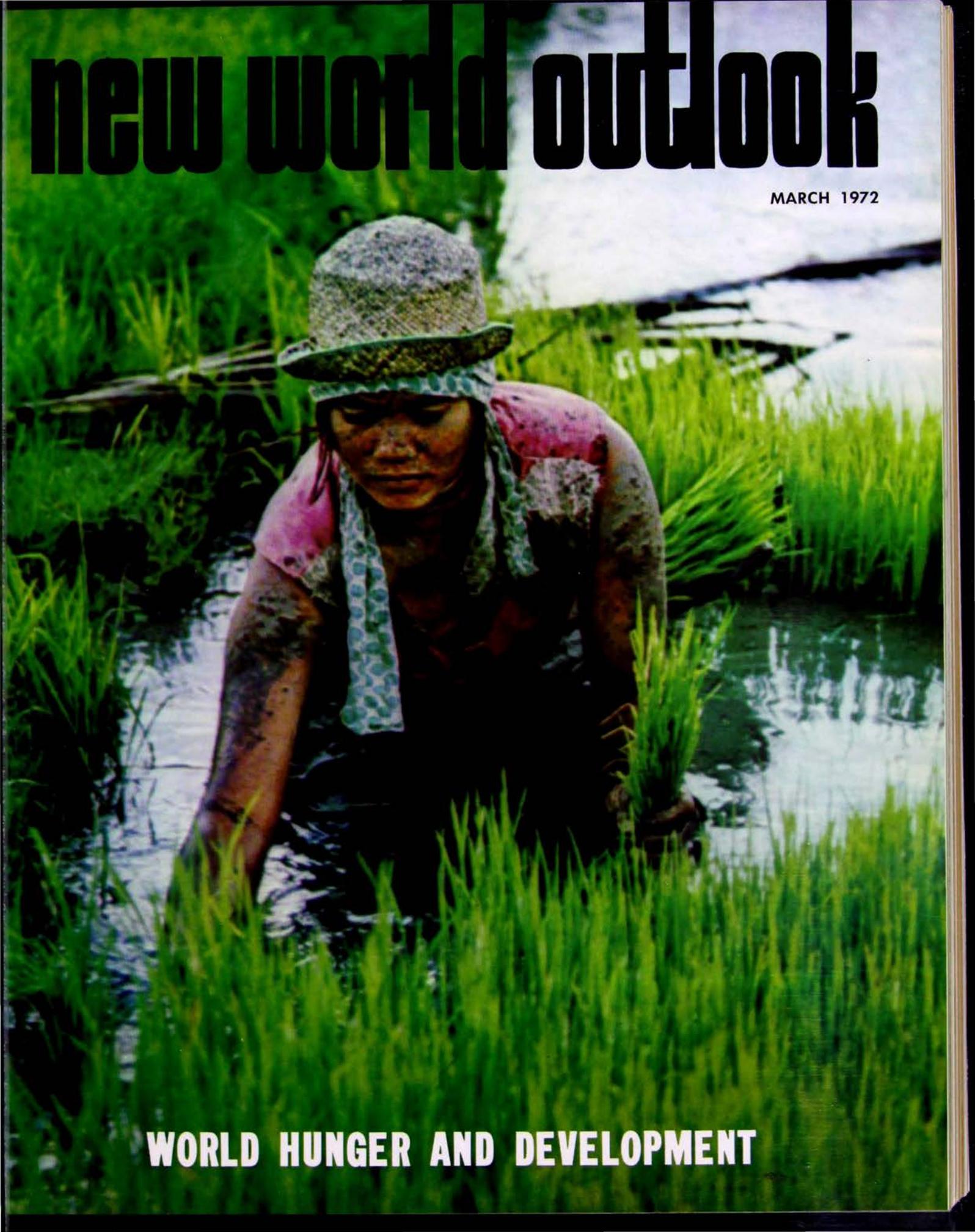


new world outlook

MARCH 1972

A photograph of a woman in a rice paddy field. She is wearing a woven hat and a patterned headscarf. She is crouching in the water, holding a bundle of rice seedlings. The field is lush green, and the water is shallow. The background shows more rice plants and a wooden structure.

WORLD HUNGER AND DEVELOPMENT

mission gram

Even as North American Christians speak and act more for the alleviation of hunger, the situation worsens in many areas. WATCH for increasing tensions between the richer nations of the West and East as well, and impoverished nations of the Third World.

A recent warning comes from Cardinal Paul-Emile Leger in Yaounde, Cameroun. He suggests a "catastrophic confrontation" coming between rich and poor peoples as a result of the growing disparity. While some men are probing the outer universe with rockets, he said, other men "are witnessing, powerless, the degeneration of their universe," the areas where they live, and where the raw materials of wealth are extracted at bare subsistence for the benefit of the rich nations.

He comments that Africans he has talked with over the past several years show goodwill and tolerance toward assistance from the West "providing we meet their real needs and not what we estimate, somewhat lightly, to be their needs." But too often, he added, "the West seems obsessed by the technical development of the third world. Foreign and international trade appear as the cornerstone of human life."

On the other hand, "the East perceives the growth of underdeveloped countries only in the framework of materialist indoctrination according to the historic dialectic. By a curious paradox, the tenets of these two doctrines (communism and capitalism) are clashing in the very centers of the populations of all countries. Unfortunately in each case, the leaders (of the two camps) have nothing better to offer than the ill-omened protection of the nuclear shield."

Cardinal Leger is far from the first churchman, Catholic and Protestant, to make the same basic points. Both Methodist and Presbyterian leaders have expressed similar views, and like the Cardinal have called for realistic programs that go beyond feeding the hungry to the roots of poverty, and provide for self-development. A few samples of such programs are indicated in this issue.

WHY isn't the church doing more? One answer is that some people don't think the church should be involved at all in self-development—which nevertheless is an aspect of mission that is being pressed with increasing vigor in some churches. A more basic answer is money—the lack of it. Some interesting findings on this are presented by the Rev. Robert K. Hudnut, pastor of St. Luke's Presbyterian Church in suburban Minneapolis, in his recent book *The Sleeping Giant*.

"The average American Protestant gift to church-related benevolences is \$18.41. That's 35 cents a week. It's five cents a day. . . . In other words, the average Protestant is so enchanted with his religion that he is willing to sacrifice the equivalent of a can of frozen orange juice a day for it. He is so stunned by the claims of Christ on his life that he is willing to give up the equivalent of a hot dog a week at a ball park to feed the hungry and clothe the naked and care for the sick (Matt. 25:35)."

Now, there is a fictional anecdote about the engineer who first devised the automatic, exact change lane for a highway toll gate. Years after this invention, he was driving through an automatic change lane himself. Unaware that the cost of everything had gone up drastically, he threw in a dime instead of the necessary quarter. The next moment, the bell on the toll was ringing loudly at him. From this incident he derived the title for his famous autobiography, *For Whom the Toll Bells*.

The cost and hence the toll for being a wealthy people has increased drastically. We cannot calculate the toll in terms of the degradation brought to poorer peoples whose resources we continue to take too cheaply. Nor can we calculate the toll in terms of the frustration and anger of poorer people that is rising almost geometrically, and the woe that this can bring to us unless some drastic changes are made. The cost of our wealth is rising on all fronts. The toll bells for us.

—Stanley J. Rowland, Jr.

new world outlook

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COVER

Woman Transplanting Rice in the Philippines
Steve Dunwell Photograph

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Letters

ARTICLES ON UNITY

Cynthia Wedel's and Peter Berger's articles on unity (January issue) were great! We particularly enjoyed them as we had just held a SEARCH, with 100 women—Catholic, Eastern Orthodox, Lutheran (Missouri Synod) and other Protestants—participating.

MARY (MRS. ROBERT A.) HARVEY
Cleveland, Ohio

Mrs. Harvey is president of Church Women United in Greater Cleveland.

CUBAN REFUGEE PROGRAM

I read Mrs. Barker's article, "Cubans in Spain," in the September, 1971 *New World Outlook* just after returning from a three weeks' visit to Cuba and a brief stop in Madrid to visit with those helping Cubans there who have left their homeland.

The editors wisely placed her article beside the article, "Is a Theology of the Revolution Possible?" by Dr. Arce Martinez, the rector of the Evangelical Theological Seminary in Matanzas, Cuba. One should read both articles at the same sitting and ask the question, "Why do Christians leave Cuba to live in a strange land—Spain, the U.S. or Australia?" Needless to say it was not easy for most Cuban Christians to adjust their style of life to a revolutionary society, but many have done so and are now committed to building a new society. Among these are many Christians, who though not accepting the Marxist ideology, feel, as Dr. Arce Martinez, that a Christian has a place in the revolutionary process in Cuba today. We should urge all Christians to remain in their homeland, wherever that may be.

Now in regard to refugee needs, I believe that the church should minister to people in need in any place at any time. However, the large and costly program of the U.S. churches, including the United Presbyterian and United Methodist Churches, to serve "newly arrived Cubans" should be looked at critically. Recognizing that certain injustices do exist in Cuba today, it does not seem wise to continue to extend indefinitely this program in the light of other urgent priorities of truly displaced and uprooted people.

The program for Cubans who seek to come to the U.S. is based on several dubious assumptions: that all Cubans who leave are leaving because they are deprived of their human rights in Cuba; that they are not adequately fed or housed or that they are not permitted the free exercise of religion. I believe it is time to take a hard look at this program and the assumptions upon which it continues to be perpetuated year after year.

JOHN H. SINCLAIR

He is regional secretary for Latin America, COEMAR, United Presbyterian Church in the U.S.A.

INDIA-PAKISTAN SITUATION

I am hoping you will devote an entire issue of *New World Outlook* to the India-Pakistan situation. I have done some speaking about this in Midwest churches and some are very alert and asking some intelligent questions.

NORMA KEHRBERG
Berkeley, California

Ms. Kehrberg is a United Methodist missionary to Nepal now on furlough.

UNPRECEDENTED SITUATION

The unprecedented situation of human need on the India-Pakistan subcontinent plus the unbelievable position of the U.S. administration

on the recent war requires a thorough reporting by a magazine such as *New World Outlook*. Could an entire issue be given to this situation?

MONA R. BOMGAARS
Berkeley, California

Dr. Bomgaars is a fraternal worker of the United Presbyterian Church at Ludhiana Hospital in India.

SPELLBINDING ARTICLES

I am not a subscriber of *New World Outlook*, but I received it in a packet of resource material (the October, 1971 issue), and I am so excited about it that I had to share my enthusiasm with the editor. The list of authors of articles in this special issue, *New Machines and the New Humanity*, is astounding, and the articles are spell-binding.

ALICE (MRS. GLENN) SMITH
La Crosse, Wisconsin

CONTENTS ARE RELEVANT

We have been receiving *New World Outlook* sometimes several months late, given the state of the mails these days. But always it seems to us that the contents are relevant to the developments we see in mission here. We note the responses to editorials and articles, and would like to indicate our gratitude for your awareness of the setting and direction of mission today.

PAUL B. BILLINGS
Aomori-ken, Japan

SHOCKED AT WAR INVESTMENTS

I was shocked to learn of our actions in war. About two weeks ago to my dismay I read in our morning paper that United Methodists were contributing and investing in war implement manufacturing. This morning we the church are offering war foes sanctuary. How hypocritical can one get?

There are so many people white as well as black who need food and clothing to just live. And I believe that the Bible says that such a person is neither hot nor cold.

I'm just a simple person who is very much let down to hear of these things. Surely our salt has lost its savor.

MRS. S. E. WILLIAMS
Tulsa, Oklahoma

FOR GOOD EDITING

On pages 20-21 of the January issue the red lettering caught my attention immediately. Isn't there a glaring grammatical error there? Should not the wording be "whom would it affect"? Yours for good editing.

MRS. W. A. HARDENBERGH
Ridgewood, New Jersey

MINISTRY TO SEAMEN

The excellent article about my friend, Reverend Sam Duree in the December, 1971 issue of your magazine under the title, "Chaplain to the Seamen," caught my eye. Incident-

ally, your Board of Missions gave us \$1,500 last year to help in our work.

W. D. KEENE, JR.
International Seamen's House
Norfolk, Virginia

GREAT CONCERN

At a meeting of the Executive Committee of the Presbyterian Church in Taiwan held on December 17, 1971, great concern was expressed over present international trends and developments which we fear may have a serious effect upon the lives of the fifteen million people on Taiwan. Consequently out of its Christian conscience, and a love for our country and fellow countrymen, the Executive Committee has issued a "Public Statement on Our National Fate." We hope for a public response in Christian fellowship from around the world which will help to ensure the human rights of the fifteen million people of Taiwan.

The statement reads in part:

"Some member countries of the United Nations are advocating the transfer of Taiwan to mainland rule, while others insist on direct negotiation between Taipei and Peiping, which means substantially the same betrayal of the people on Taiwan.

"We oppose any powerful nation disregarding the rights and wishes of fifteen million people and making unilateral decisions to their own advantage, because God has ordained and the United Nations Charter has affirmed that every people has the right to determine its own destiny. . . .

" . . . we earnestly request that within the Taiwan area (the government) hold elections of all representatives to the highest government bodies to succeed the present representatives who were elected 25 years ago on the mainland. . . .

"We believe that such demonstration of renewal and progress will give the people of other nations, as well as our own, the assurance that justice and internal harmony reign within."

H. Y. LIU, Moderator
C. M. KAO, General Secretary
The Presbyterian Church in Taiwan
Republic of China

EXTREMELY ANTI-AMERICAN

I feel that your editorial policy is extremely anti-American and I thoroughly disapprove.

I am a loyal member of the United Methodist Church but I feel your policy does not reflect the wishes and thoughts of the majority of church people of America.

VERONA MCCOY
Indianapolis, Indiana

COUNSELING IN JAPAN

The article, "Counseling in Japan" (November), was extremely interesting and well-done. As a funding agent for both Pacific Counseling Service and CCCO, we appreciate your interest in the counseling service.

Unfortunately, because of certain omissions (see letter from Dave McFadden, February issue), the article might be somewhat misleading.

But despite the above, we found the article enlightening and informative.

L. WILLIAM YOLTMON
Philadelphia, Pennsylvania

He is secretary, Emergency Ministry of Conscience and War, Department of Church and Society, United Presbyterian Church.

The Politics of Busing

The majority of the current political discussion about school busing is a shocking illustration of the misuse of politics. Politics at its best should be a method by which public issues are illuminated, examined, and matters of public policy formed in the light of rational consideration. None of these conditions exist in the current non-debate.

To begin with, busing itself is not the issue. The issue is how this country can get itself a system of quality education that is available to everyone, no matter where they live or what their economic class or race. Busing is simply one technique by which in some places the goal of quality education might be more speedily reached.

In any case, busing for school children is an established fact of American life. As Senator Walter Mondale of Minnesota has pointed out, twenty million children now ride buses to school every week and sixty-five per cent of the children ride buses for reasons that have nothing to do with school desegregation.

All of which cuts very little ice in an election year when it appears that there might be a chance to stampede the herd of voters over some emotional issue. We are therefore treated to the rather squalid spectacle of Republicans and Democrats trying to outmaneuver each other and Governor George Wallace as the staunch defender of the neighborhood school and archfoe of the evil bus.

All of this talk about constitutional amendments, congressional bills, executive directives, etc. is either dishonest, wicked, or both. It is probably mostly dishonest because the politicians secretly expect little real change in the situation. The constitutional amendment will not pass; the courts will continue to order busing where they think it is called for; and a good show will have been put on for the electorate. A cynical tactic, but one of the staples of political life.

The problem here is that the politicians may get run down in their own stampede.

Busing, to put it bluntly, is a code word for integration in the minds of many people and a promise to stop busing is a promise to stop integration. Any one who would play with that keg of dynamite in our society in its present unhappy state risks blowing us all sky-high.

Well, we have been lucky before in this country and maybe we will get through again with no major blowup. Of course, we will all be a little more cynical about public life, a little more distrustful of our leaders and of each other, and a little bit farther from our goal of achieving an open and just society.

Tennessee Williams immortalized a streetcar named desire; let us hope that the run of a theatrical about a school bus named hysteria will not be so successful.

New Machines and Inhumanity

Local church groups currently engaged in the church-wide study "New Machines and the New Humanity" would do well to spend one session at least on the "Technologization" of Indochina. The purpose of such a program should be to understand that if the "new machines" continue to be used in the way they are being used now in Indochina, there will come a time when there will be no humanity there at all, "new," "old" or otherwise.

The new machines are primarily the not-so-new B-52's, which last year dropped 751,322 tons of bombs in Southeast Asia, and which, according to a study by Cornell University scientists, have dropped more bombs on Indochina during the present Administration than were dropped during all of World War II and the Korean War together.

What this means can be put two ways. It means twenty million craters, each anywhere from five to twenty feet deep, in Vietnam alone. It means bombs within bombs, cannisters which release small bomblets the size of footballs which are intended solely for people (not, obviously, a factory). It means bombs dropped along rivers and roads and scheduled to go off hours later to catch trucks and barges (and people). It means "daisy cutter" bombs which have killed every living thing in 116,000 acres of Indochina. It means unexploded bombs waiting for unsuspecting children. It means treating Indochina as one big laboratory for experimentation and gadget testing.

But it also means, according to Fred Branfman who spent four years in Laos, people "burned alive by napalm or white phosphorous while sitting or sleeping in their shelters," "whole family lines exterminated" as bombs fall on trenches,

and children riddled by pellets from antipersonnel bombs. But, of course, this is hard to visualize because no TV crews have been around to see it happen and to see it from the point of the victims and not that of the military. Theologian John C. Bennett declares: "This reckless and unbelievably callous use of our power to kill and destroy—in small nations that are mere pawns and whose people and culture we have never understood—has already robbed our country of moral credibility."

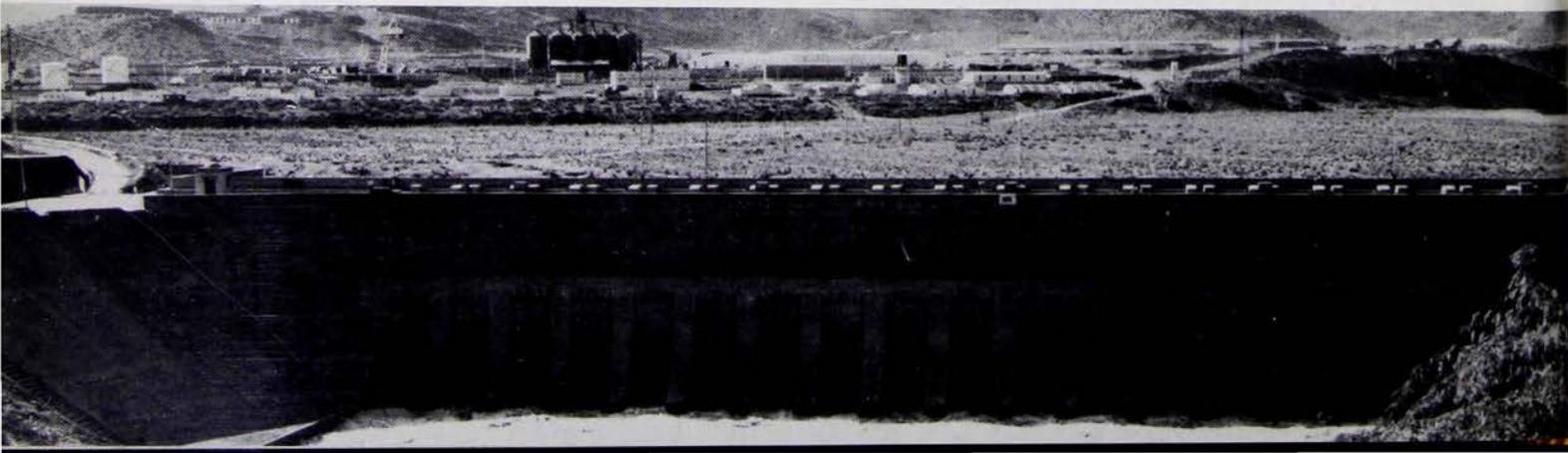
Inevitably, such a study would raise the need for more information on this subject. A group might even petition a local TV news station for more information in a regular format on the air war. (One such resource might be the horrifying slide show on the air war put together by National Action/Research on the Military Industrial Complex [NARMIC] and now being circulated by Clergy and Laymen Concerned.) But the study would have more serious consequences if it probed such questions as the extent we have become dependent on technique to solve problems, the uses and abuses of power, the motivations behind the use of such destructiveness, and most seriously the apathy with which we generally greet the news of the air war's effect on the Indochinese.

Hunger and Thirst . . .

This special issue on World Hunger and Development appears coincidentally in one of the months of the year in which Christians express their solidarity with Christians all around the world in ceremonies that "follow the sun." Both the World Day of Prayer and the One Great Hour of Sharing underline the Christian conviction that prayer and service are group activities in the fullest extent.

One of the interesting arguments among students of the Bible is whether it is more likely that Jesus said "How blest are those who hunger and thirst to see right prevail" (as in Matthew's gospel), or whether he said, "How blest are you who now go hungry; your hunger shall be satisfied" (as in Luke's gospel). Or perhaps he said both. There undoubtedly is a difference. But the fact that they both exist reminds us that the Gospel is concerned both for the hunger to see "right prevail" and the hunger which comes from not having bread.

development



ent in the seventies

I. W. MOOMAW

A YEAR AGO I was walking near the Bangkok Christian College in Thailand. It was five o'clock in the evening and the students were coming out to the street. I joined three young men and we walked the mile toward my room at the guest house. They were so young, yet mature and sensitive to world issues like population, hunger, and peace. As we were about to separate I asked, "What is the chief concern of students today?" The reply came quickly: "Liberation, the freedom for all people to rise from poverty."

That struck me, for I had spent the afternoon in conference with U.K. Than, Executive Secretary for the East Asia Christian Conference. At one point in our conversation I asked him, "What do you see as the growing edge of the churches of Asia?"

He looked at me with a steady eye, "War and peace. War is a luxury that only the rich nations of the West can afford. Our war is against poverty and hunger. Also, we must give deeper reasons for our faith. Christianity came here during colonial days. Now with colonialism gone and other religions in resurgence, we are asked, 'Why are you still Christian?' There must be deep soul searching and spiritual renewal. We are but two percent of the population. Our priority is reconciliation and the development of people."

He turned to his shelf and handed me an attractive booklet. I read the title, *Liberation-Justice-Development*. It was the report of a 1970 conference of churchmen from sixteen Asian countries. They had met in Tokyo to consider the Church's responsibility for the liberation and development of deprived people.

Again I was struck, for on the trip I had with me a copy of the book

Renewal for Mission. This was the report of a similar meeting held in India. A closing paragraph reads, "A church today that is concerned only with its survival, and not entering into the anguish of Christ, is in danger of being cut off as a dead branch. Only by participating in the struggle for food, social justice, and human dignity can we relevantly proclaim the Gospel."

It would be a mistake to assume that such interest is as deep or as widespread as it should be. However, in North America, Europe, Asia, Africa, and Latin America youth and the more sensitive churchmen see liberation and development as the major challenge of this decade.

Mahatma Gandhi defined it briefly, "So live that all others will be helped to live better." The term development implies more than political revolution or an increase of material goods. Development is a concerted effort to open the way for all persons to achieve human dignity with opportunity to work and earn the essentials for a more abundant life. It means the reshaping of unjust institutions and the employment of physical, cultural, and spiritual resources for promoting the well-being of all. It embraces all of life, spiritual, mental, and social.

Mounting Urgency

Once distance and the lack of knowledge spared us the embarrassment of comparisons between our affluence and the misery of the rest of the world. Now in our one world of travel and interdependence the Third World is at our doorstep.

Hunger at home and overseas is not just the cry of the alarmist. A. H. Boerma of the Food and Agriculture Organization soberly informs us that, "after two decades of effort, a majority of the world's people have less food than they had in 1945.

Some 12,000 starve daily. Due to the lack of food one third of the people suffer blighted lives." Last year the naked truth broke through to us that in the United States around ten million of our citizens lack decent food. World hunger must be taken seriously if disaster of major proportions is to be avoided.

British economist Barbara Ward calls the widening gap between the affluent nations and the vast majority of mankind, "the world's worst disease." The recent Beirut Conference disclosed that the Atlantic Community with 20 percent of the world's population commands 80 percent of the world's resources. The United States with six percent of the population commands 40 percent. This scandalous gap is already leading to open rebellion in certain areas.

The "green revolution" with high yielding varieties of maize, wheat, and rice offers great potential. However, in too many instances the increase is grabbed up by the landlord, the money lender, and the contractor.

If education for the multitudes is used as a criterion of progress we do not find much comfort there. From UNESCO we learn that there are 100 million more illiterate people today than there were in 1952.

Despite some massive efforts the past decade has been one of deepening crisis and concern. Many are asking, "Why is progress so slow?" A look at some of the causes will give us a clearer understanding and enable us to better see the unique role of the churches.

What Holds Us Back?

I put this question to a veteran

Dr. Moomaw, a well-known author and lecturer, was formerly executive secretary of Agricultural Missions, Inc., and a long-time missionary in India.

worker in Peru. Thoughtfully he replied, "Greed on the part of those who hold large possessions." There are also more specific causes. We should look first to our premises. The job of development has been oversimplified. Many government planners assumed that if we would only pour in enough money and Western "know-how" for a few years there would soon be glowing results. This was folly and we now have disillusionment.

Our expenditures for war and armaments are now draining away the much-needed funds. This creates, in the United States and abroad, attitudes and situations that are inimical to the development of people. In 1970 the nations of the world spent \$205 billion for military purposes. A World Bank estimate declares that "even five percent of this amount used prudently over a period of ten years would significantly advance the work of development and remove the major cause of war."

For example, the amount spent by the United States on the Vietnam war alone could have provided an \$8,500 home for every family in both North and South Vietnam. There would have remained a balance adequate to develop the Mekong River Valley and provide the much-needed schools, colleges, and hospitals. As a nation we spend 85 times as much on military operations as we give for development assistance to the poor nations.

World trade patterns are another delaying factor. During colonial years the Western powers were helped in building up their economies by cheap raw materials from the colonies. Those same trade patterns still prevail, with the advantage accruing to the rich nations. With but few exceptions it is extremely difficult for a developing nation to sell manufactured products through world trade channels.

All of us are aware of the rapidly growing population. This occurs mostly in the nations striving for development and it strikes hardest against the poor in those nations. The problems of housing, education, and employment are almost beyond our imagination.

There are institutional drawbacks still to be removed. In many nations political and social power is held by a small elite. These people are slow

to support change or pay taxes that do not benefit them personally. Concentration of land in the hands of the few is characteristic.

The pattern of land holdings for Latin America was set in 1529 when the King of Spain gave to Horatio Cortez a tract of 25,000 square miles with 100,000 Indians as peons. Today over 75 percent of the cropland in Latin America is held by six percent of the people. With the green revolution is coming the rapid commercialization of agriculture. As un-planned mechanization increases, tenants and laborers are pushed off the land. It is estimated that in the

controlled and land reform can be achieved without violence. Once the scarcity of goods drove men to bitter conquest. Now we have at least the technical means to overcome scarcity.

Another asset we often overlook is the one billion people eager for opportunities to work and improve their life. The late Dag Hammarskjold saw in these willing people a potential for "the greatest drama of our time." Such revolution is not to be feared.

There are no easy answers but several guidelines are clear. As a government we should separate

Crop yields can be greatly increased, epidemics can be controlled and land reform can be achieved without violence.

world around 70,000 villagers every day seek refuge in the congested cities. In the U.S. more than 15 million people were crowded off the land during the last ten years. And the trend continues.

So far the picture we have presented will seem gloomy but we have tried to be objective.

What of Tomorrow?

The future does not need to be dark. Ever since William Carey, the well-known missionary-horticulturist to India, the churches have shown deep interest in development. Long before governmental programs existed, world missions opened agricultural schools, performed field experiments, and established cooperative societies. A rich reservoir of tested experience is now at our command.

Great strides have been made by governments since 1950 when they began to undertake development with their larger resources. Many capable workers and aid technicians have made invaluable contributions. In India alone twenty-seven river valleys have been developed for irrigation and power. We have learned that crop yields can be greatly increased, epidemics can be

military aid from economic aid. For too long we have used our aid to shore up oppressive dictatorships and outdated institutions. To be effective, economic aid must deal directly with the causes of underdevelopment. It must help to release the potential of people.

We should seek out and work with the new breed of men. In business, the professions, and among students we find emerging a new class of men and women who are dedicated to reform, and the prudent use of resources for development. It is these people who can give a new sense of direction to our efforts.

We like to think of Uncle Sam as a modern Atlas bearing up the world on his shoulders. Really when we separate our economic aid from the vast military component we are now giving less than .2 percent of our national income as actual development aid. This places us as thirteenth among the sixteen most prosperous nations. Canada, England, and the European countries are giving .5 percent to .8 percent of their income. It would seem that we should at least equal the amount of other nations.

It is generally agreed that aid

given through international agencies, without strings attached, is more productive than that given directly by ourselves. The costs of administration are less and the results are more thorough and enduring.

What Role for the Churches?

When we consider the dimensions of the job to be done we might ask why the churches should undertake development work at all. It is true, some types of work can be done only by governments but there are basic contributions that only the churches can provide.

They are in a favored position to reach out to the most needy, those who are usually bypassed by the larger government programs. These long-deprived people really understand what it means to "hunger and thirst for righteousness." They above all have a valid claim on the churches for a tangible expression of righteousness.

The churches are free to challenge oppressive institutions like landlordism, usury, and extortion. Recently a young missionary told me, "Some of us may have to be the stoned prophets of the twentieth century."

There is already a notable token program of work carried forward by

the churches overseas in extension education, help with cooperative societies, land settlement, and the preparation of workers. Over 300 professionally qualified men and women are so engaged.

In the year 1969 American Protestant denominations gave an average of approximately 15 cents per member toward the support of this work. This pitifully small fraction of their budgets must not be taken as a fair expression of American concern. There is firm reason to believe that the people will gladly respond to a much larger challenge, if it is wisely planned and clearly presented.

True, some mistakes have been made in the past. There was an undue amount of paternalism. Trusting peasant people were sometimes disappointed because of ill-advised projects. Some efforts failed because the people involved had too little part in the planning. This can now be largely avoided by the use of professional counsel available for the asking. The great potential of the churches for partnership in development is yet to be challenged and employed.

There is need for a new basis of sharing. Two examples may be given. One is Action for Food Production (AFPRO) in India. Hunger

there is approached as an issue of world responsibility, not as the problem of that nation alone. To combat it the best personnel and resources are being applied without special regard as to who are the givers or the receivers. An example in Latin America is MEDA, Mennonite Economic Development Associates. Small industries such as leather work, farm implements, and food processing are established. Ownership is then transferred to national partners or owners as rapidly as feasible.

Personnel is always a key factor in development. The younger churches will wish to use their own people just as far as possible and for programs largely of their own choosing. However, there are increasing calls for persons of tested experience and competence to work as equals. We should offer only those best qualified for a given assignment, regardless of race or nationality.

Is development a proper concern of the churches? Indeed we find in the life of our Founder a clear summons to such a ministry of spirit, compassion, and excellence. With increasing human need and the vast resources now available, this decade can be for the churches, their highest hour since the Reformation. ■

United Methodist agricultural school at Sandoa, Zaire, offers training in livestock and soil management.





**THE GREEN REVOLUTION
VS.
THE POPULATION BOMB**

THE APPLICATION of science and technology to traditional agriculture—the “Green Revolution”—has produced some dramatic results but is far short of being a panacea for the world’s hunger problems.

This appears to be the consensus of a number of agriculture experts around the world and of articles on this subject in scholarly journals. The Green Revolution, they say, has spawned a whole series of secondary problems. While famine and starvation may be avoided in certain nations, new questions of the laws of supply and demand, underemployment, and viable markets and marketing know-how have arisen. Some experts are convinced that it is the problem of employment and not the technical ability to produce food that is the critical hunger problem now.

Behind all the uncertainty is the continuing food-population race. No one can predict exactly what the world’s population will be in thirty, sixty or one hundred years. Some estimates have the world’s population doubling in thirty years. Others say that is conservative.

That the accomplishments of the Green Revolution are extraordinary is beyond question. Writing in the April, 1969 issue of *Foreign Affairs* in an article called “The Green Revolution: Cornucopia or Pandora’s Box?” Dr. Clifton R. Wharton, Jr. says: “It is now generally known that major technological breakthroughs in food production are believed to have lifted the spectre of famine in the immediate future and to have postponed the prospect of Malthusian population disaster. Startling developments have been accomplished in wheat, rice and corn—major food staples in much of the developing world. The possibilities for doubling or even tripling production are based upon new high-yield varieties coupled with adequate supplies of water, fertilizer, pesticides and modern equipment.” Wharton says the revolution has not only been successful but it is spreading; the International Agriculture Development Service estimates that in Asia alone the number of acres planted with the new high-yield varieties rose from

200 acres in 1964 to 20 million in 1967-68. Such food-importing nations as the Philippines and Pakistan have become virtually self-sufficient.

As a result, it is almost impossible to estimate how many people the world can feed. Dr. Walter H. Pawley, Director of the Policy Advisory Bureau in the Food and Agricultural Organization of the UN (FAO), says that even in low-income countries enough food from conventional sources could be provided for the growing population, as long as 40 percent of the land was under “universal perennial irrigation” and there was a five-fold increase in average world yields (or 1.6 percent a year). But Dr. Pawley concedes that the question is one of timing. “The approaching avalanche of population could exceed the capacity of the existing cultivable area before the situation is transformed by this basic technical breakthrough,” he says, in an article in CERES, the FAO review.

The secondary problems caused by the Green Revolution may be more pleasurable to deal with than the prospects of famine but they are every bit as real. Many are the result simply of poor planning, failure to provide adequate markets and storage facilities for the new crops, and, generally, the diehard nature of the food-deficit mentality. But some problems are not in this category and indicate the danger of placing too much faith in technology to solve the hunger problem.

For instance, in his *Foreign Affairs* article, Dr. Wharton notes that the technology of the Green Revolution is seriously limited by the amount of irrigated land, by the ability of existing markets to handle the increased product, and by the fact that people will not experiment with new techniques when a basic food staple (and family survival) is at stake.

Furthermore, there must be institutional reforms that go along with the Green Revolution or small farmers and tenants will lack the economic incentive to continue it.

The first or “early” adopters of the new technology are likely to be the more advanced, literate and progressive regions, says Wharton, “in sum,

Will food production keep pace with the population explosion? Hopes lie in the application of science and technology to agriculture to increase yields and in the spread of family planning. Opposite page, symbols of those hopes are high-yield wheat, grown in India with assistance from Action for Food Production, a Church World Service project, and the intra-uterine birth control device, “the loop.”



the wealthier, more modern farmers" who already have the skills and economic security to take risks. Wharton notes that a "large number" of consulting firms have sprung up in the Philippines to advise landlords and make handsome profits in the bargain. There is much evidence that the new technology makes the rich farmers richer.

"If only a small fraction of the rural population moves into the modern century while the bulk remains behind, or perhaps even goes backward, the situation will be highly explosive," says Wharton.

Adding to the possibilities of that explosion is a runaway population growth and the consequent rise of unemployment, says W. H. Pawley. In Latin America, for instance, sixty percent of the unemployment equivalent of the entire economy is in the area of agriculture. "Un- and under-employment, arising basically from the enormous imbalance between human numbers needing work and the amount of capital available to employ them . . . represents the danger point in 90-100 countries comprising 70 percent of the world's population," says the former Director of the Indicative World Plan for Agricultural Development. There is a real danger that the whole social system for millions will break down.

Dr. Pawley's solution is one familiar to readers of British economist Barbara Ward. "In 1965," he says, "83 percent of the world's gross domestic product was produced in what is known in UN jargon as Zone A

(U.S.A.-Canada, Western Europe, Japan and Australia-New Zealand) and that part of Zone B situated in Europe (U.S.S.R. and Eastern Europe). All the less-developed countries of Asia, Africa and Latin America produced only 12 percent of the total and China another 5 percent." Hawley advocates that the developed countries transfer two percent of their income to the less developed countries for a period of two or three decades. That transfer would, of course, need to be either a gift or a non-interest-bearing loan. Pawley is convinced that with a guarantee of support equivalent to about 10 percent of their own earnings, "most developing countries could . . . turn the trick of achieving economic take-off quickly and there would be a reasonable chance of creating an economic and social environment favorable to fertility control before the less-developing countries drown in the population deluge."

This sort of solution is more specific (and possibly more radical) than that advocated by Wharton in his *Foreign Affairs* article, but it is clear that the two are essentially on the same wave length. Both see that the food-population problem is more than humanitarian aid and development; it involves international relations as well.

And both see also that the Green Revolution has its limits as well as its unquestioned benefits. The way to make sure that its benefits are assured is to not be deceived about its limitations. ■

Happiness is a two-child family is the message of posters in Costa Rica and India. Runaway population growth will increase unemployment and misery to the danger point in poor nations, experts warn.



Guidelines for Church Response

C. Dean Freudenberger

WHY IS HUNGER so widespread? To begin with, agricultural development depends upon such factors as roads and transport systems, storage facilities, processing, marketing, the distribution of supplies, credit, price controls, interest rates, taxes, subsidies and quotas. The development of food producing industries also depends upon such national organizational factors as land tenure systems, farm sizes, government services and policy, farmer cooperatives and credit associations, rural social services such as health centers, schools, family planning centers, responsible local government and adult informal educational systems.

Agricultural development depends upon an integration of agricultural institutions and practices with existing value systems of a given culture. It depends upon acceptable modes of public administration which are culturally consistent within the complex dynamics of peasant communities. Agricultural development is dependent upon harmonious relations for the introduction of technical innovations and social change. Agricultural development depends upon adequate organizations for basic and applied agricultural and social research, and of ways to adequately diffuse reliable knowledge about agronomy, plant genetics, soil science, water management, pest control, farm management, family care, public planning, literacy, adult education and mass communication.

In order to comprehend the growing challenge of hunger which faces the churches, it is helpful to understand, in a general way, the broad array of problems that affect the development of agriculture, particu-

larly in those areas of the world where basic rural social and economic infrastructures are yet to exist abundantly.

Generally, one has the impression that if the soil is good and if there is sufficient rainfall, given some good seed and good breeds of livestock, a family can earn its livelihood. But, what about proper fertilizers, pesticides, tools, adequate farm power, fencing, drainage and irrigation facilities? These questions are sufficiently complicated in the temperate regions of the world to cause highly trained and supported farmers difficulty. Yet, what about the tropical world, where two-thirds of the earth's population lives? Not much is known about the unusual soils: their physical structures, chemistry and microbiology. Not much has been developed in terms of adaptable seed, plant materials, and livestock. Man knows more about the surface of the moon than about the management of the tropical soils of the earth upon which most of the world's people struggle to survive. Only recently have serious efforts been taken to launch the type of research that, in time, may produce reliable knowledge about food production in the tropical world.

In a nut-shell, a local farm and its farm family is like a cell in the body . . . it requires support to keep it alive, and as it produces essential life-giving energy for the health of the whole body, it takes a great deal of support to carry its products to where they are needed. The task is to understand the complex and interrelated issues affecting, simultaneously, the development of local agricultural economics and social structures.

Much of the burden of agricultural development rests upon the weakest



sector of the population. Yet, as we are often bewildered by this fact, we realize that agricultural modernization is one of the major instruments for achieving the development of peoples; of building foundations for healthy bodies and minds, employment, elimination of poverty and violence, and a change in the momentum of population growth rates. We have to face the agricultural problem squarely, and re-tune ourselves to work with it creatively.

The Food and Agricultural Organization of the U.N. (FAO), private research and educational institutions in agriculture, and some national governments themselves have recently asked the churches to play a more active role in rural and agricultural development. The churches are located in the villages of the world. Trust and confidence usually exist. Communications among the people

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where the churches minister is effective. New forms of ministry to rural peoples, to help them with their food producing problems, are urgently needed. One-to-one agricultural extensions programs are not sufficiently effective by themselves. Mission farms are usually unrelated to community efforts for self-help. Agricultural schools, which minister to young people long uprooted from their home communities, are no longer very effective. Demonstration centers, directed by missionaries or national leaders, are now understood to be of little use for communities of rural and isolated people.

What are some guidelines that can help the churches minister more effectively? There are seven, in the form of questions, which help.

1. Are the local and abundant resources of a given area (e.g., land, grass, forest, climate) properly developed and responsibly utilized? Many tropical soil types are extremely fragile and are easily destroyed. Yet there are real possibilities for the utilization of these resources, by the masses of rural people.

2. Are the returns to the investments of a farmer's labor sufficient to raise appreciably the welfare and dignity of himself and his family? Too frequently, a man must work himself long hours just to survive.

3. Is reliable technical knowledge about agricultural production available to the rural masses of people? What are the responsibilities that the churches have, utilizing their classrooms and pulpits, to help disseminate information about new breakthroughs in seed varieties, planting time, credit and savings systems, land tenure rights, improved breeds of livestock, soil management?

4. Are people free and able to organize themselves to provide essential infrastructures for rural and regional economic and social development? It is the task of the church to make reconciliation and trust possible across all religious and secular lines, so that local people can discover their own unique capacities and power with which to build together those just economic and social systems

which are essential for the development of their lives in community.

5. Have the churches in a given area tried to cooperate with all peoples and agencies involved in development and have they sought their cooperation? Sometimes, the "luxury" of denominational isolation makes it impossible for interdependent communities to conquer hunger!

6. Have church leaders effectively recruited and considered the collective insights of village citizens for the formulation and execution of comprehensive development projects? Some of the best understandings of the ecology and agriculture of a region (and knowledge about those economic and social systems which hold back development) are found within the wisdom and experience of local community leaders.

7. Is formal education by the churches relevant to the development needs of people in a given area?

An overarching guideline is that the processes involved in project and program service be consistent with the goals of development itself: justice, self-reliance in dignity, with economic growth.

Finally, one question remains. What can I do about the problem?

I must understand what is happening and why. I must understand other broader issues, for example, how international trade agreements, international corporate business structures, and Western political and economic policy which functions for national self-interest, intensify the already engulfing problem of hunger. I must help to build the kind of social ethos in my own nation which can support policy and legislation that can move my nation from its dependence upon armaments, political intrigue and economic self-interest, to spending for the kinds of research and service programs that can remove the hunger pains which are inflicted upon most of the world's people. I can increase my support of my church's mission in agriculture and rural development, and in its programs for national legislative action. I can take my place in a thousand personal ways by putting my shoulder to the task of service. ■



SAMPLING OF CHURCH RESPONSES

In 1959 the **Coptic Evangelical Organization for Social Services (CEOSS)**, in cooperation with COEMAR, began a literacy campaign in the remote, depressed Egyptian village of Deir el Barsha on the edge of the desert. Some 950 enthusiastic men and women enrolled in the classes and those who knew how to read volunteered to teach others. From the literacy classes grew Bible study classes, a cooperative society, a lending library, youth clubs and rug weaving projects. Formerly inactive churches in the all-Christian village were filled. In 1971 a CEOSS worker returned on a part-time basis to encourage the villagers to continue improving their community and to give further training to the volunteer teachers and leaders. A reading program and audio-visual presentations brought the latest information on health, agricultural methods, family life and new books on Christian belief. Villagers now show keen interest in the control of flies, care of the soil, eye diseases, family planning. The Bible Society displayed Scriptures and the CEOSS agricultural expert distributed breed chickens at cost price. The experiment has revitalized three other "pattern villages" too. While helping themselves now, the villagers want to aid others: they have contributed to CEOSS almost \$100, the equivalent of 160 days' wages for a laborer.

In Seattle, unemployment stands at over 13 percent and formerly affluent families are hungry. For more than a year Neighbors in Need, a program begun by three church groups, has been distributing food at 36 food banks to as many as 20,000 families each week. A thousand volunteers dispense food and money donated by churches, businesses and farmers. A minister of the United Church of Christ in Japan spent three months serving with the program. For five months in 1971 the Department of Agriculture refused to release surplus food despite a federal court order, insisting that a liberalized food-stamp program was sufficient. It was only when a half ton of gift food arrived from Seattle's sister city, Kobe, Japan, that an embarrassed Agriculture Department relented and began distributing surplus food. However, since not all the unemployed are eligible for the federal food program and since many essentials are excluded, Neighbors in Need will continue to be needed.

The Chinese and Iban rural people living along the Rejang River in the Malaysian state of Sarawak on the island of Borneo often subsist on a poor diet and the sale of fluctuating cash crops like rubber. United Methodist church workers have formed a development committee to coordinate planning for the introduction of new rice

Angel Martinez examines inexpensive poultry housing and new chicks AGAPE helped provide through revolving loan fund.



varieties, better methods of poultry production, nutrition, family planning and health care, and the study of the theological premises for development. United Methodist missionary Richard L. Schwenk manages The Methodist Mission Agricultural Center at Kapit, which offers rural development courses to farmers, pastors and their wives, and students. Graduates receive seeds, fruit trees and other planting materials at subsidized prices. Farmers have readily accepted new methods of rice production. The Sarawak program is but one of 42 major agricultural and rural life development programs supported by the World Division of the United Methodist Board of Missions in 22 countries with funds and 65 missionary specialists.

Wolfe and Breathitt Counties in eastern Kentucky are among the poorest in the nation. They are a target area for the ecumenical Commission on Religion in Appalachia (CORA), to which United Methodists and United Presbyterians are related. A year ago mountain residents created a cooperative for feeder pig production with help from a CORA-associated program. A ten-sow operation can add \$1,000 to a farmer's income, which may be a 100 percent increase. The co-op acquired 60 head of breeding stock from Heifer Project. The local manager and his assistant, a Church of the Brethren volunteer, educate members in nutrition for the pigs, breeding and veterinary science. In addition to church support, the 40-member co-op has gotten initial funding from the Office of Economic Opportunity, the Federation of Southern Cooperatives and the Farmers Home Administration.

AGAPE is an expanding program of rural self-help initiated by COEMAR fraternal workers Don and Anna Sibley under the auspices of the National Presbyterian Church of Guatemala, which until recently resisted involvement in community development. In short courses, one-week workshops and institutes, volunteer leaders from rural communities and congregations receive training in practical skills such as poultry raising and a certain amount of conscientization—awareness of issues and local and national resources. Some 65 unpaid, part-time agents help their communities analyze problems and determine programs for development. Regional coordinators make periodic visits. AGAPE's national director, Angel Martinez, a middle-class farmer with a real concern for the plight of the peasant farmer in Guatemala, has established a revolving loan fund. More than twenty small loans have been made to peasant farmers; none of the farmers have defaulted on repayment.

THE CHURCHES' WAR ON HUNGER

J. Benton Rhoades



"My God, this is a crime! Here we are, all Christians, all facing the same problems, yet we don't know each other."

A Catholic layman, professor of rural economics at the University of Rhodesia, was speaking in a conference room of the Methodist headquarters in Salisbury where fifteen Catholic and Protestant agricultural workers had met for the first time. The problem: what to do in the face of a National Land Tenure Act which threatened to displace many of the African tenants now occupying church farms, like Old Umtali, where the first Methodist agricultural missionary arrived in 1907.

The previous day I had left Botswana where over-grazing is rapidly making that country a desert. Travelling with Dean Freudenberger, Agricultural Advisor of the Methodist Quadrennial Emphasis on World Hunger, I flew over well-watered Rhodesian farms served by electricity and roads in the white-purchase territories within plain view of barren villages in the African tribal trust lands. Our purpose was to discuss with agricultural and church leaders the role of the churches in response to rural poverty and injustice. To ask questions and then to help is the role of Agricultural Missions.

Agricultural Missions was born under the leadership of Dr. John R. Mott who, visiting India in September, 1928, observed: "Thorough-going rural reconstruction is basic to the permanent well-being of these nations. The churches have, by proclaiming the Good News of Christ, set the arena for a good revolution."

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The International Missionary Council had met in March of that year. It was there that Ralph E. Diffendorfer, then head of the Methodist Board of World Missions, explained: "The life of distressed villagers is not helped by our preaching alone. Too much time and money is being spent just to keep church machinery going. Our . . . boards have no place in their columns of statistics for the listing of transformed social forces. This must be corrected."

Before that, a Methodist minister in Chile, concerned about what he called "tremendous agricultural potential of the country, the poverty of the people and the weakness of the church" had persuaded his church to send an agriculturist to that country to organize the farm and school at El Vergel. A Baptist, Brayton Case, had been awarded a Gold Medal for Service to the Burmese people through a program that included "rice, pigs, and religion." There were other agricultural missionaries scattered across the world, working in lonely isolation and without professional help or status within the missionary enterprise.

Now in its forty-second year, Agricultural Missions appears to be a hybrid of a proper church agency, a three-ring circus and Nader's Raiders. Its goal is a world in which the exploited masses of the rural poor will have enough to eat, will be free to decide their own spiritual and social destiny and will be able to contribute to the elimination of hunger and war—rather than be the problem themselves. It expresses Mott's vision of a "world-wide agricultural movement by the churches."

Agricultural Missions works to build up the rural program planning capabilities of churches and Christian councils in the third world. It has nurtured Christian Rural Fellowships in East Africa and Nigeria, the Rural Life Department of the National Christian Council of the Philippines, Rural Work Assemblies in Central America and AFPRO (Action for Food Production) in India.

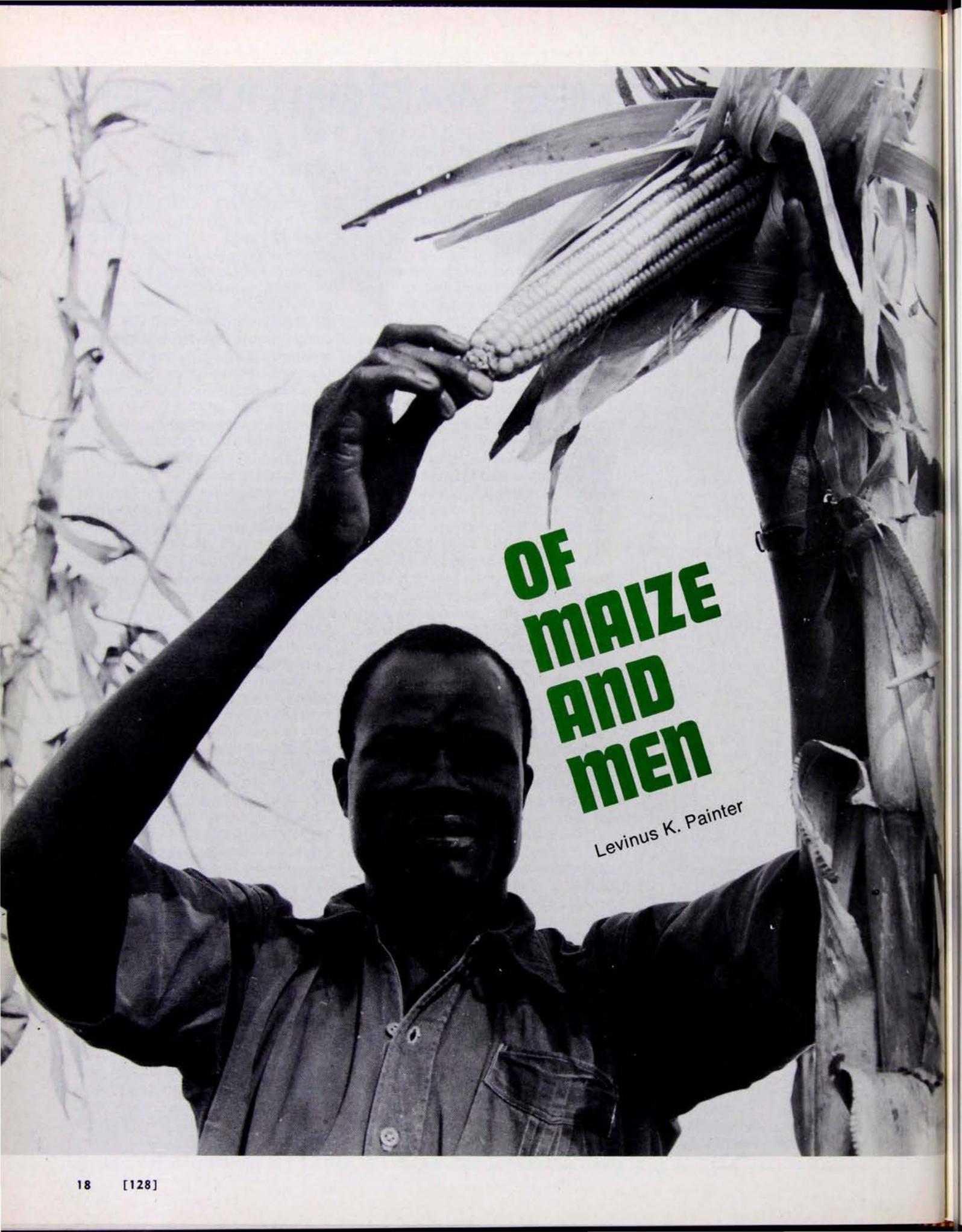
Invest in People

Rural mission programs are no better than the leadership in charge. If the leadership is in the hands of local people, the work tends to have continuity and to be adapted to local conditions. Foreign missionaries can help, but when left wholly in charge, psychological ownership of the effort by local people and by the local church is often lacking. Local persons who are first-rate material for leadership exist in every place. Believing this, Agricultural Missions helps local groups spot these persons and get additional training for them when needed. The specific needs of the person and of the program determine the training.

The pattern of training is usually that of on-the-job observation and short courses. A livestock man from Zambia is sent to observe range management in Botswana. A well-digging crew from Zaire (formerly the Congo) visits another in Upper Volta where an ingenious method has been tested. Rice extension workers from Malaysia attend a one-month crash course in "miracle" rice production at Los Banos, Philippines. Latin American co-op leaders attend a four-month course in co-operatives and community leadership offered in Panama. It is the job of Agricultural Missions to spot the people and the places where working skills can be learned—then bring the two together. Money from Church Women United and from the United Methodist Quadrennial Program join with grants from other denominations to get the training job done. The idea is to invest in people.

Learn by Listening

Agricultural Missions realizes that there is much to be learned yet about how to help churches find and fulfill their role in response to rural poverty and injustice. It requires listening, dialogue and the greatest precision where technical matters are concerned. The church's intentions with regard to hunger and exploitation must be clear to the poor. But good intentions are not enough. Positive action is called for in the churches. ■



**OF
MAIZE
AND
MEN**

Levinus K. Painter

Greater food production is no guarantee that a farmer's children will have a better balanced diet.

PROBABLY TWO THIRDS of the children in developing countries suffer from malnutrition. We have no way of estimating the extent of permanent brain injury in children due to lack of proper diet during early years. Often what may have been considered as low intellectual capacity on the part of school children may well be due to low protein diet during early childhood.

When reprocessed powdered milk was distributed in rural schools in western Kenya in 1955, careful records were kept. School registers showed fewer days of absence due to illness, more rapid scholastic development and accelerated weight increases. The changes were not phenomenal, but they were significant. Many of the children needed much more than a cup of milk a day to supplement their very limited diet.

However, the increase of available food supplies is not a complete solution. Scientific poultry production may be introduced into an East African village. People may be taught to raise better breeds of poultry. They can be advised in proper methods of packing and marketing eggs. Yet this is no guarantee that children in the family will get more eggs in their protein-deficient diet. Also the ancient taboo against women eating chicken may still be observed, a practice particularly unfortunate during pregnancy. I have seen an African farmer with a five-gallon can of milk securely fastened to the back of his bicycle and on his way to a processing plant some miles distant, but this is no assurance that his children had milk for breakfast.

In addition to teaching more scientific methods of food production skilled nutrition specialists are needed to train mothers to take advantage of increased and more varied food sup-

plies in order to plan a better balanced diet for growing children. Developing countries have been slow in providing such home services.

In Nyanza Province of western Kenya a resourceful African church group, with financial assistance from an organization called World Neighbors, maintains sixteen specially trained field men who go out into hundreds of villages where they demonstrate uses of hybrid maize (corn), vegetable growing, and the application of commercial fertilizers and scientific methods of dairy and poultry production. But in this same area only one woman is serving in the area of family health and nutrition. Probably the ratio should be one nutrition person to three community development men instead of one to sixteen.

The Agricultural Training Center at the Lugari resettlement project in western Kenya makes limited provision for training women as well as men. This center has provided short courses for over 5,000 farmers who have contracted with the government for the purchase of small farm plots. From time to time women come to the Center for instruction in home management and family care. Much more of this kind of service is needed.

In areas where a substantial majority of the young people are getting basic elementary education such programs can obtain vast improvement in the care and feeding of children within the next decade. But all of this instruction must be done through

African leadership. At the same time field staff must be trained and financed.

Some parts of East Africa are inhabited by nomadic tribes, such as the Somali, Turkana, and Masai, among whom education has made little progress. Adult education can be undertaken only through visual aids and then with very uncertain results. However, following the drought and famine in 1959 a few of the Masai turned to agriculture as a means of feeding their families. More recently, the Turkana tribesmen have been encouraged to use more fish in their diet.

Sources For Help

Assistance for agricultural development in emerging countries comes from many sources. International agencies, as well as certain national or private groups, are providing scientific and research facilities for the purpose of increasing production and diversifying crops. FAO (Food and Agricultural Organization) of United Nations with headquarters in Rome makes staff members available in many parts of South America, Africa, and East Asia. They determine needs, seek the cooperation of local governments and in emergency situations arrange for food shipments to famine areas.

Members of a cooperative group at Kaimosi, Kenya, see a demonstration of their newly purchased tractor.



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Private agencies, largely based in the United States, move in with plant breeding programs. They develop new varieties of food crops that yield a much more abundant harvest. The Agricultural Development Council financed by the Rockefeller Foundation and the agricultural program of the Ford Foundation have jointly set up the Rice Institute in the Philippines and the Agricultural Research Center in Mexico.

A new variety of short-stemmed rice has doubled production in some southeast Asia countries. A new variety of wheat produced in Mexico

after over a thousand different crosses has greatly increased wheat production in India and West Pakistan. However, much of the wheat in these areas is harvested by hand and is threshed by oxen drawing sledges over the grain on the threshing floor. I saw a few fields where a combine had been used. Also in West Pakistan a locally built threshing machine is in use, scarcely any larger than farmers in this country once used to clean their seed wheat, but it is a vast improvement over the oxen and the sledges.

The Japanese have been particu-

larly resourceful in the production of tools for use in cultivating crops in small fields and for harvesting of crops. These tools, hand or power propelled, have saved labor in food production.

Plant specialists working in the Mexico Agricultural Experiment Center have produced maize with eighteen percent protein instead of the customary eight percent. It is hoped that within a few years this high protein maize may be in general production. Such a product would aid greatly toward providing a well-balanced diet for millions of hungry people in South America and Africa, and without changes in food habits. This is a very important factor among people with a low literacy level.

Also in the near future new synthetic crosses of maize will be available which are self producing and no longer requiring the special hybrid seed, and almost as productive. This will be a great help in areas where money is not available for buying hybrid seed. All of these developments will require further research in each country in order to produce the varieties of maize or rice most suited to the soil, climate and rainfall of the particular area.

According to recent reports the United States spends \$45.90 per farm family each year on agricultural research. Japan spends 69¢ per farm family on research and India spends 5¢ per family. These and other countries have greatly benefitted by the research being done in Mexico and the Philippines under sponsorship of foundations in this country.

To increase food production in some countries many local prejudices must be overcome, or entrenched interests must be dealt with successfully. In parts of India farmers have a prejudice against the use of any kind of animal fertilizers, bone meal or similar ingredients. Village money lenders try to defeat the organization of cooperatives and credit unions and often this person is closely allied with the village headman. So food production for hungry people involves many human problems which may defeat the best-laid plans of scientists and community leaders.

Families in developing countries need funds to educate their children, for health care and improving their homes. They should not always be dependent on overseas financial aid



Local church elder promotes "God's Acre" maize-growing project, Kabras District, western Kenya. Opposite page, Maragoli woman in western Kenya exhibits eggs packed for market to an agricultural field worker.

to maintain their institutions. In order to preserve their own integrity they should move toward economic independence even as they have gained political independence, or hope to attain it. This a real challenge that may take decades to meet.

In order to help village people increase their income, employment other than on the farm will be necessary, especially in areas of high population density. One such project was launched during 1970 in Kakemega County of western Kenya. It was organized by American and British Quakers and incorporated as "Partnership for Productivity." This area has up to 1,500 people per square mile, particularly in the Vihiga Location.

A skilled overseas manager with his

assistants make small loans to enterprising and promising younger Africans who want to go into business for themselves. They have constant counsel in setting up and operating their shops and employees are given special training. I have visited some of these embryo business enterprises. The first was a small shop set up to manufacture clothing using only a dozen sewing machines; another was a cooperative enterprise for producing women's knit garments and another just getting under way was a silk screen process on cotton cloth. All try to use Kenya and Uganda products. Plans are under way for a tannery and leather products shop, also for a ceramics shop using local clay. ■

'All the farmers want is justice'

Steve Dunwell

Steve Dunwell is a photo-journalist with Agricultural Missions.

A TENANT FARMER tills land he does not own. True to feudal tradition, the fruit of his labor goes into the silken purse of his landlord. If he gets a share of his harvest at all, it is rarely enough to do more than slow his slide into debt. His future, grey and without promise, is no more his own than the land he farms. Dependency on the landowner is the norm. In countries like the Philippines where government services are weak and ill-suited to the farmer, dependency is the rule. It is accepted, for things have never been different. Father and grandfather were tenants, too. Exploitation is as ubiquitous as soil.

The initial flurry of excitement about the Land Reform law has died down. It has proved weak and ineffective. The law promised a new future for the farmer, but could not deliver the goods. But the cry of "land to the tiller!", once stillborn, is again being heard. Filipino tenant farmers are organizing and discovering unsuspected strength. Out of the traditional fragmentation of rural society, a unity is emerging. One organization calls itself the Federation of Free Farmers (FFF). Behind its phenomenal growth—100 percent in six months for a total membership of 80,000 and mass base of 350,000—is the leadership of a soft-spoken, erudite son of the landed elite, Jeremias Montemayor.

Montemayor is not a farmer but a lawyer. Formerly Dean of the Ateneo College of Law, he could be

a contender for numerous high government offices. He has chosen instead to dedicate his life and his home, which serves as the FFF national headquarters, to the cause of the farmer. While his intellectual peers have opted for the bromides of highly rationalized inaction, he has taken an unprecedented step and placed his confidence in the wisdom of the farmer. This alone is enough to make many Filipino intellectuals shout "fraud!" How can a man of learning who rubs elbows with the President honestly lead, much less respect, the unschooled farmer in a struggle for power, freedom and identity? Though a charismatic leader, Montemayor is wary of dominating his organization and discourages the cult of personality which could be his stepping stone to power if he wanted it. An FFF member explained this reticence by saying "He is a true leader. He is not a 'Messiah' or a 'superman' but simply a man who has seen the problem for what it is."

An Inverted Pyramid

The problem is seen as a gross inequality in the distribution of power. Like so many developing countries, the Philippines is an oligarchy. A handful of families controls business, politics and finance while the rest of the population—more than half of whom are farmers—are powerless. The few are wealthy; the many, poor. The FFF calls this the "inverted pyramid." Farmers in the most remote barrios now speak of

it. The farmers' potential for power is in numbers, for they lack education, wealth, influence and family prestige. "First, the center of gravity of political power must be with the mass," Montemayor says of his strategy. From there all else will follow.

Empowerment is the essential but insufficient beginning. To achieve it, a strong and unified national organization is required, for the goal is to exert pressure on the government and the elite to expedite legal justice. Freedom will come to the individual farmer through the power the organization can wield. The rapid growth of the FFF is proof that the farmers see this as a real possibility. It is also a vindication of Montemayor's leadership. He is not a farmer. No one pretends he is. The Filipino farmers, he feels, are stereotypically oriental—instinctive and intuitive. Montemayor is, however, Western in thought. Educated by the Jesuits, trained in law, he is positive and categorical. In this situation it is less important for the leader to be a peasant than for him to represent the peasant; to provide through the organization a mirror in which the man in the barrio can see his own image and understand his position better. "I would like," he says, "to . . . give positive expression to the peasants' intuitions. To me that is my personal contribution to the movement. I hope that they can say 'That's it! Nobody ever expressed it as well.'" Montemayor knows this kind of leadership cannot



Exploitation
is as
ubiquitous
as soil.

Right, farmer waits for his case to come before the Court of Agrarian Reform in Malolos. Below, migrant cane cutter, a "cicada," belongs to the most exploited class of workers in the Philippines. The Federation of Free Farmers has worked extensively with workers in the cane industry, which is not yet subject to land reform. Cane sugar is the staple export of the country and is sold to the U.S. at subsidized rates well above the world market price.



be paternalistic. Those who purport to know the farmer and his needs better than the farmer himself are scorned as "neo-landlords." "A leader must absorb the image of the people, purify it, and throw it back and inspire the people with their own image."

For most of its 17 years, the FFF grew slowly. It was not until Montemayor began "to learn to learn from the farmers" that it began to mushroom. This deference to the common man sets the organization and its leader apart. "The farmer is more wise in the basic facts because it is his life. He knows. Trust in the farmer is the rock-bottom basis of our struggle. If you cut that away we are dead." The proof of this conviction is the many leaders at the local level who are working farmers. The organization has graduated more than a thousand members from five-week Leadership Formation Courses, often conducted by former LFC graduates.

The Promise of Power

Farmers are not joining the FFF to be "inspired with their own image," although that is central to the unity of the organization and basic to the liberation of its membership. They join because they sense the promise of empowerment. For some this is the sole reason, hopping on a bandwagon in hopes of getting a piece of land. Many critics point to this and wonder if the FFF is less a movement than a fad, something-for-everyone pro-



Farm organizer "Bert" Perez talks with members of Free Farmers Cooperative Inc. at Culatingnan, Tarlac Province.

mises which will fail when the easy victories are past. To turn sheer numbers into power which can bring lasting, substantive changes to the rural areas, the FFF must apply its pressure to the system in a coherent and strategic way.

The FFF has chosen, perhaps ruefully, to accept Philippine law as its initial lever of change. Later, they hope to be able to change the laws and restructure the Constitution. (Of the 320 elected delegates to the Constitutional Convention which convened in June 1971, 60 are considered sympathetic to the FFF.) A large fraction of the legal work of the FFF involves litigating cases of blatant injustice involving farmers. Backed by the ability to mount massive and persistent demonstrations, they have scored many successes, often involving huge financial settlements. Out-of-court settlements are common. More central to the concerns of the ordinary farmer is the implementation of comprehensive land reform, a fundamental goal of the Federation and a problem whose complexities have troubled economists and politicians for twenty years.

It is the Land Reform Code, which Montemayor helped draft, which is the starting point for land redistribution. The Code provides laws governing the expropriation of large land holdings, the compensation of the landlord, and the subdivision and sale of the land to the former tenants under a lease-hold arrangement. The lease holder pays a rental fee which is a fixed percentage of

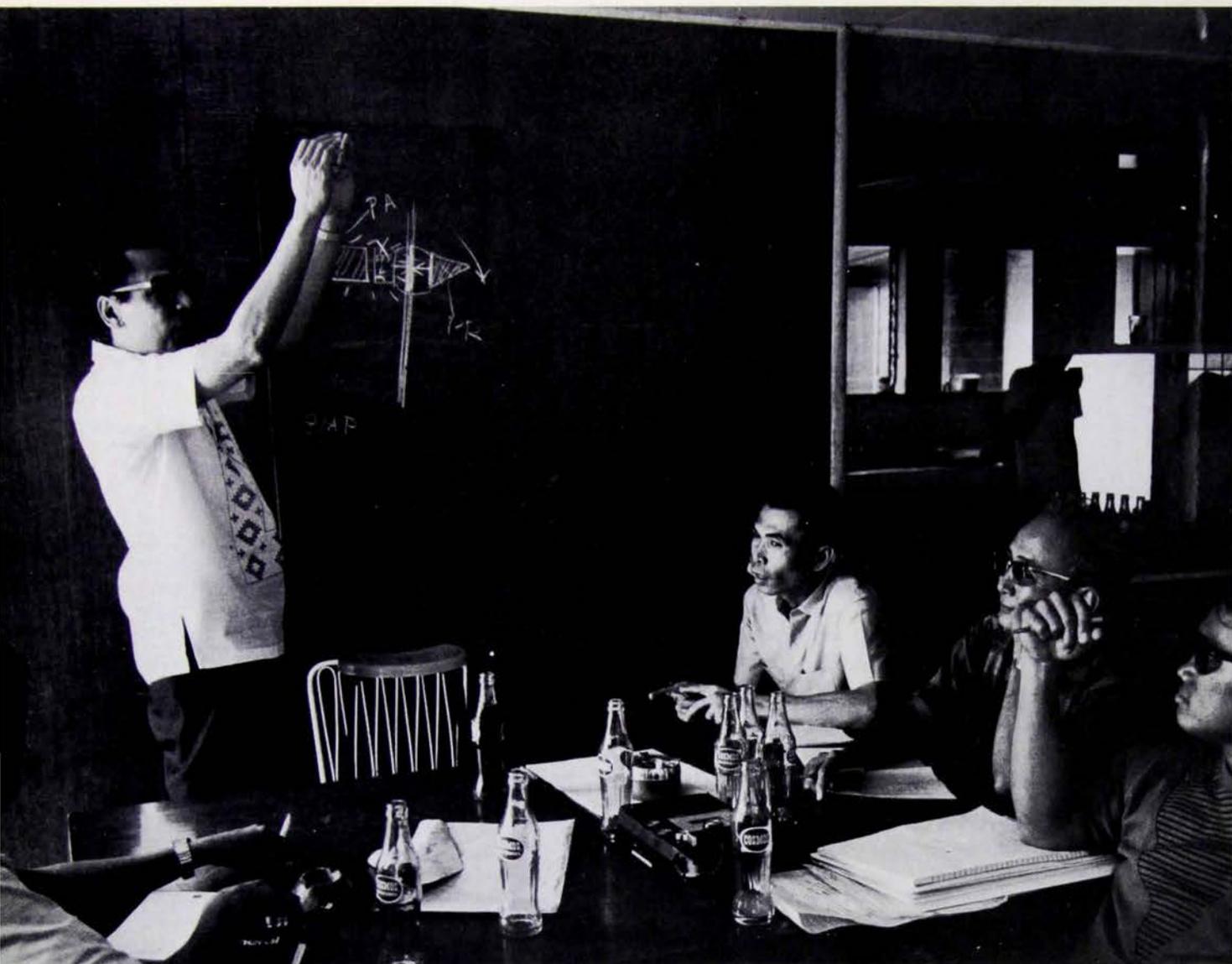
normal harvests in previous years and eventually acquires full title and ownership of the land. The Code becomes effective when a region is declared by law a "land-reform area." One of its problems is that only a small part of the Philippines has come under the Code. The FFF is demanding that the whole country be declared as "Land Reform Area" and is lobbying to plug the many loopholes in the Code itself.

If the Code went into effect nationwide the immediate effect would, in theory, be the magical conversion of every tenant into a leaseholder. But in areas already under Land Reform, it is clear that the conjuring alone is not enough. The primary goal of the FFF is social justice, not private ownership—social justice through empowerment of rural people and restructuring of rural society. Land reform can be a fickle weapon. In every land reform area there is evidence that substantive changes do not necessarily follow. It is not uncommon that a leasee soon reverts to a state of dependency indistinguishable from tenancy. The tenant is not dependent solely because of his indenture to the landlord but also because he has needs which he cannot meet himself. He needs credit for seeds, fertilizer and tools; assistance in harvesting, storage and marketing; advice on matters of agronomy and planning; and help in years of drought or crop damage. These needs are basic to the paternalism on which the landlord system is founded.

The landlord's services, though necessary, need not be benign. He may offer credit at usurious rates, but at least he offers it. After his tenants become leasees, he may no longer be so inclined. A Congressional committee report makes the problem explicit when it says:

Agrarian society in the Philippines . . . traditionally rests on the paternalistic—more often than not, oppressive—relations between landlord and tenant. Land reform seeks to make the tenants self-sufficient and independent from their landlords by moving the government in the place of the landlords during the transition period from lease-hold to full ownership. . . . Caught between the resentful resistance of his landlord on one hand and the inefficacy and insufficiency of government services on the other hand, many tenants may find themselves worse off than they were before.

Traditionally, it is this gap between human needs and government services that private rural development projects strive to fill. The FFF has begun to follow suit by forming the Free Farmers Cooperative Inc. (FFCI). Still nascent, the FFCI is a small beginning relative to the enormity of the problem. It has been able to act tactically: an irrigation pump here, a tractor there, a warehouse somewhere else. Credit is available for production purposes. However, no one pretends that the



Jeremias Montemayor leads a strategy meeting at the headquarters of the Federation of Free Farmers, above, and attends a Religious Acculturation Conference at Baguio, right.



FFCI can now, or ever will, provide for all the needs of all the member farmers. Critics of the FFF point to this as a fundamental and potentially tragic weakness. They fear that the FFF, while flexing its burgeoning muscles, will cause a premature redistribution of political power and place the newly empowered farmers in a position which is economically inferior to the tenancy they had known before.

Many leaders of development projects argue that land reform must wait until the farmers achieve socioeconomic independence and learn the new mental attitudes essential to progress. Church projects usually adopt this posture and emphasize non-political barrio reconstruction. Yet the FFF—a secular organization whose leadership, membership, and rationale are strongly Catholic—



Men at a demonstration to protest land grabbing squat outside courthouse in Digos. Surveyors from the Bureau of Lands verified the claims of the Federation of Free Farmers about land use in the area.

forges ahead, continually pushing for land reform with all its endemic problems.

Rooted in Christian Faith

For Montemayor, a devout Catholic layman, the reasons for this conviction are rooted in the meaning of Christianity to developing nations. Though steadfastly and categorically opposed to communism in the Philippines, he looks to the guerrilla movements of Asia for his comparison. "Maoism is a very inferior philosophy. But, although Christianity is a better Word, Maoism is a better incarnation. It can respond to the burning, the live, the hot questions of the day." For him, a basic and instructive insight of Mao is the notion that the struggle is prerequisite to greater unity; that the fight for justice has a value independent of the short-term victory. Thus Montemayor argues that the criticism of land reform as potentially counter-productive is a "defeatist attitude set up to rationalize secondary efforts and discourage land reform," and that these critics only buttress the status quo. "In any struggle there will be casualties," he continues, "but that should not stop us from fighting the battle."

What is there about struggling which justifies these casualties? "It is as important to knock," he says, "as that the door be opened." The knocking, the struggling, the fighting bring to the farmer a dignity, self-respect and consciousness which far outweigh the cost. If the farmer

finds himself with a bigger piece of a smaller pie, the victory is still his. As with leadership, so with power: the ultimate source must be the farmer himself.

To a Christian critic who argued that although the farmer may know what he wants, he doesn't necessarily know what he needs "and we want to give them what they need," Montemayor replied categorically that "the people must make their own mistakes." Otherwise they are hurt twice: by a mistaken decision from the outside and by not learning by making the mistake themselves. Land Reform may be just such a mistake—not only because of the lack of supporting services but also because it legalizes private ownership to a degree many agrarian countries have already found unworkable. Collective ownership and centralized planning may be a more tenable scheme. FFF leaders have seen what Israel and Taiwan have done and are impressed. But the mistake must be made. The farmers must first experience what they are clamoring for—private ownership—before they move ahead. Any effort to dilute this experience by making decisions for him or undercutting his ambitions smacks of "neo-landlordism."

The goal is social justice and independence for the farmer—the end of an ancient system where power, privilege, opportunity and human dignity are the exclusive property of the few. The strategy is redistribution of power; the tactic, social organization. So far, the FFF has

been able to apply real pressure on the government for reform. The victories have been dramatic and impressive, inspiring the members and accelerating the growth of the Federation. A point may come when no amount of pressure will equal the strength of the oligarchy itself. The FFF seeks to make social justice politically feasible for the vested interests of the government, following President Kennedy's slogan that "politics is the art of the possible." But radical critics believe the country's dependence on the subsidized sale of sugar to the United States—and the concentration of ownership of sugar plantations in the hands of powerful Senators and government officials—may be an example of the boundaries of the "possible." The FFF, however, is determined to challenge these boundaries from within, believing that the challenge itself is of inestimable value to the peasantry. Through the challenge, they will grow in strength and understanding.

An FFF leader in Davao province spoke at length of the peace-loving and non-violent temperament of the Filipino peasantry. He compared the patience of the farmer to a glass: "If you keep on filling it, it will overflow." The FFF has awakened the farmer to his own power. Montemayor seeks to tap that power before it overflows into rage, to turn it to constructive use. The essence of this power is the peasant himself, in his determination and un-schooled wisdom. Montemayor is humble before it. ■

Nineteen sixty-seven was a time when people did not know what to do. But Mississippi still had magic, and a latter-day liberal could yet find in her black folks a cause to lessen the pain of impotence in Newark and Watts. So in Detroit of late 1967 curious folk attending a church conference sat on the floor at the feet of an elderly black man, experiencing through his story a vicarious plunge into the unambiguously dangerous waters of rural south Mississippi politics.

"Step toe is my name," he said, "and I come from Liberty in Amite County, Mississippi. 'Amite' comes from 'amity' which means something like peace, and liberty means freedom. But for black folks there's not much of either one of those." He went on to tell of the difficulties of organizing in that part of the state, and of the terrors visited upon the first black man brave enough, fool enough to try to register to vote.

I joined the circle around Mr. Step toe, frozen into silence by that guilt peculiar to a white exile from Mississippi. Seeing my home through his eyes was like looking at a piece of needlepoint from the underside, where the knotted threads and raveled edges show. I had known full well for many years that this side lay beneath the colorful pattern of fruits and flowers, but listening to Mr. Step toe that night renewed the nostalgia for home, in spite of its harsh brutality.

The old man's country accent rolled over the group, and most of the audience missed much of what he had to say, as if he spoke another language. "Did you get that?" they nudged each other. "What did he say?" I was perhaps the only one who understood fully his patois, (unless there were other silent southerners there) having, like Mr. Step toe, grown up on collar greens boiled low and greasy, even if on opposite sides of the pattern. Having, like him

and all other Mississippi Baptists and Methodists of whatever race, been brought up believing in Father, Son, and Holy Ghost, but liking "Sweet Jesus" best, not sure at all, with that instinct of the theologically unspoiled, that He had anything at all to do with the former three.

The conference ended at last, and we all left Detroit. I went back to New York and I supposed Mr. Step toe went back to Liberty in Amite County, Mississippi. Then I forgot all about it until a few months ago.

As I read through old reports of the Miss-Lou Farmers Cooperative in Mississippi, the name Step toe appeared again and again. It seems that there are Step toes, most of them related, all over that tri-county area of southern Mississippi, in Louisiana, and even as far as Texas. The ones who have made Miss-Lou go are the sons of the old man, the first black man brave enough, fool enough to try to register to vote in Amite county.

If you want to visit "Miss-Lou" by car, you pass through McComb on Highway 55, driving south to the Gillsburg-Magnolia exit. From there you take the Gillsburg road (I remember a trip down that road years ago, looking for a cousin who had run away from home, in what was to become a regular pattern) until you reach a fork in the road just before entering the town of Gillsburg. Take the right side of the fork and head toward the Louisiana line. Then, as my guide put it, "You back up one mailbox and you're there!"

Miss-Lou is "coming along." Chartered in 1968, Miss-Lou grew out of the civil rights activities of the elder E. W. Step toe, who is still in good health and active within the county. The problem in those days was not necessarily getting land, as was the case in the Delta and other parts of the state. Many black farmers in Amite County owned their own land, but they were being cheated out of

fair prices and cut out of cotton quotas. Being unable to get seed, fertilizer, equipment, and other essentials at regular cost, they were disunited and dispirited. So early efforts to get together were motivated by the desire to get a fair shake at what they were already doing and learn how to do it better.

When I asked Wallace Step toe what he knew about the Step toe I remembered from Detroit, he laughed and said, "That's my father. He didn't just register to vote. He was the first black man in this county to run for office."

The Step toe sons are all related to the cooperative. Lavelt is manager still but hopes to step down as soon as a full-time manager can be found and trained. Another son, Roosevelt, is on the economics faculty at Southern University, Baton Rouge. (Southern University, through the efforts of the Federation of Southern Cooperatives in Atlanta, an umbrella organization for 46 cooperatives across the South, set up a computerized book-keeping system for Miss-Lou last year). Wallace is staying close to the organization also, although he is quite busy as a member of the county Board of Supervisors.

Miss-Lou made a major effort to help its members diversify crops. Instead of the perennial cotton crop, farmers were encouraged to plant vegetables like cucumbers and peppers. Training courses were set up on small-farm operating skills and new crop information, as well as basic adult education. Prior to this year's season, there was a small-farm training school in which over 200 members of the cooperative were enrolled. Miss-Lou expects this training to help its members double their 1970 total of 700,000 pounds in cucumbers and peppers. The 1971 crop is expected to bring in \$100,000 for Miss-Lou's approximately 400 members.

"Not all 400 are full participants, though," Wallace Step toe informed

Hunger in America and the



me. "They all aren't full farmers working up to their top, either. That's one of the things we're working on."

But black people have started acting together and are beginning to trust each other and support each other. Many of them now feel that the only way they can survive is through the co-op.

From the physical record, it would seem that Miss-Lou is indeed "coming along." It has expanded from a one-county to a four-county operation. It has a strong regional outlet in peppers and cucumbers with Cajun Chef brands in Louisiana and Texas and a very strong national outlet through Heinz Company.

In addition to experimenting with other seasonal vegetables like cabbage and all kinds of greens, with successful year-round planting programs in Walthall and Amite counties, Miss-Lou is continuing to work on the kind of mechanized bookkeeping operation best suited to a farming enterprise. It is also keen on membership in the Federation of Southern Cooperatives and the training programs it sponsors.

I learned about the Federation of Southern Cooperatives training center in Epse, Alabama, close by the Mississippi line near Meridian, where regular co-op members, as well as

bookkeepers, managers, and co-op board members can receive training. They will share information with anyone who wants to learn about setting up a cooperative. Other learning opportunities presently available are swine and beef cattle raising and greenhouse production.

This training facility, under the direction of James O. Jones, is open also for service to other groups or as a meeting place for other groups. The public is encouraged to enquire.

"The future looks good," Wallace Steptoe said. "We need to find another manager and get him in training. We've been happy to have church money and we used some of that to hire secretaries to keep accurate written records of the produce turned in at the five or six sheds we have in different communities.

"Without Miss-Lou the folks are not going to be able to do much. If we can't continue, it's going to be rough around here to live."

I couldn't help thinking how difficult it is for small farmers anywhere to hold on, not to mention being black and Southern. According to reports published by the Federation, in the last ten years alone more than 2,000,000 small farmers from the South have given up their farms and moved to the city—to the ghettos of Atlanta, Detroit, Chicago and New York.

Through the long years of difficulty for poor people, something of a mystique about cooperatives has grown up among some people. Many visions have not lasted. I don't feel any such mystique about "Miss-Lou." It sounds like folks getting themselves together with a lot of hard work and sweat, doing what they know how to do, only better now. I hope it lasts, for all our sakes. ■

Miss Billings, a native of Mississippi, is Assistant General Secretary for the Section of Christian Social Relations of the Women's Division of The United Methodist Church.



Miss-Lou Co-op PEGGY BILLINGS



STEVE DUNWELL

JUST SURVIVIN' IN RURAL SOUTH CAROLINA



Opposite page, sign on wall of 84-year-old Charleston county resident, Mrs. Kitts, says: "This world is not my home, I'm just passing through." Boy eats free breakfast at integrated Head Start Center, St. Joseph's Church, Hartsville. Left, Hyland Davis, environmental field worker.

SUDDENLY IT WAS ON TV prime time. Behind the picture postcard majesty of soaring oaks and drooping Spanish moss, at the end of washed-out dirt roads, beside the swamps and inlets of the South Carolina littoral, there was hunger and malnutrition. Nutritional diseases thought non-existent in America—kwashiorkor, pellagra, rickets, scurvy and beriberi—were reported. Nutrition-aggravated disease and round worm infestation contributed to make the infant mortality rate there the second highest in the nation.

That was in 1968. Americans were shocked, incredulous. Responsible authorities tried to undercut public concern by suggesting that the "rare cases of malnutrition" found were really due to "parental inexperience, indifference, or gross neglect." But as testimony by the poor themselves mounted it became clear that many Americans—estimates ran as high as ten million—simply did not have the money to buy food for a minimal diet.

Slow to accept the urgency of the problem, Government finally reacted, two years later, by extending food stamp and school lunch programs and their attendant bureaucracies. Promises were made. President Johnson had declared that "we want no American in this country to go hungry." President Nixon went further and proclaimed a "national commitment to put an end to hunger and malnutrition." South Carolina Governor

John C. West vowed in his February 1971 inaugural address to end "hunger and malnutrition and their attendant suffering" in his state.

The nation seemed to be mustering its resources for a frontal attack on a long-ignored aspect of American poverty. But what has come of it? *Hard Times*

Ask those who were "born and raised" on the South Carolina coast and its off-shore islands.

To one mother of seven on Yonges Island, food stamp assistance is not enough. "Hard times of livin', that's all it is. Tryin' to make it and just can't make it, that's all. We're just sufferin'." She tries to give her children a little cornbread in the morning but says that "grits, fatback, skins—that's what we're livin' on."

Bill Jenkins is a native of this island and eight years in the Air Force have provided a different perspective upon his return—"disgust." "You can make it without starving to death," he explains. "Couple eggs, maybe some greens from the neighbors—enough to keep you going. But this is just the bare minimum. Not even the minimum—just survivin'. I know for a fact that people are just eating whatever they can get, just what happens to be around."

Where the tragedy before was personified by a few victims of starvation and severe malnutrition, it now becomes clear that a much larger number struggle to eke out a living on meager federal assistance: people

caught, as a local aphorism puts it, "between the sap and the pine."

Food Stamps

Food stamps are the backbone of the Federal anti-hunger program. They are available in all South Carolina counties now—a result of the massive publicity that this area received. But these efforts are inadequate. By its own admission, the State Welfare Department can cover barely 52 percent of the estimated needs of an indigent family. The food stamp program reflects a similar lack of State and Federal support. Throughout the low-land area, the complaint is the same: "the guideline is too low." A family of ten must have an income of less than \$300 per month to be eligible for food stamp assistance.

Of those who are eligible—as much as 98 percent of the population of one island—many never actually get the stamps. The reasons vary. Some are completely ignorant of the program's existence. Others know of it but believe incorrectly that they are ineligible. But a far greater number know they qualify and still cannot take advantage of it. Certification is a long process which must be repeated each month. The office is remote and understaffed, and public transportation to it—more than fifty miles for some islanders—doesn't exist.

Rural people often leave home well before dawn to be at the office when it opens, only to wait all day and re-

turn home without seeing one of the overworked clerks. To the people who make this monthly trek, the system is at best impersonal and denigrating—at worst, brutal. "Income" is interpreted so narrowly that a family with little or no money for food may still not qualify. "They don't care how you're living at home, it's just how much you're making. They don't care about nothing else," fumes a mother of four.

It's not surprising that many eligible households give up in disgust after a few attempts to run this gauntlet and return to "just survivin'" as they had before. A mobile food stamp van travels through the area but comes too rarely and stays too short a time to cope with the problem.

It takes money to buy those stamps—money which may not be on hand. An experimental free food stamp program has been tried in Beaufort and Jasper counties—southernmost on the South Carolina coast—and will be extended under the new law. But few families satisfy its stringent requirements and it remains, in essence, an emergency aid. Various schemes help the applicant buy stamps a fraction at a time. However, the program is still described by observers as difficult to take advantage of and "insensitive" to the needs of the rural poor.

The "Clemson Ladies"

Another major aspect of the state effort to fight malnutrition is the Clemson University Expanded Nutrition Program. Para-professional home economists supported by this project—the "Clemson ladies"—work with households in their own communities. They try to help people take advantage of food stamp, welfare, medical and housing assistance. On a one-to-one case-work basis they teach basic nutrition, cooking, and shopping techniques which help the poor make better nutritional use of their food dollar.

Dr. Aaron Altschul of the Department of Agriculture put it succinctly when he said, "The poor are not any more ignorant of food nutrition than anyone else; they just have less money." Unlike the average American who uses 17.6 percent of his income for food, these people spend between 30 and 100 percent of theirs and need all the help they can get for stretching it.

As presently conceived, the food stamp program, supplemented by extension education, can eliminate the extreme hunger which the country previously tolerated. It can only do this, however, if the State supports it fully and if people fit themselves into its structured notion of what human needs are. For this reason it has only been a partial success in this region. Cases of outright malnutrition are now more rare, though still extant. Doctors still find milk and multiple vitamin deficiencies and low hemoglobin levels in children and adults. They can only guess about those they don't see—the people whose isolation, ignorance or distrust cuts them off from all these services. Says Paul Matthias, director of the S.C. State Human Relations Council, "Things are improving, but too slowly."

Nutrition is but one indicator of the way of life in these rural areas. As the inadequately funded, understaffed and narrowly conceived food stamp program grinds through its red tape; as the extension workers of various overlapping callings and allegiances slowly contact isolated households and try to fit them into existing programs, more basic and intransigent problems are revealed.

Hopeless and Hungry

It was in Beaufort and Jasper counties that cases of nutrition-related deaths were first reported in South Carolina and where a 1963 survey showed over 85 percent of black children to be infested with parasitic round worms. The Beaufort-Jasper Comprehensive Health Center is the focus of government efforts to combat these conditions.

Hyland Davis, an environmental health worker there says, however, "Don't underestimate the problems of nutrition or the value of food stamps, but there are plenty of people—including the poorest of the poor—who will sell those stamps to pay their bills or get clothes and shoes for their kids. They'd rather have some money for housing than a whole cabinet full of free food. It's bad enough to be hungry. But to be cold and hungry, hopeless and hungry, that's something worse."

Comprehensive Health in Beaufort is trying to face the challenge of hopelessness by emphasizing community development as an integral part of health care. "We are lifting them out

Willis Smalls, a former tenant farmer now inactive because of poor health and economic difficulty of farming, stands by his tar paper shack on Yonges Island. Right, Jessie Mae Jenkins, nutrition aide, explains food guide in Beaufort County. Far right, Elijah Freeman, a farmer, addresses meeting of Sea Island Small Farmers Cooperative, Johns Island. Arthur, left, and William Murray unload shrimp. The 11-member Hilton Head Shrimp Cooperative, of which Arthur is a member, provides docking, packing and icing facilities. It was organized with assistance from the Beaufort-Jasper Comprehensive Health Services.





of the doldrums," says Environmental Health Director Terence Fredericks. Parasite infestation is epidemic in the area because more than 75 percent of the black homes are without safe water systems while fully half haven't got outhouses of any kind. Here, nutrition and public health are tightly bound to improvement of the household. The cooperation needed for parasite control to succeed presumes hope. "Environment includes home, food, clothing and job as well as sanitation," says Fredericks. "We have to feed them with the food, which is environment. So we are feeding them: basic services, meetings on the use of them, proper use of water . . . We've got to . . . cut out that pollution of the mind and put in fresh things."

Their strategy is to use sanitation projects and deep wells as catalysts for community awareness. In some cases, it works. For others, like Estelle Young, the well has not brought hope, but just water. Old, sick and incontinent, she waits for death in the room behind the new bathroom and speaks with a bitterness which cuts through all the rhetoric. "I'm not looking forward to nothin' now," she croaks. "I just wake up in the morning and say 'Oh, Lord. I waked up again.'"

"There are plenty of people around here still worrying where their next meal is coming from," says Mrs. Angelina Hires, OEO referral worker for the Johns Island area. She works closely with Rural Missions, a development project which, like Comprehensive Health, is trying to return to the blacks the hope and independence that the past has denied them. To Eric Daniels, Rural Missions Project

Director, the worry about the next meal is but a symptom of a larger problem of isolation and economic depression which prevents people from taking advantage of State and Federal assistance programs, but worse, cuts them off from the opportunity to build a better future. "You can't generate anything out of a community which is at a subsistence level," he says.

The "Cheap Life"

A report from the Agriculture Department—responsible for food stamp administration—describes conditions analagous to those in this rural area and concludes that "in general, the study indicates that low-income households . . . accomodate themselves to a diet which low-income families elsewhere would reject. It may be that low-income families place less value on food than we think." Behind this callous remark lies the hard truth that a marginal income combined with a marginal future often means that meager resources are diverted to more urgent needs.

By the warmth of the wood stove in her house in Petersfield, Yorges Island, Mrs. Viola Ward talks about the problems that her family faces. "We've been in the dark so long. Back here can't get nothin', can't grow nothin', can't sell nothin'." Poor drainage keeps her from planting her garden and without it "there's very little that you can eat. Just try to do the best you can, that's all. We're poor, but we try to make out a cheap life. I guess we was off the map, must have been. Just off the map."

It's that "cheap life," and the sense of isolation that life here is all about. And that hasn't changed. ■



JAMAICA'S
KNOX



COLLEGE

George M. Daniels

A CONSTANT FAILURE of education in developing countries, and even most non-white communities in highly technological societies, is its inability to participate in the total development of those communities and nations.

To struggling countries in the process of nation-building, studying physics and philosophy and raising pigs must go hand in hand. Indeed, fattening the mind for the future and feeding hungry bellies are not, and never should have been, strange bed-fellows.

Nowhere, perhaps, is there a better example of a total community school than Jamaica's Knox College, a small secondary school about sixty miles northwest of Kingston, on the edge of Spaulding, a dusty little town that has only a handful of people who are largely unemployed, mostly uneducated, vastly impoverished. About half the population is under 21.

Knox was founded by a Scottish minister, the Rev. Lewis Davidson, who came to Spaulding nearly 25 years ago with only \$100 in his pocket. Davidson retired as principal in 1970 to give full time to the school's development program, and has been succeeded by George A. Scott, a Jamaican who joined the staff in 1949.

The school spreads over 93 acres, has a half dozen or so buildings, and is still building. Its 600 students range in age from five to 19, about 200 of them residential. Formerly a Presbyterian school, Knox is now a United College supported by, among others, the United Presbyterian Church USA, Disciples of Christ, and the Moravian Church.

Knox is interested not only in imparting knowledge, but, as Davidson puts it, in "increasing a student's power to learn and improve his ability to distinguish between junk and important material." He feels that to grow up satisfactorily young people must, from their earliest years, be functioning members of a community and carry their responsibility for it.

While providing educational facilities for its students, Knox is also promoting jobs for the people of Spaulding. Ten years ago it opened a printing shop with \$100 that paid for the first press. Now it does small stationery and booklet jobs for about 60 clients. In the furniture shop students, and a town carpenter who was trained and hired full-time, make all the desks, cabinets, tables and other furniture needed in the classrooms and faculty houses. "We won't buy anything that our students and workers can't repair themselves," Davidson says. Knox also won't hire anyone who lives more than five miles from the school.

Knox Farm covers a growing part of the school's 93 acres and provides employment for several Spauldingites. It also provides food for a lot of people who wouldn't have any otherwise. In 1970 it produced 50,000 pounds of pork and about 30,000 dozen eggs. Knox experimented with ways of raising hogs—only about a step or two ahead of local people. "We know far better ways of doing it," Davidson explains, but, he adds, "you can't move too far ahead of the people; they would feel that they couldn't do it if you moved too fast." Now people in Spaulding raise hogs

the way they do at Knox College.

One of the school's most ambitious projects is the recently completed processing plant. It has its own slaughterhouse and deep freeze units, and its line of products will include beef steak pies, ham and other smoked items, bread and pastries. Training Knox students and a few Spaulding hands will be a retired processing expert from California.

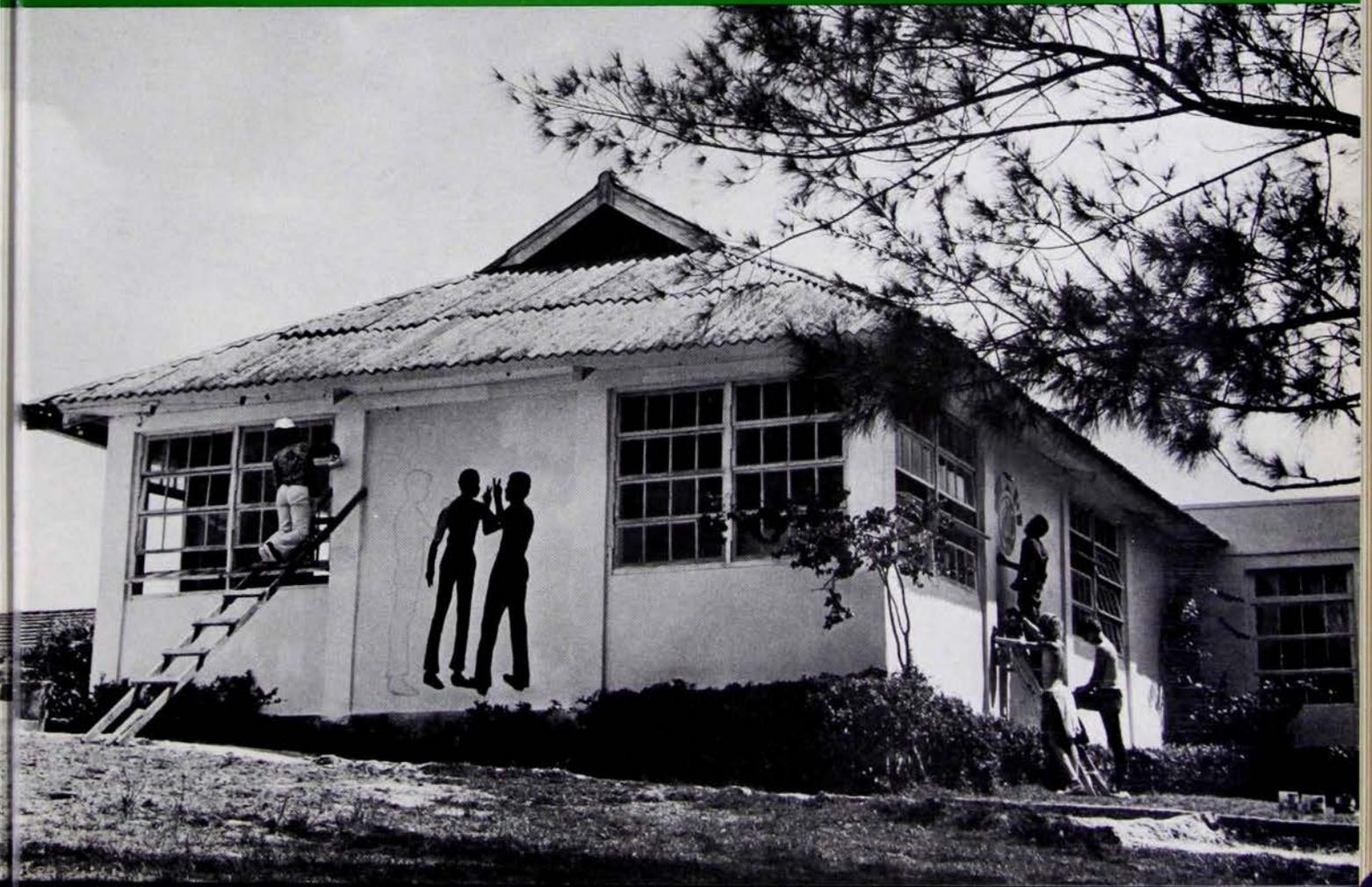
There have been some setbacks. Some time ago a dairy failed, although it had the highest quality yield. According to Davidson it wasn't economical and couldn't be maintained. "What doesn't prove economically feasible is not duplicated," Davidson says. "It must be duplicable in small communities to be worthwhile."

An international work camp brings together young people of different cultural and racial origins. Before there were work camps, Knox had summer schools where international students came and did little more than mingle with Jamaican students. "That wasn't enough," Davidson says. "Talking about building one world and talking about helping people to get rid of their hangups wasn't accomplishing the job. In summer schools they didn't feel it with their hands. There was no gut feeling."

Thus the work phase was added to the summer school, and last year students included whites and North American Indians from Canada, and an interracial contingent from Cincinnati, Ohio. There were Blackfeet and Cree Indians (who usually don't get along together because of tribal hangups), and students from well-to-do



George M. Daniels is Director of Interpretive Services for the Board of Missions of The United Methodist Church.





Above and on preceding page, work campers at Knox College teach, paint, and rebuild a school. United Presbyterian Fifty Million Fund dollars have been used for a Learning Center at the College.

and poor Ohio families. Together they built an infant day care center, fabricating all of the materials themselves, and a multi-room communications building.

Two major projects were the rebuilding of a school in Spaulding, and staffing and operating a neighborhood school at Knox for children who could not read. The school runs for 3-5 weeks, has an average of 300 children (mostly from 4-5 years of age), and demonstrates that non-professional teachers can help young children break the reading barrier. Teaching aids—dolls, pictures and drawing books—are made by the work campers and older students.

Most of the U.S. work campers who paid their own way to Knox and \$3 a day to cover their own cost of living were Presbyterians. One was Darryle Smith, 16, a high school student in Cincinnati, who had to go all the

way to Jamaica to have his eyes opened. "I didn't know so many people would turn out to help others," he said.

Since the religious impulse runs right through the Knox program, imaginative approaches are being made to religious education. To support this, a Center for Study and Worship will soon be completed.

Despite Knox's success, it has tremendous needs: technically qualified people to help with its learning skills program; assistance in developing an inexpensive way of growing vegetables in water or storing water for simple irrigation; dormitories and more classrooms, and all kinds of audio-visual equipment.

Knox is the sort of school developing countries need. It is encouraging that it is now receiving international recognition. ■

Associate Editor Ellen Clark recently visited Cuba. This is the second of a two-part article on her visit.

The Church in Cuba

ELLEN CLARK

IT IS STILL NOT SPRINGTIME in church-state relations in Cuba, but the thaw is unmistakable. For example, the government has given permission for 150 Roman Catholic priests to enter the country, and 100 of them—mostly Spaniards, but also Italians, Frenchmen and Canadians—are in Cuba already.

On his recent visit to Chile, Fidel Castro, the best barometer of official Cuban policy, told Raul Cardinal Silva Henriquez of Santiago that the church is redefining its guidelines to speed up its programs for helping men.

"Today our task is man's urgent liberation," he said. "That is the same mission of Latin-American Catholics, including those of Cuba."

In response to the Cardinal's questioning, the Cuban Premier admitted that there was persecution against the church during the early period of the revolution because of "the reactionary nature of the church." Today the churches operate freely, he insisted.

Castro told the Cardinal that Christianity and Communism have "many issues which coincide. They are the only philosophies that live from pain, suffering and the desire of lions to eat

their flesh." The Cuban Premier's comments were reported in Latin-america Press, a Catholic-sponsored press service.

Castro might not be tipping his cap to the church, but he was paying it a new deference. His explanations were straightforward enough: concern for national image, hopes for Christian-Marxist alliances in Latin America, the conviction that the church in Cuba has changed for the better.

A turning point came in 1969 when the Cuban Catholic bishops ended an eight-year official silence with a pastoral letter calling for an end to



Faculty and students at Protestant Seminary cut cane, hold jobs in the community and in other ways support Cuba's Revolution. From second left, Adolfo Ham, dean of theology; Juan Antonio Gonzales, student; Sergio Arce Martinez, rector; Jose Garrido, professor.

the U.S.-imposed trade blockade. Many person credit the papal nuncio, Bishop Cesare Zacchi, for nudging the bishops and for the general improvement in church-state relations. Cuba never broke diplomatic ties with the Vatican.

Restoring U.S.-Cuba Ties

Some Protestants, notably Presbyterians, have been more outspoken in support of the revolution. One of the most articulate is the Rev. Sergio Arce Martinez, secretary general of the Presbyterian-Reformed Church (see September 1971 issue).

Consider an exchange of letters which appeared last year in *Mensaje*, the publication of the Cuban Council of Evangelical Churches. John C. Smith, then chief executive for the missions agency of the United Presbyterian Church, had written to Arce,

noting that the 1969 United Presbyterian General Assembly had adopted resolutions advocating the regularization of diplomatic relations between the U.S. and Cuba and an end to the economic embargo. How would Cuban brothers assess the problems between the two countries, Dr. Smith wondered.

In a lengthy reply, Arce cited a long list of U.S. governmental actions which, he charged, were designed to undermine Cuban sovereignty. They ranged from the elimination of the sugar quota to pressure on the Organization of American States (OAS) to expel Cuba, to sabotage, to pressure on foreign companies to block the sale to Cuba of supplies and raw materials. President Nixon accuses Cuba of exporting revolution to Latin America, he said, but it is the system of exploitation, oppression, hunger,

Sign on religious goods store urges youth to join the 50,000 agricultural workers in Camaguey in "the most revolutionary offensive." The Cuban Revolution preceded the Second Vatican Council, Rome's contacts with East European countries and Christian-Marxist dialogue in Latin America and Europe. Until recently, Christianity in Cuba was defensive, isolated from new theological currents and language. Opposite page, chapel at Protestant Evangelical Theological Seminary at Matanzas and women's Sunday School class, First Presbyterian Church, Havana.



illiteracy and so on that engenders revolution. He also took issue with Nixon's statement that the initiative for reestablishing relations must come from Castro. Since it was the U.S. which broke relations it is up to the U.S. to take the first step and restore diplomatic and commercial relations with Cuba without conditions, he stated.

Christians show cooperation with the revolution by voluntary labor and participation in mass organizations such as the Federation of Cuban Women and the block organizations called Committees for the Defense of the Revolution.

Last year at the annual assembly of the Presbyterian church, the ministers expressed willingness to be placed in secular jobs, if needed. Cuba has a labor shortage. Some pastors have already taken jobs.

The Rev. Carlos Piedra, Presbyterian pastor of small congregations at Encrucijada and Calabazar, works during the week as a carpenter in a sugar mill. "Before the revolution, pastors were privileged," he explained. "Many of them still are, that is to say they don't need to work. Many of my people get up at 5 a.m. A pastor can sleep till 10 if he wishes. If I preach that it is important to give witness to our faith in our working centers, I should give example myself."

A Refuge for Anti-communists

Piedra has another reason for doing manual work. He indicated that many people in the church are still against the revolution. "They don't understand why there are shortages of food and clothing and medicine. They oppose the revolution because it is Communist. It doesn't matter what I say to refute their arguments. It's what I do."

For young revolutionary Christians like Piedra the temptation to leave the church and work solely with the revolution is great. "It is very difficult to work in the church because people call me a Communist," he said. "But I have a vocation. I've been called by Him, I think. There are many revolutionaries in Cuba, but there are few in the church."

Despite initial rapprochement between church and state, for many Christians, particularly the old, "the atheism of Communism cancels out all the good of the revolution," as one church worker put it. For them, the church is a refuge, the only institu-

tion to survive the revolution.

Renewal has been from the top down rather than a grassroots movement. When the Catholic bishops issued their pastoral letter in 1969, some priests refused to read it in church, and in some churches where it was read, parishioners walked out.

The situation is similar in Protestantism. A number of the liberal faculty at Union Theological Seminary at Matanzas, a joint Presbyterian-Methodist-Episcopalian institution, and members of the Student Christian Movement have participated in a "jornada"—a period of special commemorative activities—for the slain Colombian guerrilla priest, Camilo Torres. Torres' memory is revered by Cuban radical Christians and Marxists alike. But the students at the seminary are politically conservative on the whole.

Not surprisingly, the suspicion between people in the church and revolutionaries outside the church has been slow to abate. "If you are a conservative and a Christian, you have two strikes against you," a woman told me. "But if you are a revolutionary and a Christian, there is no problem."

Not Like Russia

I talked with two persons who had been fired from their teaching posts several years earlier because they were Christians. (Both found other work.) In both cases the individuals blamed zealous local officials and not governmental policy. "The government doesn't persecute Christians as in Russia," one of the two said.

Some Christians have been chosen as exemplary workers by their fellows. Among the best known are Dr. Rodriguez Busto, a prominent Presbyterian layman, who teaches geography at the University of Havana, and Dr. Raul Fernandez Ceballos, vice president of the Cuban Council of Evangelical Churches, who was a leader of the national literacy campaign.

A church leader told us of a congregation where some persons no longer worshipped for fear they would not advance in their jobs. But she thought the fear was not justified because at least one person active in that congregation held a responsible job.

The cynical might conclude that the government is more tolerant of the churches because of their en-



feebly. Perhaps 95 percent of the Cuban population was nominally Christian before 1959, but the number of Christians today is half or less the pre-revolution figure. Thousands of middle-class Christians, much of the educated laity and clergy, went into exile ("a mistake," remaining Christians agree). Although the Catholic seminary of San Carlos in Havana has more than 60 students, there are only eight students at Union Seminary (two thirds of its 150 alumni are exiles, primarily in the U.S.). Secularism has taken its toll of believers too. And the pre-eminence of the Communist Party in national affairs is a challenge—if not a threat—to the church's influence.

Although there is more cooperation among denominations, there is no move afoot to unite the ever-smaller and weaker churches. A Catholic priest at St. Rita's in the Miramar section of Havana did not have anything good to say about church unity. "Ecumenism leads to confusion and Communism," he maintained, a conclusion certainly not based on Cuban experience.

But the Christians we talked with in churches and seminaries in Cuba were anything but gloomy. "The church is strong," affirmed Mrs. Carmen Sandoval, member of the general board of the Methodist Annual Conference. "There are fewer people but we are surer in our faith."

Easier to Witness

"The worst thing is to be afraid," said Mrs. Icel Rivera, vice-president of the Cuban Federation of Methodist Women. "Christians should be joyful, that's our faith. In some ways it is a handicap to be a Christian today; there are certain jobs you can't hold.

"On the other hand, it is easier to give testimony to our faith. If you say you are a Christian, and you don't do it to defy the revolution, but simply because you believe in God and Christ, you are respected. For there is no gain in being a Christian."

The hardest thing to accept, Mrs. Rivera said, is the declared atheism of the Revolution's leaders. "But," she said philosophically, "in Cuba they say they don't believe in God but they act as though they do. The poor have their needs met. But in Spain, France, other countries they say they believe in God but they don't act as though they do."

Other church leaders expressed a

similar openness to the process of social change in Cuba. "From the religious and human point of view, the most important contribution of the Cuban revolution is the consciousness of being human, of having dignity for all," a Roman Catholic churchman said. "Before many people considered themselves second-class beings, but now all think of themselves as equal."

He thought that Che Guevara's concept of the new socialist man—the honest person concerned more for the community than his personal needs—was in harmony with Paul's "new man". But, he hastened to add, Christianity has an eschatological dimension and if we limit ourselves to a concern only for this life, "we are 'the most foolish of men.'"

Another Catholic official acknowledged that the nationalization of parochial schools had been a blow to the church but stressed that now everyone could get an education. Furthermore, he said, the priests can concentrate on working in religion and not be bothered with schools, Scouts, and fund-raising.

From many Christians we heard that the elimination of the "pagan" aspects of Christmas—trees, expensive meals and so on—had restored a welcome spirituality to the Nativity. And the proscribed religious processions had been a "scandal," they said.

Blessings in Disguise

"The austerity of life here is morally more healthy," a Catholic official said.

Even the abrupt and traumatic rupturing of relations with "mother" churches—in the U.S. for Protestants, Spain for Catholics—has been a blessing in disguise. The Presbyterian Church did not become independent until 1966 and the Methodist Church until 1968 but they are developing more of a Cuban identity and are self-supporting.

Paradoxically, as the size of congregations has shrunk, church coffers have swelled. The Rev. Carlos Camps, Presbyterian pastor, said his congregation had dwindled from 225 to 85 worshippers, but his salary had risen from 80 to 300 pesos a month. Full employment and rationing mean that most people have more money than they can spend.

To compensate for the shortage of ministers, a problem particularly in the Methodist Church (all but two of the ordained ministers in Cuba in 1959 have left), laymen are playing



a more active role. The Methodist Church has women ministers in every province—"the best ministers" according to a male colleague—and a woman is a district superintendent in Pinar del Rio province. The Presbyterian Church has only one woman ordained minister but has many women elders.

Structurally, the churches have changed very little. The order of worship and the music we heard at a Presbyterian and a Baptist church in Havana were Spanish-language replicas of U.S. services. The Catholic Church has done some experimenting with religious music, but the results are questionable. At a mass at Our Lady of Carmen Church in Havana, we heard a large youth choir, accompanied by guitars, drums and organ, gustily render Spanish hymns to the tunes of "Old Black Joe" and "The Battle Hymn of the Republic!"

Some churchmen are aware of these problems. A Presbyterian pastor said that the challenge of advanced secular education was beginning to revolutionize Bible teaching. The only U.S. Presbyterian church worker in Cuba, Lois Kroehler, who is director of music education for the church, has put together a book of hymns using criollo melodies and a theology applicable to Cuba. In her apartment in Cardenas, Miss Kroehler strummed her guitar



As in the U.S., there is a generation gap within the church. Many young Christians and a growing number of their elders find Christian commitment and construction of socialism compatible. Top, Lois C. Kroehler, Presbyterian missionary who has been in Cuba 22 years. Above, the Revs. Carlos Piedra and Carlos Camps, Presbyterian pastors.

while she sang one of her songs. The first two lines: "Every Sunday we go to church to hear the word of God. But God on Monday speaks to us in the world. . . ."

Theological Ferment

Though there have been few changes in structures, there has been theological ferment. At the beginning of the revolutionary process, the Christian faith was pietistic, little concerned with social behavior, and preoccupied with personal salvation, an Episcopal pastor said. Some Christians are now of the opinion that they can be Christians in a new way with a lively commitment to man, he said.

Is this the church's mission in a socialist society where the state feeds the hungry and clothes the naked? There is still the need for Christian service—caring for the ill, sharing with those in greater need—many persons agreed. Indeed, in Cuba, where justice has been secured, charity and service lack the unsavory connotations they often have in the U.S.

Proselytizing is difficult today. But many churchmen see their task as one of "Christianizing the church."

"We're trying to develop the awareness of our people," Miss Kroehler said. "Some can live creatively in this revolutionary society, some just live

it out. We have a responsibility to both groups.

"The church's contribution can be to help society discover what the new man is. The revolution is constantly changing. Christian participation could help it become more human. But the only way to participate is by being totally committed to the revolution. If you are on the outside, you won't be listened to."

A Marxist said that "the church has lost the privilege of leading the revolution and must struggle now to be accepted." A Christian said that Marxists were always talking about Christian-Marxist dialogue but never began it. Yet, despite the divergences of opinions and starting points, there is some Christian-Marxist dialogue underway. Union Theological Seminary offered a course in Marxism for the first time this year.

Christian-Marxist Dialogue

Members of the Protestant Church and Society movement (ISAL) meet twice monthly to study the Bible in a secular world. Baptists, Presbyterians, Methodists and Marxists, pastors, laymen, students and workers, discuss the theology of liberation and the theology of hope, the death-of-God school of thought, the relationship between Marxism and Christianity.

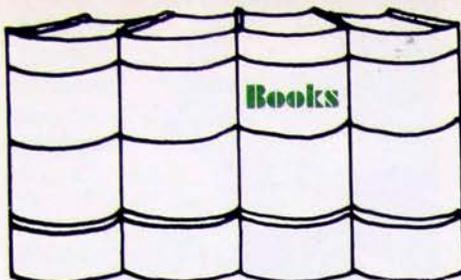
"A Christian can have a Communist

attitude toward life," said the Rev. Carlos Camps, who directs ISAL. "Even the question of atheism can be overcome." He sees in communism a "revolutionary atheism," a judgment upon religion for failing to live up to its beliefs.

Fidel Castro, who was educated by the Jesuits and is now a non-Christian Marxist-Leninist, would agree. After his meeting with Cardinal Silva, he told reporters, "The Cardinal has had the kindness to give me this Bible. I have been reading it since I was a child when we had the Sacred Scriptures as obligatory reading assignments. Here we read many examples of typical Communist conduct.

"Read the parable where everyone got the same amount of money for his work," he said, as reported in Latinamerica Press. "Christ multiplying the fish and bread to feed the people is a beautiful example. We are not like Christ. We do not have Christ's answer. But based on his doctrine we try to do the same thing—give bread and fish to all. This is why we have land reform, equality, social justice. Christ's formula was Communistic."

Unless the Christian-Marxist dialogue proceeds now, it will be difficult to start it later, for much of the younger generation has not had the experience of Christianity. ■



WOMAN'S ROLE IN ECONOMIC DEVELOPMENT, by Ester Boserup. New York, 1970: St. Martin's Press, 284 pages, \$7.95.

What is the relation between hunger and woman's role in development? What happens when agricultural modernization and urban-industrial development are pursued with male-priority policies? Using an economic and sociological method to identify patterns of work in developing countries, Ms. Boserup demonstrates that where a division-of-labor-by-sex pattern is occurring—not only is the productive role of women being taken away but the entire process of growth and development is being retarded!

Beginning with the agricultural scene, it seems that in many places in the developing world, European-background males prejudicially re-inforced male farming systems or where they found female farming systems, they attempted to train only men. The results have not been promising; women who continue to farm without training become a class of low-productivity, subsistence agriculturalists—stereotyped and actually backward, illiterate and superstitious in their practice. Others are used as cheap and casual agricultural laborers—subject to wage delays, falsified accounts, etc. The net results are losing or never getting land rights, work management rights, marital rights and family rights . . . the exception being the few women who are driven temporarily into the market trade.

Continuing with the semi-male towns where the market women are, it is clear that this occupation has a limited life—except in Latin America where it leads to a correlative occupation—that of being a shop-assistant.

In the male towns (all other towns are male because their economic structures have long been dominated by men as the result of planning all-male industries catering only for male migrants or because of male-priority policies for education, training, hiring and promotion), women are not doing so well either. They are often confined to home industries with limited lives, domestic servantry or prostitution (think of the demands for services where the majority is male!). Or—deserted wives and destitute lonely widows have the opportunity to become unskilled, low-paid factory workers. The few who are allowed secondary education gain the inestimable privilege—with which Western women are all too familiar—of finding "opportunities" in the

feminine and feminizing professions—teaching, nursing and clerical (but not administrative) work—generally with the appropriate comparatively low scale of pay, of course. And finally, it appears that in the male towns which are multi-racial or multi-national, the European-background male is almost always on the top while the woman is on the bottom. The sidelight to this institutional racism-sexism is, of course, that a woman of any race is usually barred from certain administrative positions toward the top while at the bottom women of all races have been employed together where men have not been allowed the same privileges!

To combat the low-productivity and low status of women which is often emerging in villages and towns in the developing world, Ms. Boserup has a provocative proposal: she suggests that labor-intensive systems of agriculture be introduced into village training programs for both men and women while urban jobs now primarily opened to male migrants be offered together with training to women who are already residents and wives in the towns. She predicts that the net effects should be the following: a stemming of the rural to urban migration; a balance of the sexes for stable and healthy relationships in both rural and urban areas; greater productivity of needed agricultural products; education and training for both sexes in both rural and urban settings with a reduction in sexual and moral stereotyping; the re-inforcement of do-it-yourself provision of infra-structures in villages still needing amenities while making available more tax-money and private savings for a controlled rather than mushrooming need for infra-structures in the towns. The development of women, hunger and full societal growth for the benefit of all are at stake!

The book is well worth reading for provoking a critical view of agricultural modernization and urban-industrial development when pursued with a division of labor by sex policy—if the effects are counter productive for the growth of whole nations in the developing world, the policies and programs of both churches and government may bear considerable re-examination. Furthermore, for the sensitive Western reader the analogies with the history of our own industrial and agricultural revolutions under sexist division-of-labor policies will not be lost with the result that no one will be surprised to remember why there is and has been a woman's movement in Western countries for over 100 years.

The book suffers from lack of up-to-date, concrete and extensive information from the so-called socialist countries in the third-world—e.g. China, Algeria, Tanzania, and Cuba. A lively comparison both for better and for worse might

otherwise surface. Meanwhile, reading as a supplement to *Woman's Role . . .* Rene Dumont's *False Start in Africa* (New York: Praeger), 1966, \$3.50, especially chapter seven ("If Your Sister Goes to School, You Won't Have Anything to Eat") and chapter sixteen ("Full Employment a Priority") would begin a lively dialogue on the relation of hunger, development and women's liberation.

Joyce L. MANSON
Joyce Manson, a United Presbyterian clergywoman, is a former Frontier Intern.

WORLD DEVELOPMENT: AN INTRODUCTORY READER, edited by Helene Castel. New York, 1971: Macmillan Co., 296 pages (paper) \$1.95.

The editor of this volume which raises "basic questions of social justice and challenges some common myths" is a former dean of the School of Social Work at Haile Selassie University in Addis Ababa, and former executive secretary for development education and training in the Board of Missions of the United Methodist Church. She defines *development for man* not alone as economics, the transference of techniques, modernization, or even relief, but "the process by which powerless people everywhere are freed from all forms of dependency—social-cultural-economic and political—so that they can create a personal sense of history for themselves and thereby express their full potential as human beings. . . . Can there be any true peace and progress without justice?"

Much has been written in recent years on many angles of this relatively new surge in the world for human development: there is scarcely a field of human activity that has not been stirred by new awareness of the need for recognition and development. From hundreds of essays on a wide range of related themes, the editor has chosen twelve as an introductory study for concerned individuals and groups. The scope of the volume can be gleaned from the topics considered and the authors:

"That Third World," by Denis Goulet
"The Maze of Race and Economics," by Daisuke Kitagawa

"Global Development Strategy: a Moral Responsibility," by Raul Prebisch

"International Trade and the Developing Countries," by J. F. Rweyemamu

"The Revolution of Our Time," by Brady Tyson

"Has Latin America a Choice?" by Juan Luis Segundo

"Let's Dare to Be African," by Joseph O. Okpaku

"Playboy Interview: Jesse Jackson"

"Toward an Overall Assessment of Our Alternatives," by Robert S.

Browne •

"The Church and the Third World,"
by Joao Da Veiga Coutinho

"The Adult Literacy Process as Cul-
tural Action for Freedom," by Paulo
Freire

"Outwitting the 'Developed' Coun-
tries," by Ivan Illich

W. W. REID

**THE CHALLENGE OF WORLD POV-
ERTY: A World Poverty Program in
Outline**, by Gunnar Myrdal. New York,
1970: Pantheon Books, 518 pages,
\$6.95. Random House, \$2.95, paper.

Much of what Gunnar Myrdal, the
Swedish sociologist, says in this book is
not particularly new or startling: the un-
derdeveloped countries are bedeviled
by the population explosion, irrelevant
and inadequate schooling, low-yielding
agriculture, failure to enact and enforce
laws such as tax collection and women's
rights, corruption, and trade imbalances.

Some of what he says is common sensi-
cal but often overlooked: that the masses
are apathetic and "public opinion" is the
opinion of the elite, that in poor countries
the "middle class" is a misnomer (all the
educated are members of the upper
class), that statistics for literacy, school
enrollment, employment, etc. are ex-
tremely unreliable in underdeveloped
lands; that poverty breeds inequality.

What is particularly distinctive about
the book, a lucid summary of Myrdal's
earlier three-volume *Asian Drama*, is its
insistence upon equality as the *sine qua
non* of development. Myrdal disputes the
belief that inequality is necessary for
growth, that exploitation of the poor is
necessary to make possible savings to fuel
development. The evidence, he points
out, is that excess wealth in poor coun-
tries is dissipated on conspicuous con-
sumption or sent abroad and that very low
levels of living hamper a rise in pro-
ductivity. The Western countries which
are the firmest advocates of the adage
that "production goes before distribution"
have themselves become welfare states—
and their reforms have made possible
more rapid economic growth.

Myrdal is alarmed that the green revo-
lution has lulled governments into think-
ing that agrarian reform is no longer
urgent. Without land to the tillers, how-
ever, tenant farmers will have little incen-
tive to change their methods or to invest
more labor in soil conservation, rodent
control, irrigation, afforestation and other
needed tasks. In the absence of equality,
technological advances and community
development measures merely make rich
farmers richer. And a food surplus is no
guarantee that the poor will have enough
to eat. As the better-off farmers begin to
introduce labor-saving machinery, agri-
cultural workers become even more su-
perfluous and desperate. An "agricultural

revolution" based on technology, without
regard for the poor, has produced rural
and urban slums which still plague the
U.S. How much greater will be the
misery in a country like India, which has
70 percent of its population dependent
upon agriculture!

Most of the needed changes must come
from the underdeveloped countries them-
selves: land reform, population control,
adult education, improvement in the
quality—as opposed to the quantity—of
education and teaching, social discipline,
national independence, the spread of
grassroots democracy.

Myrdal is not particularly sanguine,
since, he argues, pressure for change must
come from the poor, and the poor rarely
revolt (except for ethnic or religious rea-
sons or occasional looting; Vietnam is an
exception).

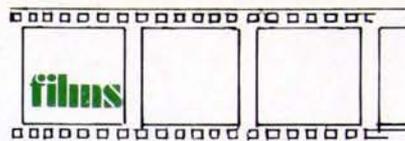
But that doesn't let the developed
countries off the hook, as readers of *Asian
Drama* often assumed. Almost half of
The Challenge of World Poverty is de-
voted to the responsibility of the de-
veloped countries. Myrdal is harsh in his
criticism of their selfishness. Western
countries (Myrdal is no partisan of the
wealthy communist countries, but he ex-
cludes them from his study for reasons
of scope) opportunistically juggle aid
statistics to show aid to be much larger
than it really is. Capital outflow (capital
flight, debt servicing, remittance of prof-
its, etc.) from underdeveloped countries
roughly matches capital inflow (aid and
investments, etc.). In Latin America the
situation is worse.

Myrdal would like to see the developed
countries increase aid considerably, de-
tach it from strings, administer it multi-
laterally, give more to the poorest coun-
tries, and use aid to promote greater
social equality and democracy. The only
argument for aid is the moral one, he
adds, pointing out that the use of anti-
communism has led to cynicism.

Trade is another bone of contention.
Contrary to popular thinking in the West,
so-called free trade breeds inequality, the
more so when substantial inequalities al-
ready are established. Again, the pre-
scriptions, such as the removal of tariffs
from the manufactures of underdeveloped
countries, are not new; they have been
proposed by the United Nations Con-
ference on Trade and Development and
rejected by the club of wealthy countries.

Myrdal, who has the reputation for
being a pessimist (he says he is just a
realist), concludes with a final chapter on
"the Latin American powderkeg." Writ-
ten before the election of a Marxist gov-
ernment in Chile, it nonetheless far-
sightedly analyzes the possibilities for
reform and revolt in the continent and
concludes with an emphasis on uncer-
tainty as to the future and the hope that
the U.S. will redefine its policies.

E. C.



**DEALING: OR THE BERKELEY-TO-
BOSTON FORTY-BRICK LOST-BAG
BLUES**, Directed by Paul Williams,
a Warner Brothers Release.

"I don't believe any of this," groans
Peter (Robert F. Lyons), the erstwhile
Harvard preppie turned dissipated, love-
struck dope smuggler, at a crucial junc-
ture in Warner Brothers' new hip film.

Fortunately for *Dealing* and its direc-
tor, Paul Williams (who with David
Odell adapted the screen play from Mi-
chael and Douglas Crichton's novel by
the same title), credibility is not re-
quired in order to enjoy this gay little,
fey little love story. But tolerance for
roller coaster plots with down endings is
absolutely necessary.

Everything about the first half of
Dealing celebrates charming hip moral-
ity. The plot casts cute Peter making a
smuggling run for his friendly neighbor-
hood marijuana dealer, John (John Lith-
gow), whereupon he meets and falls
crushingly in love with cocaine-sniffing
Susan (Barbara Hershey), a San Fran-
cisco succubus.

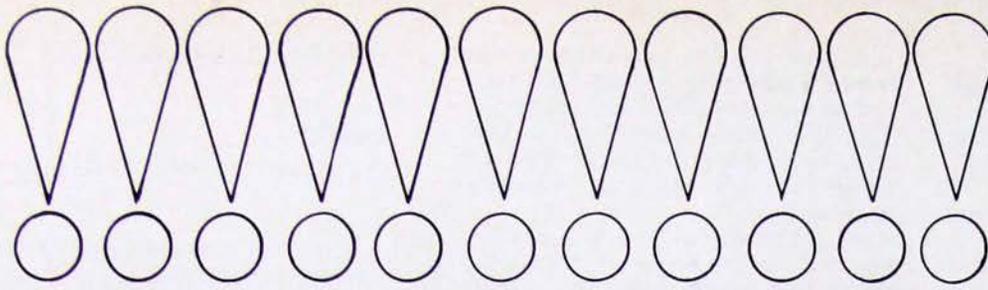
Peter must leave her because neither
of them can afford her ticket to Cam-
bridge. Once returned to cutting classes,
Peter dumps, literally, his Radcliffe girl-
friend (Ellen Barber) and concocts to
bring Susan east by having her make a
delivery for John. She is busted, of
course, because "bourgeois" John makes
her carry two huge suitcases full of
forty bricks (one brick weighs one kilo,
2.2 lbs.) of marijuana.

Dealing then takes a moral nosedive
into its own variation of Hell. Peter, in
order to rescue Susan from the law,
becomes involved with police corrup-
tion, robbery, heroin, blackmail, Cuban
gangsters and a bloody massacre at, of
all places, Walden Pond. What begins as
an ironic twist on *Love Story*, concludes
as if Ollie and Jennie somehow got lost
in the set of *The French Connection*.

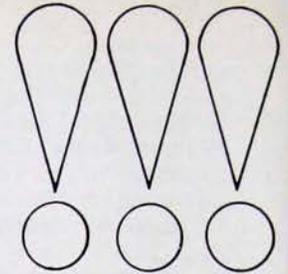
I quibble whether *Dealing's* denoue-
ment is satisfactorily just. The college
folks are attractive and invite sympathy,
the hoods and cops are ugly and demand
disgust. Yet *Dealing* portrays them all as
irresponsible lawbreakers who should
suffer the consequences.

Picking over the carnage of *Dealing*,
the overriding conclusion is that this is
another slick story designed to jolt the
audience. *Dealing* is technically fine, well
acted and directed, suspensefully plotted,
but none of this saves the viewer from
leaving the theater in shock.

JOHN BATCHELOR



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Writes



ECUMENICAL WITNESS CONFERENCE

ATTENDS CONFERENCE—Chaplain William Hughes, a United Methodist chaplain who has served in South Vietnam, was among 600 persons attending the Ecumenical Witness Conference on ending the war in southeast Asia. The conference was held January 13-16 in Kansas City, Mo.

700 CHURCHMEN ISSUE PLEA: ENDING WAR HAS PRIORITY

Ecumenical Witness, a gathering in Kansas City of some 600 Protestant, Catholic, Orthodox and Jewish religious leaders, called for the churches and synagogues of the country to make an end to the war in Indochina their first priority.

In a 2,000-word message, the churchmen declared that the war was immoral and that Vietnamization was a "racist policy," forcing Asians to serve as a proxy army for Americans and to die in the place of Americans for the supposed interest of Americans.

The conference message recognized "the need for the People's Republic of China, the Soviet Union and other nations to cease supplying the Hanoi government and the Provisional Revolutionary Government with the materials of war." And it acknowledged that North Vietnam and the National Liberation Front have "terrorized villages and committed atrocities."

"But," it continued, "the massive terror and atrocities of the B-52's and the fleets of helicopters are ours. The napalm and CS gas are ours. The flame throwers . . . folding fin rockets and cluster bombs . . . our anti-personnel weaponry . . . All of this is immoral."

The group included about 300 Protestants, 200 Catholics, 50 Jews, a few Eastern Orthodox and approximately 40 churchmen from Asia, Africa, Europe and Latin America.

The Ecumenical Witness was sponsored by some 130 individual religious leaders. As a follow-up to the gathering here, the conference committed itself to convene similar conferences in selected areas of the U.S., possibly in April, to arrange for ecumenical gatherings on peace in towns all over the nation.

In an address to the conference, Dr. Eugene Carson Blake, an American Presbyterian who is general secretary of the World Council of Churches, said the U.S. role in Vietnam was the "clear-cut example of American misuse of its

power and the betrayal of its best traditions of justice, liberty and democracy."

Criticizing American policies in other areas, such as Pakistan, Dr. Blake said that it was "the task of American churches to challenge with whatsoever influence they have not merely the policies of the United States in Southeast Asia, but also the basic moral assumptions used as the justifications of these policies."

Archbishop Helder Camara of Olinda and Recife, Brazil, called for a united campaign by all believers in God and also "atheist humanists" to make "everybody see, ponder and feel the insanity of continuing to prepare for wars which are, and always will be even more so, the synonym of collective suicide for all humanity."

In an address entitled "Racism and the War," the Rev. Andrew Young, a former aide to Dr. Martin Luther King, Jr., who is now director of the Human Relations Commission of Atlanta, said the same Congressmen who are kept in power through denial of voting rights for blacks in the South are those who control the committees that have supported the war.

"How can we say there is any difference between Hitler's notions of a superior race and what we are doing in Vietnam?" he asked. "What is the difference between automated ovens and automated bombings?"

Among the actions proposed by the conference for escalating resistance to the war was recall of military chaplains, to be replaced by civilian clergymen wherever possible to insure that military personnel who are conscientious objectors would receive adequate counseling.

The conference also urged that churches give sanctuary as well as moral, financial and legal assistance to those who seek it, urge Congress to cut off funds for the war early in 1972, withhold payment of telephone excise taxes and some portion of income taxes, boycott consumer products produced by corporations engaged in manufacturing military hardware, give serious consideration to a hunger strike to protest funding the war, and take a variety of other actions against the war. (RNS)

INVESTMENT REPORT ELICITS WEALTH OF CHURCH RESPONSES

An official of the United Church of Christ has questioned the "scholarly validity" of a report which stated that 10 denominations, all champions of peace, have nearly \$203 million invested in "war industries" stock.

And the treasurer of the United Methodist Church said that it is his impression "that significant progress" has been made in bringing church practice in line with its policies since the data was collected.

Dr. Everett Parker, director of communication of the United Church of Christ, and Dr. R. Bryan Brawner, the United Methodist treasurer, were among a few national churchmen responding directly to the report prepared by the Corporate Information Center of the National Council of Churches.

The study, called "Church Investments, Technological Warfare and the Military-Industrial Complex," stated that the 10 denominations, plus the National Council, have investments in 29 of the top 60 U.S. defense contractors. The figures were taken from investment portfolios of national agencies, particularly pension and mission boards.

Drafters of the report—staff members of the NCC Corporate Information Center—did not propose that all church stock in those companies be sold. But it said that by holding the stock, the churches were guilty of the "irresponsible, immoral and socially injurious acts" of the firms in which they invested.

Denominations included were—in addition to United Methodist and United Church of Christ—the Episcopal Church, Christian Church (Disciples of Christ), Presbyterian Church, U.S. (Southern), Church of the Brethren, United Presbyterian Church, American Baptist Convention, Lutheran Church in America and the Unitarian Universalist Association.

Since some of these churches and the National Council support the Corporate Information Center, the report did not come as a total surprise. For several years, churches have actively studied their "social responsibility" in investments and a major purpose of the research was to offer help in making investment decisions.

Dr. Parker did say that the report was released without "prior consultation" with top officials of his denomination.

The report was dated for press release on Jan. 7. However, it was "leaked" to *The New York Times* which printed a



RNS Photo by Don Rutledge

Five days a week the National Baptist Memorial Church in Washington, D.C., provides free dinners for aged people in the neighborhood. Finding many elderly persons in their inner-city area who often live alone and seldom cook a balanced diet for themselves, church members felt they should provide good food for their neighbors as part of their ministry.

front page story on January 5.

A few individuals condemned the study outright.

"It's nonsense," said Herbert Walton, a layman who supervised investments for the Northern Illinois Conference of the United Methodist Church.

There was some positive response. Frank White, director of the study, said that of some 150 to 200 letters and telephone calls received within four days of the *Times'* story, responses were "4 to 1 favorable," with most holding that the church should speak out on such issues as investments.

Mr. White reported particularly positive expressions from local churches and pastors. And, he said, General Motors ordered 64 copies.

Dr. Parker said he was bothered because the NCC document did not define what it meant in using the words "defense contract." He also said that this data on his denomination did not reflect its entire investment picture.

How, he asked, can a church try to change the policies of a corporation if it

divests itself of stock in that firm? Dr. Brawner of the United Methodist Church asked the same question.

The United Methodist Church was shown to have almost \$60 million, the most of any denomination, in stock of companies holding major defense contracts. The figure was put at 14.1 per cent of total investments.

An editorial in the news publication of the New York United Methodist Conference responded by pointing out that only 12 of the 29 companies have more than 10 per cent of their business in military contracts and that 12 have less than 5 per cent.

How "can anyone really believe that an institution with 14.1 per cent of its stockholdings invested in corporations with less than 2 per cent in defense spending is guilty of irresponsible, immoral and socially injurious acts?" the editorial asked. It added:

"If we are to have morality by percentage, is it fair to equate an investment in General Telephone with 3.1 per cent involvement in the arms industry

with an investment in Lockheed Aircraft with a 72.9 per cent investment?"

But "morality by percentage" can be approached from another direction, according to Frank White, director of the Corporate Information Center.

Mr. White said, however, that one must notice that General Motors, for example, is so big that 2.1 per cent of its sales amounted to \$385 million in 1970, making it the 17th largest defense contractor.

It was not, reporters found, immediately possible to find out precisely which agencies of the 10 denominations held what stocks, although such data was expected after some churches were admittedly unprepared to deal with questions about their stock and the Corporate Information Center did not place an agency breakdown in its report.

RNS did learn that five United Methodist units were represented: the World, National and Women's Division of the Board of Missions, the Board of Pensions, and the Board of Education.

In response to queries about whether the stock cited in the White study had been purchased by Churches or may have been willed by benefactors, RNS



(RNS)

Bishop Harold S. Jones (center), a member of the Dakota (Santee) tribe, addresses congregation during the ceremony in which he became the first American Indian to be consecrated as a bishop of the Episcopal Church. The ceremony took place in Sioux Falls' St. Joseph's Catholic Cathedral, provided by Catholic officials to accommodate a heavy influx of visitors. Episcopal Presiding Bishop John Hines, who consecrated the new bishop, kneels at left.

Bishop Jones, former vicar of Good Shepherd Mission in Fort Defiance, Ariz., will be Suffragan Bishop of the South Dakota diocese, half of whose 10,000 communicants are Indian. He was born in Mitchell, S.D., in 1909, the grandson of an Indian priest who taught school and helped to translate the early Dakota Prayer Book.

was able to obtain little information.

Dr. Parker of the United Church was of the opinion that little or no stock currently held by his denomination's agencies was received through bequests. Nor does the United Methodist Board of Pensions—with investments of more than \$330 million—apparently have stocks it inherited through wills or gifts. (RNS)

FOOD STAMP REGULATIONS SCORED BY NCC OFFICIAL

The director of the National Council of Churches' Campaign Against Hunger has protested new federal regulations on food stamps due to go into effect this year.

Hulbert James said that by limiting stamps to those who make less than \$360 per month the U.S. Department of Agriculture is penalizing the poor in populous states where eligibility limits are already higher. He added that the \$360

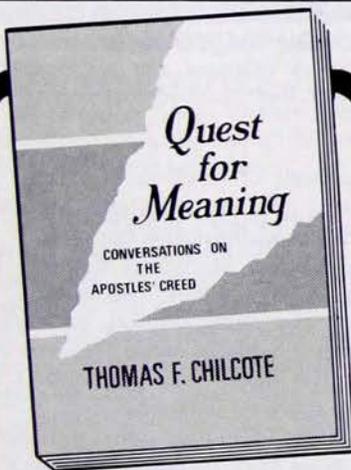
figure would undoubtedly help persons in some Southern and Western states where the cost of living is lower. (RNS)

RECORD GIVING REPORTED BY AMERICAN BAPTISTS

American Baptist Convention income for 1971 was the highest in the denomination's 64-year history, according to the Rev. Ralph R. Rott, executive director of the division of world mission support.

Receipts for the denomination, whose national headquarters is in Valley Forge, Pa., were \$15,253,161 last year, an increase of 3.7 per cent over the 1970 figure.

The 1971 figure, Mr. Rott said, included the largest amounts ever given in two special offerings—the World Fellowship Offering for foreign mission work and the American for Christ offering for home missions. (RNS)



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POPE WARNS MISSIONARIES TO SHUN POLITICAL ACTION

Pope Paul has warned Catholic missionaries to tend to the business of spreading "the message of salvation" and refrain from "involvement in activities of a political nature."

The pontiff told the General Chapter of the Pontifical Institute for Foreign Missions that when Church workers engage in politics in foreign lands they often divide the Church. He called on the missionaries to "serve the Church, not replace it."

METHODISTS URGE MIXING RELIGION AND POLITICS

Invitations for Christians, and especially clergymen, to mix religion and politics featured a United Methodist conference on preaching recently.

The theme of the meeting, sponsored by Wesley Seminary in Washington, D.C. and the United Methodist Board of Evangelism, was how clergymen can best deal with public issues in the context of pastoral duties. Two hundred clergymen took part.

Dr. L. Harold DeWolf, dean of Wesley Seminary, said it was a "tragic mistake" to separate the need for Christian conversion from social action. The church, he added, must oppose "evangelistic manipulators" who often appear as enemies of humanity.

As an example of a "uniquely successful evangelism effort," Dr. DeWolf cited Bishop Abel T. Muzorewa of Rhodesia because the African churchman "is the No. 1 witness in Rhodesia for justice."

SELECTIVE SERVICE HAS SIMPLIFIED C.O. FORM

Bowing to pressure from religious and peace groups, the Selective Service System has replaced a new and lengthy application form for conscientious objectors with a simpler questionnaire.

Draft director Dr. Curtis Tarr proposed a form containing only four questions as opposed to the 31 in a version issued last November. The guidelines were published in the Federal Register.

The revisions of the Selective Service regulations require a local draft board to tell a man why a request for deferment is rejected. This changes former policy.

Dr. Tarr suspended all calls for registrants to appear before local boards and state appeal boards pending the full implementation of the new Selective Service rules.

When revised draft regulations were issued in November 1971, a number of

churchmen, Congressmen and peace spokesmen scored the 31-question C.O. application form as too complicated and potentially a device for "entrapping" young men not having philosophical and theological sophistication.

Dr. Tarr's revision would, in effect, require four statements of applicants for C.O. classification:

—An explanation of beliefs.

—A report on why a registrant could or could not serve as a military combatant.

—An outline showing how and where "religious, moral and ethical" beliefs against war were formed.

—A description of how beliefs conform to Supreme Court guidelines holding that objector views must rest on belief "to which all else is subordinate."

Under recent Supreme Court rulings, an objector may oppose war on moral and ethical beliefs as well as religion as traditionally defined.

Rules already in effect do not provide for a C.O. application until a man has received a lottery number and then only if that number places him below the figure for the active pool.

The new procedure is expected to greatly reduce the number of registered objectors. C.O. applicants have increased significantly in the past few years.

(RNS)

COMMUNITY, SOCIAL AGENCY SETTLE MANAGEMENT DISPUTE

The Eastwick Community Center in Philadelphia and a neighborhood group demanding more local control have negotiated a settlement.

The Center, financed and supervised by the United Methodist Community Service Center, an umbrella organization, figured in the controversy.

Under the agreement reached in mid-January, the Service Center will continue to have final say on matters of policy, financing, and hiring. But residents of Eastwick will have representatives on committees of the sponsoring agency and directors will sit on community committees. Furthermore, the Eastwick Community Center will be permitted to seek public and foundation funds and have a voice in hiring staff.

(RNS)

MINISTRY TO VIET VETERANS LAUNCHED BY PRESBYTERIANS

An emergency ministry to veterans of the Indochina war facing problems of employment, education, discrimination, disabilities and drugs has been estab-

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lished in the United Presbyterian Department of Church and Society.

The new program became operative in January for a three-year period through the joint efforts of the denomination's Boards of Christian Education and National Missions and with the World Relief and Emergency Service Committee agreeing to underwrite the first annual budget of \$70,000. Additional cooperative support has come from the United Presbyterian Department of Chaplains and Service Personnel, Presbyterian Women, Presbyterian Men, and other programs.

Developed in consultation with governmental agencies, the new ministry will join with Methodists, Southern Presbyterians, Baptists, Disciples of Christ and other groups in a common strategy through the National Council of Churches.

Over three million veterans of the Vietnam era, reentering U.S. society, face an unusual combination of discouragements, said the Rev. L. William Yol-

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ton, secretary for Emergency Ministry on Conscience and War of the United Presbyterian Church. The Vietnam veteran faces a cold public reception compared to veterans of previous wars. His problems are greater, benefits are comparatively less, and half as many are taking advantage of their Bill of Rights, being either unaware of it or disillusioned with its meager provisions.

BANGLADESH WOMEN RAPED IN WAR FACE OSTRACISM

A church relief executive has reported that about 200,000 Bengali women who were raped by Pakistani soldiers during late 1971 fighting in Bangladesh have been ostracized by the Muslim community and are homeless.

The Rev. Kentaro Buma, a World Council of Churches official, made this report after returning from a fact-finding trip to Bangladesh.

He noted that under religious tradition no Muslim husband will take back a wife touched by another man even if the woman was subdued by force.

"The new authorities of Bangladesh are trying their best to break that tradition," said Mr. Buma. "They tell the husbands the women were victims and must be considered national heroines.

Some men have taken their spouses back home, but these are very, very few."

Mr. Buma added that the interchurch aid unit of the World Council would meet to discuss ways of helping the Muslim women left homeless as a result of rape.

(RNS)

DR. GEYER RESIGNS AS 'CENTURY' EDITOR

Dr. Alan Geyer has resigned as editor of the Christian Century, an ecumenical weekly published in Chicago. The resignation becomes effective May 1.

A specialist in religion and international relations, Dr. Geyer will become the first Dag Hammarskjold Professor of Peace Studies at Colgate.

Before joining the Century in 1968, Dr. Geyer was director of international affairs for the United Church of Christ in New York City. He is a United Methodist clergyman.

Trustees of the Christian Century Foundation will organize a committee to seek a successor.

BLACK RHODESIAN PROTESTS CONFIRM BISHOP'S FORECAST

Predictions by the black United Meth-

odist bishop of Rhodesia that the African majority in the white-controlled former British colony would oppose a London-Salisbury agreement on the future of Rhodesia were apparently on target.

Bishop Abel T. Muzorewa, along with the newly formed African National Council which he heads, scored the agreement drafted last November by British Foreign Secretary Alex Douglas-Home and Rhodesian Prime Minister Ian Smith because, he said, it speaks of equality for blacks without giving any timetable for the institution of democratic government.

According to reports in Salisbury, the Smith government holds the African National Council responsible for demonstrations that produced riots in Gwelo and Salisbury.

There were reports that the African National Council would be suppressed and Bishop Muzorewa arrested. The bishop is demanding immediate turnover of the government to the blacks, now restricted to tribal areas under a Land Tenure Act. Mr. Smith has long banned the bishop from tribal regions.

A resolution adopted by the United Methodist Board of Missions in January expressed "all support" for Bishop Mu-



(RNS)

Carrying small coffins, an interdenominational group stages a demonstration against liberal abortion laws at the House of Parliament in Helsinki. The placards read, "Nobody asked whether I wanted to live" and "My relations were ashamed of my birth, so I was secretly murdered."

More than 150 participants, dressed in mourning clothes, walked in a silent procession through Helsinki during rush-hour, carrying banners and 50 small coffins representing the approximate number of children legally aborted that day. Following the demonstration, one of the coffins was left on the steps of Parliament bearing a placard which read, "Innocent Child 1972. One of the 20,000 for which there was not even a grave."

zorewa and "all in Rhodesia who are struggling to develop a just society with majority rule."

The Board voted that its World Division plan for financial support for the African National Council "as an expression of our commitment to the political, social and economic freedom to all the people in Rhodesia, black, white and colored." The unspecified amount is to be channeled to the Council through the All African Conference of Churches. The money is to be used for legal defense aid, education and medical costs for families that have suffered because of the Rhodesian situation.

RESTRUCTURE AND ISSUES DOMINATE BOARD MEETING

Proposed restructuring of the United Methodist Church commanded the attention of the Board of Missions meeting in Dallas in January.

In addition to review and action on plans for restructuring agencies within the church, the 145-member board:

—Approved a new policy in its relationships with Latin American churches, designed to help assure them greater independence and to inform church members in the U.S. on Latin American affairs.

—Heard Bishop James Armstrong and four Asian Christian visitors urge American church people to work for complete withdrawal of the U.S. from the war in Indochina.

—Prepared for possible action by the church's General Conference, meeting in Atlanta in April, resolutions on ecology, better health care, agricultural issues including justice for farm workers and small farmers, repression, Southern Africa, the Middle East, and better minority group ministers' salaries and pensions.

—Adopted a constitution, on the local level, for a projected new organization for women in the United Methodist Church.

—Heard that board income for 1971, based on preliminary, unaudited figures,

was \$36,031,000, and that divisions are continuing efforts to take social as well as financial criteria into account in managing investments.

—Learned its overseas relief agency has given \$410,000 for Bangladesh victims.

—Rejoiced over reports of an increase in income for the Women's Division (reversing a two-year downward trend), and in the United Methodist Development Fund.

—Listened to a black college president call for greater church support for black colleges.

(UMI)



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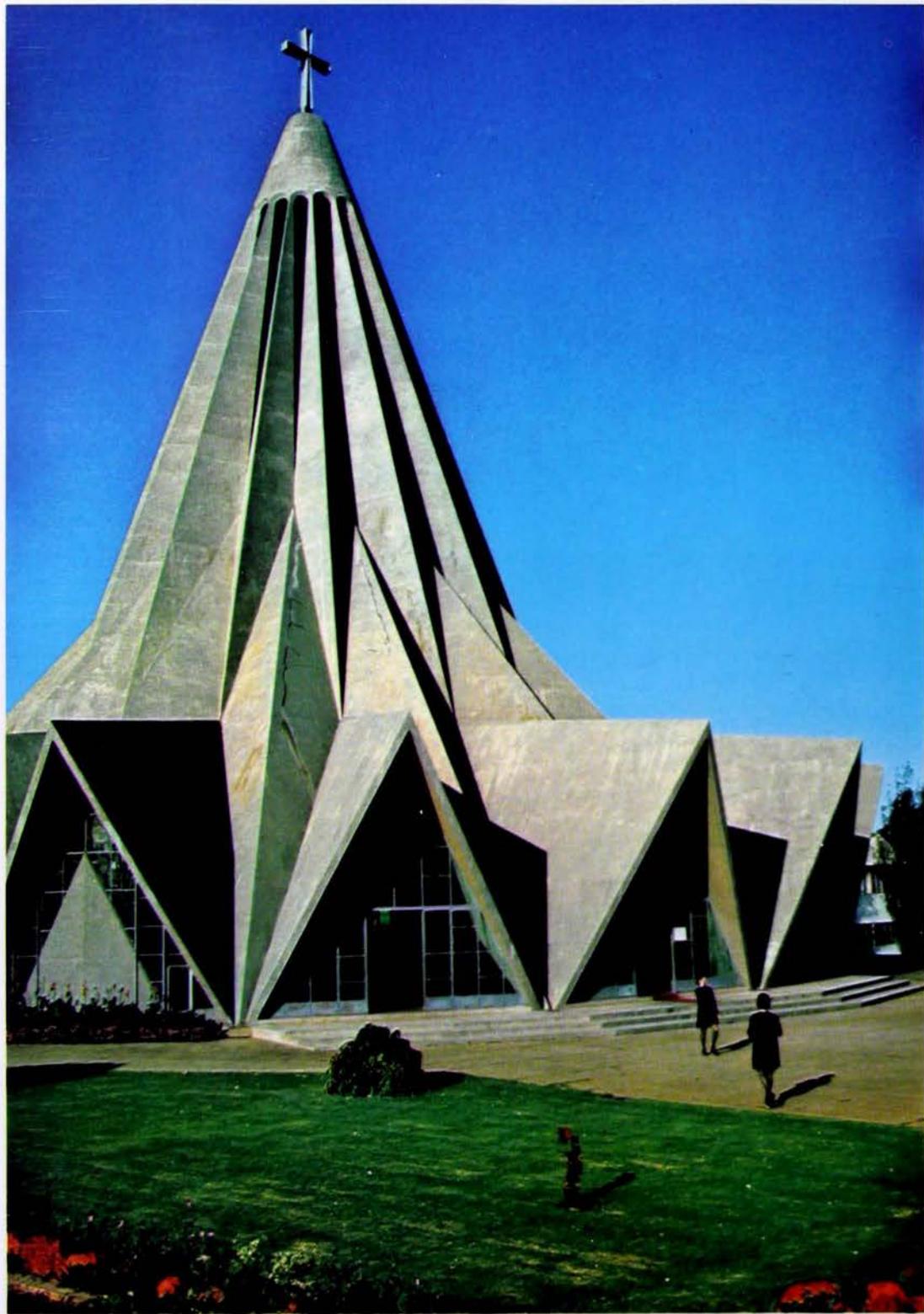
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