when I read those words, I grasped the reality of the slave trade,' said Lindsay quietly. 'A silent prayer went out from my heart that I would find something relevant to do with my life.'

An invitation to visit Nigeria came shortly afterwards from a friend who was a senior British administrator there. So Lindsay took six weeks off work and found a people 'pulsating with life and all in glorious technicolor'. He went with some trepidation, but instead of being treated as a representative of the slave traders was given a marvellous welcome. So much so that he tried hard, but unsuccessfully, to get a job there.

However some time later a surprise letter brought the offer of a job in Johannesburg. He accepted and stayed for seven and a half years. While there he helped to produce the MRA play *The Dictator's Slippers* and travelled all over South Africa with the mostly black cast. They played to black, white and mixed audiences, an uncommon and daring move in those days.

Mysterious fainting fits caused Lindsay to retire from his job and on one occasion his memory totally disappeared for half an hour. The experience gave him a shock. 'I thought the only thing to do was to return to Scotland and spend my

time catching trout and doing crossword puzzles,' he recalled.

However he went to an MRA conference in Ethiopia where he began to feel that there were still days of adventure ahead. This proved to be true when friends suggested he might set up house in Swaziland where there were people involved in the work of MRA with nowhere to meet.

It is a country where only two per cent of the population are white. 'I felt very much at home,' he said with the faintest flicker of a smile. He quickly became an established part of the community in Mbabane, the capital, and rented rooms in a tumbledown house.

When the need for a 'garden boy' arose Lindsay went to the central high school as Swazi boys often work their way through school. There he met David who came to work with him.

After some days, David noticed that there was plenty of room in the house and asked if he could live there too. Lindsay agreed on condition that he did his own cooking. But after several days of seeing him with only bread and a carton of milk, Lindsay suggested that they ate together.

When the tumbledown house ceased to be satisfactory Lindsay bought the home of an expatriate who was being replaced in his job by a Swazi. Charlie, the garden boy working at this house, was found a job elsewhere. But his response on being told was, 'No, no, I'm going to work for Mr Lindsay.' As David would be working in the garden, Charlie opted to do the cooking.

The house had no servants' quarters, so Gordon invited David and Charlie to share a spare room. 'By doing that, without realising it, I crossed an invisible line,' he observed.

### Peanut butter

He got to know David's and Charlie's many relations and friends. They arranged showings of the film *Freedom*, written by Africans and depicting the struggles of a Third World country on the eve of independence. Later they travelled with two Zimbabwean films which tell how behind-the-scenes reconciliations eased the transfer of power in Zimbabwe. They showed them in schools, colleges and police and army training centres.

When David finished school he trained as a builder and began a promising career. He and his wife moved to their own house in an industrial area 20 miles out of town. Just over a year ago they invited Gordon Lindsay to live with them, and he accepted.

As the years went on, Lindsay felt increasingly that his future lay in Swaziland and that he should seek to become a citizen. That can only be done by being adopted by a Chief of a rural area as a member of his community.

Clement, one of David's friends, spoke to his Chief about Lindsay and a committee of the Chiefdom interviewed him. The Chief and the community have agreed in principle to accept Lindsay as one of themselves.

During the interview the Assistant Chief was particularly interested in Lindsay's ideas for village industry. Swaziland is very fertile and 70 per cent of its people are subsistence farmers. But there is an accelerating drift among the young people away from the villages into the cities where unemployment is increasing.

Lindsay was surprised to find that in spite of the large quantities of peanuts, sugar and fruit grown in Swaziland, all

LINDSAY contd on p8



Mr Varadarajan addresses the seminar

## INDIA

# WHAT FAMILY AND FACTORY CAN DO

WHEN THE EDITORS of *IDL News*, the house journal of Andhra Pradesh's second largest private industry, decided to devote an issue to reports on an MRA seminar held by the company in July, the response was overwhelming. 'Contributions came pouring in, in English, in Telugu and in Hindi, in the form of articles, poems, letters,' states the editorial. 'Some said this was the first time they had written anything.' The writers described what they had learnt through the seminar, whose theme was 'Family and Factory', and what influence this had had on their lives. The seminar 'lit a lamp in our hearts,' commented a worker in IDL's transport division. The magazine's editor, Mrs Nanda, described the edition as the most satisfying she had ever worked on.

The enthusiastic response to the July seminar (see *NWN* 20 August 1983) encouraged IDL Chemicals to organise a second one in October, also on 'Family and Factory'. 75 employees and their wives took part, and the company paid for an MRA faculty of 18 to travel to Hyderabad to lead the seminar. Participants of the July seminar took care of the practical arrangements.

Many were surprised that the firm's Chairman/Managing Director, Mr Varadarajan, its Executive Director, Mr Katoch, and the trade union Secretary, Mr Satyanarayana, all took part and mingled freely. Harriet Joseph, an employee with a reputation for hurling abuse at the management, commented, 'I don't know where my anger has disappeared to.' People from rival factions of the trade union also attended.

'The family is important for the continuous prosperity of

the company,' Mr Varadarajan said in the final day of the seminar. 'So also the company is important for the well-being of the family. The family and the factory must work together, but that's not enough. We must look around our community and think about what we can do for ourselves and others.'

In this spirit, discussion groups talked not only about personal problems but also community ones. Hindus and Muslims have lived peacefully together in Hyderabad for many years, but this year riots erupted between the two communities. 25 seminar participants formed a peace committee, which hopes to work in the old city, where the riots began.

Several speakers registered a determination to make changes in their lives as a result of the seminar. Two teachers had decided to tell their schools about time they had taken off on false pretences; another participant said that he had hated his dictatorial father, but would now apologise to him and try a new approach. IDL employee Mr Ramchandra said that he would devote his weekly day off to rural development work in Zaherabad, a village that the company had adopted; while another worker decided to form a committee to raise money for cyclone relief work in his state. ■

### LINDSAY contd from p7

the peanut butter and jam is imported from South Africa. So he hopes to help his community to set up a simple process for manufacturing peanut butter and another for turning some of the plentiful milk supply into cheese and other dairy products.

Gordon Lindsay has found his Scottish ancestry a great advantage in working in Swaziland. He feels the English sometimes treat his people with 'cultural condescension' and that there are several ways of reacting to this. People can become detribalised and deny their roots; or they can wave the flag of tribal nationalism. Another alternative is to go to a different country and take out frustrations on the local people; or there is the path which he has chosen, to use what he has learnt about himself to identify with a people who have experienced cultural condescension to a far greater degree. 'A link seemed to form between us almost unconsciously,' he said.

'I have learned far more from the Swazis than they from me,' he went on. 'I was brought up in a broken home. I retreated deep inside myself. Somehow the African environment has enabled me to emerge. Whereas we speak from the head to the head, the Africans speak from the heart to the heart.'

It was not at all hard to picture this brown-faced, compassionate man returning to Swaziland a no-longer quasi-Swazi. ■

**Owing to Christmas holidays the next issue of 'New World News' will appear on 14 January 1984.**

**NEW  
WORLD  
NEWS**

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