

FALL 1961

HONG KONG CENTER AIDS REFUGEES

The following is a condensation of an article by Wong Min which appeared in the TIEN TIEN DAILY NEWS in Hong Kong. It is a Chinese writer's description of the AFSC program with refugees from China.

THE large resettlement estates undertaken by the Government to solve Hong Kong's housing problem consist of ten or more multi-story blocks. They resemble a small city in which many problems arise. On the completion of one of these resettlement estates, the Hong Kong Social Welfare Department sends out social workers to evaluate the needs of the inhabitants there and establish a community center for the benefit of all.

Every resettlement estate has now a community center organized either directly by the Social Welfare Department, or by voluntary agencies or charitable organizations.

There are only a limited number of trained social workers in the Colony and for an organization to try to run one community center entirely by itself is a very difficult task indeed. Thus the supervision of the various sections in a center is usually undertaken by different organizations. One of the very few community centers run by one organization is the Li Cheng Uk Community Center organized by the American Friends Service Committee. This Center can be said to be a model social service center.

In February, 1960, after negotiations with the Social Welfare Department, Friends Service Committee started their preliminary work. At that time "V" Block in Li Cheng Uk where their

community center is located was still under construction. Using a part of the building, they set up an office and investigated the needs of that community. They found what was needed, most practical, and useful were a youth center, a mother's club, and a nursery. It was estimated that half the population were young people who in their work, education, marriage, and home life often experienced many problems and needed help to solve them.

The setting up of the youth center, therefore, has met with great approval and although established primarily for Li Cheng Uk, it has often been willing to offer guidance to people of other districts within reason. Members of this youth center number 250. At present weekly classes in English, basketball, tailoring, Mandarin, ping pong, Chinese music, drama, Cantonese opera, harmonica, and flute are conducted. Every Monday there is a film show, folk dancing, group singing, games, discussions, etc., and every Saturday there is a party organized by the members themselves.

The purposes of this youth center are to bring together a group of young people and provide a setting whereby they can get to know and understand one another, to help them with their individual difficulties, and lastly, to lead them in healthy recreation.

Every week lectures and meetings are held in the mother's club, which occupies the left wing of the rooftop. Here, in the warm atmosphere of a home, they are provided with all the necessary facilities for training in weaving, sewing, and child care. To

those mothers who find it necessary to work, the nursery is indeed a happy children's garden, for here about 90 children have playmates, toys, and good care. This nursery was started in July, 1960, and it can be said to be Hong Kong's first nursery run on a cooperative basis. Fees vary according to the circumstances of each family. The unique feature of the nursery is the fact that all mothers who send their children there must be willing to give voluntary service for half a day each week. This is something which no other nurseries have attempted before.

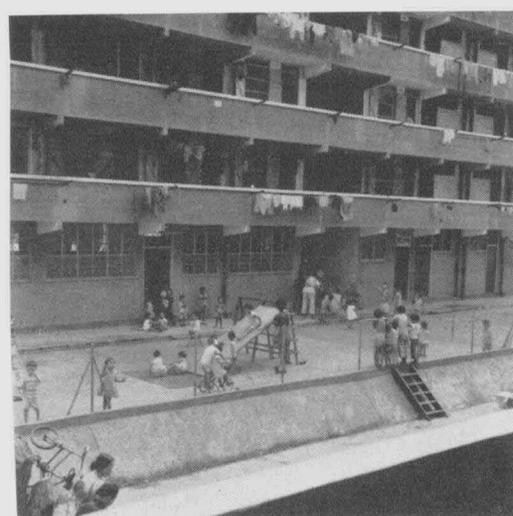
The library is well organized and well equipped with a wide variety of books for all ages, from children to adults. There are 6,000 books in the library; in the morning a children's program is conducted, and once a month there is a coloring contest for children. The afternoon is free for public use and the evening is reserved for adults only.

In March of this year a father's club was organized. The main activities will be a Cantonese operatic music group, a chess group, and a film show group.

The Service Committee is an organization free of discrimination in color, race, religion, and nationality. One of their main concerns is refugee work. Although their aid to the Hong Kong refugees has only a short history of one year, they have helped to solve the problems of a large number of people.

The AFSC community center in Hong Kong offers a nursery service, activities for young people, and sponsors a club for mothers. A husband who had waited five years for a sweater he could not afford got one when his wife learned to knit at the center.

Photos by Bill Channel



...press ahead with the work...

Philadelphia, Pa.
September, 1961

Dear Friends:



STEPHEN G. CARY

To be engaged in the exploration of paths toward peace is to invite criticism and controversy. The problems of international order are complex and charged with emotion. Prescriptions for peace are legion—and often contradictory. The peacemaker's motives are questioned, his intelligence is doubted, his actions misunderstood, and his conclusions sub-

ject to challenge.

It is safer and easier not to venture down this road, and there are other great and challenging vistas in the relief of human suffering that cry out for attention. Why then should the American Friends Service Committee choose to labor in such a weedy part of the vineyard? We do so because our faith that Christ's message can speak to the affairs of nations is as deep as our conviction that it speaks to the affairs of individuals. We do so because our concept of citizenship requires us to voice our convictions.

We are well aware that as a religious agency we must avoid partisanship and political entanglements. When we take positions on world issues, as we must if we are to speak to the practical problems of peacemaking, they must stem directly from religious insights rather than secular loyalties, and this rootage must be made clear. This is the only way for us to interpret our position clearly as different from those which stem from motives that are not based on reconciliation and faith in non-violence. Political spectrums and alignments shift with the ebb and flow of power and pressure. The AFSC's position has been constant, because its foundation is a continuing religious faith.

The Committee must also avoid venturing into the realms of strategy and technique. These are the province

of professionals. But policy is more than strategy and technique. It rests upon basic assumptions which a layman can understand and analyze as well as a professional, and, indeed must do so if democracy is to have life and meaning. These foundations of policy are the concern of the AFSC, and they are more important than strategy, for if the foundations are unsound whatever is built upon them is unsound, however brilliant and ingenious it may be.

Our concern about American policy is that its underlying assumptions are unsound in at least two aspects. First is the assumption that there is a direct relationship between security and military power. Our religious insight, backed now by historic reality, suggests that the relationship is not direct but inverse: that in a nuclear age, as national strength approaches infinity, national security approaches zero. Second is the assumption that a nation may simultaneously seek to build security in its capacity to destroy and build peace in its capacity to lift the level of life and attest to its dignity. On the contrary, we believe there is now a growing and terrible incompatibility between the military requirements of security and the human requirements of peace. This incompatibility has always been present but nuclear science is making it urgent and inescapable.

The AFSC seeks to explore the implications and the relevance of these insights. Being fallible human beings, we are subject to mistakes of judgment. When we fall into these mistakes, we can only humbly seek again the guidance of God, re-examine our motives and our methods, and then press ahead with the work we feel called to do.

Yours sincerely,

A handwritten signature in cursive script that reads "Stephen G. Cary".

Associate Executive Secretary and
Coordinator for Regional Offices

LITERATURE AVAILABLE

The Peace Literature Program offers more than 150 pamphlets, reprints, and books on aspects of world peace. These vary in emphasis from considerations of the Christian basis of pacifism to detailed studies of world disarmament.

Among the publications added in recent months is the pamphlet, *Disarm to Parley*, by W. H. Ferry. It presents a carefully reasoned case for unilateral disarmament. Another is Commander Sir Stephen King-Hall's amusing and frightening novel, *Men of Destiny*, a satire on the nations at the brink of nuclear holocaust. Other pamphlets examine the moral obligations of the scientist and the complex problems of feeding the world's hungry. A Peace Packet of interesting and relevant pamphlets and reprints is distributed six times a year at a small cost.

Scripts of the ASFC documentary drama, *Which Way the*

Wind, are available at one dollar each. Church and college groups have made effective use of public readings of the play, which is based on *Speak Truth to Power* and examines the issues of war and peace.

Dear Mr. President is the title of a new book by Harrop and Ruth Freeman. The format is that of an open letter on foreign policy written "in the belief that plain Americans with some competence owe the duty to contribute their views for testing in the open forum of politics." The manuscript was completed June 15, 1961. Copies may be secured through the AFSC Peace Literature Service and regional offices. The paper back edition is \$2.00 per copy; hard back, \$3.50 per copy.

Scripts and complete catalogues of peace literature may be obtained from the Peace Education Division.



John Crist

Juanita Chance, left, is one of 20 Lumbee Indian students transferred to the previously white high school in Dunn, N. C. She helped construct a playground while participating in an AFSC work camp in Philadelphia.

N. C. CONTINUES DESEGREGATION; INDIAN CHILDREN GET TRANSFERS

NORTH CAROLINA'S other segregated citizens — the Lumbee Indians — received this summer a "token" of school integration.

This move thus added another community to the growing list of those in the South which are acting to extend equal educational opportunities to all their citizens. The AFSC's school desegregation program, conducted through the regional office in High Point since 1956, has worked with many communities in North Carolina encouraging them to act voluntarily to implement the 1954 Supreme Court decision.

Harnett County acceded to Indian petitions and approved the transfer of 20 children to the white high school in the city of Dunn this fall. A similar request for 26 elementary children was rejected.

The County is one of several in the southeastern part of the state which have among them about 45,000 Indians who may be descendents of Sir Walter Raleigh's "Lost Colony," the first English settlement in North America.

The County's action climaxed a year-long tussle between school officials and Indian parents who had requested the transfers for the fall of 1960. Frustrated in their earlier attempt, parents were arrested for trespassing and contempt of court because they repeatedly returned to the school with their children seeking admission. A student sit-in at the school brought national and in-

ternational attention to the eastern North Carolina county and its triple segregation of white, Negro, and Indian citizens.

Back of the petition for desegregation was a six-year effort to obtain a high school for Indians in Harnett County. Instead, the children were assigned to the East Carolina Indian School in adjoining Sampson County, necessitating for them a 75-mile daily round trip.

Of some 300 Lumbee Indians in the County about 30 are high school age and about 70 attend the all-Indian Maple Grove School on the outskirts of Dunn.

AFSC involvement in the Lumbee Indian school problem coincided with the Committee's work during the summer and fall of 1960 in Prince Edward County, Virginia, where 1,700 Negro children have been without school for two years. That County closed all its public schools to avoid compliance with a court-ordered decree to integrate.

The Committee responded to the Virginia situation with an emergency relocation program and with efforts in the County to help bridge the gap between the Negro and white community. The AFSC relocation program helped 47 of the students join families and attend school in 10 communities outside the South during the 1960-61 school term.

During the early weeks of the Dunn

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Castoffs

I AM A PUPIL; was a pupil without a school. But now I can attend school, although it is not really mine. This school is much better than my old school, one without qualified personnel and lacking many other essentials.

Who am I? I am a castoff of Prince Edward County's schools. This county is the only locality in our great country without public schools. There is no need to explain this further because you, the readers, have been well informed about this situation.

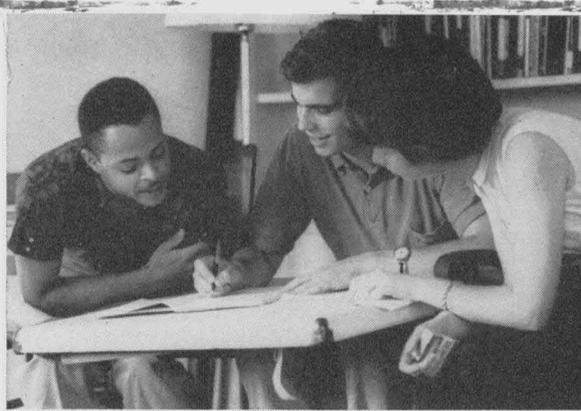
I am now a pupil in Moorestown (N. J.) High School, living, as are several others, with people who have golden hearts. These "saviors" on the spur of the moment decided to house and care for us, the castoffs, for one solid school year, and maybe more, without pay. Could you ask for a better deal? Surely not. These dear people had many problems to ponder, but they must have broken some sort of record in doing so.

Once we had arrived, our "foster parents" were confronted by additional problems, only now in reality. They had to put up with our southern way of thinking, which, I must admit, is at times quite stubborn. Still a smaller problem was the southern accent that all of us possessed. You know, the "Ah dunnos" and "yuh suhs." These were only a small percentage of the many problems.

I often ask myself this question: What would we be doing if it wasn't for this courageous group of people? Probably working for members of the Caucasian race and receiving almost nothing, but automatically spitting out these words of slavery: "Yuh suh, yuh suh, be right thar, Mistuh Bobby." Many of us would never have attended school again because of various reasons. So we can truly say that this group of fine humans saved us from sure destruction.

What have these people received? Yes, there have been a few rewards, although very small, congratulating them for their "honorable service." But there is a greater reward, although invisible: that is, the winning of the respect of numerous people. Then too, we, the castoffs of dreadful Prince Edward County, will never forget the ones who made it possible for the continuation of our education.

The writer of the above tribute was one of 47 students from Prince Edward County, Virginia, who were relocated in 10 communities in other states during the last school year.



Photos by David Giltrow

VISA volunteers hear talk on nonviolence by W. Stuart Nelson of Howard University. Melvin McCaw, Werner Muller, and Joanna Lerner compare orientation notes. Mary Mitchell and Oliver Wilgress examine African art at University of Pennsylvania.

“VISA-gada” -- Go Anywhere . . .

“VISA-gada”: VOLUNTARY INTERNATIONAL SERVICE ASSIGNMENTS — go anywhere, do anything. Reviving the motto of the AFSC ambulance corps serving in China during World War II, a group of young Americans are undertaking two-year voluntary service assignments as a part of the Service Committee's newest youth program.

A total of 45 young men and women have received appointments to VISA posts in Germany, France, Tanganyika, Haiti, Guatemala, India, Pakistan, and the United States this year.

VISA assignments run the gamut from English teacher to road builder, child care worker to vegetable gardener — all under the auspices of govern-

mental and private agencies in the host country. Most VISA volunteers are college graduates with major study in such fields as sociology, education, economics, political science, or engineering. Although they are not experts they possess a solid academic background together with personal maturity, adaptability, and a strong desire to learn. VISA is intended to provide a learning experience as well as a service opportunity.

The first group to leave the country flew to Tanganyika in July. These eight men and four women will work with tribes in the northeastern region of the country following intensive study in Swahili, the native language. The Tan-

ganyika group is headed by field director Harry Bailey and his wife Lois.

Since June, Pendle Hill, a Quaker study center near Philadelphia, has been the scene of a series of month-long orientation programs geared to prepare VISA volunteers for problems they'll face in the field. Further orientation is received after arriving in the host country and before final assignments are made.

Eric W. Johnson, on leave from his position as head of the junior high school of Germantown Friends School in Philadelphia, is director of VISA. He is a veteran of numerous AFSC projects both in the United States and abroad.

Indian Children Transfer

Continued from page 3

crisis, AFSC staff members tried unsuccessfully to help the community reach a decision favoring the Lumbee Indians. The issue ultimately went into court in a suit filed against the Harnett County School Board by the Indian parents.

Meanwhile, the children began a

boycott of the distant and inferior high school in the next county. A modest relocation program was undertaken for some of the children who had already been out of school for several weeks of the fall semester.

Through the efforts of the AFSC staff member and other interested persons, 11 of the students attended schools in other communities of the state last year. The AFSC staff mem-

ber and his wife “adopted” two of the students who enrolled in the public schools of High Point. Five students joined families in Raleigh and attended parochial schools and two were in Greensboro.

Their experiences were further enriched by participation in AFSC youth projects including a world affairs camp, a work camp, and a seminar held in Washington, D. C.

AFSC BULLETIN Number 74 Form 3547 Requested

THE AMERICAN FRIENDS SERVICE COMMITTEE, a Quaker organization, attempts to relieve human suffering and find creative solutions to tensions between individuals, groups, or nations. We believe there is that of God in every man, and that love in action can overcome hatred, prejudice, and fear.

Our work is open to anyone regardless of race, religion, or nationality. We depend upon your contributions. Checks may be sent to the American Friends Service Committee at any of its offices.

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