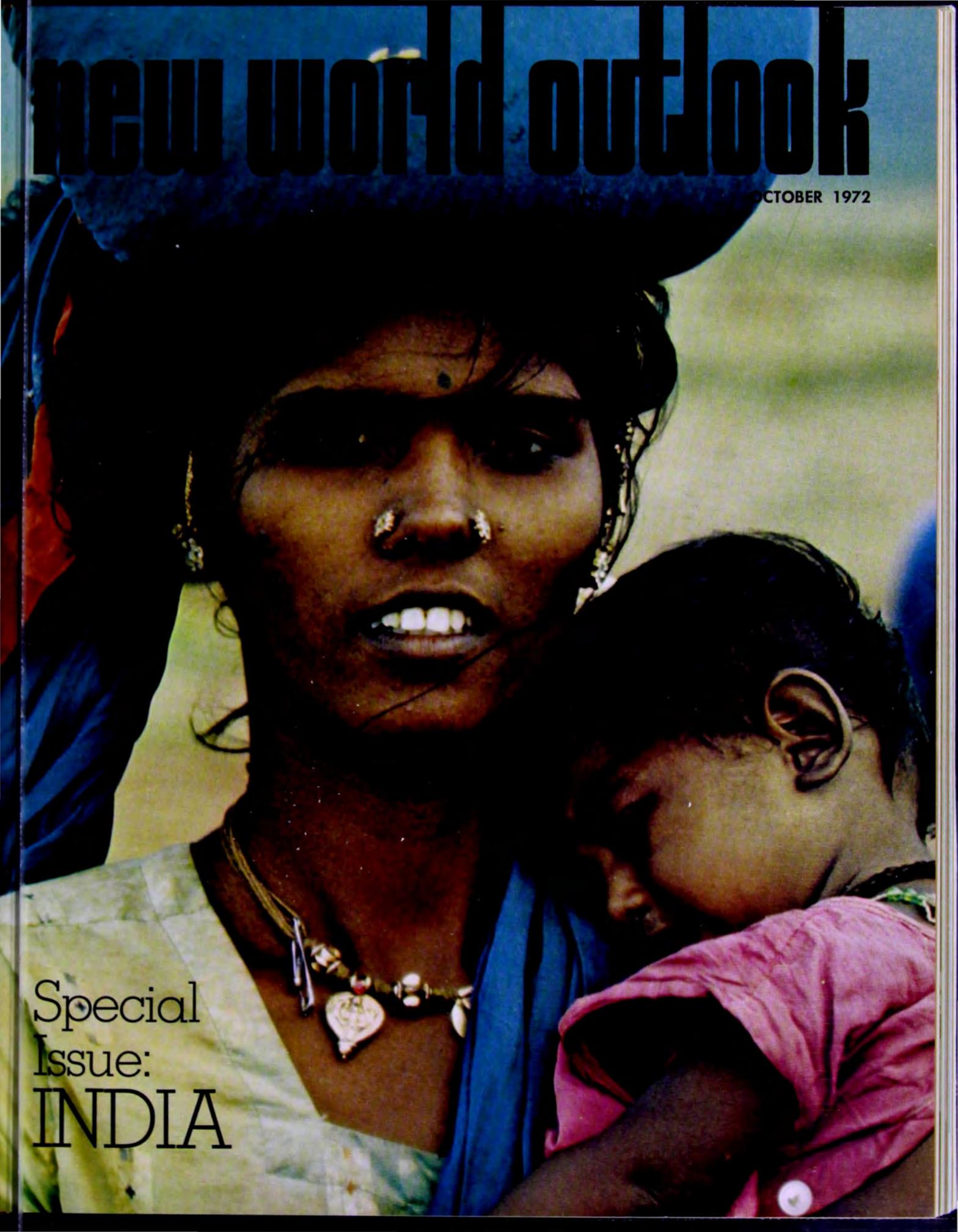


# new world outlook

OCTOBER 1972



Special  
Issue:  
**INDIA**

# new world outlook

New Series Vol. XXXIII No. 2 • Whole Series Vol. LXII No. 9 • October, 1972

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475 Riverside Drive, New York, New York 10027

Published Monthly (bimonthly July and August) by the Board of Global Ministries of the United Methodist Church, Division of Education and Cultivation, in association with the Commission on Ecumenical Mission and Relations of the United Presbyterian Church, USA.

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Pp. 8, 15 (bottom), 18 (left), Religious News Service; Pp. 9, 32, 36, Herb Lowe, from United Methodist Missions; Pp. 10, 14, 15 (top), 21, 22, Almas, from Three Lions; P. 11, Ruiko Y. Ante; Pp. 17, 18 (right), 19, 20, T. S. Nagarajan, Camera Press from Pictorial Parade; Pp. 23, 33, 34, 40 (bottom), Toge Fujihira, from United Methodist Missions; Pp. 27, 28, 29, 38, 39, Steve Dunwell, from Agricultural Missions; P. 40 (top), Church Women United; Pp. 42, 43, COEMAR.

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# MISSION MEMO

News and Analysis of Developments in Christian Mission

October, 1972

India. The on-again, off-again prospects for the Methodist Church in Southern Asia becoming part of the Church of North India are on again. A Consultation between representatives of CNI and MCSA was held in mid-September. According to reports, the tone was hopeful with an emphasis on how union would take place, not whether it would take place. A tentative date of June, 1973, was established for the merger. All these decisions are subject to ratification by the MCSA Central Conference, scheduled for November, but the current outlook is optimistic.

Japanese Americans. The rise of anti-Japanese feeling because of economic competition between Japan and the U.S. led to a recent meeting of about 100 members of Asian American organizations at the Japanese American United Church in New York. Citing the use of epithets and both verbal and physical abuse directed against Japanese Americans, the meeting took particular exception to an ad sponsored by the ILGWU (International Ladies Garment Workers Union), appearing prominently in New York subways. Showing an American flag with the words "Made in Japan", the poster is designed to arouse fears of U.S. jobs moving to Japan. In a related development, many other groups have protested the ad, including Peggy Billings, assistant general secretary, Section of Christian Social Relations of the Women's Division, UMC.

Africa. The Africa Central Conference of the UMC was marked by a firm determination to democratize and Africanize the leadership of the churches. The battleground was the election of bishops. Bishops Muzorewa (Rhodesia) and Zunguze (Mozambique) were reelected on the first ballot; Bishop Adreassen, Norwegian last non-African episcopal leader, was replaced on the third ballot by native Angolan Emilio de Carvalho, 39-year-old dean of Union Theological Seminary in Dondi, Angola; the struggle to elect a leader for Zaire took 25 ballots. The victor was Bishop Onema Fama, in his mid-thirties, serving as a teacher and chaplain prior to his election. Former Bishop Shungu Wembi, noted for his strong leadership, had been involved in a number of controversies with other churches and the government. His replacement signals a change in direction for the Methodists in Zaire but it is as yet too early to predict the nature of the change. Shunted aside in the struggle was the question of term or life episcopacy, postponed for further study by the annual conferences. Another possibility for the future is the breakup of the present Central Con-

ference into separate Central Conferences for Zaire, Angola and Mozambique, and Rhodesia; there is a growing feeling that the present Conference covers too wide an area, with different sets of concerns.

Rhodesia. Within days of his reelection, Bishop Abel Muzorewa had his international travel documents and passport confiscated by the Ian Smith regime. In the hospital suffering from an ulcer and Bilharzia, a liver ailment common in Africa, Bishop Muzorewa was preparing to leave in a few days for London and the U.S. The Council of Bishops of the UMC, meeting in Cleveland in late September, wrote to the Rhodesian Government, asking that Bishop Muzorewa, a strong opponent of the regime's racial policies, be permitted to make the trip.

Flood Relief. Areas hit hard by June floods following Hurricane Agnes are being hit again by the generally low level of response to a churchwide offering taken in July. One million dollars was the goal of the offering; only about two hundred thousand dollars had been received by late September by the National Disaster Fund, administered by UMCOR. Grants of \$50,000 each were made in early September to the Central Pennsylvania, Wyoming and Central New York Conferences; use of the funds will be made by each Conference, but in conformity with new guidelines developed by UMCOR which give priority to human need before property repair. Relief officials place responsibility for much of the poor response to the offering to its timing in mid-Summer; they are hoping that many churches will reschedule an offering now.

Conscientious Objectors. Despite troop withdrawals from Vietnam, the number of C.O.s seeking alternate service employment through church agencies remains high; the Division of Health & Welfare Ministries of the UMC Board of Global Ministries has been in consultation with 71 persons this year, of whom 42 have found employment; in the last five years over 300 men have found placement in a United Methodist hospital, child care agency or home for the aging.

Church Investment Policies. In contrast to the uproar over the World Council of Churches anti-racism grants to liberation movements, there has been little reaction to the council's withdrawal of investments in corporations doing business in southern Africa. George M. Houser, head of the American Committee on Africa, heartily endorsed "ending collusion between international corporations and racist minority regimes." But Dr. Alex Boraine, president of the Methodist Church of South Africa, thought the council would have done better to try to persuade investors in his country to be fairer with black workers and to share profits. Church investments in Southern Africa are a priority item on the agenda of the new Interfaith Committee on Social Responsibility in Investments, a ten denomination group chaired by Florence Little, treasurer of the United Methodist Women's Division.

Missionaries and Money. In a period of reduced recruiting, there is increasing concern to insure adequate compensation and in-service train-

ing opportunities for mission personnel, especially those in the United States. A preliminary salary study of only a sampling of workers in agencies and programs of the National Division of the Board of Global Ministries has turned up 139 professional workers with B.A. degrees and 55 with Masters or advanced degrees who are paid less than \$6,000 a year. These figures underscore the need to bring salaries of home mission workers up to a par with those paid to foreign missionaries. The church in Uruguay, which declared a moratorium on new missionary personnel for a while, wants new missionaries paid a salary commensurate with that of its own national workers. That would mean less money for the missionaries generally. Methodist churches in Argentina and Uruguay also want more of a role in selecting and training mission personnel from abroad.

Rural Poverty in the Missouri Bootheel has been the target of the imaginative Missouri Delta Ecumenical Ministry (MDEM), launched in 1968. Last year, with help from MDEM, the poor and mostly elderly residents of Howardville, in the Bootheel, formed a co-op to foster community development and bring employment to the little community. The co-op sought help from a U.S.-2 and seed money from the United Methodist, Presbyterian, U.S. and other churches. Its first project, a community-owned and operated supermarket, has just opened; in the plans are a barbeque stand, laundromat and community center.

Minority Empowerment. Thirty-eight graduate students from ethnic minorities are back in school this year on scholarships provided by the Harry R. Kendall Fund; over 11 years, more than 150 scholarships for graduate studies in the medical and social work professions have been provided; the Division of Health and Welfare Ministries, which administers the funds, has channeled about \$125,000 since 1959.

COCU. Attention to local church involvement was the feature of a recent meeting of the executive committee of the Consultation on Church Union. Several hundred "generating communities" of local churches which will provide basic ecumenical experience are being planned for; about 100 now exist. One assignment of these communities will be the identification of issues for the revision of the first draft of the plan of union. Guidelines for "interim Eucharistic fellowship" are also now available through ecumenical officers of the eight denominations involved in COCU; more than 200 UMC churches have already used these.

Women Executives. The generally quiet organizational meeting of the UMC Board of Global Ministries postponed action on what might be one of the most explosive problems to face the new Board. It is required that forty percent of executive staff be women; more exactly, it is required that forty percent of the top nine executives (general secretary, treasurer, division heads) be women--that would require four women, there are now two. It was voted that the requirement be met by January, 1974. The Women's Division has a powerful weapon to see that the provision is enforced--money. Forty-one percent of the budgetable income of the Board comes from United Methodist Women and is allocated by the Women's Division; now the women are threatening to budget according to how well the other Divisions meet staff requirements on the ratio of women executives.

Pakistan. Fraternal workers of the United Presbyterian Church in the U. S. A. remain on the job at Forman Christian College in Pakistan, recently nationalized along with all other private colleges in the nation. The nationalizing process was applied to Muslim and Christian-related institutions alike, but provoked a surge of protests and demonstrations by Christians. Dr. Anwar Barkat, the principal of Forman, pointed out that Christians comprise a small minority in Pakistan, and the nationalized institutions of such a minority could fall prey to a "bureaucrat who is anti-Christian." Also, the colleges have long been a source of pride to the Christian community, with Forman considered "the Harvard of Pakistan." Two fraternal worker couples remain at Forman. The Rev. A.A. Schlorholtz serves as college chaplain and teaches English and sociology, and his wife Peggy works in the Lahore Y.W.C.A. and conducts Bible classes for women. Frederick H. Ritze, Ph.D. teaches in the English department and is responsible for the audiovisual and language laboratory program of the college, while Mrs. Florella Ritze works in the Urdu language primary school for children of the campus community. Forman has a faculty of about 200 and a student body of some 5,000. It is one of 173 colleges that were nationalized-- the others including Kinnaird and Gordon College-- both also having historic ties with the Presbyterian Commission on Ecumenical Mission and Relations (COEMAR). United Methodists cooperate in support of a number of schools, including Forman and Kinnaird. The land occupied by Forman and Gordon is owned by COEMAR, and the Pakistan government has said that it is nationalizing the institutions but not the land. COEMAR is awaiting a clarification.

Ecumenical efforts at the local level are increasing and taking a variety of forms in the U.S.A. Here are some examples: In Trenton in western Kentucky, the Rev. Edwin Sain conducts a ministry jointly for the United Presbyterian Church and the Cumberland Presbyterian Church. Also, in border states and in Florida, there are a growing number of joint ministries and union churches with the Presbyterian Church in the U.S. (southern). In the Presbytery of Sioux Falls, S.D., there are no less than eight United Presbyterian Churches conducting cooperative ministries with churches of other denominations. In the Presbytery of Omaha, the Lowe Avenue Church works with four Lutheran churches in "Operation Embrace," a program of recreation and spiritual enrichment for young people... while in Carter Lake, Iowa (part of the same presbytery) the facilities of the Presbyterian Church are used for mass each Sunday by the Roman Catholic Church. These are a few examples of grass-roots ecumenicity-- a growing trend.

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## Terror and Conscience

No reasonable human being, and certainly no Christian, can fail to be appalled at the murderous attack in Munich on the Israeli athletes and the subsequent terrorism by mail evidently being pursued by the Black September organization. Anyone who thinks these outrages in any way benefit the Palestinian people is living in a world of unreality and fantasy. Ironically, the terrorism-by-mail tactic was employed twenty-five years ago by the extreme Zionist organization known as the Stern gang, which sent their explosive parcels to British Cabinet officials in hopes of speeding the establishment of the Zionist state in Palestine. At that time the Haganah and other "mainline" Zionist organizations went out of their way to dissociate themselves from the Stern gang, just as the Palestine Liberation Organization has dissociated itself from the Black September organization. In neither case did these extremist groups provoke world opinion to greater sympathy for the cause which they supposedly espoused.

It is likely, however, that fear and not world opinion is what the Black September organization wishes to manipulate. Their viewpoint is evidently shared by the Israeli government whose vicious reprisal attacks on Syrian and Lebanese refugee villages produced more casualties than Munich and are, as the declared policy of an established government and not simply a group of fanatics, all the more an affront to humanity. We cannot really believe that Israeli fighter planes diving out of the sky are able to pinpoint the needle of the Black September movement in the haystack of innocent Arab men, women and children who have known little beyond deprivation and despair all their lives.

It would probably be less than politic for Christians to counsel Israel to "turn the other cheek," but it would also be less than faithful to the witness of the New Testament for Christians placidly to condone the Israeli version of an eye for an eye. The taking of the lives of innocent human beings must be deplored by Christians wherever it takes place. No amount of rhetoric about "raising the issues" on the one hand or "punishment" on the other should confuse this issue.

Not the least significant aspect of this

tragedy of recent days is the interruption of what appeared to be tenuous movements toward peace in the Middle East. Egypt had expelled its Soviet advisers, Lebanon had largely controlled the activities of the fedayeen in response to Israel's termination of forays into southern Lebanon, and Jordan's King Hussein had announced an imaginative plan for a Palestinian state with federal ties to Jordan and a reasonable chance for economic success. Many observers think with some justification that one motivation for the Black September attack in Munich (and possibly for the Israeli reprisals as well) was to destroy for the time being this chance for the Palestinians to have half a loaf. If so, they succeeded in their aim, for progress toward peace with justice has undoubtedly been indefinitely delayed.

As immoral as terrorism either by mail or by modern fighter planes is, the root cause is frustration. It is a frustration arising out of the fact that two people contest the same piece of land. The difference in the way the frustration is expressed is indicative only of the fact that one side clearly has the upper hand and the other is reduced to the most outrageous forms of expressing its resistance. But unless the world believes that might makes right, the unequal situation should not be allowed to reflect the merits of the respective claims. For the Israelis the frustration arises out of the world's failure to provide them the security promised them. For the Palestinians the frustration arises out of the world's failure to provide the self-determination and homeland promised them just as often as security has been promised to Israel (going back even to the Balfour Declaration, which promised that the rights and privileges of the Palestinians would not be compromised). The seeds for Arab terrorism were nurtured in the hovels of twenty-five-year-old refugee camps. They sprouted in the contradiction of the world's concern for freedom and hope for everyone around the world, including Soviet Jewry, but only neglect for the Palestinian people. Arab frustration is not, incidentally, assuaged by increasing signs that Israel intends to stay in many of the areas conquered in the June war five years ago.

On November 22, 1967 the United Nations Security Council agreed on a resolution, known as 242, which in our

view still contains the best possibility for peace with justice in the Middle East. The resolution emphasizes the inadmissibility of acquiring territory by war, affirms the necessity of a just settlement of the refugee problem, and guarantees the political independence of every state in the area (which would include Israel). Perhaps the time has come for the world to go one step further, to convene a conference of major powers which would impose a settlement on the belligerents in the Middle East, with equal attention to the needs of Israel for security and the needs of the Palestinians for self-determination and a just settlement of the festering wound of the refugee situation. It is a wound which, unless something is done, will be a troubler of the world's conscience for years to come.

## The Postal Increases

One of the most significant threats in many years to First Amendment rights has gone almost unnoticed by the American people. The new postal rate increases are virtually a death sentence for many publications, especially small ones, and as such pose a very real threat to freedom of expression and the interchange of ideas upon which any viable democracy is based.

If the rate increases remain in effect we are likely to see many large magazines forced into controlled circulation in which some subscribers are told they cannot subscribe. Smaller publications, especially those with little advertising, will cease altogether. For religious magazines (and here we admit to special pleading) the rate increases will average between 400 and 750 percent over the next ten years.

No one quarrels with the basic desire of the Postal Department to modernize and improve its service and to end unwarranted subsidies, but this is no justification for such drastic increases. Must the loss of so many valuable forums for the exercise of a basic freedom be the price we must pay for postal modernization?

Fortunately, there is a bill due to come up soon in the Senate (S. 3758) sponsored by Senator Gaylord Nelson (D.—Wis.) which would freeze postal rates at their June 1 level for publications under 250,000. It deserves the thoughtful support of all Americans.



# ST. THOMAS LEGEND ORAL

K. J. PHILIP

*St. Thomas was supposedly murdered in A.D. 72.  
This year is being observed as the nineteenth centennial of his death.*

"You may be surprised to learn," wrote Jawaharlal Nehru in *Glimpses of World History*, "that Christianity came to India long before it went to England or Western Europe, and when even in Rome it was a despised and proscribed sect. Within 100 years or so of the death of Jesus, Christian missionaries came to South India."

That Christianity has been in existence in India for several centuries is beyond dispute. There is, however, a notion among those not acquainted with the history of Christianity in India that it is an importation from the West. This notion, though mistakenly held, is understandable. During the long and varied history of India, parts of it came under the domination of the Portuguese, the Dutch, the French and finally, almost all of it under the British. The dominant religion in all those countries was Christianity and they tried to spread it among the "natives." It is not surprising, therefore, that even today many in India and other parts of the world identify Christianity with foreign domination and consider it an exotic Western product.

All writers of the early history of India agree that Christianity has been prevalent in the country since the early days of the Christian era. In his book *East and West in Religion*, Dr. S. Radhakrishnan, the former President of India, wrote: "Christianity has flourished in India from the beginning of the Christian era. The Syrian Christians of Malabar (Kerala) believe that their form of Christianity is Apostolic, derived directly from the Apostle Thomas. . . . What is

obvious is that there have been Christians in the West Coast of India from very early times."

Christianity is believed to have been brought to India in A.D. 52 by St. Thomas, one of the twelve apostles of Christ. This belief has been shared by not only the Syrian Christians of Kerala but also the religious scholars in the West. We know of St. Thomas from the Gospels (the Bible) which are written in the century in which he lived. They do not tell us much about him. But they give us enough to believe that there really was such a person and he was one of the twelve people chosen by Christ to carry on the mission He started.

According to tradition hallowed by time and strongly held by the Christians of Kerala, a southern state of India, St. Thomas, after visiting Socotra, an island in the Arabian Sea, landed near Cranganore, an ancient port on the western coast of India, in A.D. 52. He preached the gospel of Christ and converted a number of people to Christianity. Later he travelled further down south and converted many more. Among those who embraced Christianity were several high caste Brahmin families. He ordained priests from four of these families—Pakalomattom, Shankarapuri, Kalli and Kaliankal. He founded churches in seven places such as Maliankara, Palayur, Parur, Gokamangalam, Niranam, Chayal and Quilon.

From the western coast he proceeded to the eastern coast and from there farther east to Malacca and China. He is believed to have returned

after some years to Madras on the eastern coast of South India. There his preaching aroused hostility among the local non-Christians who speared him to death on July 3, A.D. 72. He met his end on a hill now bearing the name St. Thomas' Mount, only eight miles from the city of Madras. He was buried at a place called Mylapore in the same city. Over his tomb now stands the Roman Catholic Cathedral of San Thome. Fragments of bones believed to be of the Apostle are kept there for the veneration of believers.

One of the earliest documents which supports the traditional belief about the mission of St. Thomas in India is *Acts of Thomas*. An apocryphal work, it is considered to have been written by one Bardesanes, a Syrian and a native of Edessa in Mesopotamia in the third century A.D.

According to this account, after the ascension of Christ the apostles divided the countries of the world among themselves by lot for evangelization, and India fell to the share of St. Thomas. He, however, expressed unwillingness to go to India. Around that time, an Indian merchant called Habban arrived in Palestine. He had been sent by his master Gondaphorus, a king of India, to engage an architect for building a palace. It is said that Jesus Christ appeared to the merchant in a vision and told him that St. Thomas was a clever artificer and asked him to engage him. The Lord also commanded St. Thomas to go to India with Habban.

St. Thomas sailed the following day with the merchant and after several days of voyage landed at a

# Thomas, APOSTLE?

J. Philip is Public Relations Officer for the Indian Institute of Technology in New Delhi.



*An Indian nun stands outside the church built on the spot where St. Thomas was supposedly killed.*

port in India. They then travelled by land to the court of Gondaphorus who explained to the apostle his plans for the palace. St. Thomas agreed to build the palace within six months and took in advance the cost of materials. But he gave away the money to the poor and spent his time preaching the gospel of Jesus Christ.

When, after a few days, the king went to the site to see the progress of the palace, St. Thomas told him that he was building the palace in heaven and not on earth. The king, who was far from convinced by this assurance, was so enraged that he threw the apostle into prison. Just at that time the king's brother Gad died and saw in heaven the glorious palace St. Thomas had built. He was then allowed to return to the world and talked to his brother about what he had seen in heaven. Being convinced by what his brother said, Gondaphorus released St. Thomas. Both the king and his brother were converted to the faith of the apostle and embraced Christianity. The *Acts* also tell of a series of miracles performed by the apostle. After entrusting the believers to a deacon called Xanthippus, St. Thomas left the kingdom for another state in India to continue his mission.

While the story of St. Thomas as narrated in this work can hardly be taken as entirely true, the fact remains that the king Gondaphorus is a historical figure. Since 1834, numerous coins have been found in the Punjab, a State in North India, and in Afghanistan bearing his name in Greek on one side and in Pali on the other. They are dated to the first half of the first

century A.D., and their number suggest that his reign was a fairly long one. There is also a stone inscription (now in the museum of Lahore, Pakistan) containing his name and date which is interpreted as A.D. 46. The period of St. Thomas's mission in India, according to popular tradition among the Syrian Christians of India, coincides with the reign of king Gondaphorus.

Some historians have rejected the Kerala legend altogether and maintain that St. Thomas could never have come to India. But it is now known that there were regular communications and trade by sea between the west coast of India and the Roman Empire at that time through the Red Sea and via Alexandria. King Solomon is said to have brought sandalwood from South India for the biblical shrine of Jerusalem. Alexander the Great invaded India much before Christ. It is, therefore, clear that such a journey of St. Thomas was not impossible.

Several Indian and Western historians on the other hand have accepted as likely the tradition that St. Thomas visited India. F. E. Key writes: "The local tradition with regard to his (St. Thomas') visit to India is very strong and there is no other rival local tradition about the origin of the Church in India. The tradition has been held outside India both in the West and in the East from very early times. There is nothing improbable in the story that the apostle should have travelled so far as India to preach the gospel. If the story cannot be proved, it is certainly

by no means unlikely."

L. W. Brown writes: "We cannot prove that the apostle worked in South India any more than we can disprove that fact; but the presence of Christians of undoubtedly ancient origin holding firmly to the tradition, the proof of very considerable commercial contact between the Western world and the Malabar coast in the first century of our era . . . may for some incline the balance to belief that the truth of the tradition is a reasonable probability."

Marco Polo, who arrived in Madras in 1293, has stated that he found the tomb of St. Thomas there. John of Monte Corvino, who visited Mylapore around the same time, also wrote in his diary of a church of St. Thomas there. Odoric too referred to 15 Christian families who lived by the side of the church of St. Thomas in Mylapore in 1324. Marignolli (1349), De Conti (1449), Duarte Barbosa (1504), all travellers, have also referred in their travel diaries to the church built on the tomb of St. Thomas in Mylapore.

Numerous other historians give credence to the tradition that St. Thomas came to India and founded the Church in the first century of the Christian era. The date of his arrival has been ascribed as A.D. 52. He died a martyr on July 3, A.D. 72.

1972 is being observed as the 19th centennial of the death of St. Thomas. Several programs of the celebration are being planned all over the country by the Christian communities jointly and separately to commemorate the Centenary. ■



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# DYNAMICS OF CHANGE IN INDIA

POKHAIL JOHN GEORGE

India as a traditional society has been often analyzed by scholars. It has been argued that the traditional society will be replaced by a modern society as India enters the "modern era" through industrialization and urbanization. The impact of technology as well as India's contact with modern and technologically advanced societies in the West were to perform hitherto unknown miracles and transform this agrarian and traditional society into a modern one. Only now do some of the sociologists and political pundits begin to recognize that their predictions, based on the experiences of Western nations, were wrong. The Indian character of change has meant, essentially, that the old is not replaced but taken into the process of becoming new. Three illustrations show how this has happened.

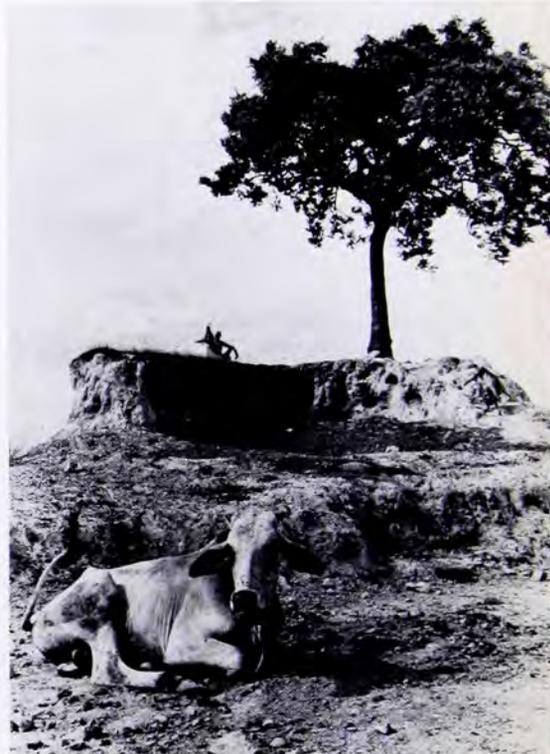
## Caste

Caste has been talked about a great deal but perhaps understood very little. The evils of caste and untouchability are not denied here but it is necessary to point out that in spite of the numerous studies on the subject, the various castigations of its evils, and predictions by analysts and pundits of its demise under the impact of technology and urbanization, caste is still very much alive and with us.

The government passed strict laws to punish anyone who publicly discriminates on the basis of caste but such laws naturally have limited effectiveness. Amelioration of suffering as a result of public discrimination has been achieved but that has not abolished the caste problem. Technology has come to India and sometimes a Brahmin and a low-caste man may work together in the same factory and use the same ma-

chinery or facilities. Consequently during the working hours the barriers of caste are let down and there are associations brought on by necessity. But right after working hours the caste barriers go up again. The two who were working together now avoid each other. What the Indians have adopted is an effective form of compartmentalization of their lives. During the working hours a caste Hindu might associate with anyone if it is inevitable but once he reaches home to his private life he takes a ceremonial bath, changes his clothes and is free from the defilements of associations with the low caste or untouchables. He pulls down a curtain between his public and private behavior and thus accommodates industrialization and urbanization while preserving caste injunctions. Both association and avoidance are preserved, thus indicating some change in the caste system but not the change as expected or predicted.

Not only does the caste system still remain intact, but it has become a new basis for political power. Horizontal mobility, provided by caste associations, becomes a new basis for organized political activity. The Nadars in South India, especially in the way they control the government in Tamil Nadu, are a good example of this. People who were shut out of the benefits of society because of their caste status have now found ways of gaining them through organized political power. Those who held millions under subjugation through claims of some vague divine sanction have now been found to be weak and easily replaced. The so-called low-castes have numbers on their side and through effective organization they can turn weakness to strength.



(Above) "The Indian character of change has meant, essentially, that the old is not replaced but taken into the process of becoming new." (Opposite page) "The joint family has not yet been replaced by or transformed into a western style nuclear family." A Hindu priest performs rites for a young couple preparing to move from their parents' home to their own house.

What was once considered by sociological analysts and prophets of change as an evil has now been turned into an advantage. This development of new centers of political power based on caste associations is not true everywhere in India but it is a phenomenon that is fast growing. Change in caste is fast taking place, but change much different from what anyone expected.

### Family

It is well known that in most of India a system of joint family existed for many centuries. It is a particular form of kinship in which two or more related married couples with their unmarried children live with strict observation of obligations. As in the case of the caste system, social analysts have long insisted that with the impact of industrialization and urbanization the joint family system would be transformed into the nuclear family. They based this theory, as almost all their other theories, on the alleged history of such transformation in Europe and the U.S. and alleged incompatibilities of joint and extended family structures with requirements of urban and industrial life. But recent analyses indicate that despite industrialization, urbanization and increasing mobility in India, such transformation did not take place. Though families do not live under one roof or in one locality or even one country, they keep a strict observance of common family traditions, obligations and loyalties. Thus one sees many highly placed Indians in the U.S. send their eldest sons all the way back to India for their first haircut or other ceremonies so that the grandparents or leaders of the clan might perform the ceremonies correctly. These are not illiterate peasant families but people of high accomplishments. Or one may notice that most Indians who have the means faithfully support not only their parents but other members of the larger clan who are in need. The joint family has not yet been replaced by or transformed into a western style nuclear family.

What has happened instead is a compromise in which the necessities of mobility and economic well-being forced the break-up of joint families but at the same time people have preserved what was valuable in the joint family system—security, a

sense of belonging, collective strength and community.

### Political Institutions

Even people who cannot stand the thought of India and intensely dislike it suddenly perk up when you tell them it is the "largest functioning democracy." Not all of them, however, understand the changes in the political sphere as shown by the uninformed and somewhat unintelligent reactions in the West to India's actions in Bangla Desh during the winter 1971-72.

India has decided to follow a secular democratic socialist form of government and it is remarkable to note how durable the system has been. It has provided both sufficient stability for progress and for the kind of changes which have opened up the ranks for the remarkable political leadership India has at the moment. When both protagonists and antagonists of India's non-aligned policies in the 50's were wondering whether India was ever going to make it, with her internal dissensions of communalism, regionalism and linguistic chauvinism and the supposedly aggressive China and a terribly unfriendly Pakistan from the outside, India followed a consistent form of democratic government. There were those who predicted that with all the internal chaos and external threats India had either to evolve into a totalitarian system or fall apart. But the steady though slow adherence to non-alignment in foreign affairs and reform at home began to pay off. Not that there are no troubles, falterings, serious failures or misapprehended goals, but there is no doubt that Indian democracy has matured. This is evident in three areas:

(A) Self-reliance. Barring major disasters or serious blunders India has almost reached the point of self-reliance in most of the basic resources needed to sustain its millions. Basic industrialization has been achieved and remarkable progress has been made in food production as well as in limiting the growth of India's population.

(B) Communalism. Even at the height of Pakistani oppression in Bangla Desh when millions of predominantly Hindu Bengalis were pouring into India leaving everything behind, and when reports circulated that Hindus were being

singled out for annihilation, one would have expected, relying on past experiences, for the Hindus to riot against the Muslims in India. In the past, much smaller incidents had set off disastrous riots. But this time it did not happen, which at least is one indication that communal loyalties are becoming secondary to loyalty to the nation as a whole. During the difficult days of the struggle for Bangla Desh, March through December 1971, the Indian leadership showed remarkable skill in leading the people away from extremism against one community or other. The weakening of communalism is another sign of the maturity of Indian democracy.

(C) Participation. India has one of the most widely participatory democracies and as years go by this is increasing. It is no more just the image of one or more heroes, Gandhi or Nehru, which get the people behind them but an intelligent understanding and grappling with issues. In the last general election Indira Gandhi received such a large plurality because in her articulation of issues people perceived that she was on their side and would give effective leadership to their concerns. It remains to be seen whether she can fully deliver on her promises. Though there is still widespread illiteracy, in political matters most people seem to be informed and able to make judgment.

At present India is the most powerful country in South Asia. There is a new self-confidence bordering on arrogance and chauvinism; there is a new sense of security bordering on presumption and illusion; there is a new sense of dignity and independence bordering on xenophobia; there is a new sense of unity and solidarity bordering on militarism; and there is a new sense of stability bordering on containment of any change. There is no guarantee that India will not suffer set-backs or fall into the trap of power-games but it is safe to say that India has now the best chance in the last several decades to emerge as a viable society. ■

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# THE NEW TRIANGLE — INDIA, PAKISTAN & BANGLA DESH

**Ninan Koshy**

**T**HE EMERGENCE of Bangla Desh in 1972—as an independent nation of some 75 million persons—is an event with major repercussions for both Asia and the West. Chief among these are:

- the collapse of the assumption that religious nationalism is a sufficient basis for nationhood
- the collapse of the assumption (nurtured especially by the U.S. Government) that peace in the sub-continent depends on a balance of power between India and Pakistan
- the transformation of the sub-continent, with its seven hundred million persons, into a new political triangle of three independent sovereign nations
- the emergence of new relation-

ships between these nations and major power centers in Asia and the West

These developments open up enormous potentialities for restructuring social, political and economic relationships between India, Pakistan and Bangla Desh and between these countries and other nations.

### **India**

Twenty-five years ago, in the early days of Independence, Jawaharlal Nehru claimed that India had emerged as “the pivot of Asia.” It was his conviction that India’s geographical position was such that its views could not be ignored on any Asian problem. In the light of events of the past two decades, Nehru’s forecast may seem to have been

rather unrealistic. The assumptions underlying it, however, are important. India’s geographical position, size, resources, population, culture and civilization have made her a country of destiny even in her state of underdevelopment.

Now in 1972 India has attained a new primacy in the sub-continent. The decisive military victory over Pakistan, a polity that is more closely knit than at any time except immediately after Independence, substantial economic development, the spirit of social change and a new spirit of self-confidence resulting from all of these contribute towards this. The Indian leadership realizes that it would be a tragic mistake if exhilaration over the victory over Pakistan and the emergence of Bangla Desh



*(Above) "India's geographical position, size, resources, population, culture and civilization have made her a country of destiny even in her state of underdevelopment." (Opposite page, top) "The central problem for the new Pakistan has been to adjust to present realities. Objectively its prospects are not necessarily bleak." A Pakistani merchant and his family at a meal. (Opposite page, bottom) "It is obvious that for the indefinite future Bangla Desh will be heavily dependent on India and that India will have a major stake in the survival and stability of Bangla Desh."*

prompted the country into an intransigent posture in the sub-continent and too ambitious policies abroad. On the other hand, it would be equally unfortunate if India turned inwards in a mood of splendid isolationism and absorbed herself in internal consolidation and glory to the detriment of an active and positive foreign policy. What is evolving today in Asia is a complicated and quivering balance of forces in the fashioning of which India has an important part to play.

### **Bangla Desh**

Bangla Desh attained independence in a manner unfamiliar to the rest of the sub-continent. It was a struggle for cultural and economic rights that culminated in a struggle for political independence which in

its final stages was bloody and violent. This struggle will not be easily forgotten; in fact, since independence, it continues at other levels and its impact will not be confined to Bangla Desh. Within the country the challenge of radicalism from within the ranks of the ruling party itself is, at the moment, reflected in the split in the Awami League's student movements. Memories of the costly liberation will also most likely demand the repudiation of involvements with any external power which would compromise the newly attained independence.

The Bengalis have for the first time in modern history the opportunity to rule their own homeland. The land is blessed with natural resources. The society is buoyed up by a rich

and ancient culture and an educated class which, although relatively small, includes impressive talent. The belief that the country has reasonably good prospects for the future is therefore not without justification. But for the present the country faces staggering problems: food is scarce and the threat of famine is real; transport and communication systems are yet not satisfactory; rehabilitation of the returned refugees still poses problems; the writ of the administration has yet to establish itself in many remote parts of the country.

After assuming the Prime Ministership Sheik Mujib promptly declared that external assistance would be welcome from anywhere. This was a realistic declaration in view of the immensity and magnitude of the reconstruction work necessary in the

country. The principal external link which has been forged is the one with India. This is partly dictated by geography and cultural ties, and India warmly welcomed a neighbor committed like herself to the ideals of democracy, socialism and a secular society. It is obvious that for the indefinite future Bangla Desh will be heavily dependent on India and that India will have a major stake in the survival and stability of Bangla Desh.

Indian leadership has begun to be conscious that a relationship as close as this has its delicate aspects as well. A country which has thrown off repressive and exploitative forces at a great cost will be highly sensitive to any type of foreign domination. Unfortunately there have been certain sections in India which look upon Bangla Desh with a patronizing attitude and with the wrong donor-nation psychology. India's relations with Bangla Desh are obviously going to require a sureness as well as a delicacy of touch which will demand much care and attention. In the long run Bangla Desh will be a severe test for Indian diplomacy and statesmanship. As a result of what the country has gone through under Pakistani terror, political consciousness, especially a radical nationalistic sentiment, has found much more intense development in Bangla Desh and even in West Bengal (eastern part of India). For the same reason, unless the leadership and the administration of both India and Bangla Desh prove to be imaginative and extraordinarily capable the impetus of internal changes might take their countries in a direction that is unhelpful to the larger objective of cooperation in the sub-continent.

### Pakistan

Pakistan has only begun to get out of the trauma created by the national military defeat and dissection of the country. The population which had very little knowledge of the course of events in the East was simply dazed by the sudden and total collapse. President Yahya Khan and the military establishment were to a large extent discredited.

Bhutto's own role in the ignoble policy followed with regard to former East Pakistan need not be minimized. But he assumed charge of the Presidency at the most critical

time in the history of Pakistan. He has shown statesmanship qualities in guiding the destiny of the country in the last few months in spite of statements which often are inconsistent and an emotional exhibitionism that does not befit such high office. But not many other chief executives have had to undertake tasks like his, and the circumstances under which he was called upon to preside over the destiny of his country have no parallel in recent history.

The central problem for the new Pakistan has been to adjust to present realities. Objectively, its prospects are not necessarily bleak. In fact, once it gets over the psychological shock and economic and political dislocations created by its eastern debacle, the present fragile fabric of the nation can, with wise management, be strengthened and made dynamic. Pakistan has a host of domestic problems. The recent language riots indicate only one facet of these; persistent demands for provincial autonomy and the pervasive power of the military constitute other formidable problems. Bhutto is conscious that his task at home and abroad is delicate and that serious adverse developments in either area could tear the national fabric apart.

### External Powers: Russia

The prospects for new relationships between India, Pakistan and Bangla Desh are to some extent affected by the posture of the major external powers. The Soviet Union has substantially increased its influence in the sub-continent and today enjoys tremendous goodwill both in India and Bangla Desh. One of the major factors that opened the way for a formal Indo-Soviet Treaty in 1971 was the new turn in Chinese-American relationships, dramatized by Dr. Kissinger's flight to Peking via Pakistan, in which the interests of the U.S. were linked with those of Pakistan and China and, in effect, against the interests of India and Bangla Desh. It is a combination of the vagaries of American and Chinese policies, plus geography and circumstances, which has brought India and the Soviet Union closer together than would have been possible otherwise. On the international plane the treaty with the Soviet



Union has restored somewhat the political balance that was upset by the U.S.-China detente and it has enabled India to function in Asia with a greater degree of freedom and self-confidence. It is recognized, however, that the Indo-Soviet Treaty and the increasing economic and military ties should not give the impression to the countries of Asia that India and the U.S.S.R. are ganging up together. While the Soviet Union no doubt has its own ideological motivations for involving itself in a treaty with India, and is aided by an influential pro-Soviet lobby within the country, it has succeeded in inculcating the claim that it has no territorial designs on India; it is now generally believed that Soviet influence in the sub-continent will be restricted and channeled toward peaceful developments.

#### United States

It is one of the ironies of modern international history that in spite of so much basic political and institutional affinity the United States and India have not been able to agree on most major Asian issues. There has been a continuous clash in fundamental approaches, except in the last years of the Eisenhower Administration and the brief Kennedy era—a clash which has reached its most intense point in the present Nixon-Kissinger period. The U.S. administration's role during the Indo-Pakistan-Bangla Desh crisis deserves condemnation in the strongest terms and it is no use minimizing the widespread hostility in this country towards the Nixon Administration. It miserably failed to understand the meaning of the course of events. By blindly supporting Pakistan, it became a party to one of the worst crimes in recent human history. Both Nixon and Kissinger seem to lack the mental agility to recognize an error and the flexibility to revise a policy. One is baffled by the sheer amateurishness of U.S. policy in Asia. Many in India believe that India's relations with the U.S. are not likely to improve so long as Nixon is in the White House. At the same time, there are many in this country who would pray for the return of the U.S. to intelligent leadership and rational policies, and it has been noticed with some relief that general public opinion in the U.S.A. ap-

peared to favor the Indian position rather than that of the U.S. Government during the recent crisis. One of the tests of U.S. democracy will be whether this public mood can be translated into official foreign policy.

#### China

China seems to have been guided mostly by its obsession with the Soviet Union in its attitude toward India and Bangla Desh. In the later stages of the Bangla Desh struggle China took a position very hostile to India. On any reckoning, the way in which Sino-Indian relations are going to develop will determine to a large extent the future setup in Asia and the part India will play in it. There is a general feeling in India that China has consistently refused to recognize India's special position in South Asia though India has recognized China's special position in S.E. Asia. China has yet to show its willingness to accept the new realities in the sub-continent.

#### The Simla Summit

In view of the new situation in the sub-continent, it is natural that Mr. Bhutto cannot afford serious delay in settling with India and Bangla Desh the problems resulting from the war. A good beginning has been made at the recent Simla Summit. The Summit, which began on a note of divergence in approach between the countries, happily ended on a bilateral agreement abjuring force in the settlement of disputes between the two countries. India was keen that the Summit should provide a framework to solve all outstanding issues between the two countries. Pakistan was more keen about solving some of the immediate problems resulting from the recent war. Basically, the Simla Summit signifies a breakthrough in relations between the two countries and subsequent general reactions in the two countries indicate that such breakthroughs can be the basis for durable peace in the sub-continent. The immediate gain for Pakistan was the agreement that Indian troops withdraw from the territories occupied by India during the recent war. The Kashmir issue naturally emerged as a real obstacle in the path of negotiations but the spirit in which the Simla Summit ended holds promise also for an amicable settlement of

this problem which has hurt the relations between the two countries for more than two decades. Other issues include repatriation of prisoners of war, division of assets and Bengalis in Pakistan. The insistence by Bangla Desh on trial of "war criminals" can become a sticky issue and one hopes that Bangla Desh will continue to show restraint on this issue in the interests of peace in the sub-continent. Happily, there are indications that Pakistan will not further delay recognition of Bangla Desh.

#### The Future

From the point of view of the countries of the Indian sub-continent, the emergence of Bangla Desh as a sovereign independent nation state offers new opportunities and challenges for peace, harmony and cooperation. The three nations—India, Pakistan and Bangla Desh—are inescapably linked and in one sense the events of 1971 have restored in South Asia the normal balance which has been lacking ever since 1947. The new situation demands new responses from India which recognizes that even from the point of view of maintaining stability and economic progress at home and in creating an appropriate international environment for such stability and progress, a dynamic external policy projecting India into the mainstream of Asia and international developments is essential.

Similarly, as recognized at the Simla Summit, it is important that in each country top priority be given to overcoming internal economic and ethnic divisions through national development and integration programs. Primary responsibility for this urgent task must rest of course with the leadership of each nation; support from other countries, including the superpowers, will be helpful and welcome insofar as it is of a kind that in actuality aids development and integration and does not repeat the exploitative and divisive tendencies which have unfortunately characterized the participation of many external forces in the sub-continent in the past. ■

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# pilgrimage to the Ganges

India is a secular state and a land of many religions, but predominant among the religions is Hinduism. A complex system of beliefs and practices, ranging from the most subtle metaphysics to what seems to an outsider the most naive superstition, Hinduism touches every corner of Indian life. Here are some scenes from the Hindu festival of Ardh Kumbh. The confluence of three rivers—the Ganges, the Jamuna and the Saraswati—is one of four sacred spots in India where, according to legend, four drops of the elixir of life accidentally fell to earth during a battle between the gods. To celebrate this event, pilgrims come to the spot every six years to bathe. An estimated five million worshippers came to Prayag, near Allahabad, during the most recent festival. Below, a holy man is carried in procession to the river for his sacred bath.





(Left, this page) A view of part of the crowd of worshippers at the festival. As many as seven thousand policemen and five thousand social service volunteers were on duty to control the crowds, who arrive in special trains and are housed in tent cities. (Right, this page) Despite special housing, many pilgrims cannot find shelter. This group spends the night under a tree. (Opposite page, top) Sitting in boats at the confluence of the rivers, worshippers light oil lamps over the sacred waters. (Opposite page, bottom left) A sadhu, or holy man. (Opposite page, bottom right) A pilgrim finds time for music.







(Left, top) Pilgrims on their way to the festival. (Right, top) A group of pilgrims move toward the river bank for the sacred bath. It is traditional to bathe with a clean-shaven head. (Left, bottom) A saint from Dwaraka prepares for his bath. Heads of several religious orders camp on the banks of the Ganges for an entire month preceding the bathing day. (Right, bottom) A young devotee plays music for a holy man.



# THE STUDENT SCENE-

**T**HIS YEAR I made my first visit to India in order to become acquainted with the situation of university students, the church's ministries in the world of higher education, and the program and leadership of the Student Christian Movement. It was a brief visit of ten days—too few for an adequate introduction, let alone comprehension, of this immense, complex and baffling land. But, if my impressions are correct, three of the cities I visited may well represent in their diversity a good sampling of conditions of higher education and the situation faced particularly by student Christians in India today.

## **CALCUTTA—Life on the Other Side of Despair**

No city in the world has a more chaotic university life; it reflects as fully as any other part of this great, tragic city the vitality and volatility of the Bengali people. Student strikes, bombings, boycotts, barricades and even assassinations occur in a seemingly senseless, patternless cacophony of violence. It was a comparatively quiet time during my visit. Nevertheless, Calcutta University was closed down by student barricades; a bomb exploded at its gate just seconds before we walked by one day. Even at Serampore Christian College, student elections were canceled due to disputes between political factions on campus.

What is peculiar to Indian student politics, and most especially to Calcutta, is the seeming lack of real political or social causes. Aging pro-

fessional students mobilize each new crop of freshmen as the pawns in their own political games for power in one party or another. Campus issues of no real importance become the battleground. Middle-class "Naxalite" revolutionaries, preaching the "mass line" of Mao Tse-tung, have in fact little or nothing to do with or for the masses of desperately poor. Flux is everywhere; nothing changes.

In the midst of this flux, during the recent war with Pakistan for Bangladesh, it was rumored that upwards of 3,000 political activists in the Calcutta area had been detained without trial, and that more than seventy of them had been killed in prison. But of this no one spoke openly. Police are cautious in Calcutta, but a para-military presence hangs in the air.

What causes such student chaos? Is it the lack of authentic authority figures in national politics against which to rebel, so that youthful exuberance turns into directionless violence? Or does it play a more serious role in the lives of students? What does it mean for Christian students?

Student politics, of this peculiarly fiery Bengali brand, seems an attempt on the part of desperate persons to exert some influence on their own lives. Indian higher edu-

cation has expanded massively in the last decade; employment opportunities for graduates lag depressingly behind. (For example, in 1971, some 162,000 scientific engineering and medical personnel at degree and diploma levels were registered with the government as "unemployed.") Schools continue to churn out graduates, but their backward, Western-oriented, irrelevant curricula and "teaching" methods inoculate against learning more than educate. Degrees are crucial, but of little real help in either preparing for or securing jobs. As a result, many students—far too many—turn toward the government bureaucracies in their hopes for work. The path to those jobs, however, lies through the thicket of partisan and communal politics. The sheer instinct for survival, then, leads a majority of students to some kind of political affiliation, an affiliation often devoid of any clear ideology or goal apart from that dictated by immediate factional rivalry and their own personal ambition.

It is small wonder, then, that students and teachers who are serious about the political and social issues facing India shrug in frustration. In many instances, they retreat or refrain from involvement in the life of the universities. This was the attitude of most Christian student groups with whom I spoke. This attitude of non-involvement is bolstered in part by a pietistic tendency among some Protestants who see little connection between public and spiritual life. Student Christian groups tend



## **CHAOS, QUIETISM AND CHRISTIAN IDENTITY**

by Pharis J. Harvey



*"The refugees have gone home but the poor of Calcutta remain in equally squalid conditions. These students now see them with new eyes and hearts."*

to become, like other groups, cliquish protection societies. Even where a group remained open to the issues of the university and society, there seemed to be few realistic means of exerting influence on those issues.

There were exceptions. Students from the Student Christian Movement chapter at Calcutta University, motivated by their faith in a radical Christ, are deeply involved in the barricades and protests of the student government, trying in that

struggle to lift up issues of social justice. Students of St. Paul's College are exploring the meaning of an indigenized faith that works at overcoming the poverty of the region. One student said to me: "Christianity came to India along with imperialism. We learned to love Christianity and forgot to love Christ. Now we must find out what Christ wanted us to say and do. Indigenization is to get to this root basis and root social problem."

When refugees from the East

flooded into West Bengal last year, many SCM students spent weeks working sacrificially in the camps. (The SCM of India provided 39 physicians—including, interestingly enough, several Hindu doctors—and several hundred volunteer students for such service.) Most testified that their lives had been changed deeply by that experience. Now they want to know what their long-term role as Christians ought to be in changing the inhuman conditions of poverty in their midst. The refugees have gone home but the poor of Calcutta remain in equally squalid conditions. These students now see them with new eyes and hearts.

### MADRAS—Tamil Pride and Catholic Radicalism

Madras is a balmy, beautiful city along the southern coast, and the capital of Tamil Nadu state, one of the most restive and independent states in India today. When I visited an old friend of the SCM, Dr. Malcolm Adeseshiah, who retired recently as the Director of UNESCO in Paris and now heads the Planning Board for Education for Tamil Nadu, he spoke of this independence in his own field. Educational reform, he said, is a local rather than national matter. Language, culture, and social factors unique to the region must be at the heart of any change. He advocated compensatory training for the disadvantaged at early grade levels. (Tamil Nadu now has a drop-out rate of 80 per cent, of which 60 per cent is in the first four years of school). At a middle level he favored diversified streams of academic and technical education, and the elimination of scholarships for college students. "It's a baby-sitting operation for the most part anyway."

Dr. Adeseshiah stressed that educational reform without basic economic reform was meaningless, and that economic reform had to begin at a local village level.

Others with whom I met were skeptical about these plans; such a reform would only increase the elitism of university students, it was felt, by tracking the poor into technical fields and the rich into the professions.

But, to judge from most of the students I met in Madras, that is

already a fact. In spite of the government's requirement that 42 per cent of college students be from disadvantaged groups (a euphemism for the former "untouchable" castes and other marginal groups), the students I met at Madras University were mostly from middle class backgrounds. They spoke of poverty with genuine concern, but it seemed to be concern for someone else's poverty.

The tone of concern was different at the All India Catholic University Federation (AICUF), which has its national headquarters in Madras. At a joint session of AICUF and SCM leaders, I learned the AICUF movement is taking new directions which are strongly influenced by Latin American theologies of liberation. These directions are exemplified by the statement issued by their national leadership camp in Goa last year:

"Time is running out and it is imperative that the institutional church make it clear to all that it is as much a betrayal of Christ and all He stood for, not to involve oneself unreservedly in the revolutionary movements for social justice in our time as it is to withdraw from the sacramental life of the Church."

The statement continued: "We, the youth of India, want a church of the poor—a church devoid of all signs of triumphalism, wealth and flamboyance in institutions, ceremonies and life-styles—a church which truly stands out as a meaningful and relevant sacrament of Christian values in a developing land."

How to live out the implications of this commitment is no more read-

*"Christian students . . . were absorbed in questions of Christian identity." Two women students at Isabella Thoburn College in Lucknow.*



“Those who do become socially awakened or radical find it difficult to maintain the Biblical roots of their radicalism, for lack of support from much of the church”

ily answerable by students in Madras than elsewhere, but a serious search is underway. Students of AICUF and SCM in Madras are working with farmers' movements, village reform and literacy movements and with projects among urban squatters. Students at Madras Christian College serve as volunteers in model village projects designed to build self-confidence toward social change in the outlying rural areas. It is through efforts such as these that the alienating gap between the poor and the "advantaged" will partially be overcome.

#### BANGALORE—The Queen's Still in the Park

High, dry and relatively cool, Bangalore is an administrators' city. The British Army used to headquarter here; now various Christian organizations do. Broad avenues, impressive architecture and cleanliness mark the city, together with fast-growing suburban industrial parks. The general impression one gets is of order and calm. Ironically, scrawled on walls were the most viciously nationalistic slogans from the just-concluded war with Pakistan: "Kill the Pak bastards, Rape the Pak pigs!" Someone explained that the wave of nationalist militance had arrived late in Bangalore, after it had subsided elsewhere, and made up in vehemence what it lacked in timing. Those incongruous wall slogans, plus the statue of Queen Victoria still found in the public park, seemed to typify the city.

Christian students in Bangalore with whom I spoke were absorbed in questions of Christian identity. The church, apart from its brave language of openness, is inevitably one among many other communal groups. For those who are really concerned about social change, a sense of helplessness and rootlessness seems to pervade, because politics is communal. In the villages and cities, religious, caste, and regional communities are the major political factors. Apart from a few places such as Kerala, Christians are a scattered minority, without sufficient power or influence in any one place to effect change. Further, Christians are among those most committed in India to a secular politics, a secular state, and feel the

agony of the religious divisiveness all the more keenly.

According to Dr. Fred Karat of the Christian Institute for the Study of Religion and Society, conservative Christian students have a much easier time than those who are socially awakened, for their social roles as Christians are easily specified as personal moral behavior. For the socially concerned, however, there is no easy way to put their faith to effective work. Those who do become socially awakened or radical, he pointed out, find it difficult to maintain the Biblical roots of their radicalism, for lack of support from much of the church.

The Student Christian Movement also has its national headquarters in Bangalore. A large, extremely diverse movement of some 220 chapters in thirteen regions throughout the country, this Protestant movement reflects many of the problems and the promise of Indian Christianity. Within its fellowship are staunchly conservative student groups directly engaged in personal evangelism, on the one hand, and thoroughly secularized radical political groups struggling to hang on to their faith amid criticism from both church and political parties on the other. It includes young, isolated rural youth as well as urbane, sophisticated university students from Delhi and Bombay. It tries to hold together the strengths of western liberal theology in its active social dimensions while it probes for authentic Indian roots. It is, frankly, not always successful in this, and criticism of the SCM was plentiful—both from within and outside its ranks. But I returned from this brief exposure with deepened admiration for the difficult task it seeks to carry out, as well as respect and love for the leaders of the movement who were my hosts in India. The importance of the SCM as a national movement, it became evident, is in its bringing together in one forum—through conferences, staff visits and publications—such a variety of students all grappling with their faith in the context of a perpetually changing India. ■

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# END OF THE TRIP

The India "trip" may be coming to an end for the thousands of Americans and European youth who have made their way to South Asia during the past few years.

"This whole trip is a bummer," says John Griffin, a former student from Michigan. "I came to India to dig on it, but the hassles are too much." Griffin is typical of many young "world travelers" in India today.

For a number of years South Asia has been the ultimate goal of many young westerners who are traveling on a minimal budget and a flexible timetable. The reasons are numerous. A rich history and cultural heritage have been available along with cheap transportation, cheap food and cheap living. India in particular has such a diversity of people and styles that the bearded foreigner did not offend as he did in plastic Singapore or cul-

turally homogenous Thailand.

Yet things are changing. The travelers are caught in a web of international politics and cultural reaction. Since the December Indo-Pakistan war, the overland border has been closed, thus increasing the cost of the trip. One must now either fly or take a boat for the final leg of the trip between Pakistan and India. Many of the travelers—estimated at ten thousand—drive to India from Europe. In many cases, they have abandoned their cars in Afghanistan.

Anti-American sentiment is high, and many feel that government officials are using this to rid the country of many "hippies."

"India's not the only place where this is happening. I was refused entry into Ceylon, and had to take the boat back to Pakistan. Why? Because my hair was too long. Oh, they say it was

because I didn't have enough bread (money), but I'm sure it was the hair." Bob Matthews is passing through New Delhi on his way to Nepal. "The Indian government would only give me a twenty-one day transit visa, which can't be extended. I don't know anyone in the last few months who's received a three-month visa from the Indian Consulate in Kabul (Afghanistan)."

Indian government officials deny that there has been a change in policy toward travelers. Mr. H. M. Sharma, clerk at the Foreign Registration Office in New Delhi, said, "We have no new policy regarding hippies. We are simply enforcing the laws of the nation that have always been in effect."

The number of westerners, however, arrested for overstaying their visas *has* increased in the past few months. Also, under normal condi-

# FOR WESTERN YOUTH

BY HANEY HOWELL

tions, a three-month extension to a three-month tourist visa has been routine. Now the Foreign Registration Office extends by days instead of months. The usual question to a long-hair is: "When can you catch the next plane out?"

Not all of the problems are with the government. The Indian people, especially the middle classes, seem to see the travelers as a threat to their way of life. When a young Indian student died recently of a drug overdose, the reaction in the Indian press was to throw out all the hippies "who are the ones who teach our youth to use drugs." (*Statesman*, May 12, 1972) This theory is interesting, for one of the main attractions of Nepal, and even India, is the cheap and easy availability of drugs. Yet now that middle class Indians are using them, drugs have suddenly become an issue. It is not unlike the reaction in the United States.

Many of the travelers attribute much of the "anti-hippie" feeling to the Indian movie "Hare Rama, Hare Krishna." A young Indian girl becomes a hippie and wanders off to Nepal. Young westerners abound, sitting around Kathmandu smoking hashish. By any standards the movie is second-rate, but it has had a tremendous impact on public opinion and apparently middle-class parents. Even western executives in suits and ties who have either a beard or longer hair are hit with the words: "Hare Rama, Hare Krishna."

But Murray Cox, a college student from Connecticut who arrived in May after traveling overland from Greece, feels India is "an incredible country. Hare Rama, Hare Krishna, Dum Bhara Dum, I've had my problems here, but I think it's worth it."

Others feel that the travelers have brought much of this upon themselves. One person at the U.S. Embassy in New Delhi describes what he feels is the basic problem. "An Indian

sees a young westerner dressed in the poorest of clothing, living the life of a low-class Indian. It is almost impossible for him to understand why they would chuck all the things that he is working for. He's been trying to get out of rags all of his life, yet here is a westerner wearing these rags like some kind of badge."

In Ceylon, government officials claim that there is no "anti-hippie" campaign. An official at the Ceylon Tourist Board stated: "There is no official policy against hippies, no matter what some publications have said . . . It is necessary for people to have money to travel here, although that is not fixed. We can't be expected to take people in who have no funds. And although our purpose is to bring in foreign exchange, we also welcome serious travelers."

Felix Dias Bandaranaike, Minister of Justice, Public Administration, Local Government and Home Affairs states: "We are quite tolerant of them. We had a bit of a scare recently when it was thought one brought in smallpox from Bangladesh. It turned out that it wasn't smallpox after all. We do keep an eye out for drug transactions and that sort of thing . . . We live and let live."

Dale Burns, an ex-Marine from northern California, spent several weeks in Ceylon working in a center for brain-damaged children. He feels that the people of Ceylon are "more friendly and more ready to talk with travelers" than in any other country he has visited. Susan Dingle, an art student from Minneapolis said: "Of all the places I've been, the only one I would want to stay in is Ceylon. The people and the country are just great." Both Dale and Susan traveled overland through the Middle East to Ceylon.

Nepal still remains open to travelers. It was the first of the South Asian nations to crack down several years ago, but it now appears that

the government feels it has the situation under control. Visas are easy to get, but renewal is based upon behavior while staying in the country. Of course, most people stay near Kathmandu, and the government keeps a close watch on them. Hashish is legal in Nepal; it's sold through government-owned shops. This eliminates one of the major problems India and Ceylon feel they have with travelers.

Some of the older travelers have expressed their feelings on the situation. Bill Leiberhmann, a Ph.D. candidate who has lived in India for the past three years, blames it on the influx of non-serious travelers. "For three years, we had the whole show to ourselves. Now that all the 'summer-time hippies' have hit, they're lousing up the entire scene."

He's not the only person who feels that there has been a change in the quality of travelers. Many travelers in Delhi either took advantage of cheap charter flights, or simply continued their European wanderings overland to Asia. Many have come because they think India is "where it's at." The serious traveler has come to seek and learn, the non-serious traveler is simply wandering and taking advantage of Indian hospitality.

What will happen in the next few months is hard to predict. There are no signs of the pressure letting up. The land border may open soon as a result of the India-Pakistan Summit, but it's not clear whether traffic will be restricted. Whatever occurs, it must involve a new understanding between the governments of South Asia and the world travelers. Otherwise, South Asia will cease to be the welcome alternative to Western culture. ■

*Haney Howell is a Frontier Intern in New Delhi, who also works for CBS News.*

**"He (the Indian) has been trying to get out of rags all of his life, yet here is a westerner wearing those rags like some kind of badge."**

# BROTHER

# TO THE



# TRIBESMEN

TEXT AND PHOTOGRAPHS BY STEVE DUNWELL

**A**MONG THE ABORIGINAL tribes of Gujarat a quiet revolution is taking place. Tribal people had previously either been dismissed as amusing primitives or exploited as ignorant and superstitious pawns of landowners and moneylenders. Now they are finding a destiny of their own—compatible with twentieth-century India and filled with promise.

The man responsible for catalyzing and guiding this transition from feudalism to social justice, from bows and arrows to iron ploughs and irrigation pumps, is Harivallabh Parikh. He is an unlikely candidate for the role. Born into a family of

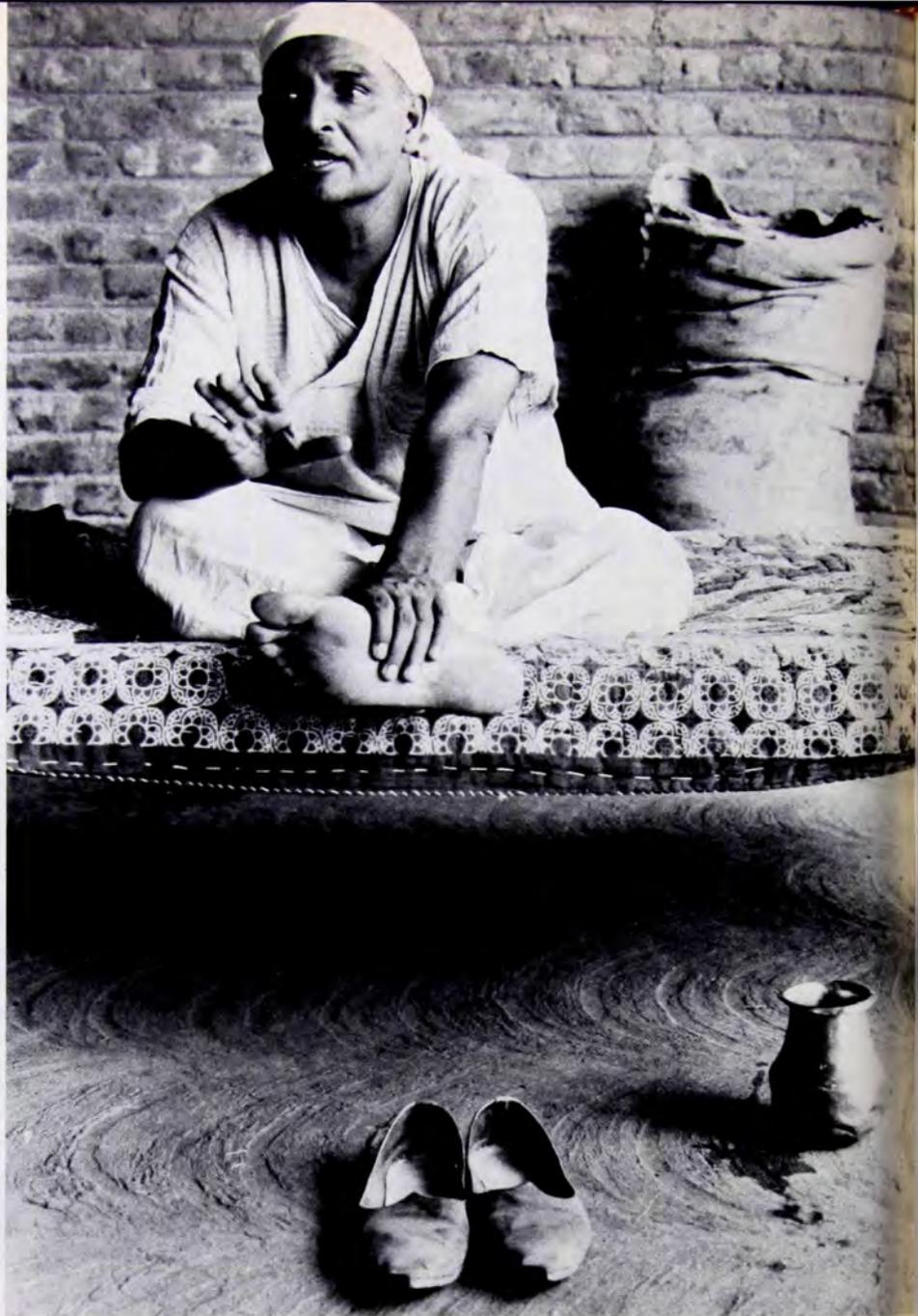
ministers and advisors to the rajas of Sarvastra, the area of Western Gujarat which produced Mahatma Gandhi and Ali Jinnah, founder of Pakistan, Harivallabh Parikh could have found his place high in the ranks of government. He is one of those rare people who can begin an anecdote with disarming nonchalance, saying "when I was a boy at the palace . . ."

### Dedicated to India's Villages

He abandoned that auspicious boyhood and became, instead, a disciple of Gandhi. At the feet of the master, he learned the theory and practice of the non-violent fight for

a just, equitable society rooted in love and generosity. Gandhi admonished his followers to dedicate themselves to India's villages—where 85 per cent of the population now lives. In 1949, Harivallabh took Gandhi's advice, went to the isolated tribal area of Rangpur, settled under a neem tree and began his work.

The Rathva Koli and Bhil tribes (also known as Adivasis), which eke out a meager existence on the inhospitable hill tracts of this region, were notorious then for their short tempers and violent ways. Family quarrels ended so often with murder that three or four tribal deaths a



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week was considered normal. Moreover, many had lost ownership of their lands to moneylenders. Those who were tenant farmers often paid more than half of their already marginal harvest to absentee landlords.

In this lawless, primitive environment, Harivallabh sought justice and progress. His success is both a tribute to Gandhi and a testimony to his own selfless dedication to a people who had been left out of the business of nation-building.

Retribution by bow and arrow has now been replaced by compromise reached in "Open Court." This is a unique para-legal tribunal presided over by Harivallabh where civil and criminal disputes are aired and discussed before the entire community. Some 25,000 cases have been settled this way and the murder rate has dropped to three or four a year.

More than five thousand acres of land have been voluntarily donated by landowners—often under the pressure of non-violent coercion—to villages for redistribution to the landless. This scheme is known as Bhudan (land donation). It has now been extended to the more ambitious and socialistic concept of the Gramdan (village donation). In Gramdan all land in the village is owned communally. Three hundred fifty of the 750 villages in which Harivallabh's influence is felt have accepted Gramdan.

Cooperative societies managed by tribals trained at Harivallabh's ashram or spiritual center, Anand Niketan ("Abode of Joy"), are active throughout the Gramdan area. They use a capital turnover of 5.5 million rupees a year to bring inexpensive agricultural and household supplies within reach of the villagers. In addition, 600,000 rupees of credit have been extended by large banks which had previously refused to consider loans to tribals.

Wells have been dug and diesel pumps introduced to bring 50,000 acres of land under irrigation. This, combined with improved seeds and agricultural techniques, has brought about a doubling of the real income of tribal villagers.

### "Call Me 'Bhai'"

The Anand Niketan success story has many other facets—all of which defy the stereotype of the hopelessly

backward aborigine. At the focus of all this change is Harivallabh Parikh. Though a high-born outsider, he considers the tribes to be his "true family," and insists on his equality with all its members. "Call me 'Bhai,'" he says, "only 'Bhai.'" And everyone does. "Bhai" means "brother"—an apt name for one whose dedication to the tribal culture is seemingly boundless and uncompromised.

Bhai began his work—as any outsider must—by accepting the tribal people as they were, dealing with those problems which they brought to him, no matter how trivial. From this commitment to the felt needs of the tribesmen grew the Open Court. It is a system of justice well-suited to the informal and intimate life in the villages. "I have modified, simplified, and regularized their previous system of justice," says Bhai, even though that system had long ago broken down. He has also used Open Court as an educational tool, nurturing an awareness among these people that they can take some measure of control over their future. "Sometimes I wonder how far it is justifiable to call this society backward and ignorant when it solves its most intimate and personal problems with such understanding and patience," he says.

Through the Open Court, the tribals have been able to explore their relationship to the society around them. Injustice has been brought out in the open. Unscrupulous landlords have been called before the Court and confronted by loin-cloth-clad Adivasis speaking as their equals. Sometimes an amicable settlement is reached. More often, boycotts and demonstrations have been necessary to convince the rich that generosity is in their own best interest.

"I am always a believer in force," Bhai explains. "Without force you cannot do anything. It may be the force of love. Then and only then will the people listen to you. If you have no moral pressure with you, if you have no people with you, then nobody will listen to you."

### Law and Love

Using the combined arsenal of love and moral pressure, Bhai has won impressive victories over ex-

(Opposite page, top) Harivallabh Parikh talks to villagers in Rangpur village. His shoes and a pot of drinking water are on the floor.



(Opposite page, bottom) In an Open Court, Harivallabh listens to a sixteen-year-old couple seeking a divorce. She says he drinks too much and beats her; he says she doesn't work hard and doesn't serve him. The judgment: both will mend their ways and continue living together with parental supervision. A short lecture on the problems of early marriage is part of the judgment. (Opposite page, left) A pastoral dishwashing scene outside a village. (This page) A domestic village interior, with a calf.

ploitation. The experience has shown the Adivasis that people's power is an effective weapon consistent with their culture. Patience, perseverance, and community solidarity—qualities inherent in their tradition—have brought results which education or wealth could never yield.

Like Gandhi, Bhai finds that people's power stands on two pillars: law and love. "Law . . . has the sanction of violence," he says. "Love has the sanction of non-violence, of change of heart. Due to this people's court we have generated people's power. I have . . . no sanction from the law, so why do they accept the people's judgment? Because they have trust in the method which we have evolved. They have seen their power generated. I do many things," he concludes, "but if I only did this Open Court I would be happy."

Through the Open Court, Bhai has established his reputation as a wise and just arbiter and a brave and dedicated champion of the tribal people. He has also earned something far more precious and powerful: the unqualified, total love and confidence of virtually everyone in this area.

#### Problems of "Equality"

Lighter-skinned and stockier than the tribal people, fluent in several languages (all self-taught), equally notorious for his exploits as a saboteur during the fight for independence and for his dedication to Gandhi and the ideals of non-violence, Bhai enjoys a respect and reverence bordering on sainthood. His devotees and propagandists compare him to Dr. Tom Dooley and Albert Schweitzer. Like these two selfless workers, he has settled in and adopted a culture different from his own, though the disparity is certainly less extreme. And like them, his presence here has a built-in paternalistic quality which is reinforced by the patriarchal and hierarchic tribal social structure. Schweitzer felt that "the African is our brother, but he is our little brother"; Bhai just says, "we are brothers." I asked if his is not a case of "all brothers are equal but some are more equal than others"? He replied, "You are taller. If I want to make you equal, must I cut your head and feet off?" To him, brotherhood and equality

are expressions of love rather than of qualifications or attributes.

Gandhi, too, was faced with this problem of equality. An expatriate educated in England, he returned to India to champion the cause of the poorest outcasts. He found self-sacrifice to be the key to true identification with the lowest classes and asked all his followers to spin cloth to reinforce this bond through manual labor. The 3,000 miles Bhai has walked in this area, the work he has undertaken beside them, the simple, frugal, vegetarian life unencumbered by material wealth he leads at Anand Niketan ashram—these are things which the Adivasis understand and respect. Wearing a loin cloth instead of saffron robes would bring him no closer to these people, for though he is different, he is truly at one with them. "Love cannot come without equality," he says. "And equality cannot come without the sense of sacrifice."

Several visitors to Anand Niketan—both friends and critics—have suggested that Bhai, however well-intentioned, is a benevolent dictator. To one man who made this accusation and went on to denounce him for betraying Gandhi, Bhai retorted, "If I am a dictator, then Gandhi was the father of dictators!" Like Gandhi, Bhai has been given power and influence by his followers and admirers. He has accepted this trust with a mixture of pride and humility. On the one hand, he speaks possessively of "my children," "my people," "my ashram," "my sacrifices" and "my accomplishments." He credits himself with undertaking "the Herculean task of changing living ghosts into human beings" and destroying "the blood-thirsty mentality of the ruling and rich class."

At the same time, he does not seek to increase or protect the power which is freely and openly extended to him. It is questionable whether anyone at the ashram could fill his place, but Bhai continues to work at creating leaders among the tribesmen, delegating what responsibility he can, slowly changing the Open Court from personalized arbitration to judgments arrived at by juries selected by the litigants and their families. Many of the ashram projects are now independent of him. Tribal people trained at the

ashram maintain the machines, keep the accounts, teach, and plan together for the future. It will be more difficult for the tribals to undertake one of his most important roles—that of intermediary between the tribes and the powerful business and banking interests in Bombay. It would be almost impossible for the tribals to maintain contacts with Bhai's partisans and supporters around the world, who have given the millions of rupees which have financed the great changes.

Bhai does command substantial resources and political leverage and he is proud of what he has been able to accomplish with these tools. His allegiance is to the half-million Adivasis who share this power with him. Moreover, his dedication to love and non-violence does not preclude wielding both power and influence to struggle against the injustice of the status quo. He feels that "the instrument we are using to get our result will judge our end. I am trying to work for permanent peace," he says, "and for that I avoid violence. But I don't avoid coercion, I don't avoid moral pressure. We need both."

#### Plant a Mango Tree

Here is a man who, even by conservative estimates, has changed the lives of some 87,000 people whose tribal culture made them anathema to modern India. It is barely a drop in the bucket in this vast land of nearly 470 million villagers, 70 million of whom are tribals. Bhai remains undaunted. He sees his ashram as a "human laboratory" where he hopes to develop a model community "to show the world a peaceful path to progress." He puts it this way: "Though Anand Niketan is very small, it will multiply. But only if we are right, in the right direction, and don't take all the leadership, all the ownership, all the prestige in our hands and become landlords of the emotions."

"I am very hopeful," he says. "I am hopeful because I have seen the results with my own eyes. If you plant a mango tree and enjoy the fruits within your own lifetime, you will be happy." ■

*Steve Dunwell is a photo-journalist with Agricultural Missions. He has recently returned from a tour of India.*

# Christian Rural Work

## BENJAMIN ASAI



I thank the Lord for the privilege by which I could go to Japan for training in "Christian rural leadership." I told my Superintendent that it was not necessary for me to take this training. He replied, "Benjamin, it is necessary that the tool which we use for our work to be sharpened once in a while." This I found to be true. I found the training at the Tsurukawa Rural Training Institute in Tokyo has given me a new vision and outlook.

A rural preacher is not only a preacher but is also an "extension worker." He lives with the villagers and thus he takes a special position among them. He is the leader and counselor. He does not merely hand out advice, seasoned with scolding. He accepts a person and guides him in the handling of his problem. He helps him to grow physically,

mentally, economically, socially and, not least in importance, spiritually. He teaches constantly all aspects of rural reconstruction and wholesome village life. As he goes about his pastoral ministry he teaches the use of better seeds, care of the land, improved breeds of chickens and cattle, better health practices along with better home and family living. He does not only preach but he practices what he preaches.

In the village of Dasapal, Suna, the pastor, has a small garden and a poultry project. He produces eggs and vegetables for his family to use. The villagers witness the products and adopt the practices in their homes. Another pastor, Melkizedak, has a "Tin Trunk Library" and a transistor radio in the village of Kasturi. Every evening people gather together in the

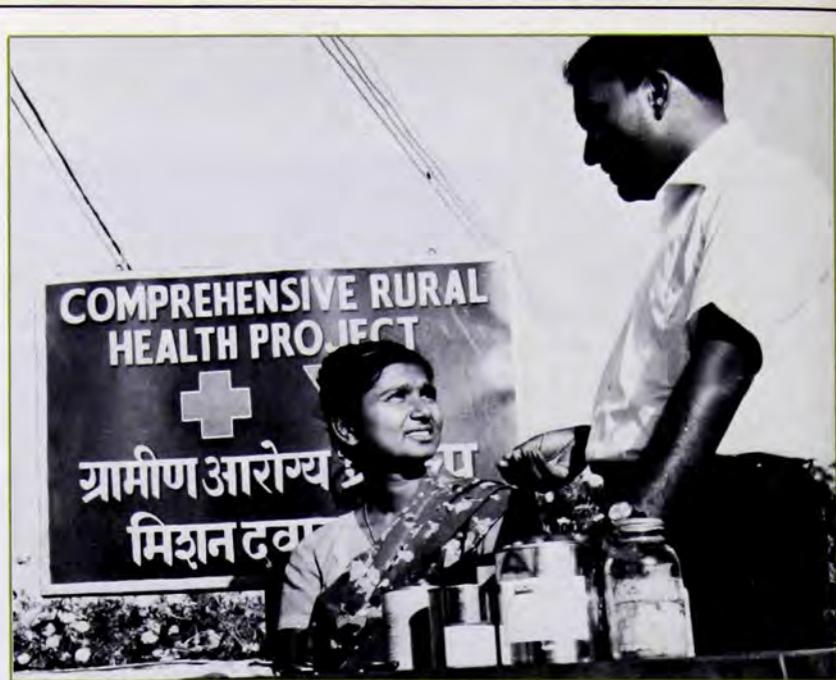
pastor's house for reading the books and listening to the radio programs. Afterwards there are prayers by the pastor and by the leader of the village. Then books and magazines are given for reading. Illiterates are taught reading and writing.

For some years we have greatly felt the need of a preachers' training course in our Bastar District. It is a remote tribal area which has its own animistic beliefs and specific problems. So we have now started a one week training course every year for village pastors. In this course we teach many things, including agriculture, live stock management, preservation of food, etc.

We all know that group action needs leadership in order to get the best results. The leaders we select must have our confidence and support. So we select them carefully. The leader should be one of the best farmers of our area—intelligent, hard working and honest. Such a leader will be our spokesman for getting various public services for our farmers. He will be the one who will order seeds for the farmers and see to the distribution of them.

For these lay leaders too we organize one week training courses. For these we invite experts from government departments who give many kinds of instruction. Then we who are the Christian leaders give them training in conducting services of worship and Sunday schools. Among these leaders are Jotham of Markel, Ratan Singh of Chhinari, Mark of Karpawand and Kapoorchand of Sindigaon who are now giving good service in their villages. They are practicing the "Japanese method" of rice cultivation which they have learned from our program and they have small cottage industries to give village employment. They also assist the pastor in conducting services of worship and adult literacy classes.

*The Rev. Benjamin Asai is a minister of the Methodist Church in Southern Asia who works in Madhya Pradesh in Central India.*



The village of Jamkhed, located approximately 200 miles east of Bombay, is the center of what one former missionary calls "the only really new form of mission in India today." There, the R. S. Aroles, an Indian husband and wife medical doctor team, have established a unique rural health project which in two years has attracted widespread praise and the attention of the Indian government.

The Aroles were graduated twelve years ago from the Christian Medical College at Vellore (she was first in her class and he second) but instead of going into private practice they became directors of a small mission hospital in Maharashtra. One night Mrs. Arole noted that ninety percent of the people they were treating should not have been sick in the first place. They determined to go into the relatively uncharted waters of preventive medicine in India.

After doing graduate work at Johns Hopkins University where Mr. Arole, already a skilled surgeon, studied public health, and Mrs. Arole studied family planning, they evolved a plan for a new way of doing medical work in India. Abandoning reliance on buildings and expensive staff (there are 600 mission hospitals in India) and staking out fifty vil-

lages within a ten-mile radius of Jamkhed, the Aroles set about to gain the confidence of the people and make them responsible for their own health through teaching basic principles of sanitation.

Realizing that no parents will limit the size of their families without the assurance that the children already born will live, the Aroles have undertaken a massive inoculation program against every disease for children under five years old. School teachers volunteer to keep immunization records. People in remote villages have actually forced the government to build roads so that the Aroles can get to them. Eventually, the Aroles hope to interest medical students in the project and then move to another group of villages.

The Aroles, who are members of the Church of North India, have been supported by such diverse groups as the World Council of Churches, the Government of Sweden, the Christian Church Disciples of Christ, and the United Church Board of World Ministries. Dr. Telfer Mook, an executive with the United Church Board, says that "nothing has been so intensively thought through and worked out as this project." The Aroles hope their project will be self-supporting by 1976.

—C.E.B.

ellen clark

# urban industrial mission



**T**WO DECADES ago Bangalore was a "pensioners' paradise," a quiet city of half a million people. The population has since trebled with the establishment of scores of new industries ranging from aircraft manufacturing and electronics to textiles and soap. Many of the workers are newcomers to the city and grateful for employment, but their wages are pitifully small. Only about twenty percent are provided factory housing and other conveniences.

Early in the 1960's, the Reverend H. F. J. Daniel, visionary presbyter at the affluent, service-minded St. Mark's Cathedral in Bangalore, together with several Indian, North American and British ministers and lay persons, formed an ecumenical Industrial Team Service. Their objectives were to provide pastoral care for the Christians in one industrial area in Bangalore, help workers of diverse languages and loyalties to be more outward looking and concerned with community, and to engage in research on how the church could best serve the industrial community in Bangalore.

It was a development repeated half a dozen times in other cities in India experiencing rapid industrialization. The process is briefly described in a slim publication, *1971 Reports of Urban Industrial Mission Projects in the East Asia Christian Conference Area*.

In Madras, where a third of the three million population live in slums and job monotony and dissatisfaction heighten the belligerence of workers, the Christian Service to Industrial Society (CSIS) team "aims to help the church play a responsible part in urban industrial society."

In Nagpur, a burgeoning transportation and industrial center in central India, leaders of the churches became concerned when job-seeking immigrants to the city wound up sleeping on the ground, being taken advantage of by unscrupulous contractors, agents, shopkeepers and doctors, and being cheated out of wages through their ignorance. They organized the Industrial Service Institute to build up a "responsible society."

In Calcutta, a city with 400,000



unemployed, thousands more underemployed or grossly underpaid, incredible poverty and chaos, Calcutta Urban Service attempts to be a movement and meeting point for action.

To the west of Calcutta, in Durgapur, an industrial city of 300,000 that was born only ten years ago, Durgapur Industrial Service tries to meet the acute problems peculiar to boom towns.

And in Coimbatore, a major industrial and agricultural processing center in Madras State, the Coimbatore Industrial Service seeks to understand the task of the church in an industrial society.

Education and training are the primary activities of the teams. They run industrial orientation courses for theological students, pastors, and church members, sometimes sending them "into the thick of industrial life" to get exposure to the problems of workers, migrants, the unemployed and the poor. They organize courses, seminars and discussion groups for industrial employees at all levels from assembly line workers to trade union leaders to top managers. Topics range from "human relations" to leadership

skills to reading a balance sheet—the latter being particularly popular with unions who want to gauge the financial strength of industry.

Another activity is research. Bangalore has undertaken a study of how problems in workers' lives outside the factory affect their motivation and attitudes toward work.

To increase a sense of community among workers and provide an alternative to gambling, some teams foster the creation of workers' fellowship groups. The Christian Service to Industrial Society in Madras has developed community service centers in four churches at which sports materials, games, literature and periodicals are available. The Coimbatore Industrial Service plans to build an industrial service center with a library, meeting hall, study rooms and vocational guidance facilities for workers.

A fourth category of activities might be called Christian service or community development. CSIS in Madras has opened a community welfare center in one of the 648 slums, which supplies bread and milk to under-nourished preschoolers, assistance to the elderly, and sewing classes to still others. CSIS

also has a mission to seamen. In 1970 it took the initiative in forming the Seventy-Seven Society to help the government of Madras eradicate the slums by 1977 and "motivate" residents of the new tenements built by the Slum Clearance Board.

Calcutta Urban Service is part of a consortium (CUSCON) formed in 1969. The government of West Bengal welcomed this development, and assigned CUSCON to organize the community of Kasia Bagan, a bustee or slum of about 7,000 people in Calcutta. The people of Kasia Bagan have started a medical center, staffed voluntarily by a doctor and helpers, which treats about 1,500 patients a month at minimal or no fees. A child nutrition program functions every weekday; milk powder and supervision are provided by the West Bengal Council of Women and vitamin-enriched bread by the government. Other community-initiated and CUSCON-assisted projects are bustee improvement schemes, recreational programs, and tuition-free schools stressing citizenship and training for community organization (unfortunately, only a fraction of the 400,000 unschooled children in Calcutta are reached).

When refugees poured into India by the tens of thousands beginning in March of 1971, CUS initiated the formation of a United Relief Service, which supplied medicines, food, clothing and other necessities to refugees and assisted with sanitation, vaccinations, recreation and morale-building in the camps.

Refugee relief was an exceptional, emergency task for CUS. Even social service is not to be a permanent part of its work, "however necessary and proper" it may be, CUS explains, because the needs of the city grow daily and the priority is to create new employment.

Following the lead of their mentors, the Sheffield (England) and Detroit industrial missions, the India teams emphasize conciliation in labor relations. Antipathy to confrontation is an Indian trait which makes this approach especially palatable, some observers say.

Referring to the dehumanizing effects of work in highly mechanized factories, Christian Service to Industrial Society in Madras states: "But it's not only the workers who are affected in this type of situation. The employers have their own problems.

They're perplexed about the negative attitude of workers toward the growth of industry and are frequently threatened by strikes and lock-outs.

"Both groups seem unable to realize that a full life is not just material benefits, high production or good salaries. CSIS has been trying to stress for the past five years the relevance of the reconciling power of the gospel in the midst of technological problems."

The Durgapur Industrial Service says it "is trying to help both workers and management become mature and responsible." The Industrial Service Institute in Nagpur boasts of good relationships with labor unions, the productivity council, industry associations, the chamber of commerce, metropolitan town planning board and other organizations.

But conciliation has not had notable success. While the Nagpur Institute claims to have good relations with both labor and management, Christian Service to Industrial Society in Madras admits that trade unions have been "rather suspicious of CSIS."

One reason is that industry often requests, and sometimes pays for, courses for its workers. At the Durgapur Industrial Service, those courses "are aimed at keeping the production level high as well as building human relations to the highest possible level."

Joel Underwood, former United Methodist missionary to India and one-time member of the Durgapur team, says, "The whole approach of mediation in India now is trying to get the power structures to help the poor by appealing to the conscience of management—which is somehow related to Hindu philosophy. The mediator pleads the case of the poor. This doesn't work."

While unions have apparently great power, workers in fact lack unions representative of their interests, Underwood says. Furthermore the workers are victimized by labor leaders and management alike and are pawns of the political parties to which they are related.

"The unions related to the major political parties in India are strong and militant," he says. "And labor legislation makes it almost impossible to fire somebody. But in practice management has the better education and the money to get its own



Two areas of Industrial-Urban mission in India. (Opposite page) A street scene in the old bazaar area of Calcutta. (This page) Students at the Lodipur Technical Institute print shop in Shajahanpur.

way. Labor leaders tell their union members to tighten their belts so that their children can live better than they.

"Labor unions can be very militant, even ferocious, but in an Indian way. There is an Indian institution called the 'gherao' which means to surround. It is more than a strike. Workers will lock management in their offices and deprive them of food and water until management gives in to their demands. Management will finally say yes to the demands and be released, but will often renege on their promises. The gherao is more of a mob action than a long-term strategy."

Four years ago labor suspicion of Durgapur Industrial Service all but blunted its effectiveness. Several leaders of the trade union affiliated with the Communist Party were murdered in a feud with the rival Congress Party union. The Communist Party issued handbills blaming the leader of the rival party and a staff member of Durgapur Industrial Service, Subir Biswas (now canon of St. Paul's Cathedral in Calcutta; see "The Church in Calcutta," January *New World Outlook*).

"The Communists were suspicious of Biswas," Underwood, who was then part of the Durgapur team, recalled, "because of Biswas' church connections. They contended that

the church is too often found on the side of the colonialists and the neo-colonialists, and therefore no friend of the poor. Secondly, the Communists were suspicious of his friendship with management. They had seen his car parked frequently in front of the office of the factory's manager (the car itself was a source of resentment by the poorer workers). Thirdly, they were suspicious of the fact that foreign funds and personnel were supporting the institute's program. Finally, they felt that the church in India has traditionally been aligned with the status quo and the ruling Congress party."

Although cleared of suspicion, Biswas was transferred to Calcutta by his bishop.

The Durgapur incident points up the problems faced by industrial mission groups in their attempt "to help the church play a responsible part in urban industrial society." A shift in direction may be needed. According to Underwood, "The best thing that urban industrial mission teams in India could do is to support genuine community organization and the training of labor organizers."

Whatever the problems, the search for solutions will be pursued. For urban industrial mission is now a fixed part of the mission of the church in today's India. ■

# "A Small Family is a Happy Family"



**B**ASKING IN THE MELLOW SUNSHINE of spring, the little village Sarai lay smiling. A woman dressed in white walked in with a twinkle in her eyes. The village folk soon crowded around the uncommon visitor. She talked to them for a while and walked away happy. She was to see them again next day at a Family Planning Camp set up in a town nearby.

She is one of hundreds of thousands of persons employed in the Family Planning Program of the Government of India.

The most significant phenomenon of India today is the increasing gap between the traditionally high birth rates and the unprecedentedly low death rates. The rapid expansion of and improvement in health facilities, and the control of the infectious diseases, epidemics and famines, resulted in a remarkable decline in the rate of mortality. These developments, however, did not bring about any change in individual behavior and the birth rate continued to soar as ever. The consequence was an alarming growth of population.

The population of India at the turn of this century was a little over 200 million; the present population is estimated to be 560 million. The population growth rate in 1920 was 1.1 per-

cent a year; today it is 2.5 percent, a rate at which population doubles in about 28 years. The goal of the Family Planning Program of India is to bring down the growth rate to 1.5 percent a year by 1980.

The Family Planning Program was introduced by the Government in 1951 as an integral part of its development plans. During its early phase, the program was experimental in nature and the budget commitment was meager. No real breakthrough was made until 1965 when there was a radical change in the shape and the expansion in the scale of the program.

In the early years of the program, the method promoted by the department of family planning was mainly condoms. With the expansion of the program in 1965 came an emphasis on sterilization and a surge in acceptance. A record 2.1 million sterilizations were performed last year.

Intra-uterine contraceptive devices (popularly known as I.U.C.D.s or "Loop" insertions) were introduced in 1965, and the response was quick and encouraging. The I.U.C.D. program reached its peak of 9.1 million insertions six years ago. After a decline in insertions because of side effects such as bleeding, the loop is regaining acceptance.

Use of conventional contraceptives

increased sharply with the introduction of the "Nirodh Marketing Program" in 1968 ("Nirodh" is the name of the condom manufactured by the government-owned factory in India). Under this program, "Nirodh" was distributed at a fantastically low price and even free of cost among the low-income group.

According to a recent analysis, approximately 11 percent of married couples in the reproductive age groups are protected under the Family Planning Program: eight percent by sterilization, one percent by I.U.C.D.s and two percent by conventional contraceptives.

This is, of course, far short of the Program's target. In order to achieve the birth rate goal of 1.5 percent a year in 1980, approximately 50 to 60 percent of the couples in the reproductive age group must be practising contraception with a fair degree of efficiency. A liberalized abortion law is expected to produce a sharper decline in the birth rate.

The publicity campaign employed in family planning is one of the largest ever employed for any cause in the country. The red triangle—the symbol of Family Planning—is the most common visual sign in India to-

day. Billboards depicting a family consisting of father, mother and two children with the slogan, "A small family is a happy family", are put up even in the remotest interior of the country. Buses and trains carry the slogans, "Two or three children are enough", "Next child not now, after two never", "Men, use Nirodh", and the like.

An elephant walks through the length and breadth of the state of Uttar Pradesh (North India) carrying the message of family planning. Health educators and promoters go door to door campaigning for use of contraceptives and distribute condoms individually. Transit camps are set up at regular intervals for sterilization and distribution of family planning aids. The government of Kerala, the southernmost state of India, recently organized a family planning festival and those who were sterilized went back home not only protected against unwanted children but also carrying gifts like transistor radios, bush shirts and sun goggles. In a factory in North India the monthly pay packets of workers include a packet of "Nirodh", with compliments from the management. ■

—K. J. Philip

## *Christian Family Planning*

The Christian Medical Association of India (CMAI) has its own family planning project. For the past three and a half years, eight teams stationed in different parts of the country have visited the 258-member mission hospitals to train and motivate the hospital staffs in medical and surgical techniques for family planning. During the period 1969-71 the CMAI member mission hospitals performed more than 28,000 sterilizations—25,000 of them on women—and inserted more than 5,500 loops.

In future, the CMAI Family Planning Project intends to utilize the hospital staffs to educate the

village and urban communities, which continue to resist family planning services. A "how-to-do-it" package containing selected "success stories" will be central to this effort. In explaining the various methods of family planning, community educators will also establish the public health case for abortion. To strengthen family planning activity, it will be a central, but not exclusive component of community health education. As advocated by the government, the CMAI is planning to integrate its medical, health care, maternal and child health and family planning services into one health delivery pattern.

# slate and chalk in the global village



(This page) Oral education in the open air is shown by this catechism class at Ruarkela, in the State of Orissa. (Opposite page) Tenement dwellers in Bombay attend a literacy class. One hundred people live in this room.

**A** LONG, NARROW ROOM swells with ancient ritual chants to the beat of the tabla and the wheezing chords of a harmonium. Home from the factories of Bombay, working men find solace in the plaintive songs of the villages. In the adjoining room, a larger group squints in the dim light at books with oversize type and short words. Two hundred men live in these two rooms, sleeping in shifts on the bare concrete. They come from villages throughout India, seeking jobs which prove to be unavailable to illiterates. So they are learning to read. Virtually all of the 300 families which migrate to Bombay each day are illiterate. Yet they are only a small fraction of the 150 million adult illiterates in India, one sixth of the global subculture which lives outside the world of print.

The greatest industrial city in India, Bombay is also the most fully literate, with 64 percent literates compared to the 30 percent figure for India as a whole. Cooperating with the massive government effort which has made this low percentage attainable are United Methodist educators who have focused their energies on one corner of this vast city—the “hutment” area. Here, in rows of small huts and shacks, many of the immigrants from rural areas settle. The program is a response to the need of this largely non-Christian community for literacy skills to help them find work. Because their need is urgent and motivation high, thousands of hutment dwellers have learned the reading and writing skills they seek.

Literacy work in the towns and villages from which these people come has been less successful, hampered both by the lack of motivation of non-literates and the lack of reading material and follow-up for new literates. Government, church, and independent workers alike have tried to deal with this by shifting their emphasis from the ABC's of elementary literacy to the more community-oriented strategy of “functional literacy” which meets village needs more effectively.

Throughout rural India, educators are facing the reality that reading and writing skills are of small use in present village society. At a Gandhian rural center in Tamil Nadu state, the program of Adult Basic Education is now entirely vocational. The director

reports that the villager "has no interest, no motivation for literacy unless his stomach is full. Unless he knows how to add to what he is earning, he isn't interested."

In some cases learning to read reportedly can jeopardize one's place in village society. This is the problem for the Methodist literacy program at Vikarabad in south central India. Christians in this area are generally converts from the lowest castes. Though the goal is often limited to reading the Bible, the studies Christians undertake are seen by their neighbors as an effort to escape their caste and avoid their duties to the landlord. Consequently, they are threatened with ostracism and unemployment.

In the village, as in the city, the prime motivation for literacy is opportunism. But in tradition-bound village society, literature of any kind is rare and the simplified reading material new literates are limited to is almost non-existent. Efforts are being made to bring books, pamphlets and newspapers within reach of villagers who learn to read, but literacy skills in these rural areas still go largely unrewarded. Those who become literate often do so with the intention of leaving the village for the city, hoping that these skills will be their ticket to social mobility, unaware of the glut of educated job-hunters in cities like Delhi and Bombay. This migration adds to the instability of village society by draining off the talented youth.

While the earlier Each One Teach One concept of literacy as a skill was without usefulness for many villagers, the newer method which sees literacy as a functionally useful source of vocation-related information appears doomed to limited, though valuable, achievements as long as the opportunistic desire for an earning tool remains the primary motivation.

The theories of Paulo Freire, which have literally revolutionized adult basic education in South America may play a part in resolving this dilemma. Doris Hess, United Methodist coordinator for world-wide literacy work, considers his philosophy of "conscientization" a possibility for transplantation to India. She finds in it "a psycho-political strategy . . . to help people see their whole potential, their own value and worth, and to use that (awareness) to change society in a more political sense than a social or

economic sense."

The key element of conscientization is the understanding that education of adults is not a program of acquisition of skills, but a process of self-exploration and discovery of one's relationship to society. And this process requires a total educational environment—the kind of open discussions grounded in everyday reality which occur naturally in non-literate, oral societies around the world. It is also close to the spirit of Gandhi's program of non-formal education with its emphasis on dialogue and experience.

Certainly the most significant step towards finding a hybrid of Freire



and Gandhi relevant to village life in the '70's will be direct broadcast television. TV receivers will appear in the most remote villages after the proposed educational satellite assumes stationary orbit over India in 1975. The possibilities this will open up for educational programming, entertainment and indoctrination are dwarfed by the changes it will unavoidably bring to an already changing traditional society.

Literacy is considered a prerequisite to modern culture. But unlike the cities where industrialization necessitates literacy, the villages have remained outside the print culture, continuing to rely on the oral exchange so fitting to the intensely sensual and tactile village world. TV, far more than the already ubiquitous radio, will further undercut the usefulness of

literature as an information medium and literacy as a tool for relating to the world outside. Non-literate adults will be able to participate directly in the electronic age without the intervening stage of learning to read. They will acquire an immediate and personal awareness of the world around them without ever leaving the village. Rural life will never be the same again.

Whatever their content, the direct broadcast programs will undoubtedly have a strong pedagogical flavor. One option for India will be to follow the many African countries which are now busy indigenizing "Sesame Street" programs for local use. As the

ultimate in electronic mass education, "Sesame Street" has found great success by presenting literacy skills as entertainment and exploration, making education a participatory process of discovering rather than a consumer product. It is an electronic ally of the conscientization experience.

Village TV offers the prospect of a post-industrial village society—whatever that might be—in which literacy again finds its justification as a learning skill rather than an earning tool. The cataract of information appearing on the tube will nullify many old justifications for learning to read. Rural literacy work has the choice of taking part in this radical change in village life or becoming, at the flick of a switch, instantaneously obsolete. ■

—Steve Dunwell

## india, the church and women

an  
interview  
with  
Shireen  
Subramanya



Shireen Subramanya, director of public relations and business manager for publications for Church Women United, recently visited her native India.

Mrs. Subramanya, a graduate of Goucher College in Maryland, is a citizen of India and attended Isabella Thoburn College there. Before coming to her present position, she served on the staff of the Indian Embassy and as Agency Relations Officer to the Consulate General of India in New York City. Later she worked in promotion and marketing for the Department of Publication Services of the National Council of Churches. In addition, she has worked in the field of clinical psychology, and, as a professional singer, she has performed on the concert stage, in radio and television, and taken leading roles in several operas and musicals.

She was interviewed by associate editor Ellen Clark.

### *What are your impressions of the new Church of North India?*

I doubt that anyone could make a definitive statement. When I travelled around India in 1967, I was distressed to see the state of the Church: churches seemed to be in a state of physical disrepair, congregations seemed to have lost their cohesiveness. I thought there was a great sense of discouragement on the part of congregations and a weak sense of identity.

I began to wonder how much of Christianity had been a skin graft that didn't take. In the South, Christianity is very much a part of the indigenous culture because it's been there since the time of St. Thomas. But in the North, Christianity is a fairly recent thing, recent in terms of the long, long recorded history of India. In 1967 I wondered how much of Christianity was going to survive in the North.

Then came church union in 1970. And, of course, one hears so many negative comments about how Christians of the former separate denominations can't seem to get together. But I am very heartened. If there was lethargy, there would be no conflict. If there were no signs of conflict, I would say that union is a matter of supreme indifference to the people. The Christian community is definitely showing signs of life.

Union is very much needed because the Christian population in India is a minority of only 11 million. We have never really been full-fledged, first-class citizens; in India, you have to pay an enormous price to be a Christian. Especially now, when contact with the rest of the Christian community is beginning to taper off and be cut, the Christian minority in India has become even more isolated. If the Christian community pulls together, Christians will begin to find strength in each other and, hopefully, be an organized force for good. The Christian community has always been a force for good through the mission schools and hospitals and institutions. But these were *locations*, not so much the Christian church itself.

*Do you see any evidence of the Christian community moving outside its own locations in evangelism or mission?*

Many people ask me, What is the hope of a Christian India? My response is, it is totally unrealistic. There is hope for Christianity in India simply because there is the freedom to practice your religion. The 400 million plus Hindus could very easily make a concerted effort to convert everybody to Hinduism, but proselytizing is not the philosophy of the country. And I really don't think that 11 million Christians should expect to convert over 500 million people—Hindus, Muslims, Sikhs, Buddhists, Jains, Parsis, and so on.

Having gotten our independence, there has been a strong revival in the examination of the basic values of the philosophy of life of the Indian people. For two or three centuries, our fate was out of our hands. Now our people—the majority of whom are Hindus—have to stand on their own two feet and make something out of the country based on their philosophy of life. Hinduism as a philosophy of life is being put to the test. Hindu philosophy, religion and culture were once taken for granted, but no more. There will have to be a conscious, in-depth questioning of what it means to be a Hindu and what the principles are that one is going to live by. The same applies to the 60 million Indian Muslims and 11 million Indian Christians.

*What role can Christianity play in India?*

The role Christianity can play and has played is very forceful. There is rarely an educated Indian who has not had some training in a Christian institution. Their wives have given birth in Christian hospitals. There have been many, many converts to Christianity simply because of the Christian example and way of life.

*What contribution have women in the Church made?*

The Christian women's societies have been engaged in social work, literacy, health and educational programs, changing attitudes toward fate and family planning and so on, converting conservative parents to the idea of educating their daughters and their sons. In Christian families it has been accepted that the girls, if educated, will earn a living. If they don't have a profession, women feel they have to do something with their education nonetheless—that is the influence of the Christian ethic. They will join volunteer groups.

In my home town, Lucknow, a Christian woman, whose husband was transferred to the city and who has barely been in town two months, has gotten together with half a dozen influential women and started a campaign to clean up the city. The women got to the nub of the problem: the municipal sweepers were given 120 rupees a month, of which they kicked back 30 rupees to someone so that they could then go and work in private homes for a second salary. So they didn't work on the streets of the city. These women are attempting to apply pressure on key city officials to ensure that the municipal sweepers will do the job for which the city is paying them.

In India, there are many valuable programs to help women, but the bureaucratic structures, which are entirely too massive, do not always accomplish what they should. Women can help each other and they are doing so.

*What about women in society?*

We all get misled into the clichés about Indian women, such as what enormous emancipation there has been for the women of India because we

have a woman Prime Minister. I'm willing to bet that if Nehru had had a son as well, we would not have had a woman Prime Minister. However, Indira Gandhi is the classic example of the emancipated, well-qualified Indian woman. If you are emancipated within your family—every Indian feels that if it is all right with your family, it's all right—the sky's the limit; neither society nor the law keeps women back. But emancipated women aren't sufficient in numbers to be a threat yet to the male population.

Economics is going to determine the freedom and the necessity for an equal education for the Indian woman whether she is a village woman or a woman in the city. The village woman has always been considered a liability, just as almost every girl child in India is. Money has to be found to pay some man to marry her so that he can assume this liability. But because of changing conditions, women will become economic assets. When the village woman and her husband come into contact with the educated gentleman farmer who is returning to the land (because of the Green Revolution and the need for supplemental income), they see the value of crop rotation, irrigation, improved seeds, fertilization, and so on. (The city farmer in turn learns from the village farmer.) Sometimes a man and his wife are both hired to manage the gentleman's farm; together they earn twice as much as he alone could have earned or they both could have earned if he got a job in a factory in the city and she got a job as a domestic. As an equal worker on the farm, the woman, as well as the man, recognize that she requires education over and above the expertise she and her husband have as traditional farmers.

If the Indian woman is from a middle income family, she has to use her education, because the husband's income is not enough. She is at an advantage, as compared with the American woman, because she can practice her profession and not just do the most expedient thing, simply because she has the help or older female relatives to take care of her growing children. So she does not have to take X number of years out of her life exclusively for child-raising. ■

# Christ in the Art of India

The use of indigenous art forms to express the Christian faith is evidence that the church is rooted in the culture. The fifty-nine paintings by artists of India in the filmstrip, *Christ in the Art of India*, represent the rapid growth of art motivated by Christian conviction and feeling in that nation. Trindade, Thomas, Chavda, Roy, Wesley, Bisht, Masoji, Prin, Roj are known as leaders in this field.

Christian tradition and the Christian church are well established among the people of India. The Syrian Orthodox Church was established by missionaries from the Middle East almost a thousand years before Columbus discovered America. Roman Catholic and Protestant churches have also grown from missionary beginnings several centuries ago to a total community of eight million today.

The skill and versatility of the four artists on this page is an introduction to the full collection in the filmstrip *Christ in the Art of India*. Part I of the filmstrip introduces the viewer to some of the history and techniques of Indian art. Part II arranges the material chronologically according to the life of Christ. Background music was especially composed by Andrew Tahkur Das, one of India's leading sitarists.



## BLIND BEGGAR by Paul Raj

(Above) "Jesus, thou son of David, have mercy on me." Paul Raj has painted the urgency of this cry in the face of the blind beggar who might be found today on the streets of Mr. Raj's home city, Madras. He and his brother, Arul Raj, are two of India's foremost landscape painters. They work mostly in water colors and very seldom draw the human figure except as a part of a scene.

## ANNUNCIATION by Angela Trindade

(Right) The angel of annunciation hands the Virgin Mary a lotus blossom. The lotus is a Buddhist symbol for all that is pure and changeless in the muddy and troubled waters of the world. Miss Trindade, who comes from a Brahmin family that has been Christian for many generations, states that she constantly refers back to the six principles of art laid down in a treatise written 1,600 years ago during the Golden Age of Indian culture.





**CHRIST CRUCIFIED**  
by V. S. Masoji

The strong lines of this woodblock print (above) illustrate the perceptive power demanded of the person who views a work of art. Indian aesthetic theory affirms that any work of art is infused with a flavor or "rasa." The viewer tastes the "rasa" or flavor, requiring an ability to become a part of what he contemplates—in this case, the suffering of Jesus.



**CHRIST AND THE  
RICH YOUNG RULER**  
by Frank Wesley

(Below) Contemporary Christian artists in India inherit a tradition that goes 5,000 years back into the history and culture of their people. The mark on the forehead of Jesus is an ancient symbol of dedication to the service of God.



**MOTHER INDIA'S CHILDREN**, by Edward Rice, New York, 1971: Friendship Press and Orbis Books, 176 pages, \$2.95.

I liked this book before I even opened it. It is a hefty paperback at a not-too-hefty price. A young girl stares at me as she washes the floor with such a look of pride yet tired resignation in her eyes that I want to meet her.

Edward Rice has given us an extraordinarily simple book. It tells the story of India in the lives of some of her young people. There is a large photograph of an Indian teenager, an introduction, then we meet the young person. This pattern is repeated like pieces of a jigsaw puzzle, until we have met twenty of today's generation in India and have fitted them together to make a comprehensive picture of Mother India's children. There are of course gaps in the picture. In his introduction, Mr. Rice says, "India is too big to be absorbed in a single conversation"—or a single book.

The simplicity is one of restraint on the part of Mr. Rice. Recognizing that no person can understand another culture, he sits chatting on the floor, listens and observes without judging. The vastness, the impersonal statistics, the bewildering contrasts of India become real and intense as the twelve- to nineteen-years-olds tell us who they are and what their hopes and dreams are. We may be tempted to say that these don't sound like normal teenagers—they are already old. Yet they are representative of normal Indian teenagers. Although we are not expected to understand them any more than we understand our own teenagers, we are made to see, feel and accept them as individuals out of the masses.

The excellent photographs are also simple, unaffected, natural. We can see a summary of the character before we begin to read. Then we are introduced gently to the young person's family background. Mr. Rice describes the house, the way the meeting was arranged, etc. So we find we have easily and happily digested all sorts of facts about religion, history, geography, economics, climate, customs and so forth, all in the context of a real person's existence—without any work on our part. For example, on the way to meet a Tibetan refugee we learn in passing about Hindu wedding customs, restaurants and hygiene, the Indian Army, traveller's "motels," politics, snakes, the

beauty of an Indian sunset and the hazards of the roads.

The first boy and girl we meet are from peasant India and since these are representative of the vast majority of India's people, I would like to have met at least one more from a poor village family. We also meet, among others, students, both traditional and rebellious, a Muslim girl too shy to be photographed, another who defied tradition and became a much-photographed Miss India. A young Hindu spiritual guide, an elephant boy, school girls, a Brahmin wife married at fourteen, office workers all talk about themselves. At a time when we are beginning to treat other peoples as adults, recognizing that they must work out their own destiny in their own way being ready to help where and when asked, this book sets us in the right direction.

JANET GALLOWAY

**ASK AN INDIAN ABOUT INDIA**, by Blaise Levai. New York, Friendship Press, 1972, 96 pages, \$1.75.

The year 1972 is significant in the history of India. This is her twenty-fifth year of her independence. The post-independence India is experiencing four major unhistorical crises, namely, the crisis of over-population, the crisis of unemployment, the crisis of party politics, and the crisis of poverty. However, one must note the hope expressed in this book by Mrs. Indira Gandhi, the Prime Minister of India, who says, "Despite many pitfalls and difficulties, India is on the march. India's democracy has survived many crises. The people of India face other crucial tests. They have to choose cautiously between progress and stagnation, stability and confusion, unity and disruption."

This hope is also seen in the masses of India who have not lost faith in democracy and in the present leadership of the country.

What do the Indians say and think of their country's twenty-five years of independence? *Ask an Indian about India*, by Dr. Blaise Levai, director of literature of the Board of Global Ministries of the United Methodist Church, is an excellent attempt to present "the life, problems, struggles, achievements and aspirations" of Indian people.

Twenty carefully selected interviews and statements from India's leading journalists, artists, religious leaders, State ministers, and from the Prime Minister have been compiled and incorporated in such a fashion that a reader gets a panoramic view of the "progress, stagnation, and cultural life" of post-1947 India. Within the limits of ninety-six pages the author has covered a vast range of topics: the problem and policies of Indian Government, the place and role of women, the miracle of

the Green Revolution, education, culture and religious life of India.

One of the purposes the book serves is to introduce readers, especially those interested in Mission, to the role of the Church in changing conditions. What does it mean to be the Church in a developing country? Three short discussions on "Salute to the foreign missionary," "Missionary activity in a non-Christian land," and "Importance of Christian participation" are of great significance. In these discussions one receives light on the very purpose and meaning of what the mission of the Church should be or can be. The mission of the church has to be understood and seen in relation to a nation's struggles, vision and aspirations. In this respect the book is an important contribution to the Christian world.

The reader, however, is deprived of the aspirations, frustrations and the problems of the radical youth and student leaders, the Naxalites, rightist, leftist, and orthodox religious men, the teachers and doctors who are working in villages, the Harijans, and above all the man in the street. This is a serious omission, for more than 75 percent of India's population lives in the villages.

However, one is satisfied with what the author has tried to achieve in this small book. He deserves commendation for a well-needed book at this historical juncture in India. Certainly it is a good presentation to American and Indian readers.

SATISH C. GYAN

**LIKE A GREAT RIVER: An Introduction to Hinduism**, by Herbert Stroup. New York, 1972: Harper & Row, 200 pages, \$5.95.

Hinduism, one of the oldest and living religions of the world, is arousing fresh interest among the youth and intellectuals in the West. The practice of Yoga and Hindu cultic expressions are being popularized. The need of a book that would introduce the various aspects of Hindu religion has long been felt.

Dr. Herbert Stroup, a professor of sociology, presents a book that covers practically all the aspects of Hinduism, namely, theology, philosophy, worship, and community. He impressed this reviewer with his thorough grasp of the subject and clarity. The book is written in simple, readable language, avoiding controversial issues.

The book is more than "an introduction to Hinduism," as suggested by the author. In approaching the nature of Hinduism, a complex religion, Stroup uses the two related methods of religious inquiry and sociological interpretation. What is unique is that Hindu religion and society are not treated in isolation, but rather are analyzed, compared and elucidated at length.

The book consists of nine chapters with a selected bibliography. Applying the historical methods of investigation, the place of Hinduism among world religions is established. The first three chapters are devoted to an explanation of the nature of the Hindu religion.

Chapters four, five and six inquire into the philosophical and popular forms of Hinduism. The teachings of Vedas, Upanishads, and six schools of Indian thought are interpreted; the nature of the divine, the function and the place of various important gods, the devotional life, the festivals, and the important avatars of Hinduism are discussed.

The last three chapters deal with Hindu understanding and nature of "person," "society," and "family," which according to Stroup are the major concerns of Hinduism. In some Hindu traditions the "person and the universe are essentially one." One of the chief motives of an individual or person is to achieve "Moksha," salvation in the context of his society. For a Hindu three paths are prescribed. They are the "Jnana marga," the path of right knowledge; the "Bhakti marga," the path of devotion, and the "Karma marga," the path of good actions. To fulfill the demands of the Hindu society and religion a Hindu has to follow the four stages or Ashrama of life, namely, Brahmacharya, celibacy and student life; the Grahastha, family life; Vanaprastha, retreat in the woods, and Sanyasa, renunciation. These ashrams are not observed by most Hindus nowadays.

The author has certainly taken extra pains in discussing all the aspects of Hindu society: ethics, family, marriage practices, caste system, kinship, etc. The book ends with a note of optimism: "Death, too is not the end of life, but the transition into a new life under the requirements that faith had laid down."

The book is an excellent exposition of Hindu religion and can be recommended to both beginners and scholars of Hinduism. Such a valuable book needs to become the personal property of every student of religion.

SATISH C. GYAN

**OF WISE MEN AND FOOLS**, by David Edman. New York, 1972: Doubleday and Co.; 229 pages, \$5.95.

In the opening chapter of this volume, the author, David Edman (rector of Grace Episcopal Church, Scottsville, N.Y., and a frequent contributor to *The Christian Herald*) develops the thesis that even the modern Sunday schools, as well as those of our childhood, teach the stories of the Bible "all wrong." Especially is this true in relating the Old Testament stories of men and women "not depicted with much in the way of realism." Says Edman: "We be-

lieved in them all right, but it was an immature belief, a conditional belief, the condition being a child-like credulity that such people once existed, even if they exist no longer."

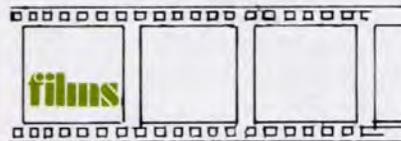
The real problem came, the author notes, when children left Sunday school during their teens, and their "religious education" ended—ended leaving them for life with a childish concept of religion and of the Bible—ended with religious ignorance and misunderstanding, the root of most of the difficulties faced by the church and its members and drop-outs.

"It is through this pattern of childhood usage and adult neglect that there has grown up a widespread and ghastly assumption that the Bible is primarily a tool of elementary religious instruction," says the author. He notes "three evident facts" about the Bible and its use: it was not intended primarily as a book of religious instruction for children—it was written for adults mostly; the Bible is "an incredibly realistic book"—while children are oriented toward fantasy and make-believe; continued study of the Bible is necessary at all ages if the literal attitude of childish understanding is to mature to adult comprehension. The Bible, the author asserts, was "written for adults mostly."

As a guide in studying these Bible stories "written for adults," Dr. Edman has written this book which depicts the characters in some of the stories not as perfect saints and heroes but as ordinary human mortals with whom we can all identify and from whose experiences we can all learn. They become in his pages the complex, sinful, suffering, and rejoicing people we find in modern society.

W.W.R.

Satish Gyan, an ordained Methodist minister from Uttar Pradesh and a member of the Lucknow Annual Conference, spent the last year in the United States as an Ecumenical Fellow at Union Theological Seminary in New York. . . . Janet Galloway is now a New Jersey housewife and a former missionary in India.



**THE CROSS IN THE LOTUS**, 22 minutes, color, rental: \$12.00.

*The Cross in the Lotus*, produced by the National Council of Churches, is a statement on the Christian mission in India. Accordingly, the entire sweep of the Christian tradition in India—from St. Thomas in the first century to the Church of North India in 1970—is pre-

sented along with bountiful testimony from Indian Christian leaders.

In an inspired effort to package the story of Indian Christianity's past, present and future, the filmmakers employed Indian interpretive dance for *The Cross in the Lotus's* chapter headings.

One important chapter focuses on the new approach to mission by Indian Christians. A husband and wife missionary-medical team not only provide pediatric care and preventive medicine for village children, but also share the gospel with the villagers.

*The Cross in the Lotus*, most admirably, does not pretend that the historical Protestant mission in India has been without its failings. The film goes on to show that modern leadership is firmly in the responsible hands of Indian Christians.

**HOPE OF THE MORNING**, 19 minutes, color, rental: \$8.00.

*Hope of the Morning* excellently presents the story of Isabella Thoburn College, a Christian women's college in Lucknow, India. (The title refers to a significant statement by Isabella Thoburn.)

Isabella Thoburn College has played a powerfully unique role in its 100-year-plus history, not only in the growth of Christian mission in India, but also, and some might say more importantly, in the growth of feminism in the traditionally male-oriented Indian culture.

I particularly enjoyed the history of the college—following Isabella Thoburn, a mid-nineteenth century Ohioan, as she founds the first Christian women's college in India in 1870.

But the most important theme of *Hope of the Morning* is the present and future roles of the graduates of the college.

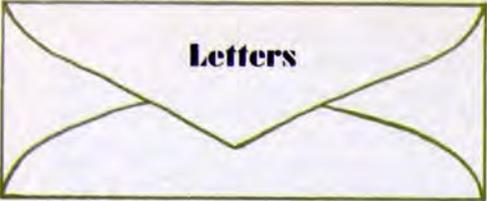
**LUDHIANA MADE THE DIFFERENCE**, 28 minutes, color, rental: \$5.00.

*Ludhiana Made the Difference* skillfully presents the work of the Ludhiana Christian Medical College and Brown Memorial Hospital complex in Ludhiana, India. We watch the story through the eyes of an Indian village woman who travels to the hospital for the birth of her baby and for surgery.

The film is solid interpretation of Christian medical mission in India. In addition, the quasi-subjective camera introduces an intriguing look at the meeting of modern medicine and traditional Indian attitudes.

JOHN C. BATCHELOR

(*The Cross in the Lotus* may be rented from Cokesbury Regional Service Centers or the Presbyterian Regional Distribution Centers; *Hope of the Morning* can be rented only from Cokesbury, and *Ludhiana* only from the Presbyterian Regional Centers.)



## Letters

### MISSION MEMO

I like the Mission Memo very much and also the whole September issue.

MRS. BILL HAMPTON  
Shelbyville, Illinois

### PARTISAN POLITICS

"When did you stop beating your wife?" A classic leading question, but not more unscrupulous than the editorial bias in your SALT comments on page 5 of the July-August *New World Outlook*. ("Will SALT Lose Its Savor?"). For example: "... total Administration requests in defense appropriations to a whopping \$83.4 billion." Of course this amount is "whopping" compared with the \$1,000 that each each of us is to receive from the federal government as proposed by a prominent politician, but it is small compared with the \$206 billion total tab of this giveaway scheme, and it is only 7.3 percent of our current gross national product of \$1139 billion. Thanks to the SALT treaty achieved through the statesmanship of President Nixon it can be as small as \$83.4 billion.

You may say, "This is just a game with numbers." Remember, numbers represent quantities, and no quantity is large or small by itself, but only in comparison with another quantity. And remember also that in our Republic, it is Congress which appropriates the money, "whopping" or not.

On the average each of us spends more than 7.3 percent of our income for local and state defenses of ourselves and our society in preserving law and order and in protection of life and property—police, sheriff, fireman, state patrol, legal counsel, property insurance, judicial structures, prisons, and yes, even door locks, burglar alarms, dogs, and personal defense weapons. Why any less on a national level? Until human nature changes we must maintain our defenses, personally, locally, statewide, nationally and internationally.

Now look at two examples of your qualitative statements: "Does the Administration..." etc. and "Does the whole rationale..." etc. These are clearly examples of leading questions and have all the earmarks of partisan politics.

Of course, one can argue that an editorial is the proper vehicle for opinions and biases, so that the remainder of the publication can remain objective. But why is it, throughout your magazine, that North Viet Nam is the aggrieved, innocent party, going it alone, Congress can do no wrong, and the "Nixon Government" is the villain of the piece?

Let's watch those leading questions and those editorial distortions. Your bias is showing—1000 percent.

C. A. RANDALL  
Athens, Ohio

### OUTLOOK FROM SAIGON?

In the July-August *New World Outlook* is an article, "Special Report: Outlook from Hanoi", by Robert S. Lecky. In the spirit of fairness and justice we readers expect a report in an article, Outlook from Saigon, concerning a recent visitor or a visit in the very near future, in which government officials, soldiers and especially civilians, i.e., similar groups, will be interviewed about conditions in South Vietnam.

We are especially interested in what South Vietnam's civilian population has to say about their treatment by the North Vietnamese when they have fallen in their (North Vietnamese) hands.

C. S. TRIMMER  
Montclair, New Jersey

### DEVASTATION BY OTHER SIDE

Assuming Mr. Lecky's sponsor had sent him to South Viet Nam, it would be interesting to read Mr. Lecky's report there. To quote him, "the sound of wind at night, then the scream of planes and then the raw terror out of the skies" has gone on for several years. He would see the devastation wrought by war materials supplied North Viet Nam by the Communist countries.

If Mr. Lecky lived in a Communist country and wrote of it in the manner he speaks of America, his future would probably be taken care of in short order. He speaks of the Nixon Administration and the Nixon Government as though it and it alone is responsible for the Viet Nam war. Where has this man been? I venture to say he hasn't served his country.

As to the American prisoners of war, one would hardly expect them to say anything against their jailers as long as they are their prisoners. They not only want to come home but all Americans want all their sons, fathers, and sweethearts to come home. At the same time Americans have enough compassion not to leave South Viet Nam vulnerable to a blood bath which will surely come if an immediate withdrawal came about with no safeguards.

MRS. RAY BOGGS  
Grand Junction, Colorado

### SIDING WITH THE BULLY

Just finished Mr. Lecky's article about his visit to North Vietnam. Was a good article!

So far, I've only heard one commentator speak of the South Vietnamese who are the ones that were hit first by the North Vietnamese, who want their coastline. Sounds like so many side with the Bully who made the first attack and fail to support the people who are losing their homes, etc.

When American withdraws all our troops, the North can move in—also when we withdraw our air force entirely, they can move right in and take over. This is what they are waiting for, no peace with them till they have it all.

Today America is in the same spot—when we reduce our appropriation for defense, we are wide open for a take-over by either China or Russia—don't know which one has the strongest hold on our country right now. Stopping the war is out of the question—if the Bible is right and I know it is—but we can help prevent war where we can and help the oppressed people when we can. This is one lady's opinion.

M. E. BROWNE  
Denver, Colorado

### BONE TO PICK WITH CHAVEZ

I am unsure of the wisdom of the "church leaders" that direct our mission programs. On page 44 of the July-August *New World Outlook*, ("Churchmen Support Cesar Chavez Fast"), I find the statement, "After years of hard experience we conclude that farm workers must apply economic pressure on their employers if they are ever to attain justice." No doubt these are learned men, but this statement is not true, and makes me wonder about their "hard experience."

I speak as a farmer, and farm workers have

always been important. If they wanted to join a union, all they had to do was have a secret ballot election, and if the majority voted to join a union, fine. In 1970, Chavez allowed a secret election in Shafter, California. He was resoundingly defeated. He has never allowed another such election to his workers even after the farmers were forced to agree to unionize by the secondary boycott, which is illegal in all unions except agricultural.

At the Co-operative School of Christian Mission in Spokane, Washington, we learned in the study on Faith and Justice to find all the issues in a question before attempting to search for justice. It saddens me to find that the church leaders and the Board of Global Ministries in general find a problem, see that some injustice is present, and leap in headfirst without even discovering the issues. I hope we can correct this.

DUANE KILLAN  
Sunnyside, Washington

*Editors' note:* The United Farm Workers Organizing Committee (UFWOC) lost the election at the Tenneco Corporation in Shafter in 1970. UFWOC protested the decision, charging grower and contractor intimidation and promise of a wage raise to workers if the UFWOC contract was rejected. In the three other secret ballot elections and the five card check elections held to date, workers have in every case voted to be represented by UFWOC. In 1970 UFWOC petitioned lettuce growers in Salinas for secret ballot elections but was ignored; soon after, many growers signed contracts with the Teamsters.

### DETERRENT TO COMMUNISM

Having only recently returned from an extended study in depth in Russia, Prague and East Germany I take issue with the preponderance of your biased procommunist articles or editorials. I question your neglecting to print articles which show how Marxist imperialism is seeking to conquer the world.

Lecky fails to mention the powerful spring offensive of Hanoi to take South Vietnam by force which prompted the bombings.

Millions in Latvia, Estonia, Lithuania, Hungary, East Germany, Tibet, Czechoslovakia, etc. have had to surrender what liberty they had for the Marxist-Lenin collective authority which rejects and ridicules the whole spiritual, Biblical concept of the free mind. Whatever material gains have come out of the Soviet-China system, there is no free mind in it. It is a system that can function only in a population that has surrendered its dignity and its right to think.

The United States with all her faults is the only deterrent to the atheistic evil of Communism, unless there is established a powerful world police force. Would that your readers would recognize the socialistic propaganda woven in among some of your better articles.

(REV.) GENE SIEKMANN  
Fort Dodge, Iowa

### LOST RELATIVES IN WAR

Several of your articles have been disgusting to me as one who has lost relatives in all our wars including the present one.

I do not appreciate Jane Fonda and Ramsey Clark, who are friends of our enemies, nor your editorial of September, "Who Are the Dupes?" In my opinion, you are. The red of your editorial page matches your pro-communist thinking.

MRS. E. R. PRESLEY  
North Matewan, West Virginia

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### 'FAST FOR LIFE'

Father Thomas Lumpkin (left), a Roman Catholic priest from Warren, Mich., leads fellow fasters in devotions at New York Theological Seminary during a "fast for life" by 14 anti-war activists. Other fasters are, from left: Mike Hickey (partially hidden), Anne Walsh, Lianne Moccia, Ted Glick, Bob Staley, Mike McKale, Betsy Feltham and Ralph Squire. Hoping their action will "force an end to the war now," the nine men and five women in the group will eat no food and drink only water indefinitely in an effort to convince the American people to engage in anti-war activities.

### STUDY INDICATES INCREASED CONTRIBUTIONS TO CHURCHES

Contributions to some of the nation's major Protestant churches continued to rise in 1971 even though membership was declining, according to statistics compiled by the National Council of Churches.

Combined figures for nine churches showed reported contributions of \$2,-282,628,529, an increase of \$63,433,445 over 1970. Membership for the nine, however, declined by 266,750 to a total 25.58 million. The NCC report noted that although contributions increased, the increase did not equal the rate of inflation, estimated at five percent.

The churches selected for the study were the American Baptist Convention, Christian Church (Disciples of Christ), Lutheran Church in America, Presbyterian Church, U.S. (Southern), Reformed Church in America, Lutheran Church-Missouri Synod, United Church of Christ, United Presbyterian Church and United Methodist Church.

Preliminary figures for the first six months of 1972 indicate that per capita giving is continuing to increase.



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## RAPPING ON THE BEACH

A new beach ministry on South Padre Island in southern Texas, called "Compadre 72," offers free ice water and young people eager to share their Christian faith. The project is an ecumenical effort of some 15 area churches and is aimed primarily at young adults who are otherwise alienated from the institutional church. The program, which is staffed largely through the efforts of youth who work or attend school in the area and give their free time to the project, is modeled after pioneering efforts at Lake of the Ozarks and the Corpus Christi, Texas, beaches.

## 3 KILLED IN PAKISTANI PROTEST OVER SCHOOLS

Three persons were killed and over 60 wounded on August 30 in Rawalpindi, Pakistan, when hundreds of Christians clashed with police during a demonstration in protest against a government plan to nationalize the country's private schools.

According to Pakistani Radio, two of the three persons killed were shot by police. The third died from a shot fired from among the demonstrators. Some 37 policemen were reported injured.

The broadcast said that, prior to the clash, about 500 Christian women accompanied by some 1,000 Christian men staged a march from Gordon College, one of the oldest and largest Christian educational institutions in Pakistan, to the presidential palace. The marchers were met in front of the residence of President Zulfikar Ali Bhutto by a large force of police.

## CLERGY CALLED APATHETIC TOWARD PROBLEM DRINKERS

An overwhelming majority of clergymen show "passionate apathy" toward

the plight of "The Thirteenth American"—those of the drinking public who develop serious problems because of alcohol, according to Dr. Herman J. Kregel, director of the Berkeley Center for Alcohol Studies of the Pacific School of Religion.

While the clergy represent "a major untapped reservoir" for the prevention of alcohol and other drug problems, Dr. Kregel said, surveys indicate they have done little to help the problem drinker and his family. He said that as many as one out of 13 drinkers—or nine million nationally—are alcoholics or problem drinkers.

The retired Army chaplain addressed some 75 participants from 14 states who attended the center's Fourth Annual Summer School on Alcohol and Other Drugs, held at the Pacific School of Religion.

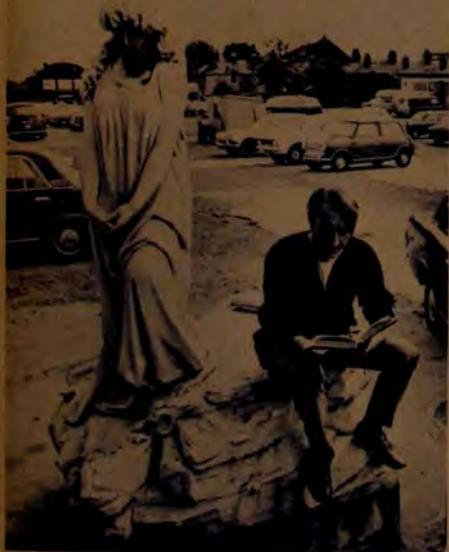
"Alcohol is still the number one problem of our society in its search for comfort through chemicals," he said. "It is the fourth leading killer in the United States and reduces the lifespan of the problem drinker by 10 to 12 years."

Dr. Kregel cited three reasons for the apathy of the clergy: they don't want to

### FALLEN ANGEL

*It's no wonder the little angel looks so sad. She once held a fine position in the window of a monument firm in Kingston-on-Thames, England, but she's now reduced to the lowly position of parking lot attendant. The demise of the Italian marble figure came about when the owner of the shop, forced to close down because of redevelopment plans, left her behind—she was just too heavy to cart away. For three years now she has been keeping an angelic eye on the parked cars.*

RNS PHOTO



"get burned again" since Prohibition was repealed and that was "the great church crusade," they recoil against memories of the day when the only test of Christian piety involved drinking and/or smoking, and extreme polarization has become evident between churchmen who believe that alcohol is the only problem worthy of the church's concern and those who think that alcohol isn't any problem at all.

(RNS)

### ANTHROPOLOGIST STRESSES CHURCH IN THE COMMUNITY

Those who expect the church to be only an agent of radical social change are "foolish," but congregations must give up their "selfishness" and become centers of support for responsible community action, according to Dr. Margaret Mead.

The anthropologist was interviewed on the role of religion in society by Colloquy, a Christian education magazine of the United Church of Christ.

She said, in response to a question, that the church cannot always be "revolutionary" any more than can school all of the time.

The church has "certain specific, important functions in a society," she stated. Among those functions, in her opinion, are continuing "meaningful traditions and ceremonies" in times of necessary change, providing opportunities for experiences of religion, opening up to persons in need and serving as a center of "mutual trust."

(RNS)

### CZECH GOVERNMENT STEPS UP ATTACKS ON CHRISTIANITY

In the wake of early summer statistics showing large increases in religious interest among the Czechoslovak people, the government and its propaganda outlets have stepped up attacks on Christianity.

The Pressburg daily "Pravda" here blasted the church in a series on "the destructive consequences of religion for human personality." Prague radio announces, "Your attitude will inevitably become anti-Communist if you cling to the church and support it."

The various communications media have been ordered to propagate "anti-church enlightenment," particularly in the schools. The "Pravda" series claims that the religion causes "inferiority complexes," "stomachaches" and "brain damage." One could ask "complexes" and "stomachaches" for whom—the believer or the atheistic state?

Communist leaders are worried about

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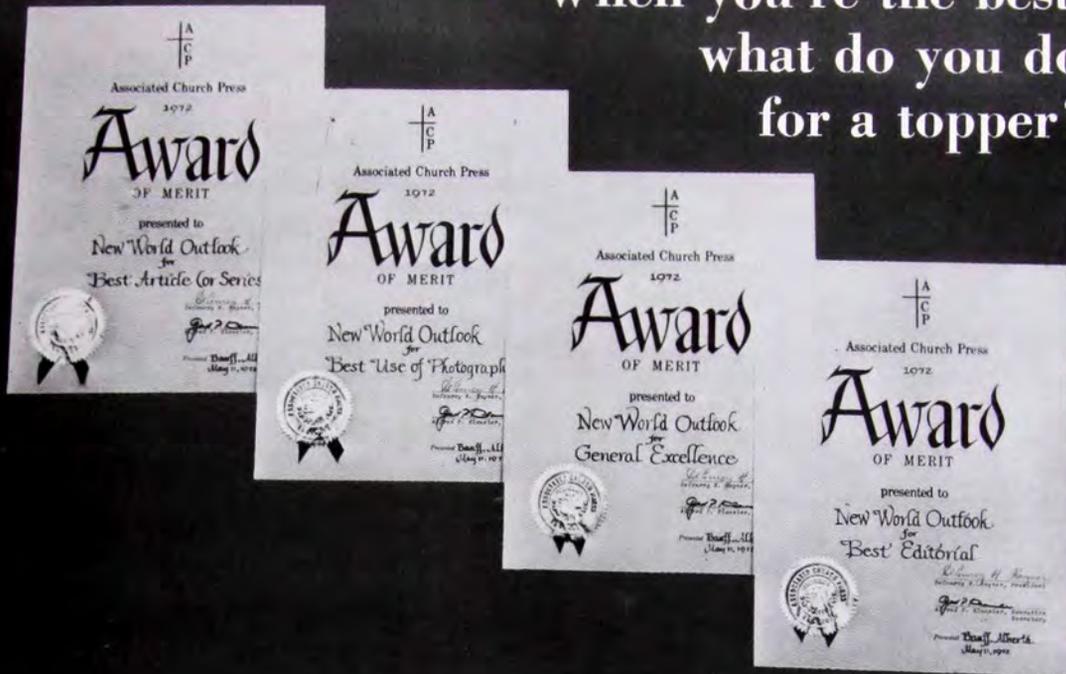
increases in church baptisms, weddings and funerals since 1966. In the Czech territory, the rise in these ceremonies is 34 per cent; in Slovakia, 50 per cent.

About 75 per cent of Czechoslovakia is traditionally Roman Catholic. There are also long-established Protestant and Orthodox Churches.

(RNS)



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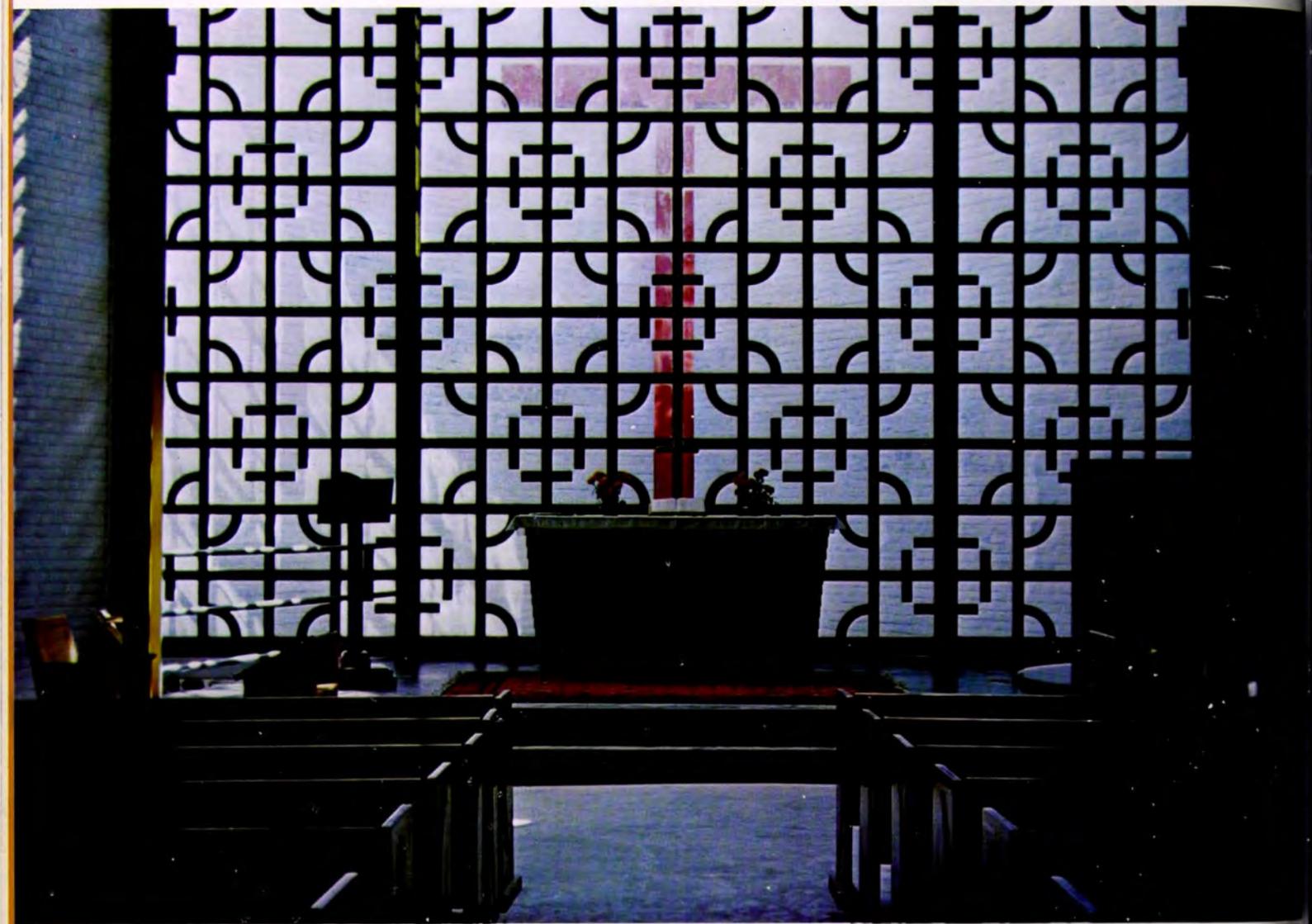
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TOGE FUJIHIRA, FROM UNITED METHODIST MISSIONS

*Chapel Interior, Allahabad Agricultural Institute*

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