



Russians, British, Americans work together



During a break in construction work, a Russian makes a point as Americans listen.

As we stepped off the train at the Petrozavodsk station in the Soviet Union's northern republic of Karelia, the crowd of young Pioneers surged forward. Someone handed me a bouquet of flowers, and a little boy tried to pin a button on my coat.

It took me a long time to get used to these semi-official receptions which our group received at every stage of its trip. Yet the simple bouquet we were always given expressed a warmth that showed through the official facade.

Our group consisted of 24 young people between the ages of 21 and 32. Eight came from the United States, eight from Great Britain, and eight from the Soviet Union. From August 7 to September 1 we lived together, worked together, traveled together and talked together. It was the sixth Tripartite Work and Study Project to be co-sponsored by the American Friends Service Committee, the Friends Service Council of Great Britain, and the Committee of Youth Organizations of the Soviet Union, and the second to be held in the U.S.S.R.

Backgrounds are varied

Our seminar involved both students and professionals. The Soviet delegation boasted a woman physicist, an economist, a specialist in automechanics, and a philosopher. The British delegation included a creative drama teacher, a graduate student in Soviet affairs, and an interpreter. The American delegation had far fewer professionals than the other two but did include a social worker and a guidance counselor. The leaders of the three groups—an English girl, a Russian boy, and myself—formed a "troika" which resolved day-to-day questions in the life of the seminar.

For a week and a half, we lived outside Petrozavodsk on the joint grounds of a Pioneer and Komsomol (Young Communist League) camp. The main dormitory, a large A-frame building, looked out over a lake with many

wooded islands. The common room with its high ceiling and large fireplace was the center of our discussions and evening get-togethers. Across a stream were the many small cabins of the Pioneer camp, one of which became my home.

In the mornings we built the walls of

three utility buildings which would enable the Pioneer camp to function year-round. Under the tutelage of our Soviet work leaders we learned how to lay an even row of bricks and there was a joking competition for the coveted bottle of cognac promised to the team that finished first.

When to wash clothes?

Our afternoons and evenings were crowded with excursions, discussions and films. Exhausted, we wondered when we would find time to wash our clothes. We caught up on our sleep and conversation during bus rides. Our secret weapon against those long days was a sauna which stood below the main building on the shore of the lake. Masha, a Soviet delegate, instructed us in its use, and the subsequent plunge into the lake made us forget all the worries of the day.

"Mutual understanding" was a phrase that came easily to our lips, but only our respect for each other enabled us to eventually overcome the obstacles to real understanding. Our daily discus-

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Pasadena program seeks better schools

The AFSC office in Pasadena, California is responding to a major school problem with a new community relations program.

The program is making a three-point effort: (1) helping bring about changes in the school system as it exists, enlisting the cooperation of educators and school-conscious groups in the community; (2) working with and supporting those who are resisting the system; (3) bringing the white citizenry to an awareness of

matters to which, in many cases, no or adequate thought has been given.

A new tool is expected to play a growing part in this program. It is the Resource Center located in Friends House—the AFSC office. Here is a depository for histories of the black man in California and the nation, books dealing with psychological and sociological aspects of race relations, studies on education and integrated schools, docu-

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Students and teachers from Blair High School in Pasadena study materials from the Resource Center. In the foreground are students Virginia Imhof and Danny Thomas. With them are Frances W. Bishop and Thomas Keller, members of the Blair faculty. Blair High School has an outstanding record for its fine cooperation between black and white students. Virginia Imhof is considering a teaching career after college and Danny Thomas has his eye on the computer field.

Homeless found lodging after Chicago tent-in

By MARGARET H. BACON

"When I walked into that apartment I just burst into tears," Minnie Dunlap, a strongly built woman with a smooth brown face, recalls. "I said, 'Mrs. Mayberry, if it's the last thing I do, I'm going to get you out of here'."

Evelyn Mayberry is the mother of ten children, ranging in age from teenager to toddler. About a year ago she was moved out of a substantial basement apartment because her next-to-youngest child had developed asthma. Instead, the Cook County Public Assistance placed her temporarily in an apartment in a condemned building.

Doors off hinges

"You ought to see that apartment," Minnie Dunlap told me. "Plaster falling from the walls, doors off their hinges. The rats are so bad at night that all the children are nervous wrecks. The ten-year-old is on phenobarbital.

Evelyn Mayberry waited and waited for the new apartment promised her by Public Aid. Finally her baby, too, began to develop asthma. She was heating the apartment herself at her own expense, but when she timidly asked the landlady to fix the doors to keep some of the draft out she was told to move. Desperate now, she turned to a new source of help, the Chicago Tenant Union. The next day Minnie Dunlap came to call.

The Chicago Tenant Union is a rapidly evolving community organization which grew up on East Garfield Park but is beginning to be asked to expand its services to other parts of the city. From AFSC's Project House at 3543 West Jackson Boulevard two full time workers and four part-time community aides (one of them Minnie Dunlap) fan out into the community. Though they also negotiate contracts between tenants and landlords, and represent the community before city housing and urban renewal agencies, they find their time more and more taken up by representing individual tenants, like Evelyn Mayberry, in their struggles with both landlords and city agencies.

Calls Public Assistance

The very day she visited Evelyn Mayberry, Minnie Dunlap set out to work. She called Public Assistance and described the condition of the apartment. "But surely it can't have been that bad when we moved them in," the worker said. "Children, you know..." No child could have done this amount of damage, Minnie Dunlap told her. Sighing, the worker confessed that something would have to be done. "What you tell us is always true." They would work on it.

Weeks later they were still working on it. Minnie Dunlap took the case to

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The indivisibility of violence

The Presidential Commission on Violence has invited the AFSC to prepare a statement for it. As one ponders how we might contribute to the dialogue on this subject, surely an important element in our response must be our assertion of the indivisibility of violence. War has been called "an international riot," pointing out that international violence is an offense against "law and order" as surely as is civil disorder in our cities.

Our willingness to use and honor international violence, so much a part of American culture in the years since World War II, has unhappily infected us with a virus that is not easily contained. If force is the easy way to international justice, why isn't it the easy way to internal justice?

No doubt we sense a "shift to the right" here in the United States. But one also senses that a significant and growing number of our fellow Americans are ready to work for basic improvements in our international posture and in our social institutions here at home.

The immediate effect of this on the AFSC has been an increased demand for our know-how in nonviolent ways of handling conflict. AFSC representatives are currently engaged in conciliation in one of the major international conflicts, in visiting prisoners of war in Vietnam, and in serving needs growing out of social disorder here at home. The AFSC, and its long-standing concern over violence, have never been more relevant nor our staff and committee members more challenged.



BRONSON P. CLARK, executive secretary

Homeless found lodging after Chicago tent-in

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Legal Aid, and they, too, began to work on it. Evelyn Mayberry stayed on in the condemned apartment, and daily the landlady became more hostile. Finally she began to remove the glass from the window frames, a few each day. When the Chicago Tenant Union called the police to complain they were told that the landlady had a perfect right to take out the windows in her own property.

It was at this juncture that the staff of the Chicago Tenant Union conceived an exciting idea. Why not move Evelyn Mayberry and the many other mothers living like her, in condemned buildings, into tents in Garfield Park. They could not be worse off than in their present quarters, and the tents would dramatize to city officials and the general public the desperateness of their need for new housing, planned as the people wished it.

Curfew violation

The tent-in would violate the 11 p.m. curfew imposed by Mayor Daley after the Chicago Convention. Would the women and children refuse to move when ordered to by the police? Interest ran high. When a small group of volunteers arrived in East Garfield Park one cold and windy day in October to set up the tents, the police and the press were there in force to watch. The cold weather discouraged some, but four women, with an average of seven children apiece, turned up to camp out.

Fortunately, none of them had to sleep out in the crisp October air. At 3 p.m. that afternoon the mayor's office consented to see a delegation from the Union. Tony Henry, director of the housing program for the AFSC and chief resource to the Union, went down with several others. By four, police cars were busy carrying the four families from the Park to some well-furnished trailer homes. Urban renewal which had previously done nothing at all for these families, agreed to furnish temporary quarters for all four of them, and store their furniture until more permanent housing could be found. The same arrangement was made for four families the next day.

"Everyone was amazed that we got this sort of fast action from urban renewal," Tony Henry said. "And the mayor's deputy talked to us also about putting some walk-up public housing into the area."

Previously the city had been proposing high-rise public housing. The residents of East Garfield Park, as well as other parts of the city, dislike these developments, arguing that they do not permit mothers to supervise their children.

Bursts into tears

Evelyn Mayberry was amazed too. "I didn't know they had places like this for people to live," she said when she saw her new trailer home, neatly furnished. And then it was her turn to burst into tears.

"We're going to go right on having tent-ins until we get all the women and children out of those condemned buildings," Minnie Dunlap told me, deep indignation and determination in her warm voice. One senses that if she has anything to do about it, they will.



Volunteers adjust one of the tents used in the East Garfield Park tent-in.

Quaker draft conference held

Rejects draft reform, says issue is not equal treatment but freedom from compulsion

By CHARLES C. WALKER

More than 200 Friends, most of them representing Quaker groups across the nation, gathered in Richmond, Indiana in mid-October to take a hard look at the draft.

From the outset the conference reflected growth of the resistance motif. Two round tables on abolition and noncooperation were by far the largest. Some of those in the round table on alternate service voiced uneasiness about the implications of compulsory service, and expressed no desire to deprecate resistance.

National Service rejected

The conference declaration put it this way:

We call for the abolition of the Selective Service System and commit ourselves to work with renewed dedication to abolish it. We shall oppose attempts to perpetuate or extend it, however constructive the alleged purpose, by such a system as National Service. We do not support efforts at draft reform; the issue is not equal treatment under compulsion, but freedom from compulsion.

The only address of the conference was given by John M. Swomley, Jr., possibly the leading U.S. authority on conscription and author of *The Military Establishment*. He argued persuasively that the "military-industrial complex" is more than a catch phrase, that there is indeed interaction of U.S. investment policy abroad and the nation's military priorities. He held that the draft is a major factor in enabling these policies to continue.

Swomley refuted the view that a volunteer army might be as bad as the draft and less accessible to resistance. He pointed out that the National Advisory Commission on Selective Service (Burke Marshall, chairman) had urged continuance of the draft because it claimed a volunteer army would be too inflexible. It could not meet situations that would require a rapid or substantial increase in manpower. The draft also has other functions besides providing manpower, such as psychological functions.

A major concern of the conference was how local Friends Meetings can more effectively help their young men, and others in the community, face the draft. Young Friends are often influenced more by their friends and school-mates than by their Meeting. Much of the conference declaration was devoted to spelling out how local Meetings can use existing "Friends' ways of doing things" or devise new ones to meet these needs.

More controversial were such questions as the propriety of seeking sanctuary in the Meeting House or burning a draft card during meeting for worship, both of which have taken place in some Meetings. The discussion became more immediate and concrete when it was announced on Saturday night that a young man requested support of Friends present for his intent to destroy his draft card the next morning during meeting for worship.

Card burner stirs passions

Some said they would be more amenable to the idea had it not been announced in advance but simply took place as an act of worship. Others said they could not participate as delegates though they would as individuals. When it was proposed that a called Meeting for Worship be held just prior to the regular one, some objected saying the regular meeting was most appropriate. Several young Friends present interpreted this discussion as foot-dragging and pleaded passionately for united action. Finally the group decided to hold the called meeting, only to learn that the young man, somewhat baffled by the turn the discussion had taken, had withdrawn his request. The effect of this emotionally charged session was to illustrate the problems and dilemmas that were genuine in Friends Meetings, to experience the intense feelings of dedicated young people, and to strengthen the determination of many there to find ways to respond more quickly and helpfully while remaining sensitive to diverse views and deep convictions of others.

The conference recommended Meetings For Sufferings (a time-honored Quaker device) to help meet such needs of resisters as jobs for those awaiting sentence, help for families, bail and legal aid, meeting places for groups of resisters, hospitality and shelter, and formation of a Resisters Service & Action Corps for those who choose to witness in this way.

Aid to resisters urged

It admonished Friends to "respond to the needs of young men whose conscientious resistance leads them to courses of action other than open disaffiliation," such as men considering emigration, AWOL or still on military duty.

The conference was sponsored by the Friends Coordinating Committee On Peace, a liaison, consultative and action group of Yearly Meetings and other Quaker organizations. For the "Declaration on the Draft and Conscription: Richmond 1968," write FCCP, 1520 Race Street, Philadelphia, Pa., 19102.



Bricklaying and understanding both developed slowly. But perseverance triumphed.

Tripartite goes to Russia

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sions were based on the topic, "The Moral Responsibility of Youth in the Transformation of the World." The sessions were off-the-record so that no one would feel the pressure of representing an official point of view.

One of the obstacles was language. Almost half of the participants did not speak the others' language. Even the English and the Americans had difficulties understanding each other. Masha's toast "not to 'mutual understanding' but to just plain understanding," expressed a sentiment we all felt. As the days went by, however, the process of living together eroded the barriers of verbal communication.

The Soviet and Western delegations differed profoundly in their attitudes toward their own countries and toward themselves. This was another obstacle to understanding. The American delegation represented a cross-section of critical youth ranging from black militant to pacifist to those slightly left of center. Most of us had long ago rejected motherhood-and-apple-pie idealism and become disillusioned with our government. The English were equally critical and more outspoken.

A spirit of collectivity

The Soviet participants, on the other hand, were steeped in the ideals of communism and most saw no disparity between these ideals and the actions of their government. We discovered that to most of them the word "communism" was synonymous with a way of life that valued helping one another and held high the goals of brotherhood and peace. They conveyed to us a spirit of collectivity with all youth of the Soviet Union.

As we looked beyond the level of delegation, however, we began to see each other as individuals. I found that the Soviet participants had their own personal viewpoints. In their group as in ours were idealists and pragmatists, political and non-political persons.

On the morning of our arrival in Leningrad, the first Tass bulletin appeared in *Pravda* announcing the entry of Soviet troops into Czechoslovakia. Credit must be given to our hosts for their efforts to keep us informed.

Outside the seminar, I learned from Soviet friends I had made on a previous

trip that most Russians were listening to shortwave broadcasts from Rome, Berlin and Cologne. American and British stations were being jammed. My

We spent three days in Leningrad, a brief day in Moscow, and then traveled from Moscow to Baku by train.

At our farewell dinner, the toasts veered away from generalities and focused on the personal. One after another, people rose to contribute their thoughts to our last meal together. Finally Inna, a Russian girl, stood up with Don, an English boy, beside her. In a timid voice she gave her toast in English with Don translating into broken Russian. It seemed that our struggle to communicate had at least achieved a certain amount of "just plain understanding."

Gifts to the AFSC return life income

Contributors have their own financial needs, and the AFSC has developed life income plans that help meet them. Under these plans, the donor "buys" shares in the AFSC's Consolidated Investment Fund. In return, he gets (1) wise management of his contributed capital, (2) an income for life that historically has increased with time because of appreciation of the contributed capital, (3) an income tax deduction based on his age and the value of his gift, and (4), last but not least, the opportunity to support future AFSC work that he feels is important.

The AFSC receives a contribution to its future work and a capital fund which hopefully will grow through careful investment. Every dollar a contributor donates may eventually supply two or more dollars' worth of benefits.

The managers of the program caution that income could go down as well as up. But in this, the tenth year, they are pleased with the record. Income of those who contributed nine years ago has gone up almost 50 per cent; the value of the capital fund has increased about 30 per cent.

For more information, write Paul Turner, American Friends Service Committee, 160 North 15th Street, Philadelphia, Pa. 19102.

Seminar held in Yugoslavia

"It is fair to say that at Rodica more assumptions were questioned, more ideas seeded, more learning acquired than in any other meeting I have ever known." Thus wrote Dennis Allen, 26, commenting on the Seminar on Youth, Justice and Social Change held under AFSC auspices at Rodica, Yugoslavia last summer.

As assistant director of the Conferences and Seminars program in Europe, Dennis had organized a similar youth seminar in Hungary during the summer of 1967, and had personally interviewed about two-thirds of the 39 participants who came to Rodica from twenty countries of West and East Europe, Asia, Africa and Latin America. After two years in Europe meeting with youth of all persuasions, his comments were not made lightly.

Scrapping the seminar plans

The seminar began with a challenging of proposed methods of operation, reported Dennis. The young participants consented to meetings of the steering committee only if its sessions were open to everyone. As a result, planning was done from plenary session to plenary session. They also protested a fixed chairman, and agreed upon a rotation of the chair among participants and staff.

"The staff was not caught off guard by this challenge of the structures," Dennis wrote. "Modern youth in many countries have been searching for new participatory forms of organization and action in recent months. We were willing to go along with the prevalent spirit, namely, try out new methods for a few days and then undertake an evaluation."

The seminar, evolving as it continued, separated into 24 plenary sessions, 23 special interest groups and 8 small groups. "Discussions in the informal groupings were provocative, creative, and probing," Allen reported. "The many possibilities for structuring these discussions permitted style and atmosphere to be part of the session as much as ideas."

Under the church arches

"For example the group of 'End of Religions?' met at night around a lantern under the entry arches of the oldest baroque church in Slovenia. This small church, located a few paces from the site, provided spiritual inspiration, even for the Marxists and atheists present. The searching dialogue which took place among these stones flowed from the inner self of those present and penetrated into what is most personal and significant."

In the discussion group on the Provos, Allen reported, a lively exchange developed where provocative remarks, reflecting the Provos' style, set the tone. In the session on black power "the sincerity, frankness and gutty quality of the confrontation between blacks and whites created a new awareness for every white present. The determination and honesty of the blacks was impressive."

In the large plenary sessions the lack of structure sometimes created problems, according to Allen. The more vociferous revolutionaries tended to dominate the discussions, and there was not enough dialogue between revolutionaries and social reformers, nor between those who espoused violence and

those who favored nonviolence. More small group sessions would have helped.

One girl participant remarked: "The structure experiment made us think instead of accepting. Many of us now realize what sorts and style of authority are necessary and acceptable as a result of this experiment."

"In conventional conferences leaders and speakers offer intellectual fodder and information, but nothing important happens," another wrote. "We have succeeded in loosening this rigid framework without knowing how to fill the gaps."

There was a third level of activity at the conference, Allen reported. "The emphasis on being open to every aspect of one's feelings, impulses, and fantasies as well as to those in others was a new element in our meetings. It reflects the efforts of many youths in Europe and America to create intimate, loving, open and trusting relationships—to counter the non-personal, professionalized and above all exploitive relationships prevalent in our societies."

Relating ideas to life

"I strongly feel that the AFSC needs to continue a dialogue with progressive youth. The seminar succeeded in getting most of its members to relate their ideas to their personal situations. Such relating forces people to be uneasy about the choice of violence—a choice which is often accepted only intellectually and abstractly. This alone would justify future AFSC efforts in this field."

Pasadena program

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ments on black power, and books written by some of the controversial black leaders.

The Resource Center is a reference for general community relations problems that affect the Mexican-American and Indian, too. It contains a growing number of children's books. The Center has materials not always available elsewhere in one place.

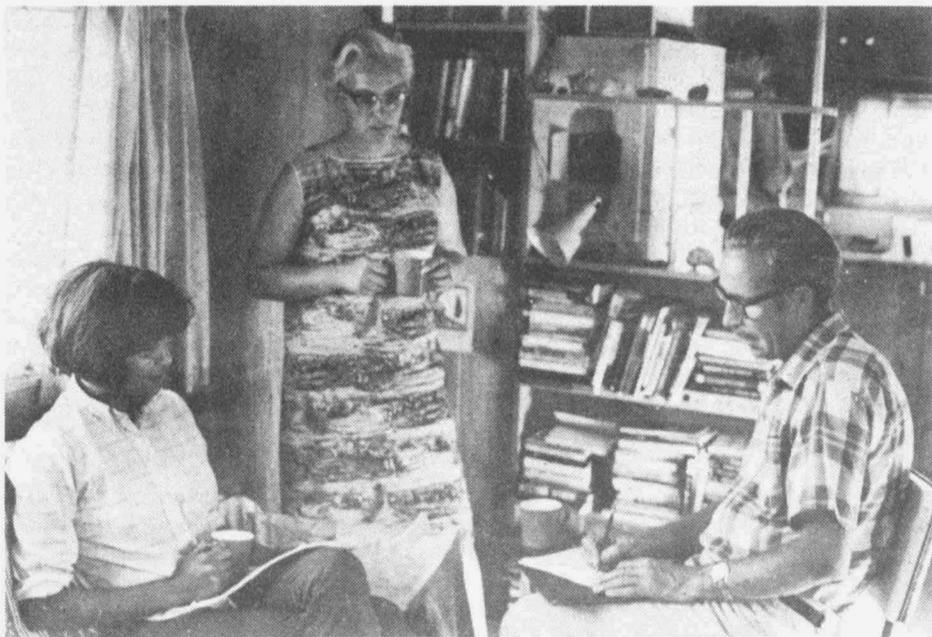
While the long-term goal of the program is school integration, it is designed to begin with the wider community, cultivating a recognition that the total community, as well as its children, benefit from quality integrated schools.

The new community relations program is getting under way at a crucial time when Pasadena has lost its superintendent of schools who left, after less than two years, to head the school system in Sacramento, California. The Sacramento Bee pinpointed the problem with its head: "New School Chief Had Frustrating Time in Pasadena."

Part of the frustration resulted from efforts to work out a school desegregation plan which has divided the community.

The AFSC is able to give needed support and encouragement to groups concerned about the situation who want to cooperate with each other. The Service Committee has invited community leaders to meet together to discuss steps needed to resolve some of the problems in Pasadena schools—a consideration made more urgent by the superintendent's resignation.

Cheyenne Indians encouraged to make own decisions



Ethel and Jack Haller talk with Rubie Sooktis. The Hallers helped this talented Cheyenne girl apply for admission to Seattle Community College, where she studied photography.

Story and photo by LOIS MURRAY

A rap on the door of Ethel and Jack Haller's trailer in Lame Deer, located on the northern Cheyenne Indian Reservation in Montana, may be that of a child asking to play under the Hallers' sprinkler, a teen-ager asking advice on future education or a couple with marital problems seeking out the Hallers as friends with whom they can talk.

The Hallers' answer is the American Friends Service Committee's response to the needs of these Indians who have known white people mostly as those who dominate, break promises and are prejudiced against the Indian.

Lame Deer, headquarters of the Bureau of Indian Affairs, Community Action Program and the Catholic and Mennonite Missions, is a one-story town spreading a few blocks in four directions from the highway intersection.

Aid programs bring problems

The Cheyennes, who have been traditionally neglected and ignored by the United States powers that be, were isolated to the degree that they knew almost nothing of the outside world except through young reservation men returning from military service. The reservation was a pocket of dire poverty, a rural ghetto. Mennonite and Catholic missionaries were the only ones who cared. Only in about the past ten years since government and private programs have been brought to the reservation have the Cheyennes had close contact with modern America through fast transportation and groups interested in Indians or in exploiting Indians. The Cheyenne, who traditionally held out against the white man, saw his barriers protecting the old Cheyenne ways crumbling and no concern for the Indians' inner life in the new possibilities. Growing were the problems of alcoholism and mental health with the consequent breakdown of the family unit.

The Hallers, who have been in Lame Deer three years, observed that the new groups and opportunities had failed to include the Indian in the planning or to respect his right to make his own decisions. They were the first whites to come and live as modestly as the Cheyennes.

In working with the Cheyennes to

transfer the control of the Arts and Crafts Center and Association from the BIA, a white dominated Federal agency, to an all-Indian Crafts Association board, one of the AFSC's main accomplishments at Lame Deer, the Hallers were working so the Indians could make their own decisions and do their own administration of their center.

"We hadn't come here to tell them what to do," says Jack Haller, "but to assist them in the way they want to be assisted."

The Hallers assisted the Indians in setting up a simple bookkeeping system, making a plan of operation, writing job descriptions and hiring. Located in an attractive frame building on the highway, the center is not profit-making, although it is independent. The Tribal Council pays the staff's wages. It is an entirely Indian-run operation and serves mainly as an outlet for Indian arts and crafts.

The Lame Deer Library, which the Hallers helped establish, is a Cheyenne, not white library. It is also staffed and operated by Indians, the first such endeavor. An Indian youngster would not enter if he saw a white person behind the desk.

"We attend the Cheyennes' meetings but encourage them to conduct them in the Cheyenne language," says Ethel Haller. "When they are ready to ask our help they turn and address us in English."

In training Mrs. White Wolf, a Cheyenne woman, to run the center

Ethel Haller made it a policy to never sit at the woman's desk even when she wasn't present. "She was the manager—I was the assistant," Ethel Haller adds. "It's impossible to imagine the Indians' hesitance at even buying a desk for the center, for if the business failed they feared the center would be taken away from them. We reminded them of their rights in the by-laws."

The Hallers stress their key service when they say, "The Cheyennes practice on us at relating as equals so that they can become wiser, more authoritative and go out and relate to other whites as equals."

Indians handle the money

Of a boxing match of the sports association the Hallers helped to establish the Hallers say, "We saw to it that the Indians sold the refreshments and handled the money. The BIA people and breeds couldn't get over it—this had never been done before."

It is characteristic of the white or power groups that they do not have time to listen or to explain what they are doing. As a result the Indian be-

comes "hard of hearing." The white authority won't talk, and the Indian won't listen. A Community Action Program worker in Deer Lodge, for example, will come to Jack Haller to find out why not one Indian attended the CAP meeting the night before. A Cheyenne woman member of the CAP board confided in Ethel Haller that she didn't know what the word, referendum, meant and added, "I'm so ashamed I can't tell my neighbors what goes on at CAP meetings, but I can't understand the whites' words."

The Indians are impressed with the fact that Jack Haller does not have an office and carry a brief case. By the gradual building of relationships, and only on this basis of actual friendship, will the Indian be convinced of one's sincerity.

"The Indian always says that the white man is up here and the Indian is down there, and most everything the white man does puts the Indian down," says a young Cheyenne Indian Mennonite minister and father of five. "When I talked to the Hallers I knew they really wanted to be our friends."

Self-help set for Zambia

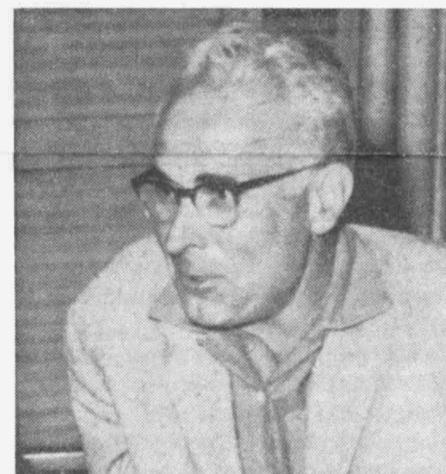
Gilbert White, chairman of the AFSC, recently signed an agreement with the Zambian government allowing the Service Committee to begin a self-help housing program.

"It is most significant that we have been able to sign such an agreement with Zambia, since only one other U.S. private agency is operating there," observed an AFSC staff member familiar with the area.

The Service Committee operated a community development program in Broken Hill, Zambia from 1964 to 1968.

The aim is to relieve the housing needs caused by mass migration to industrial centers. The project will be located in either Lusaka, capital city of Zambia, or in a planned industrial center in the southern part of the country.

Bard McAllister, who has been involved in self-help housing since he helped some Kentuckians build their own homes in his high school days, has been named to direct the program. He first became acquainted with the Service Committee in 1946 and since that time has helped to direct, or served as consultant, for many self-help programs. For ten years he directed an AFSC



BARD MCALLISTER

rural community development program in California, resulting in one community providing itself with water, while another built houses through the self-help method.

"The purpose is not just to build structures, but homes and communities that mean something to people," he says. A preliminary estimate sets a goal of 200 housing units for the first year of the project, which is expected to run for at least three years.



National Edition
American Friends Service Committee
160 North 15th Street, Philadelphia, Pa. 19102

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AFSC BULLETIN Number 100

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