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CHALLENGE  
AND  
HOPE

A Seminar in Zimbabwe

# CALLING ALL PATRIOTS

Mr ISAAC AMATA  
Nigeria



History may forgive our forefathers for accepting the partition of Africa in the 19th Century, because they were helpless to prevent it. But history will condemn our generation for not only allowing, but actively participating in the 20th Century partition of Africa.

It has cost us decades of struggle, sweat and blood to restore sovereignty and dignity to our lands. Need we condemn future generations to a worse ordeal through short-sightedness? For Africa is threatened with a new partition. The enemy is within and without.

Our mistrust of one another, our greed, our dishonest and immoral practices blind and divide us, and make us easy prey for foreign predators. The young states of Africa may become pawns in a power struggle between ruthless nations.

We must call all African patriots to a new struggle – to build the moral infrastructure which will ensure development.

Idealism is not enough. In my country the army overthrew the civilian government and proclaimed itself a corrective administration. Everyone rejoiced. After six years of rule, the head of the military government confessed that corruption had increased and, what was worse, it was rampant within their own ranks.

Our development plans will be forged or broken on the anvil of human character. We must ensure that the anvil is made of sure and durable material. Too often our continent has seen brilliant plans flop because people have pocketed the money. Corrupt men can never build a progressive society.

Ethnic and tribal loyalties are too small. We must learn now to work for *what* is right, not who is right. No one has a monopoly of vice or virtue. We must learn again the commitment to be our brother's keeper.

A great statesman once described Africa as "the mother of tomorrow's world". He continued, "The world is waiting with an eager and hungry mind to listen to the voice of the new Africa. It must be a voice so revolutionary that China, Russia, America and Europe, black men, brown men, yellow men, white men, say with one accord, "That is the way God's earth is meant to be." "

Here is a task for everyone – farmers, businessmen, politicians, housewives, young people, everyone. Twenty-five years ago I committed my life to this. Now I am appealing to you to do the same.

\* A five-day International Seminar for Africa, initiated by Moral Re-Armament, was held at the University of Zimbabwe in February 1982.

\* Its theme was Africa – continent of challenge, continent of hope. The invitation read:

*Africa can be proud of her achievements. The last decades have seen much progress and development in the face of great difficulties. And the healing spirit of Africa has been demonstrated in countries where former enemies are now working together.*

*Yet poverty, exploitation and injustice still make misery of the lives of millions across the continent.*

*Can the 1980s see our people breaking the grip of these evils? Will we care enough to accept this challenge?*

*In this decade can we see Africa patterning fresh structures and pioneering new ways, beyond the materialist doctrines of the East, and the materialist practices of the West?*

*Such an Africa will demonstrate the power of change and reconciliation to unite people of different sides in creating an unselfish society. Such an Africa will give hope to a divided world.*

\* Delegates came from Botswana, Ghana, Kenya, Lesotho, Namibia, Nigeria, South Africa, Swaziland, Tanzania, Uganda, Zambia and from all over Zimbabwe. Smaller groups came from Asia, Europe, North and South America.

\* The Speaker of the Zimbabwe House of Assembly, The Hon Didymus Mutasa, opened the seminar.

\* The Mayor of Harare, Dr T A Gwata, welcomed the international visitors to the city; and many members of the diplomatic corps, and representatives from government ministries, attended.

\* Zimbabwe Television, radio and newspapers carried news of the seminar daily, as well as interviews with delegates.

\* After the seminar, delegates were received by Government ministers and by leaders of business, industry and the Church. Many of them stayed on to see rural and industrial development in several parts of the country. The Mayor of Bulawayo, Councillor Naison Ndhlovu, welcomed them to his city at a public meeting called by Bulawayo citizens; and the Bishop of the Lundi, the Rt Rev Jonathon Siyachitema, opened a similar meeting in Gweru.

\* The next meetings in this on-going action will take place in East Africa in July, and at the MRA international assembly centre at Caux, Switzerland, in August.



*The Speaker of the House of Assembly opening the seminar*

## TOTAL RECONCILIATION

THE SPEAKER of the Zimbabwean House of Assembly, the Hon Didymus Mutasa, called for Moral Re-Armament to help the Government in the task of reconstruction, reconciliation and rehabilitation.

"I first came across Moral Re-Armament in 1960 – a very difficult period for us," he said. "Here was a group of people doing a marvellous thing. The interaction between the different races and nations was very important."

"It is very important that MRA continues to work," he went on. "It is important to do something about absolute moral standards. You know best how you can put them into effect – particularly here where there is a Government which to a great extent is based on the same principles."

Referring to the war for independence, the Speaker said, "We went to fight because we believed we could only remove by force of arms what had been imposed on us." It was necessary to change a system which put people against each other because of the colour of their skin.

"We did not fight because the Government was white," he said, "but because the system was evil. Having removed that evil, we still have the problem of working with those we fought against, and putting into effect what we fought for. That is where Moral Re-Armament comes in."

Tribal divisions, he continued, were not confined to blacks. Many whites saw themselves as Scottish or Irish, as Greek or Italian. "The Prime Minister's call is for true and total reconciliation, that people who regard themselves as Zimbabweans will put that first, and all other things second."

Noting that "Moral Re-Armament is very active here in Zimbabwe", he urged the Zimbabweans present to take responsibility, with the Government, for reconciliation and for the rehabilitation of those who had been wounded or displaced during the war.

"I believe that during this seminar you will find the hope there is in Africa," he concluded. "There is a great amount of hope. We are proud to be black, we are proud to be African, because we know that there is a lot which we have to offer the rest of the world."



*The Hon. Didymus Mutasa*

## DEVELOPMENT – THE HUMAN FACTOR

'HOW DO WE DEVELOP?' is a question that confronts every African from the national leaders to the peasant farmers. J E Fumbwe Mhina, until recently Tanzania's Ambassador to Scandinavia, who had proposed that the seminar be held in Zimbabwe, had done so, he said, because "we hope Zimbabwe will show all Africa new ways to develop."

He spoke of the difficulties Africa faced. World inflation meant that a tractor that 10 years ago cost the equivalent of 10 tons of sisal now cost the equivalent of 45 tons. "At the same time," he went on, "it is high time we African countries became more serious about agriculture and took responsibility for our own needs. That needs change in us too."

He had come to the seminar with two other Tanzanians – Ackland Mhina, the country's Ombudsman, and Rev Jerry Mngwamba, Assistant to the Bishop of Moshi. The seminar had made clear, he said, that while the ideologies of East and West were proving inadequate for Africa, when Africans of all races came together in a spirit of openness and readiness to change, "we can find answers."

### Dr SAM LUBOGA, Makerere University, Kampala

Uganda has gone through some agonising years. The country has been devastated. My family is one of many who have suffered. My father was brutally murdered by Amin's men.

As I sat there in the home, in despair, I heard my youngest brother, a baby of three months, cry for food. The responsibility for the home was now on me. I had to answer that cry for food.

The following day, men came to me saying they knew who had killed my father, and for a price they would liquidate him. I was feeling very bitter, but God worked in my heart, and I said, 'No. It won't help anyone. I have brothers and sisters to look after, and I am not going to spend a shilling on a useless venture like that.'

By the time of Amin's overthrow the rural medical services had been so shattered that my reaction was 'What can I do?' I left it to the foreign agencies. I lecture in anatomy and surgery, and I felt that was all I could manage.

Then last year I decided that I would not leave it to others, I would play a part, however small. Seven of us came together and formed a charitable organisation to help the rural areas. We were Muslims and Christians, from different tribes, working together.

At first there was suspicion, but gradually the people were convinced we meant to help. Within a short time they had erected a building where we could hold our clinics. Then we arranged for two water technologists to come from UNICEF, and within three days the villagers had built a well. Now they have also built a nursery school and a church.

Our country desperately needs Moral Re-Armament. Here those of us from Kenya, Tanzania and Uganda have met together, and have decided to call a gathering in East Africa. Our President has asked that this year be one of reconciliation and hope. We want to help make that real.

### E DAN ARHAVWARIEN, Lagos

In Nigeria our economy depends almost entirely on oil. Agriculture is neglected, and we spend millions on imported food. Few young people are interested in farming – we want to work in the cities. In my area most farmers are over 50 years old. They farm with primitive implements. So, in our rich country, many are ill-fed.

Nigeria is not alone. In Africa as a whole, food production has dropped over recent years when even to keep pace with

population increase, it must increase by 3% or 4%. An improvement in our farming will reduce unemployment, reduce inflation, and enable us to help other needy countries. But this depends on a social change.

If I am to help bring that social change, I need to take a drastic decision. I have a good job in Lagos. But I return home determined to make my family's land fully productive – even if it means giving up this job – and set a new trend.



*J.E.F. Mhina, former Tanzanian Ambassador (right), with Zambian delegates.*

## JOHN MUSEKIWA, farmer Zimbabwe

We won our independence through bloodshed and we will only preserve it through sweat. We farmers in Mount Darwin have not sat back to watch the Government doing everything for us. We have brought ex-combatants home to our area where they are being taught the advanced Master Farmer's course. Through the help of our Agricultural Extension Officers, each of them has been given a small plot to work on, and they have shown great interest in the scheme.

Also with the help of our Extension Officers, we have launched a monthly newsletter for our area. We feel it will help both old and young farmers.

Most people in our area use oxen, which is very slow. So the few of us with tractors decided to help those without, charging a reasonable amount for fuel and repairs. Then we found that some had no money at all. My wife and I thought about this and decided that we should ask to be paid only after the produce has been sold. For those whom we thought could not afford to pay us even then, we have ploughed free of charge. Setting aside four days a week for our farm, and two days to help others, we have been able to plough the land of six other farmers.

Despite going out to help others, I have increased my acreage of maize and groundnuts this year, and the tractor has been very faithful to me, for which I thank God.

We are now rebuilding the school, which was partly destroyed during the war. The Government, seeing our initiative, is giving us a big hand.

We are introducing these projects to try to prevent young men and women from just heading for the cities, where there is no work for them, nor even places to lay their heads. During the war I recruited these young men for the liberation of our country from oppression and exploitation, and now I am recruiting them back to the land to liberate us from hunger and poverty, so that we can be self-sufficient and an example to Africa and the world.



John Musekiwa in his maize field

I owe all this to what I discovered through Moral Re-Armament. I should have been a bitter man after all I went through during the war – imprisonment and torture, the loss of my loved ones and of my property. God has taught me to love and forgive, even though it is hard to forget the past.

I thank God for giving us an able leader, our Prime Minister, who without fear, without hate, openly said, 'Let us forgive our enemies and reconcile, and invite them to form a Government with us'.

To me that is a challenge and I promise to work hard, hand in hand with his ideas of liberating our country from the problems we face now, just as I pledged myself to the liberation of my country from oppression.

## JULIUS SAWENJA, Kenya

If we are to develop our countries, the great need is to pass on to others the skills that we have. I trained in administration and work as a town clerk. The challenge to me here is to go and train those around me, and not use lack of funds as an excuse.

Industry had an important part to play. This was no simple proposition with energy costing many times what it did when Europe industrialised. The need was for co-operation on all sides.

"How do we achieve co-operation within our societies rather than confrontation and control?" he asked. "Experience has shown that when you try to control, you stifle. The result is not a more equitable society, but stagnation."

"Co-operation can only work when founded on trust," he went on. "Africa must have the trust and confidence of investors worldwide, and we need the trust and understanding of labour. We need to learn to see the other man's point of view, and to solve the problems in a way that would satisfy us if we were in his shoes."

What was needed from the whites, he said, was a commitment to the country and the continent. "We are struggling to gain acceptance as Africans because we share this commitment to make Africa succeed."

"That commitment has a moral and spiritual basis. For my family and I, that basis is our Christianity, which calls for a compassionate commitment to the needs of every man."

Under Mr Cross's leadership, the Dairy Marketing Board has launched a plan through which thousands of small scale dairy farms and a milk marketing system, are being established in the peasant farming areas.

"There's no future for the large incomes disparity we have in this country," he said, "any more than there is in the world as a whole. If we can succeed in raising the standard of the impoverished rural majority, and moderate the living standards in my section of society, then we will contribute to answering the global problem."

## AFRICAN AID TO BRITAIN

ZTV's *Guest of the Week* during the seminar was A. R. K. Mackenzie, former British Minister for Social and Economic Affairs at the United Nations, now with the Brandt Commission.

He had come to the seminar, he said, because "there is nothing more urgent than to find a moral dynamic that will make the United Nations work properly, and to make possible the implementation of proposals like the Brandt Report's before disaster strikes".

The settlement in Zimbabwe was one of the most encouraging world events in recent years, he said. "We need to learn what unexpected inspiration brought about the 'miracle' – as Lord Carrington called it – we have seen."

Mr Mugabe's policy of reconciliation had brought Zimbabwe wide attention in countries like his own, he said. He described the tour last year of a group from Africa to several British cities where there had just been widespread riots. People on all sides found hope from the Zimbabweans' experience of reconciliation as a source of strength that can deal with injustice.



A R K Mackenzie

## CURE TO CORRUPTION

KENYA'S CO-OPERATIVE MOVEMENT is the largest in Africa, with well over a million members, directly affecting the lives of seven million Kenyans. John Musundi, the Chief Executive of the National Federation of Co-operatives, was prevented at the last minute from attending the seminar. His paper on *Necessary ingredients of a successful agricultural co-operative* was presented by Julius Sawenja.

"A co-operative run on sound principles is revolutionary in its impact, because it proves by practical demonstration that a world society is possible in which man is master of economic forces," he said. Thus its benefits were moral as well as material. "Its mission is to teach people the principles on which the neighbourly relations of nations depend."

But there were pitfalls. He told of mismanagement, of failures in communication, of societies buying expensive limousines for their officers before giving members their benefits. The need was for both members and officers to live above corruption.

A decision to be part of the cure to corruption can have unexpected repercussions, said Saul Syapaka, an insurance salesman from Zambia.

He had decided that an honest nation had to start with him being honest. He wrote to a supermarket from which he had stolen a chicken several years earlier, and returned the money. Fearing that he might be charged with shop-lifting, he told his manager what he had done.

Thus Africa was helping to cure Britain's "moral and social under-development", Mr Mackenzie said. Such development was crucial, as the Brandt Commission had pointed out in their report, *North-South: A programme for survival*. "No matter how enlightened the plans for the social and economic betterment of people's conditions," it had stated, "they will achieve little unless in parallel the battle is fought, in both North and South, to liberate people from the grip of narrowly-conceived national interest and from the passions and prejudices inherited from the past."

This is what the seminar aimed at, Mr Mackenzie continued. "Experience has shown that brains are not enough to solve the world's problems. In our world of aligned and non-aligned nations, we need countries, and individuals, aligned with the one real super-power – God's super-power – against the jungle forces of greed, of enmity and of fear that are in every one of us. When that battle line is drawn, government becomes easier, peace becomes more secure and development becomes quicker."

At the seminar, speakers had told honestly about themselves and their nations, and had accepted responsibility rather than just blaming others. "This was a contrast to the United Nations," he said, "where we spend hours pretending our own countries are perfect, and spotlighting the wrongs of others – and make little progress."

Three things were essential to world development, Mr Mackenzie continued. "We must think globally because the world's challenges interlock. We must plan regionally because a country acting alone has little room for manoeuvre."

"We must commit ourselves personally. The *Melbourne Declaration on Development*, issued at the Commonwealth Heads of Government meeting, spoke of the 'personal commitment' needed from political leaders. It is needed from every one of us, in the South and in the North, if the present downward trends are to be reversed."

This is what Moral Re-Armament stood for, he concluded – "for social, economic, national and international change, all based on personal change. Africa, animated by this concept, will bring new insights to a tired and selfish world."

Instead of charging him, the supermarket chain published his letter anonymously in their magazine, adding at the end, 'How many of us could do the same?' The letter, telling why he had taken this step, has been incorporated into the firm's training programme. And Mr Syapaka's manager decided that, on the basis of honesty, he did not need the two company cars supplied to him and his wife, and returned one to the company.



Saul Syapaka

An East African Asian, a director of a firm of accountants, told of the battles that ensued from their decision to run the firm honestly. This meant doing what was morally right, not just what was legally right. "At one time," he said, "I saw a way in which we could reduce the amount of tax we pay, and we adopted it. But, thinking about it, I saw that though legal, it was morally wrong. I put this point to the other directors, and we dropped it."

Some of their customers left when they starting doing things on this basis. But over the years many have returned. "If everyone paid their taxes honestly," he said, "the tax rate could be substantially lowered, and the Government would still have more to spend on schools and hospitals."

## COMPASSION MADE PRACTICAL



Eddie Cross

THE GENERAL MANAGER of Zimbabwe's Dairy Marketing Board called for "the pursuit of equality by building a caring society." This, Eddie Cross told a session on *Industry – conflict or common aim?* "is the greatest challenge to which we can give our lives."

"Africa faces a tragedy unparalleled in history," he went on. This year 12 million Africans are condemned to die of starvation. We have failed to make the transition from a situation where resources are plentiful to one where they are limited. As a result, vast areas are turning into deserts."

There was also a fast growth in urban population. In Zimbabwe it was growing by 10% per year, he pointed out, which meant it would more than double in the next 10 years. "How do we provide these people with food at reasonable prices, and prevent a situation of poverty and decay?" he asked. "This is a global, not just an African, crisis."



## COOLMOREEN – SOWING NEW ATTITUDES

*THE SUNDAY MAIL*, Zimbabwe's largest-circulation newspaper, recently devoted a full page to the work of Coolmoreen Farm, the MRA centre near Gweru in the centre of Zimbabwe. Its headline was 'Steps towards a just and equal society'.

At the seminar, several participants described the work of this centre. Coolmoreen, a dairy and poultry farm, was given to Moral Re-Armament five years ago by the owner, Miss Nancy Brereton, who had farmed the property since 1945. She now lives in a small cottage on the farm, and helps look after the many visitors to Coolmoreen.

People come because they want to be part of building a new Zimbabwe and a new Africa. Some help with the farm work – five years ago the farm was considered not viable by some experts, but it is now increasingly productive.

Like all who work with MRA the farm manager, Peter Loch, takes no salary, and all the proceeds have gone back into farm improvements – starting with new homes for the farm workers which, Mr Loch told the seminar, "we see as a step in giving farm workers the respect and dignity which is their right."

But the farm is only one side of Coolmoreen's activities. On many weekends people come to meet there. There has been a series of weekend seminars, with the aim of 'building the bridges of trust on which joint responsibility for industry can grow.' They have brought together managers, workers' committee members and trade union officials – up to 70 at a time. Many have testified to the improved relationships, and the increased degree of worker participation, that have resulted.

They were initiated by Champion Chigwida, an industrial relations officer with a Harare firm. Some years ago, at a MRA conference, he found an experience of faith which transformed his life. Coming as he does from a home where there had been little



An ex-combatant training in poultry management

money for his education, he had always felt second-class. At that conference, he said, "it suddenly occurred to me that I had built a wall round myself, and that I could break it down and step out." The future of his nation and continent, he saw, depended on him as much as anyone, and he decided to take responsibility for it. "The challenges before Africa," he said, "are to feed our people, to reduce our vast refugee problem, and to free ourselves of our constant need of aid, so that we are truly independent. This means having a viable economy, and that depends on getting things right in our industries – mining, manufacturing, agricultural."

There are no lecturers at the seminars. People tell of the problems in their work places, and help each other work out answers. As Mr Chigwida told a reporter from *The Herald*, "In an atmosphere of trying to find what is right, not who is wrong, new attitudes are born."

### Medical Seminars

Seeing the effect of these seminars, doctors and nurses decided to call seminars for health workers, with the aim of "breaking down the barriers to a united aim, so that we create a health service that is a model for Africa". The first was called by Michael Jelbert, a Harare surgeon, and the second by Irene Mparutsa, a Bulawayo health visitor. In an editorial, Bulawayo's daily newspaper, *The Chronicle*, wrote, "The seminar brought together individuals representing a wide spectrum of our medical services. Much was learned; new understanding created. It should be the forerunner of many more throughout the country."

Besides these seminars, there have been frequent smaller occasions. A Senator and a MP of the governing party, ZANU (PF), came to meet local white farmers. After talking through many of the issues that divided them, all said how valuable it had been. The chairman of a camp for former combatants comes frequently, bringing others from the camp, as does a ZAPU politician who spent 16 years in detention, and now points to Coolmoreen as an example of the Zimbabwe he struggled to create.

Stanley Kinga, formerly Kenya's UN Commissioner for Refugees, described Coolmoreen as "a source of hope for all who want to build their countries on sure moral foundations". From other parts of Africa people are asking to come and learn how they can help their countries' development. Within Zimbabwe, the Speaker of the House of Assembly has urged that the training of ex-combatants and other war victims be expanded, while Ignatius Chigwendere, the Chief Industrial Relations Officer, since attending one industrial seminar, has given them his warm encouragement.

The need for expansion is clear. To meet it will require money for building, and people who will devote time to realising the great possibilities, for the sake not just of Zimbabwe but of all Africa.

## DYNAMIC IDEA IN LATIN AMERICA

LUIS PUIG FROM GUATEMALA took part in the overthrow of a cruel dictatorship in his country, and its replacement with a socialist government. He was 17 at the time.

The revolution brought countless changes, he said – "the first labour laws worthy of the name, recognition of trade unions, agrarian reform". They looked forward to a bright future.

But then came disappointment. "After a time we were diverted from true social progress by division, corruption and power-seeking in our ranks. Selfishness was rife in the new regime as well as the old."

At this time, Mr Puig attended a conference where he met people dealing with these issues. "I met people of Marxist and capitalist backgrounds working together for a world where the needs of every person would be met." What was their secret of unity?

### Spirit of Zimbabwe

"Someone said I could find the answer in silence, listening for God's direction. I was a Marxist. But when I listened to the deepest thing in my heart, some simple thoughts came which, put into practice, were the beginning of a new life. I realised that my bitterness could not help build a new social order." He sought out his mother, whom he had hated because she had left home when he was a child, and became reconciled. Where he had hurt people, lied or stolen, he put things right. Later he returned to his Catholic faith.

His militancy found a new aim and discipline. Central America's revolutions, he realised, stemmed from conflict between small minorities on the extreme right and the extreme left. On neither side did people's actions match up to their ideals. Meanwhile, all the ordinary man was wanting to do was to be able to work, and feed and educate his children. The essential task, he saw, was to awaken the silent majority to take responsibility for the country.

Since then, Mr Puig has worked steadily to do this. Already an active trade unionist, with others he founded the Trade Union Congress of Guatemala, and represented his country at the International Labour Organisation in Geneva.

It has been a turbulent struggle. "In my country a generation has grown up knowing nothing but assassination, kidnappings," he said. "That is why I am so glad to be here in Zimbabwe. Though



Luis Puig

you have your difficulties, I wish we had the spirit that I have seen here in my country. It is a solid rock on which to build."

With him was a Brazilian industrialist, Erwin Zimmerman. "When I met Luis Puig," Mr Zimmerman said, "I was successful, happily married, and very busy. His idea intrigued me. I began to see that workers and industrialists could have a common aim – of building a new society. When I called my workers together and told them I had decided to run my business on the basis of what was morally right, and that I was going to put people before profit, they were sceptical; but when they saw I was serious, they responded."

The practice of taking time in quiet to seek God's direction transformed his over-busy life – "I began to see what things were important." It helped his business too. "In 1963, a time of great unrest in Brazil, many businessmen were leaving. I was faced with a decision whether to build a typewriter factory. Gradually I became clear we should go ahead. Today the factory employs 600 men."

### 'Grass-roots revolution'

"But my concern is not just business," he went on. "Any businessman who is not battling for a new world is like a man painting his cabin while the ship sinks."

He and Puig, with many others, have taken their ideas to the needy areas of their nations. In the slums of Rio de Janeiro, men who ruled by violence are now pioneering resettlement programmes; in the docks, men entrenched in inter-union warfare and corruption are now giving honest leadership, and transforming bad working conditions; amongst the well-off, many who couldn't care less about these conditions are working for change. "Those who are responsible for inequality need our compassion as much as those who live in poverty," says Puig. "You cannot change a man by hating him."

The impact of this 'grass-roots revolution' has been felt in many parts of the continent. As the Primate of Brazil, Cardinal Avelar Brandao Vilela, said when he opened a conference they organised recently in the city of Salvador, "Moral Re-Armament is not out to preserve the status quo. It is a dynamic idea with the qualities that can lay the foundations of a new civilisation, illuminated by faith and firmly based on moral standards."



Erwin Zimmerman

# THE PRICE OF UNITY

"YOU ARE CHARGED with a great responsibility," said the Mayor of Bulawayo, Councillor Naison Ndhlovu, welcoming seminar participants to the city. "It is to see that the hatred which has brought such suffering be eradicated from the entire world. Your standards of honesty, purity unselfishness and love are the only forces which can do this."

Describing Moral Re-Armament as "amongst the foremost bearers of reconciliation", he continued. "Thank you for coming to Bulawayo at this time. We need your influence because we need peace and we need development."

Speaking at the seminar, a Nigerian delegate said, "In the past three decades the cry in Africa has been 'Freedom'. As more and more countries have got their freedom, the cry has changed to 'Unity'. There is a price to pay for unity, and our failure to learn it in Nigeria led to terrible civil war."

'The price of reconciliation and unity' was the theme of the session.



**TERRY DUBE**  
Chairman of a camp  
for 600 disabled  
ex-combatants,  
Bulawayo

We were cynical about the idea of reconciliation. We thought of it as a temporary expedient to win the country from the control of the minority regime. Having lost many comrades in the liberation war, we were seasoned to destruction, and it was hard to change our whole approach to life. But we knew it was necessary to pave the way for co-existence with those we fought.

When one of our comrades told us of MRA we found it strange. We had morale for the liberation struggle - I went into the bush seven years ago - so I felt I was morally re-armed. But we found we lacked something. Our way of pursuing peace was bitter. Absolute moral standards showed us a different way.

We realised it was necessary to get involved in our vicinity, to get to the masses and see what they needed. It was wrong to think of ourselves as extra-ordinary, just because we had gone to fight. Reconstruction, rehabilitation and reconciliation must start from the bottom as well as the top.

We have called Zimbabweans to come and reason together and find how to construct the peace, rather than rely on imported ideas. Because we had suffered, we felt the country owed us a lot. But some of our demands were just greed. Now we are learning how to serve the country, and this has greatly improved the spirit in the camp.

## BETTY CORSANE, nursing tutor, Harare

I came to this country 30 years ago, and I hated it. I wanted to return to Britain but my husband would not agree. My self-centredness made his life a misery, and as far as the Africans of this country were concerned, I hardly thought of them as people.

My husband died recently and I am free to leave. But as this seminar I have come face to face with real Christianity, and I see how different I need to be. Now I feel that God means me to stay and serve the people of this country.

## STEPHEN MURIU, Administrative Manager of Kenya's largest newspaper, 'The Nation'

I see the responsibility which I and my nation bear for the collapse of the East African community. The seeds of disunity were sown in our interpretation of the East African Treaty of Co-operation. We in Kenya insisted that because we were paying a greater portion of the budget than the other partners, we should have the upper hand in decisions affecting the community. We hurt our Tanzanian brothers by our arrogance. For this I am sincerely sorry.

This is not the only issue where we have blamed others instead of saying 'The wrong is in me'. We blame the white men who took over our land and other means of economic development. Now we have got the land, we have shared it into small bits - and last year we had to go all over the world to get food for our people. The rich-poor gap has continued to widen, and this is one of the causes of corruption. But when anyone criticises us, we are quick to call him a 'dissident'. This causes misery in our country.

We from Kenya have come to Zimbabwe feeling a great sense of urgency. We have come to learn, with an open mind and heart, so that we create an Africa led by God, an Africa that will play its true role in the world. I am committed to create such an Africa.



Stephen Muriu (left) with delegates from Ghana and Namibia.



**AGNES HOFMEYR**  
Kenya and South Africa

I hated my father. There was no unity between us. When I looked honestly at my life, I decided to write and tell him why - because he had remarried after my mother died - and apologise.

That letter opened up a new realm of friendship between us, and also with my stepmother. They decided too to change. My father gathered the workers on our coffee plantation and apologised for the way he had treated them. As he lived out his new convictions he became loved and respected in that area.

The freedom struggle in Kenya was spearheaded by the Mau Mau revolution. Many of the Kikuyu people embraced it. At one point a prophetess of Mau Mau said that if they were to succeed, a good white man must die for the sins of the white people, and to placate the gods of Mau Mau.

They chose my father. One night sixty men broke into our home, killed my stepmother, and carried my father up Mount Kenya, a mountain sacred to the Kikuyu, where they buried him alive.

When we heard this news I was filled with hatred. The faith I was finding left me - I felt there could not be a God to allow this. I wanted revenge.

My husband said, "There is nothing we can do except ask God to show us." I said in my heart, "All right God, if you are there, tell me what I must do." The thought came clearly that I should have no hatred, but fight harder than ever to bring a change of heart to black and white alike.

## Full cycle

I thought this was impossible. But over the next weeks we thought out together where we white people in Africa had failed. Many Africans had told us of hurts and humiliation at the hands of white people. Such stories made me feel terrible, but I thought to myself that I was not like that. Then one morning I had another thought: "You must be as responsible for putting right the sins of your race as for the sins of your own life."

This too was beyond me. But as I faced the superiority and selfishness in me and whites like me, which helped create the hatred from which Mau Mau came, I found myself working with people of all races to take a new spirit to the country. And the bitterness that was left in me just melted.

Then last year we attended a conference together with a Kikuyu who had been in Mau Mau, and had been imprisoned by the British. One evening at dinner he turned to me with difficulty and said, "Agnes, there is something I want to tell you. I was part of the Mau Mau committee that planned your father's death, I am sorry."

I felt numb inside. Yet the thought that came to me was, "Thank God we are friends, and have both found the answer to bitterness." He went on to say that he had just been part of another committee which had chosen my cousin, Philip Leakey, as their Parliamentary candidate. He was elected, and is now the only white man in the Kenya Parliament.

I felt that things had come full cycle, and part of a mosaic was being filled in.



**B L SINYANGWE**  
Senior Education Officer  
Zambia

I was in Lusaka when the Rhodesian bombers attacked, and both Zambians and Zimbabweans died. The temptation was to take the bitter road of revenge. That is why I am grateful to be here, and to see what Zimbabwe has done. There has been forgiveness. Our prayer is that this will continue, and that your programme of reconciliation will succeed. If your independence is a success, it will open up new possibilities throughout Southern Africa.

Look at how lop-sidedly we have developed in Africa. The first concern of many has been a bank account in Europe or America. If we don't fight the 'animal in man' - to use a phrase of Dr Kenneth Kaunda - our freedom will be short-lived.

In Zambia we are constantly searching for ways to create an incorruptible leadership. It will come only through a steady process of moral and spiritual re-arming at all levels. A moral revolution is the only answer to the corruption and violence that pervades our continent.



**KEBOKILE DENGU**  
Bulawayo

I met a challenge at the seminar. Alec Smith, son of the former white Prime Minister, referred to Mr Mugabe as 'our Prime Minister'. That hit me. I had never thought of Mr Mugabe as my Prime Minister - he didn't belong to my people.

I decided there that he would become my Prime Minister too. That doesn't mean I'll agree with everything he does. It means that as the nation's leader he needs support if he is to bring a better Zimbabwe, and I intend to support him in that task. Only thus will we make his dream of reconciliation a reality in my country.

We young Zimbabweans are sick of the war, and of the greed and selfishness that is going around. I have resolved to do all I can to bring a just society. It means living an honest life myself, and upholding those in leadership, so they can give the lead God means them to give.

Bulawayo means 'a place of killings', but we do not have to live out our name. We have a vital part in the building of our nation. Let us take on this task, rather than react to hurts.

## A community services officer, Zimbabwe

A fellow employee had insulted me in front of many people, and I had taken him to court. I was sure I would win. But one night, after the seminar, God spoke in my heart and told me to drop it. There was a different way to settle this dispute.

I withdrew the case. In front of the workers' committee I spoke to my opponent. "I have been bitter against you," I told him. "I am sorry. I want to put the past behind."

Today we are working very well together.

**The Rt Rev JONATHON SIYACHITEMA**  
Bishop of the Lundi, Zimbabwe

Man is achieving the conquest of outer space. But our failure to conquer the 'inner space' — the minds and emotions of us all — means that the world is littered with smashed homes, broken families, maimed bodies and wounded spirits. It has led us to train thousands in the art of war, and this cannot be reversed simply by signing a constitution.

Both our President and our Prime Minister have stressed the need for reconciliation if this country is to recover and grow. What does reconciliation mean?

It means refusing to humiliate, even if we have suffered humiliation. It means rejecting attitudes or racial or tribal superiority, or holding others up for derision or hatred. It means we do not claim that all the actions of one side are right and of the other side are wrong.

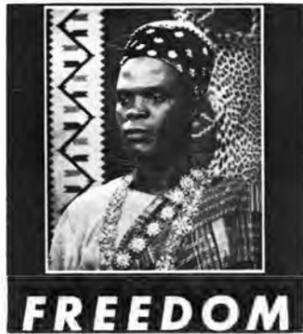
It means forgiving hurts, and learning from them. It means treating others with the respect with which we would like them to treat us. It means loving each other as God loved us.



**ALEC SMITH**  
Zimbabwe

I am determined to help the Government to create an egalitarian society based on social justice. For me, that means to care about every person, and to take responsibility for creating the conditions through which his or her needs will be met.

**NOW  
IN  
UGANDA**



IN AN INTERVIEW on ZTV, Isaac Amata told of one of the most remarkable films to come out of Africa. The feature film *Freedom* was written by Africans passionate for freedom from colonial rule, and determined that Africa would also be free of the imperialism of hatred, of fear and of greed. It was filmed in Nigeria, where ten thousand people gave their services to make it. Since then, all over Africa and far beyond, dubbed into 14 languages, it has been a challenge and an inspiration.

In Kenya the colonial government banned it. When they eventually released it, three years later, the late Jomo Kenyatta saw it, and urged that it be translated into Swahili. "It is what our people need," he said. During the run-up to independence freedom fighters, captivated by the idea of MRA, took it all over the country and nearly a million Kenyans saw it. Kenyatta's brother said that this was a vital factor in elections being held without bloodshed and violence.

At the seminar, the Ugandans asked for help to enable them to use this film in their troubled country. The seminar delegates, between them, raised enough money to buy a projector and film, and a month later these were in use in Uganda.

*From South Africa, people of all races spoke of the inspiration the seminar had been. "Here we have glimpsed what Africa is means to be," said Sam Pono from Soweto. "One day Africa will be united and will play her full role in the world. When depends on what we decide. This is the point of the discipline and sacrifice I've learnt through MRA."*

*Jan Bosman of the Rand Afrikaans University said, "We go back to a fierce struggle for a more just society for all, a grave but dear challenge to us."*

**PIETER HORN, Pretoria, South Africa**

I am an Afrikaner. We have often talked of our commitment to a country and a continent. But for many of us it has been a commitment to a life of privilege and comfort, not to the well-being of a country and its people.

I am grateful for the welcome we have received here, and for the generous spirit towards us of people from all over Africa. Our spirits need healing, from the hurts of the past, and from the hates and selfishness that run us now.

We became independent from Britain 80 years, after a bitter guerrilla struggle. But we still hate them for all we suffered at their hands.

If you cannot forgive, it is hard to accept forgiveness. There came a point, some years ago, when I realised I needed forgiveness. A black man asked me, 'Why do you think you know what is best for me and my people?' He said it with concern. For the first time I realised the unconscious arrogance I had towards him, and the hurt it must have caused. And not just him but many other blacks I had had dealings with. I began to understand the hate in my country.

It was very difficult to go to him and ask forgiveness. But when I did, something broke in me. I began to realise that before God we are all the same, with the same longings, hopes and fears.

We cannot have reconciliation in a society of unequals. I am now working with people of all races — including British! — to build a nation where every last person is treated as a child of God.

**R. D. MATHUR, India**

In my country there are mothers who have to choose which of their children they will feed, and which send to bed hungry, because they haven't enough food for all.

Meanwhile the world spends US\$45 million per hour on armaments.

That is why we need moral re-armament. Only as we build trust, within and between nations, will we have military disarmament.

Trust can come even after great suffering. I was present when the Speaker of the Japanese Parliament went to the Philippines and asked forgiveness for the way Japan had treated that country during the war. It transformed their relationships. In India's troubled North-East, I saw the settlement of a dispute which *The Indian Express* had said could become a second Vietnam — a settlement which our Prime Minister, Mrs Gandhi, said showed that "even the most intractable human problems could be solved amicably." The key to it was one politician who decided that his bitterness to his political opponent was wrong, and asked his forgiveness.

You in Africa can become reconcilers of nations, and so enable us to deal more realistically with the world's poverty.

**TOMORROW'S CITIZENS**

A NATION'S FAMILY LIFE determines what that nation becomes, said a leader of Kenya's Masai people. "Parents ask me to find a school for their children where they will grow up good citizens", said Councillor William Ntimama, regional Chairman of the governing KANU party. "Of course, teachers should help the children. But how they grow up depends on us, the parents.

"This is the dilemma we African leaders face," he went on. "Our commitments in our fast-changing nations mean we don't have time for our wives or our children. The family life of many of our public figures is wobbly. But unless we are morally fit, we have no hope of building a better continent for our children."

Teachers and parents spoke in this session. A university lecturer told of the widespread racket in his country whereby school children are buying examination scripts. "Suppose our children pass first-class in this way, we shall only have first-class crooks," he said. "Such children will lose our independence because no-one will feel safe, everyone's selfish interest will come first, with no concern for the next man." The education of the heart needed to be taken as seriously as that of the head and the hand, he said.

A deputy headmistress too had come to find how to answer the confusion amongst her school children. "When I see the influence of immoral imported films, my heart bleeds," she said.

A Zimbabwean headmaster, Dixon Maramba, described what he was doing to answer these issues in his primary school of 1750 pupils. Some years ago he had made a "drastic change" in his life, he said. "when I took absolute moral standards right into my heart." This had led to a new spirit of co-operation amongst his staff. He started encouraging the children to create plays dealing with moral issues such as lying, stealing and drunkenness, and present them at the weekly school assembly. "Often they depict what happens in their homes," he said. "This gives me an opportunity to visit the parents, and see how together we can help the children.

"I am the servant of the children in my school," he went on. "I believe Christian training is very important for them, because the transformation of society we want for Zimbabwe will only take place if moral standards are the basis of our socialism."

Women had a vital part in this training of the heart said a Bulawayo social worker. She had gone into social work because, with the break-up of the extended family in the urban centres, it was often neglected. "We don't need to compete with men," she concluded. "Our role is complementary."



**Norah  
Musundi**



**Dixon  
Maramba**

Norah Musundi from Kenya agreed. "Men don't always listen to us women because they think they know better," she said amidst laughter. "Later, when they get disappointed, they realise their wife was right!" If parents were to win the respect of their children, they had to be united. For them, this had been hard, because she stays on the farm, 300 miles from her husband in Nairobi. "But we have learnt to make decisions together. And our commitment to God means that we can trust on another."

Trust could come too between parents and children, said Don Barnett, a management consultant from Harare. One day he had treated his small sons unreasonably, he said. Later that day, on his way to a gathering aimed at building racial unity, it had struck him how ridiculous it was to try to unite the nation when he had created disunity within his family.



Bishop Peter Hatendi of Mashonaland (centre) right and his wife Jane, with the former Bishop of Lagos, S.I. Kale, at the session.

He apologised to his sons. "It was not easy," he said. "I am a proud person. But that apology began a process in our home where we can be open and honest. And because we have found that in the family, I have learnt to apologise, when it is needed, in the board room."

Another parent told of the effect of honesty in his family. "When my eldest son was in his teens, knowing the temptations he would face. I felt I should tell him of things I had done of which I was ashamed. My wife was very doubtful. She said, "You'll put ideas into their heads." I said, "They know more than you think," and I told him what I had been like."

Later their son had asked for a private talk with him, and had told of things on his conscience. "At the end we prayed together, and he asked God to come in and clean his heart. He was thrilled to have found someone with whom he could talk honestly.

"The challenge of helping create a clean, honest and caring society caught his imagination. Others at his school became interested. Seventeen of them came for a weekend to find out more. They went back so different, and so enthusiastic, that their parents started coming to me, asking to participate too.

**Message to Africa**

"We are grateful that our children have found solid ground on which to stand," he concluded. "They know what is right and what is wrong, that God will help them to do what is right, and that this is the only way we will build a new world."

Winston Jones, a black American, gave a practical example. As a postman in Richmond, Virginia, he had moved into a 95% white community of 800 homes. "There was deep distrust between the races, and whites began to move out as we blacks moved in. Property values fell sharply."

Then his wife got talking with a white lady who came to her door selling cosmetics. Together with their husbands, they decided to launch a community association. Some joined them, but they and their children also endured insults from both blacks and whites who believed in confrontation rather than co-operation. "Then people saw the improvements the association brought about — we got the street repaved, stopped the closure of the local school, put disused tennis courts back into use." The insults gradually stopped. People began to get hope that a multi-racial community could work. The value of the houses went back up again. "Now other communities have caught our idea, and have asked our help in forming associations," Mr Jones said.

Councillor Ntimama summed up: "We have a message to Africa, especially to the leaders. If Africa is to make its contribution to the world it will demand a sacrificial leadership. We are beset by love of money, of power, of short cuts. Unless we put God first, the people of Africa will suffer. I see an answer in what we have heard expressed here. As we live this out, we will build our nations."

# MAN AND STRUCTURES

by JENS WILHELMSSEN, Norway

HOW DO WE CHANGE what is wrong in the world?

The Marxist's answer is to change the system. He sees capitalism as a system which, by its very nature, furthers selfishness, and there is no hope of improvement until it is overthrown.

Another camp, often the religious people, say, "How can you make a good omelette out of bad eggs? You won't get anywhere without bringing a change in the people themselves."

I believe that if we are to succeed, change in man and change in social structures must go hand in hand. It is true you cannot make a good omelette out of bad eggs. But a lot of people who are good eggs don't know how to cook an omelette!

The person who wants to build a new society needs a realistic picture of man. Both the Marxist and the capitalist concepts underestimate the destructive effects of man's nature.

Capitalists believe that if you give men complete freedom, the creative genius of man results in a society where everyone has enough. In fact, developments have shown that without social structures which protect the weak and limit the excesses of the strong, a lot of people suffer.

Marxism believes that if you create an environment which is worthy of man, man will no longer be selfish. But Communist nations have shown that an improvement in structures does not result in a different attitude in people. A resolution of the 22nd Congress of the Soviet Communist Party describes 'the creation of the new man' as 'the most difficult part of the Communist transformation of society'. Unless this can be done, it continues, 'it is not possible to build a Communist society'.

In Scandinavia we feel we have found a balance between freedom and social justice. Many of us believed that the result of this society — where incomes are high, and income differences are relatively small — would be unselfish, responsible citizens.

That was an illusion. People sit in their wonderful armchairs in front of their TVs, but they do not care much about helping their fellow men. A socialist Prime Minister said, 'In Norway we are living next to each other, but we are not neighbours'. Among our young people there has been an explosion of alcoholism and drug-taking, and our family life is breaking up — in Oslo the divorce rate is nearing 50%.

## African way?

Today we see ideologies using bitterness as the driving force for social change. We see others using men's greed to shape society. Both will cheat the people to whom they promise a better future. The only adequate motive for fighting for a change in society is a care for people.

In both East and West an examination of the order of values is necessary. Unless social and political life is subordinated to a binding moral code, nations find themselves on a slippery slope.

A moral code should consist of unambiguous standards. Frank Buchman, initiator of Moral Re-Armament, put the word absolute before the standards he propounded — absolute honesty, purity, unselfishness and love. The human will is strong and devious. Relative honesty, relative unselfishness, lend themselves to opportunistic interpretations, while absolute standards draw a clear line between right and wrong.

Honesty has far-reaching implications. Its relevance to problems like corruption, and trust between social groups, is obvious. Our ability to be guided by 'pure reason', or even by enlightened self-interest, is strictly limited. But it grows if we have honestly faced the underlying drives to which a manipulator can appeal.

Some people say we can worry about changing man after establishing the new system. They think that changing yourself will make you less militant.

The experience of countless freedom fighters — for instance, during the German occupation of Norway — and political activists shows, on the contrary that 1) A man who tolerates dishonesty, hate-affairs with fellow revolutionaries, misuse of power in his own life, is less effective in achieving his goals; 2) A man whose life corresponds with his ideals attracts followers; 3) Values kept unswerving during periods of struggle have a better chance of survival after the battle is won.

When men face evil in their own lives squarely, their will to deal with social evils is strengthened. There are countless examples of how a change in people's attitudes and motivation has been the key to launching necessary structural changes. A French jute industrialist who decided to put people before profit fought through a stabilisation of prices for raw jute which benefited the growers in India and Bangla Desh. An Italian Member of Parliament asked forgiveness of a political enemy for the way he had treated him, a step which led to the creation of a united front and secured new rights for the minority group the MP represented.

A Chairman of the West German trade unions, Hans Boeckler, said, 'When men change, the structure of society changes. When the structure of society changes, men change. Both go together and both are necessary'.

**JENS WILHELMSSEN (centre) as a young man fought to liberate his country from the Nazis. Since then his struggle to create aims and attitudes adequate for today's world has put him in touch with revolutionaries in many countries.**



Speaking on the eve of independence, Zimbabwe's Prime Minister, Robert Mugabe, said, 'Tomorrow we are being born again — not as individuals, but collectively as a people. Our new minds must have a new vision, and our new hearts a new love that spurns hate, and a new spirit that must unite and not divide. The wrongs of the past must now stand forgiven and forgotten'.

The standards I live by decide what kind of man I become. To become a new man, however, needs more than standards. It demands an experience of renewal.

Some of us have reduced truth to what we can grasp with our brains. But truth has other dimensions which open up when we are humble enough to search for them. The brain can tell us that we have harmed another person, but only the heart can make us feel it so deeply that our attitude changes.

For me, this change was also linked with the question of faith. I had abandoned faith in God when I was in high school. But I decided to make the experiment of listening to my 'inner voice' or conscience. This gave me some clear ideas. My social and political ideas were, at least in my own eyes, quite progressive, but the way I was living had not matched my theories. I saw that the battle between good and evil had to be fought, and that the front line goes through every person, class, race and nation.

Carrying out the thoughts I had in times of quiet convinced me that God exists and speaks to man. I was able to help people I could not help before, and found myself having an impact on problems which I had considered insoluble.

When the dimension of faith comes in, new possibilities open. The Creator has a plan and destiny for his creation, and every person can be shown his or her part in realising it. Individual effort becomes part of a co-ordinated whole, of the master builder's design for the future. We have the satisfaction of knowing that what we are and do makes a difference. A dynamic is formed which is the key to creating new structures and a new society.

If you in Africa create a social order based on care for people, you will give a great gift to the rest of the world.

# THE TASK AHEAD

**A FEW DAYS before he was assassinated, a Zimbabwean nationalist said, "I am not afraid to die. What matters is what you are living for when death comes." His name was Arthur Kanodereka.**

Kanodereka burned for the liberation of his people. A Methodist Minister in the North East of his country where the war started, his suffering in that cause made him hate whites.

At a Moral Re-Armament conference in Harare in 1975, he met people of all races as passionate for justice as himself, who were dealing with the root causes of injustice — the selfishness and arrogance in men — and bringing change. There he found a love for all Zimbabwe's people. It made him "more revolutionary than ever", he said later. "I am now fighting for what is right for all, not for the benefit of one race."

For the next four years he worked unceasingly to arouse consciences and enlist people on all sides on this moral battle. It took him all over the country, to Lusaka, Maputo and beyond. He was assassinated near Harare in the course of a courageous attempt to break the deadlock of mistrust and hate which kept the armies warring and millions suffering.

At the seminar his widow, Gladys, welcomed delegates — among them men and women who, through catching his vision, had played a crucial role in establishing trust between the opposing sides during the tense weeks of the independence elections. In his book *Stitches in Time*, Arnold Smith, former Secretary-General of the Commonwealth, describes why he believes this work helped save Zimbabwe from plunging into further bloodshed at that time.

Moral Re-Armament is no easy task. As one Nigerian said, it means "giving your life to God to be used to bring His kind of world, no matter what the cost — and closing all the back doors which tempt you to an easier life when the going gets tough." It demands courage, it demands sacrifice, it demands perseverance.

Africa does not lack these qualities. And the fruit of them can be seen in situations across the continent where despair has been turned into hope, where divisions have been healed, where ruthless self-seeking has been transformed into a care for others.

But there is a price to pay. "To deal with the corruption and division that inhibits Africa's development demands a dedication that cuts across all self-seeking," said Steven Sibare, a stores supervisor from Shurugwi who was one of the seminar's organisers.



Steven Sibare

For him, that meant facing squarely the hurts and fear in the country: "I am a Shona, and I always felt superior to any other tribe. I went and apologised to the Ndebeles I work with. As a result I started to make friends with them — and now I am learning Ndebele."

One friend he made was Brassel Sigidi, a lawyer. Mr Sigidi had been 14 years in exile, and had trained in Moscow as a political commissar. On Zimbabwe's independence he returned, a bitter man — and the way he was treated by some Zimbabwean whites made him more bitter. "Through MRA I experienced a change in my own life which started a change in those whites," he said. This opened up an entirely new idea. Though a committed Marxist, he had been unable to reconcile the contradictions that appeared when the theory was put into practice.

"Doctrinaire Marxism preached continued violence and class struggle. But reconciliation was needed to rebuild the country. When I saw attitudes change, I knew reconciliation was practical." Since then Mr Sigidi and his wife Lorna have worked steadily and courageously to heal hate and build a united nation.



Brassel and Lorna Sigidi

The stories could be told of a hundred or more Zimbabweans who devoted their time to prepare the seminar. They also raised the money needed; some sold home made produce, others visited industrial firms. Many gave sacrificially themselves so that those who could not afford it, or from countries with foreign exchange problems, could also attend.

The Zimbabwean hosts presented to the seminar a reading of Peter Howard's play *The Ladder*, which portrays the struggle between the ladder of success and Christ's way of self-sacrifice. "Through taking part," said Jos Te Braake, a Harare bank employee, "I saw how much I was motivated by selfish ambition. I have committed myself to serve Zimbabwe in whatever way I may be called, without seeking recognition or personal achievement." Another of the cast, Millicent Chieza, said, "Now I know what it means to get rid of bitterness. It happened when I opened my heart and let God come in and take control."

Kedmon Hungwe, a teacher in the cast, told of his temptation in the face of his greatly increased workload since independence, to accept a job which was both less strenuous and better paid. "But I had decided to use my life to serve God," he said, "and I knew that if I accepted that job, I would be part of the materialism which is the enemy of freedom in my country."

As more and more people across the continent make that decision, a force and men and women is growing who are working together, and are ready to pay the price of making Africa the continent God means it to be — hate-free, fear-free and greed-free. As Arthur Kanodereka said at a time of turmoil in his country, "I dare to speak of Africa as 'the answer continent'. I do so because of the many men and women all over the continent who are committed to God's plan. We are seeing it come to birth."