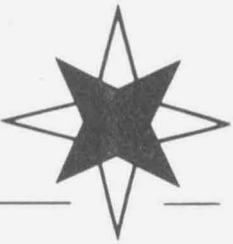


Quaker Service Bulletin



Federal Food Programs Lack Concern for Poor

Federal food programs continue to be run with an eye to "fiscal" responsibility rather than to feeding poor people, states a report published by *Food for All, Inc.*, a non-profit organization of which AFSC has been a member.

THE UNITED STATES Department of Agriculture, in charge of the administration of most food programs, in fiscal 1972 returned \$550 appropriated for such programs in spite of continued national evidence of malnutrition among infants, school children, pregnant and nursing mothers, and old people.

From late in 1970 to June 1972, Food for All, Inc., funded by the Emergency Food and Medical Services Program of OEO, worked with local groups throughout the country, helping them to make the food programs work in their areas. The report is based on this grass roots experience, rather than a national survey.

"Each federal food program presented a picture of official recalcitrance, bureaucratic morasses, federal cut backs in funding and eligibility, and a shocking lack of knowledge and concern for the needs of the hungry poor," the group reports.

Only the determined action of a citizens' group makes it possible for most of the programs to operate at all. The burden is on the volunteer, not the government agency.

While recommending a guaranteed adequate income as the real solution to the problem of hunger in America, Food for All, Inc., suggests the immediate establishment of a "separate agency or department charged solely with eradicating hunger and overseeing nutritional needs of the American people." Such an agency should involve the poor themselves in planning the food program.

TYPICAL OF THE present federal attitude toward food programs has been the administration of the supplemental program for pregnant women, nursing mothers, and infants under six, FFA charges. From the inception of the program, the U.S. Department of Agriculture has issued regulations severely limiting its use. The first tentative estimates on numbers eligible in each district were turned into limiting quotas. In Detroit, a quota was set at 3,500 though later surveys showed the need to be 55,000. Further limits were placed by refusing to allow the programs to operate in food stamp counties, and by severely limiting the funds for its administration.

At the other end of the age scale, the elderly poor received little help. They are usually quite unable to deal with the problems of transportation and lifting involved in the commodities program, and are blocked by timidity and misunderstanding from enrolling in the complicated food stamp program. "Meals on Wheels," a federal program for hot lunches for the elderly, has been severely underbudgeted and operates only in a few areas. A new Nutrition Program for the Elderly is on the books but has no funds, thanks to a Nixon veto.

Despite much national outcry, the school lunch program continues to be available only in scattered areas, and to be administered with great insensitivity to the needs and feelings of the poor, Food for All found.

Food for All, Inc., was founded by five sponsoring organizations, American Friends Service Committee, League of Women Voters, National Council of Negro Women, Southwest Council of La Raza, and the National Federation of Settlements and Neighborhood Centers.

AFSC and Clergy & Laity Concerned Take Action for Peace in Indochina

Over 3,000 people from 40 states participated in the Religious Convocation and Congressional Visitation in Washington, D.C. January 3 and 4, co-sponsored by The American Friends Service Committee and Clergy and Laity Concerned.

The Convocation opened with a religious service on Wednesday evening conducted by the Rev. William Sloane Coffin, Chaplain of Yale University. The tone of the service was one of grief and contrition for the continued suffering inflicted on the people of Indochina by the "arrogant and obscene abuse of power by the U.S. government." Thousands jammed the New York

Avenue Presbyterian Church's sanctuary to hear prayers, sermons, and hymns offered by Philip Berrigan, Ramsay Clark, Joan Baez, and Stephen Cary, chairman of the Peace Education Committee of the AFSC, among others. A moving account of the suffering of Vietnamese people was delivered by Thoa Branfman, a South Vietnamese nurse.

Earlier in the day, Wallace Collett, Chairman of the Board of AFSC, issued a statement which said, in part:

I do not believe it is impossible for our nation to arrange for our prompt disengagement from involvement in Southeast Asia

under satisfactory terms. Since the Kissinger-Nixon negotiating team obviously cannot, or will not, accomplish this, then the Congress, under the urging of the people, must make those drastic decisions which will require the Administration to stop making war in Southeast Asia. Let us hope that the people and the Congress can bring American policy back to sanity.

On Thursday, January 4, participants in the Convocation marched in procession to Capitol Hill to keep appointments made with over 130 different senators and representatives, to urge them to cut off funding for the war when foreign aid and military appropriations automatically expire February 28.

An aide of Congressman Robert N. Nix (Dem., Pa.) said the legislators "were greatly impressed with the type of people participating." The majority of those taking part in the two-day event were over 30 years old. Again, for the majority it was the first time they had demonstrated their opposition to the war publicly.

The Baltimore delegation, some 600 strong, according to Tom Reeves, Peace Education Secretary of the Middle Atlantic Region of AFSC, included a Golden Age Club of old people, a contingent of white ethnic Americans, and a group of inner city black people. Accompanying the Baltimore group in talks with congressmen was Stephen Sachs, the former U.S. attorney who had prosecuted the Berrigan brothers in the Catonsville Nine trial, and George Wills, a former Assistant Secretary of Defense, who had campaigned for the re-election of President Nixon.

Encouraged by the enthusiasm and determination of the participants, AFSC and Clergy and Laity Concerned called for a program of local peace activities, "The Inauguration of Conscience," timed to coincide with the weekend of January 20, President Nixon's inauguration. In a memo distributed to all attending the closing ceremonies of the Convocation, the two groups called for local marches drawing attention to the number of Vietnamese cities and towns destroyed, the 20,000 Americans killed during the first Nixon administration, the American POW's and the political prisoners of the Thieu regime. Public fasting, the proceeds of which would go for aid to Indochinese war victims, was suggested. The memo stressed the importance of continuing to apply pressure to congressmen and senators, especially those still uncommitted, to cut off funds for the war in view of the growing sentiment in Congress to assert its authority over the President's war-making power. Information and resources for local organizing are available from AFSC.



Senator J. Glenn Beall (R., Md.) meets in the corridor of the Old Senate Office Building with several of the 600 strong Baltimore delegation who were in Washington for the Religious Convocation and Congressional Visitation in the cause of peace in Indochina.

Trail of Broken Treaties Shows Positive Results

By CYNTHIA RUSSELL
Pacific Northwest Region

The recent occupation of the bureau of Indian Affairs in Washington, D.C., stirred a variety of reactions among Indians around the country. Some supported it. Some were skeptical. Some came out openly against it. But the general reaction of the Indian community was a new feeling of togetherness and renewed energy in their fight for their rights.

Before the Washington, D.C., occupation was over, Indians were showing their support for the protest across the country. B.I.A. offices in Nebraska, Montana, South Dakota, Oregon, and even the Canadian Indian Affairs office in Ottawa were taken over. In Washington state, where the Trail of Broken Treaties started, sit-ins

were staged in three regional offices—Seattle, Spokane, and Everett. The purpose of the sit-ins was to show the government that the sentiments expressed by the Washington, D.C., protesters were not those of a "splinter group," but rather of many Indians across the country.

THE PROBLEM up to this point, according to Fred Lane, a Muckleshoot Indian and director of Indian programs for the AFSC in the Pacific Northwest, has been an unwillingness among the large and small tribes to fight together for a common cause. It is Fred's opinion that many of the large tribes which are federally subsidized through the B.I.A. have been reluctant to criticize B.I.A. policies for fear of losing its sup-

port. Consequently, many of the small, unsubsidized tribes which have desperately needed federal aid could not muster enough support within the Indian community to make their claims heard. The new feeling of unity may bridge this gap.

As a result of the Washington, D.C., demonstration, many more Indians agree that something must be done soon in the way of restructuring the B.I.A. Many feel that the B.I.A. should be run by Indians, not whites, and should take into account the lifestyle of the people it is serving. Although many B.I.A. employees are partly Indian by descent, the new activists call them "apples"—red on the outside, white on the inside—because they do not speak for the

grass roots Indian people. This term is applied to some tribal leaders as well. As one Sioux woman from South Dakota said: "We can't get anything through our tribal leaders because they get B.I.A. money. We're grass roots. We're the poorest of the poor."

Already, the Trail of Broken Treaties demonstration has shown positive results. The top echelon of the B.I.A. has been revamped. The Director of the B.I.A., Harrison Loesch; deputy commissioner, John O. Crow; and the bureau's commissioner, Louis R. Bruce, have been removed from their posts.

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Vocations for Social Change Redefining Work

By DEVON DAVIDSON
New England Region

Vocations for Social Change, a program of the New England Regional Office, is a resource center for the Boston area. People visit its busy storefront office to find out about groups working in education, peace action, health, ecology and other areas. VSC is also a place to talk about work—one's hopes, fears, frustrations, and ways to create work situations which are meaningful from personal, social and political perspectives.

One of its main projects is the publication of the *People's Yellow Pages*—a 176-page directory of Boston area groups and individuals who are working for social change and offering their services, skills and resources to the community. The *People's Yellow Pages* enables VSC to share more widely much of the information it has collected on these groups, as well as some thoughts on social change. Included are resistance groups, free health clinics, alternative schools, carpentry collectives, liberation groups, car repair co-ops, ecology groups, legal aid communes... the list goes on.

THE DECISION to center the

recently published third edition around the meanings of work grew out of the staff's own work at Vocations for Social Change. Through talking with the many people who come to the VSC office, and organizing a course on the meanings of work at a local free university, they have come to see that redefining work in our society is a difficult, but tremendously important task. Shorter working hours and more pleasant physical environments are no solution when the work that is done is still alienating, useless or harmful. They feel that the movement for social change will have to come to terms with the problems of work in a much harder, deeper way than most of us have yet done. Dropping out of mainstream jobs and becoming full-time potters or forming skilled work collectives with a few other people indeed are important efforts in liberating oneself and taking charge of one's life. But these options are open to very few people today. This winter VSC plans to meet with a group of Vietnam veterans to talk about what work does and could mean to them. They hope to explore this question with various groups throughout the year.

Southern Communities Challenge Civil Rights Violations in Schools

By PHIL BUSKIRK
Community Relations Division

The May, 1972, publication of *It's Not Over In the South* by AFSC and five other concerned organizations pointed out that in most Southern cities even basic compliance with school desegregation has not been accomplished. In short, Southern cities are no better than Northern cities in this regard.

However, aroused community people in the South are doing something about it and about the more invidious and pervasive kinds of discrimination that occur in most school system even though they make surface moves toward ending segregation by race. Whether by neglect and ignorance or by policy, these forms of discrimination humiliate the students, deny them access to all the opportunities offered other students, apply regulations differently, exclude them from equal participation in extracurricular activities, and sometimes inflict punishment for resistance in ways that handicap the students for life.

Alabama

Late in August the Alabama Community Relations Program sponsored the first statewide conference on students' rights to be held in Alabama. It was called "Quality and Equality in Education" and drew attendance from the whole state, mostly rural school districts. While predominantly high school students, the audience included parents, teachers, administrators and government officials. Students made introductions, led workshops and otherwise participated strongly in running the conference.

Ongoing work with the help of the program's attorney has strengthened the ability of communities to challenge suspected violations of civil rights and raise other educational issues. By the end of November there were 150 members of the independent child care operators' federation which AFSC was instrumental in founding. There has been a concerted effort to help communities form Parent Advisory Committees for Title I of the Elementary and Secondary Education Act in every Alabama school district.

A conference of such committee representatives is scheduled for January.

South Carolina

With a special grant, the South Carolina Community Relations Program sponsored a study by the Syracuse University Research Corporation of South Carolina's school finance system. The study indicates that the system discriminates against low-income, educationally disadvantaged, and minority group citizens living in rural areas. The full report and a discussion of its implications for legislation and other forms of restructuring were the subjects of a conference in Columbia.

This program has provided special assistance to parents' councils on compensatory education (Title I). It now publishes a periodical in simple language to help members know their rights and fulfill their functions.

In Berkeley County, AFSC helps students publish *Black Star*, which provides almost the only communications link between communities isolated by distance and poor transportation. Here and in neighboring counties staff is also very active in an association of community-controlled child care center operators.

Region-Wide

Because of widespread evasions and misunderstandings relating to Title I programs, a delegation of parents from several communities in different states, with AFSC help, took their problems directly to Washington. The results were some specific pronouncements about the rights of parents to information and participation and special investigation of specific situations. Perhaps more importantly, the word has been spread that vigilance and action do bring response.

The staff in Atlanta continues to maintain close relationships with other community organizations and with government agencies. It is also able to undertake additional research and expand its communication efforts.

Staff operating in Georgia outside of Atlanta, like workers in other states, has concentrated principally on students, helping them to know their rights, to organize, and to gain support when needed.

Children's Defense Fund and the AFSC

The Southeast Public Education Project is cooperating with a new national organization—The Children's Defense Fund—formed to establish and protect the civil rights of children. Its priorities are: right to education, issues concerning classification of children in school; and children in institutions. AFSC is cooperating on the first two priorities through its work at the grass-roots level among many who suffer most acutely from abuses. This cooperation is expected to strengthen significantly the resources for legal assistance to students and families and for community workers. At the same time it will provide experience and documentation upon which to base the preparation of measures to spell out children's rights and develop remedies for violations.

Trail of Broken Treaties...

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AN INDIAN TASK FORCE has been proposed to assess the occupation of the B.I.A. building, review the list of demands drawn up by the demonstrators, and negotiate with White House officials. Indians are insisting that they be involved in decisions concerning their people.

In Washington state, a follow-up meeting to the Seattle sit-in was held in December with representatives from HUD, OEO, the departments of labor and transportation, and the B.I.A., as well as the Governor, the Mayor of Seattle, and members of the Indian community, to discuss a variety of topics ranging from housing, employment, health care, and education, to alcoholism and

senior citizen programs. The purpose of the meeting was to talk with top officials in the state face to face and to force them to respond in writing within a limited period.

THE INDIAN MOVEMENT in the wake of the B.I.A. sit-in is far from dead. In fact, it is finally really beginning to come alive. In a letter to Richard Nixon, James Harvey, Chairman of the AFSC Community Relations Committee, states: "It is important that an effective process be set in motion for correcting in a mutually satisfactory way the broken promises and stifled expectations of the first Americans. It will probably mean some drastic changes."



PRIMITIVE WATER SYSTEM—The mother and children shown above are typical of the residents of the Muckleshoot Indian Reservation in Washington State. The large ten-gallon milk cans before them are used to transport their water from streams sometimes five miles distant.



INDIAN GREAT GRANDMOTHER—Betsy Stillman Lozier, recently deceased, was the original owner of the house shown in these pictures. Many times when Indian birth rates exceed housing capacities, the older children are put out to sleep in abandoned cars.



INDIAN HOME INTERIOR—This is the one-room living, sleeping, and recreational interior of the Indian home, the exterior of which is pictured above.

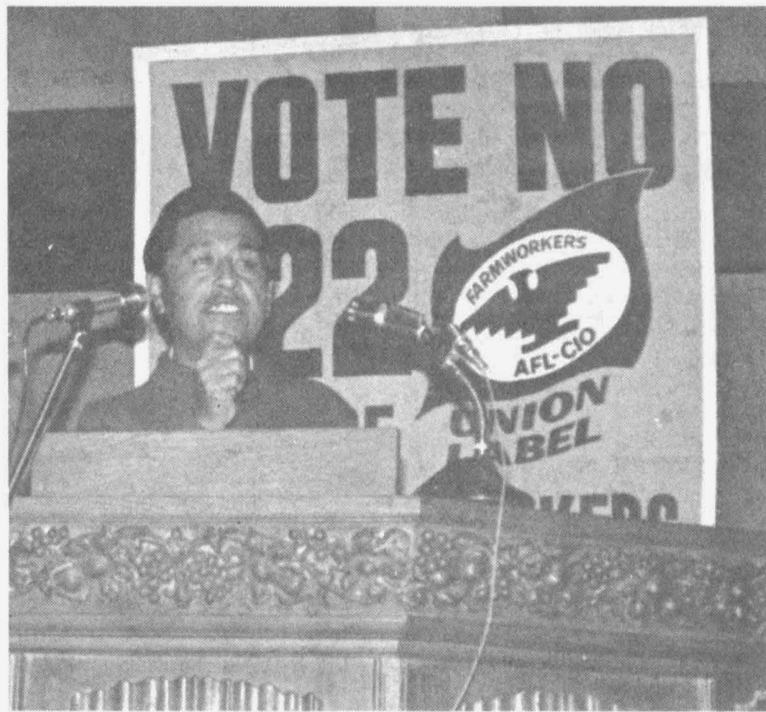
On Nonviolence, the Boycott, and Farm Workers Cesar Chavez Speaks in Pasadena

By NANCY FREEMAN
Pacific Southwest Region

AFSC Pacific Southwest Region hosted Cesar Chavez speaking on nonviolence, the boycott, and the farm workers to several hundred guests at the Neighborhood Church in Pasadena last fall. The director of the United Farm Workers was making a statewide tour to educate citizens about the hopes of the farm workers and how destructive to those hopes is the anti-farm labor legislation being sponsored by the Farm Bureaus around the United States.

ON HIS RELATIONSHIP WITH THE AFSC in the Southwest, beginning with the first grape strike in 1965 Cesar said: "We had thought of gasoline and maybe paying the rent and maybe picking up some food and clothing for the strikers, but it never occurred to us that they would also get sick. Sure enough, after a few weeks of the strike, they began to get sick and we didn't know what to do with them. We put a call in to the Friends. They came and they agreed to help us with the medical bills. We are grateful for that. But the story is this. We had to find a drug store where we could get credit so that we could submit a monthly bill to the Service Committee. Of course no one in Delano would give us credit. But there is a drug store there owned by a Japanese American who didn't particularly like us and who had turned us down on other occasions. When he heard that the AFSC was involved, he changed his mind. He said, 'They were very good to me when I was in relocation camp and it's the least I can do for them.' Isn't that something?"

ON NONVIOLENCE. Cesar said it is not an idea to be talked about or written about, rather one which must be subjected to action. For this reason, in organizing farm workers, the leaders always emphasize action. "People tell us that nonviolence really doesn't work because 'we tried it and it didn't work for us.' Nonviolence won't do anything for anyone, they say. I could, and I'm sure you could



Cesar Chavez spoke against proposed anti-farm labor legislation (Proposition #22) in Pasadena last fall. The bill was defeated.

too, lock ourselves up in a closet and pray day and night and very few things would change. But if we pray a little bit and do an awful lot of picketing, then something's going to happen."

ON THE BOYCOTT. Cesar feels only history can tell the whole story of the grape boycott: how widespread it was, how many people were involved, what it really accomplished. "What it is, is a phenomenon that I don't understand; a boycott, as we say in our movement, develops its own life. All we do in the beginning is sort of help it along and get it to form and to be born and start going; but after a while it forms its own life and there's nothing we can do except sort of try to guide it. That is probably the most dynamic, surely the greatest form of non-violent action."

ON THE FARM WORKERS. "I'm sure that most of you have thought at one time or another when you sit at the table to eat, . . . when you are biting into a luscious piece of fruit or into green vegetables or nuts or cereals, it

must cross your mind how they got there. And you know that most likely whatever you are eating which was produced from the soil got to your table at the expense of men, women and children who are subjected to an awful lot of misery, and exploitation. It's these men, women and children who constantly are on the move, who move the length and width of this country to feed you and me and the whole country and part of the world, to harvest the greatest abundance of food that the world has known, and to distribute and to feed the best fed people in the world. It's ironic that after they've done this, after they've sacrificed, they live in hovels and are subjected to inhuman working conditions and paid a pittance for their labor. After they make this tremendous sacrifice, after they've made the circuit, the whole round in their migrancy, and the land is put to rest, they come back home to their base and they take stock of themselves, and they're as poor and as hungry as they were when they started."

Through a Community-Based Planning Board

Citizens Oppose Scope of City Project

By SHARON WILLIAMS
New York Metropolitan Region

The way the *New York Times* described it in November, anybody who didn't know, just might have been impressed: "A vast, virtually self-contained \$800-million community of apartment towers and supportive facilities for 42,000 people. . . . The equivalent of a city the size of Rapid City, South Dakota, the project would include apartments for 12,000 low to middle income families, two schools, two or three shopping centers, an office building, parking facilities for 36,000 cars, playgrounds, parks and other recreational accouterments."

If you lived in the Washington Heights/Inwood section of New York City, however, the community that will support this weight on its shoulders, your reaction

would be quite different. "As it is," said the Rev. Peter O'Donnell, assistant pastor of a neighborhood church, "our subways are crowded to the hilt and the two existing bridges just would not be able to take the additional traffic that will be generated by the project. There must be a more modest plan."

MORE MODEST PLAN. The *Times* story stated that Community Planning Board 12, the citizens' body elected to act as the "people's voice" in decisions such as these, was in complete agreement with the plan. Not so, said Jules Cooper, chairman of the board; according to him, the city's plan represents a disregard for the community's own plan for that area, which last year was drawn up, approved by local citizens and submitted to the city. It called for housing and supportive facilities

for 20,000 to 25,000 people.

AFSC AND PLANNING BOARD 12. AFSC works with Community Planning Board 12 in an experimental program aimed at testing the ability of community-based planning bodies to represent their neighborhoods effectively. Is Planning Board Twelve's—the people's—opinion worth anything at all? Board Twelve says yes.

PROPOSED SOLUTION. Relying to the outcries of the community, the board has responded to the city's announcement, by declaring the falsity of their stated consultation with the city on the 42,000 plan. The board has drawn up a design for a citizen's liaison committee, to deal with the proposed building, and to be composed half of board people and half of city and state representatives.

GI Empowerment

By BILL LAMBERT
North Central Region

The GI, in his or her daily life, is almost always a victim of violence.

Violence is any process which deprives, debases or exploits human beings. Child labor was systematized violence. Heavy taxation against the poor is systematized violence. The armed forces' nearly absolute control over the lives of GI's is such an ingrained form of violence that it goes almost unnoticed; it remains relatively immune from civilian criticism or effective reform. It can be resisted, but only by the GI's themselves—and only with help from the outside.

Several months ago, under the direction of Dennis Cummins, the AFSC office in St. Louis began developing a program of GI empowerment. Much of the work involves straightforward counselling as GI's telephone the Service Committee to relate their problems. At the same time Dennis Cummins is helping GI's organize themselves on their bases in the three-state area of Missouri, Kansas and Nebraska, and is organizing civilian counselling and support groups in communities surrounding the bases. He serves as a source of information and a catalyst for non-violent action.

ALTHOUGH SOME have "found a home" in the military, thousands of other GI's find themselves trapped in an oppressive military organization which systematically and knowingly deprives them of their constitutional rights to free speech, assembly and equal opportunity. It is a system which deprives them of control over their own lives and

often attempts to deprive them of their human dignity. Decisions which profoundly affect their lives are made routinely by persons of higher rank and differing values. The military teaches unquestioning obedience to imposed and arbitrary authority, conditioning GI's to expect and accept the same in the civilian world. Class distinctions are reinforced through a caste system in which officers have one set of privileges and GI's have another. Entire populations of GI's live under a system of rule by man rather than the rule of law which governs those of us in civilian life.

There is, of course, a military legal document—the Uniform Code of Military Justice. It is designed, in some respects, to protect and preserve the fundamental humanity and individualism of the GI. But it is more often used for disciplinary purposes. The age-old military caste system continues to supersede military regulations in far too many instances. Power over people is a defined function of military rank, and the GI is forever at the bottom of a relentless hierarchy. The end product often is an American citizen whose respect for authority is greater than his respect for law.

GI'S HAVE A RIGHT to power over their own lives. With help from others—including sensitive members of the armed forces—the AFSC wishes to empower GI's. We are providing the human resources they need to organize themselves on their own military bases, between bases, and in surrounding communities, to regain the power which was taken away when they left civilian life.

Criminal Justice Center Recommends Five Actions

By DEBBIE OGDEN
Northern California Region

The criminal justice program of AFSC's northern California region has shifted its emphasis away from help for the individual, released prisoner and towards a broad reform of California's overall criminal justice system.

THE AUSTIN MacCORMICK CENTER, which was established eight years ago to help the ex-convict make the transition to "life outside," now has been converted to a Criminal Justice Center for programs that will seek fair and humane treatment for persons in prison and in pretrial detention.

Jay Conner, chairman of the region's criminal justice committee, explained that the region closed the precedent-setting Austin MacCormick Center as a residence for former prisoners since there now are a number of half-way houses in the area that can handle this need. Several of them were set up with AFSC support and consultation, he noted.

After several months of study on a number of proposed alternatives, the criminal justice committee recommended—and the northern California executive committee approved—five programs for action:

• **A moratorium on construction of detention facilities.** Although California already imprisons more people for longer periods than any other state, the committee finds, two new state maximum security facilities are

scheduled for construction and four new adult detention facilities are on the drawing boards for the immediate Bay Area. The committee wants to develop community opposition to building these facilities and community support for alternatives to jails.

• **Organization of concerned citizens' groups to participate in an upcoming revision of the state's correctional procedures and practices.** The AFSC was one of the plaintiffs in a court action forcing state correction officials to conform to laws requiring open meetings. Departments now must re-adopt all rules and regulations after a series of public hearings.

• **Justice before trial.** To achieve a long-range goal of eliminating any need for pretrial detention, there is a need for further research on present practice that can be publicized to gain public support for change.

• **An advocate for juvenile justice.** The committee feels it is time to focus more attention on the problems of juvenile detention.

• **Help for the mentally ill offender.** Under the present system a judge often has no alternative to sentencing an offender to jail, even though the offender is obviously mentally ill. The committee proposes working toward the solution of this problem by a detailed study in a single county to find ways of coordinating existing agencies and developing new services.



Feeding, Inoculating, Repairing in Bangladesh

The following is a Christmas letter from Bob Anderson in Bangladesh:

"I live in a converted patent medicine factory in a town 140 miles from Dacca by road or 14 hours by launch. Since the launches sometimes sink, we imagine it is safer to go by road. I live with Ataur Rahman, who also works for Quaker Service and has organized rehabilitation work before, working in Singapore and Ceylon. We can work quickly and confidently together—sometimes it is great fun. Our team is composed of 40 young men and women from both villages and towns; there are Hindus, Buddhists, Christians and Muslims, and an unorthodox Canadian (me). Sometimes the tensions between communities express themselves inside our team, so that Ataur and I (and sometimes our Director from Dacca) have to go and smooth things out. They work under stress, many come from

quite poor families themselves, and are trying to cover an 89 square mile area with 144,000 population where there are no roads.

"There are some older friends, too. Our master-carpenter, Abhimana, wouldn't tell us that he lives in the same tent which he used as a refugee in camps in India. Karimuddin, a wily and humorous old man, somehow manages never to get his long beard caught in the bamboo and cane that is the material from which he weaves everything from fences against goats to beautiful baskets . . .

"There have been some tense moments, too. Our team has been periodically threatened with beatings and kidnappings; but despite the existence of guns and knives it seems to be mostly at the level of bravado. With only a dozen police for 144,000 people there is little we can do. An atmosphere of honesty pervades our work, and this seems to have some effect on other villagers. The poor, many of them

landless, ask for so little, but their need is on an enormous scale.

"How are we meeting this need? We survey and feed malnourished children, and pregnant and lactating mothers systematically. Of the 15,000 now eating the high-protein corn-soya milk (CSM) donated by UNICEF, we are getting 60% to 80% improvement. Probably we will be feeding 30,000 a day by the end of the year. We are building 500 tin-roofed bamboo-walled houses, mostly for widows who lost everything in the journey to India. There are 600 tube-wells to be repaired and resunk in some indescribably inaccessible spots; most of the area we work in is called swamp even by Bangalis!

"We are doing some mass protection against smallpox; in one village several months ago, 640 people died of smallpox in three weeks. There is apparently no adequate protection against cholera. We have a young doctor who has treated 14,000 patients in five months, all by walking to them."

Building Homes and Self-reliance in Zambia

When Bard and Olga McAllister went to Zambia in 1966 for the American Friends Service Committee, Kafue was a small railroad town of around 10,000 inhabitants. Then the government built a fertilizer plant and a textile mill and the population doubled. As in other new industrial cities all over Africa, there was a terrible housing shortage. Many of the people had steady jobs but half of them lived in thatched huts made of waste materials with no running water or sewage.

The Service Committee started a small self-help housing project, Chawama, with the cooperation of the Zambian government. McAllister headed it. The residents at Chawama were organized into 20 work groups of ten to 15 families each. More than 14 different tribes were represented.

Each family pledged 1,000 hours of work. The builders made their own decisions on hours and techniques. Groups selected their officers. Weekly meetings led to other shared programs. Months passed before the first brick was laid.

"We proceeded slowly, for we were as interested in building a community as houses," McAllister said.

Today the houses have been all but completed. The spirit of cooperation and self-reliance has prevailed and a real community has developed.

In July the McAllisters were replaced by John and Christine Hjelt who are now winding up the work at Chawama and exploring the possibilities of a future AFSC project.

Instead of building more houses, the new work may deal with existing African squatter hut communities. Recent surveys have shown that the physical structure of a house is not of critical importance to squatter families. Much more vital is their right to occupy the land and to have an adequate water supply and sanitation. Also important are such things as good streets, street lighting, schools, medical facilities within easy reach and municipal services.

Tearing down existing shelters on a massive scale is no longer considered advisable. It has proven inordinately expensive to governments all over the world and disruptive to the people involved.

This is new thinking for the developing nations, but the Service Committee is giving it serious consideration and the Zambian government is interested. The need is for a coordinated program that involves physical, social, and economic factors that will help "squatter" families adapt to the city and become productive members of urban society.

This is the kind of thing the Hjelts are looking into. They would also like to develop a project that could become a training unit for Zambians.

INTERNATIONAL

Teaching Pre-schoolers in the Middle East

What happens to a people who flee their homes for the limbo of a refugee camp for 24 years? The 300,000 Arab refugees jammed into the barren Gaza Strip in the heart of the Middle East know some of the answers. They learn to know a world dominated by fear and tension. Dependent upon outside help for all the necessities for survival, they find it difficult to maintain a sense of dignity and self-worth.

Pre-school age children are especially vulnerable to the effects of dislocation. The adults around them are preoccupied. Movement is sometimes restricted. And the stimulation so necessary to the development of bright, healthy children is a luxury in the soul-deadening monotony of camp life.

Since March, 1970, AFSC has attempted to provide some hope to small children and their parents through the Pre-School Activity Centers Program in the Gaza Strip. Over 1900 five-year-old children receive training for three or four hours a day in 15 different centers. Financed and administered by AFSC under an agreement with the United Nations Relief and Works Agency (UNRWA), the centers provide educational and recreational programs and a hot meal from the UNRWA supplementary feeding center. The program is staffed by two AFSC personnel and a total of 79 local employees: 62 teachers, 16 attendants and one administrative assistant. All the local staff are themselves refugees.

In the nurturing environment of the Quaker Service Activity Centers, children sing, draw and learn through free play, pre-school activities unknown in the refugee camps. Under the supervision of trained teachers, they become acquainted with number and letter concepts and the rudiments of personal health care. Gradually, the staff reports, the children have begun to develop the learning skills that will become increasingly important as they grow older. The vivid colors of the children's smocks, the inventiveness of the classroom decorations and the animation of the teachers all defy the grimness of the Gaza community and the dilapidation of the school buildings themselves.

An important component of the AFSC program is community involvement. Parents are asked to pay a small tuition, if they are able. Residents of the refugee camp have made furniture and toys and have thrown their energies into renovations of the buildings themselves. Early this year, a few mothers' groups were formed. Here teachers explained what the children were learning and the importance of play. The mothers learned to make simple toys and how to enrich their children's play at home.

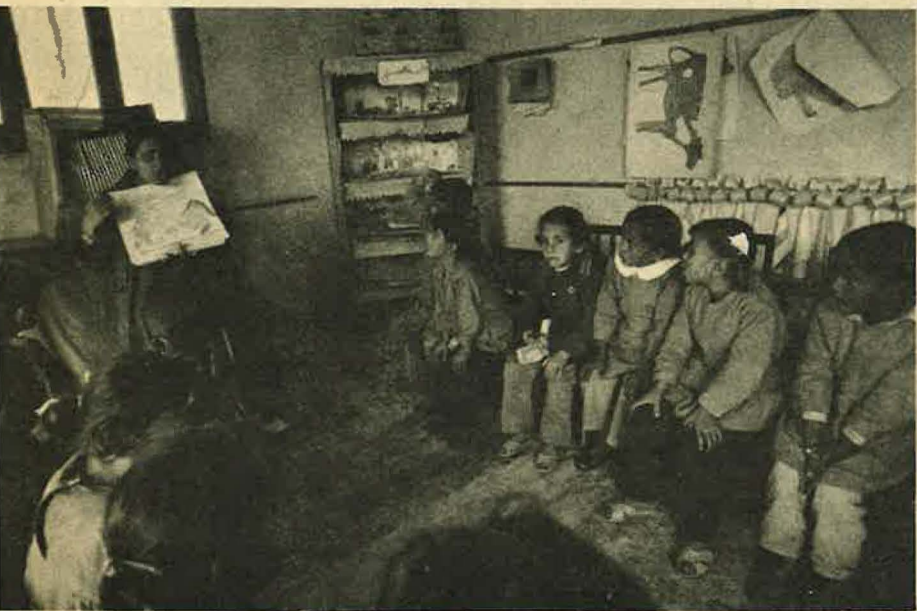
The AFSC staff realizes the crucial nature of teacher supervision and training. Special pre-school teaching courses are offered in cooperation with the UNRWA Women's Training College in Ramallah. With the daily routine of the Quaker Service Activity Centers well established, the AFSC staff plans to work at improving the quality of curriculum and methods, with special emphasis on the individual needs and interests of the children.

New developments in the Middle East in the past year may signal improved conditions for the children of Gaza and their families. There has been a general reduction of tension. Job opportunities for Arab refugees in Israel have increased somewhat. And for the first time in many years, perhaps, the hope of refugee parents for a better life for their children may be more than a fantasy.



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NAL SERVICE



Eight years ago this fall, the American Friends Service Committee undertook a five-year pilot project in urban community development in Baroda, India. Last winter Julia and Harry Abrahamson revisited Baroda where they had worked and reported the following developments since the project was taken over by the Baroda Citizens' Council in 1969: "The pilot area, originally four neighborhoods, has been expanded to cover every slum section of the city—more than 70,000 individuals. The number of community workers has doubled. The budget, considerably larger than under AFSC, is being met. Membership in the Citizens' Council has increased. A volunteer Service Bureau is offering meaningful volunteer work. More nursery-kindergarten schools, libraries, and employment services are operating. Housing, consumer, and savings cooperatives have been developed." And the problems? "We did manage to uncover some difficulties," said Julia. "But neither staff nor Citizens' Council considered any of them insoluble."



Training Paramedics for Isolated Areas in Guatemala

In the Petén area of Guatemala, where transportation is often difficult, villagers must frequently travel as much as forty miles to reach the nearest health post and another forty if they need a hospital. Although the country has approximately one doctor for every five thousand people (about one fifth the number of doctors generally considered essential for adequate medical care), 78 percent of them practice in urban areas where only 20 percent of the population lives. As a result, rural Guatemalans have had to contend with untreated cases of influenza, pneumonia, stomach diseases, and malnutrition—ailments which are often fatal.

Early in 1972, AFSC began a self-help paramedical program, designed to get medical attention to five rural communities on the Rio Pasión in the area of the Petén. Working with students of medicine, dentistry, and social work from Guatemalan universities, the program team lives in one of the villages and trains people elected from the five villages in basic paramedicine. Not only does the program manage to provide medical care for people who have long gone without it; it also gives students from urban centers a unique opportunity to confront rural health problems. Furthermore, since the students actually live among the people they serve, they learn to understand the special problems and customs of rural Guatemalans.

The program is planned and administered by representatives of participating Guatemalan universities and AFSC, who together form a directive committee based in Guatemala City to supervise the team. Recently, the Guatemalan government has committed itself to a new rural health program, and this commitment strengthens hope for a wide impact from a successful AFSC pilot project.

The local "health promoters" are trained in periodic courses of a few days each. The project leaders expect that in two or three years these paramedics will be equipped to guide their communities in the prevention of common illnesses and to administer first aid and basic medical treatment. They will also be able to judge when patients with more serious illnesses need to get to a doctor or a hospital. These paramedical services are provided without charge, except for medicines, which are sold at cost.

The five villages served by the AFSC pilot project are cooperative communities that have been only recently settled and are composed of widely diverse ethnic groups, including coastal Ladinos and highland Maya Indians. This project in paramedicine represents an attempt to develop a Guatemalan model for extending medical care to isolated, neglected rural people.

Helping War Victims in Vietnam

Quakers believe in the dignity and equality of all people. For over 300 years we have been guided by this principle and opposed to the use of military force to resolve conflict.

We seek to alleviate human suffering wherever it may occur and to serve those in need without regard to their race, religion or political views.

This statement, in English and Vietnamese, hangs on the gatepost of the Quaker house in Quang Ngai, South Vietnam where, in 1967, in an attempt to meet some small part of the human needs of Vietnam, AFSC established the Quaker Rehabilitation Center. The Center includes a prosthetics shop where artificial limbs and braces are made and fitted, a physical therapy department, a doctor's office where minor surgery can be performed, and a hostel where patients stay while receiving treatment. All of the patients are civilians, and 80 per cent of them are women, old men, and children.

For the children who live there as patients, and for the ones—sometimes very young—who have come to help care for their relatives, the hostel includes a small school and playground.

And for the adults too severely handicapped to return to rice farming, some alternative means of support must be found. In recent years there has been some success in providing a number of patients with useful employment such as mat-weaving, woodworking, sewing, or barbering. A number have received modest grants to start a small shop or other enterprise.

The Quaker staff at the Center usually consists of a doctor, a physical therapist, field directors, and an administrative assistant, all of whom work closely with some fifty Vietnamese staff members of whom most have been trained as physical therapists or prosthetists at the Center.

Recognizing the great need of all Vietnamese people, the Service



Committee, in 1968 and 1969, shipped medicine to areas under NLF administration. The medicine went to the NLF Commission of Public Health which deals with civilian health problems in areas under NLF control. Since 1969 AFSC has delivered thousands of dollars worth of medical equipment to North Vietnam, including a respirator for infants and instruments for open-heart surgery. This equipment was given to the Viet-Duc Hospital, one of the leading civilian teaching hospitals in North Vietnam.

The Service Committee hopes to increase its aid to North Vietnam.

The future of Vietnam is uncertain. However, one thing is certain: full rehabilitation for the thousands of civilian casualties all over Vietnam cannot effectively exist without peace for the people. With peace it can finally begin.

Developing Crafts and Cooperation in Mexico

In two small, poor Mexican villages in the state of Hidalgo, AFSC volunteers work at helping the villagers cooperate with one another and bridge the gap between Mexican institutions and rural villagers.

The two-pronged AFSC program places teams of U.S. and Latin volunteers in the towns of Acatlán, where the project has been under way for two years, and Lagunita, the site of a new community development project with Otomí Indians. A field director is stationed in Mexico City. Work in both communities emphasizes crop diversification and public health education.

In Acatlán the volunteers have helped the mothers of the town, which has a history of bitter political divisions, organize a cooperative kindergarten in which

they work together actively and which they will soon control independently. In Lagunita, the native Otomí Indians are among the poorest people in Mexico, surviving on a subsistence economy based on the maguey cactus which provides food, drink, roofing, and cloth. The new volunteers, who were invited to Lagunita by an Otomí government official, hope to develop local crafts such as weaving and carpentry and then to find markets for the products. If the young men and women can earn livings without leaving Lagunita to find jobs, the villagers can work towards economic independence without sacrificing their cultural identity as Otomí Indians.

In both communities, AFSC work strives at helping the villages become self-supporting so that outside help is no longer needed.

The International Service Division has been engaged for several months in a consideration of direction for present and future programming. Guided by a profound belief in the dignity and worth of every person, a faith in the power of love and nonviolence to bring positive change, and a sensitivity to the customs, aspirations, and circumstances of the people with whom they work, they have listed the following problems to which ISD work should be addressed.

- 1) The problems of material deprivation—poverty, hunger, disease, the conditions and aftermath of war.
- 2) The problem of human need in the larger sense—having enough to eat and wear does not necessarily guarantee dignity and self-respect.
- 3) The problems of social and economic dislocation—rural to urban migration, unemployment, illiteracy.
- 4) The problems of inter-group hostility—polarization on political, economic, and racial/ethnic/religious lines.
- 5) The problems of ecological imbalance—depletion of the world's resources, excessive rates of population growth in relation to available or developing resources, overconsumption by some segments of society.
- 6) The problems of exploitation of one nation by another—specifically by the United States whose political, economic, and military influence has immense and often destructive impact in some parts of the world.
- 7) The problems of unequal distribution of power—land-holding patterns, concentration of wealth, concentration of political power, inability to participate in the decision-making process in a significant way.

Editorial

Don't take the right to life for granted, let alone liberty and the pursuit of happiness.

Would you be discouraged if:

AFTER YEARS OF DISAPPOINTMENT and frustration you had discovered a way, by getting together with your friends in the same situation, to get a decent new home for your family . . . and then the way was blocked?

YOU HAD LEARNED that the earliest years of your child's life were the most important for establishing the adult's full potential and that you and your neighbors by hard work, studying and cooperation could make those years healthy and enriching . . . and then the opportunity was withdrawn?

YOU HAD SUFFERED HUMILIATION from teachers and administrators, ridicule from fellow students, had passed up chances for a steady job in order to go on to college . . . and found out the money to get you there was all gone?

YOU WERE OLD and alone and getting a welfare check that never went up with the price of food and you heard about a 20% raise in Social Security plus a special food program . . . but you never saw the money or the food?

These things are happening:

The more than 150 members of the United Farm Workers Housing Corporation of Delray Beach, Florida, had received tentative approval from Farmers Home Administration to construct a housing development for 100 families. This is one of the major efforts of the AFSC East Coast Migrant Housing Program whose director says "farm workers are the worst-housed group in the country". It would probably have been the first worker-controlled project under the Farm Labor Housing Program. They were working on the final requirements for the okay. Then came a crushing letter from the Fm. H. A.: "No funds available". The money appropriated by Congress for loans had been impounded by the Office of Management and Budget.

The limitations placed on Federal participation in funding child care centers under Title IV of the Social Security Act has struck hard at dozens of community-controlled centers getting under way with the assistance of AFSC's Southeast Public Education Program (some will have to close), scores of others in the South in various planning stages, and thousands more throughout the country. This clamp-down has occurred in the face of a recommendation from the President's Committee on Mental Retardation in its 1971 Annual Report: "that developmental day care centers, including educational, health and nutritional services, be made available to America's children, with priority to those with special needs" (read "children of the poor").

Changes in the student loan program and the withholding of education grant funds are raising questions in the minds of high school students wherever the AFSC works. They wonder what to believe about equal opportunity and the values of a more privileged society.

Two presidential vetoes have taken away extra food that had been promised the elderly: The Labor and H. E. W. Appropriations Bill and the Older American Amendments. H. E. W. officials say that the President will ask for the elderly feeding program when Congress returns. Old people on welfare will get no benefit from the 20% Social Security increase because it will be deducted from their grant. Those who are better off will get full benefit.

Hard Work Ahead.

Right now the pattern of Federal programs for human rights is one of shrinking appropriations and further fund reduction through administrative refusal to spend authorized sums. Subsidies and tax advantages for special economic interests seem to suffer much less. There is widespread rumor (not denied) of an 18-month moratorium on all new construction under the public housing and interest subsidy programs of the Department of Housing and Urban Development.

Discouraging? Yes. But not defeating.

AFSC has faith in the communities who are suffering. They will face reality and work for change. We also know from experience that people know how to get rid of the causes of poverty and injustice through means we can support. They need access to resources and the backing of people who care. Private sources cannot do it all. The communities and their allies must get what help they can from such alternatives, but unceasing effort is required to convince all levels of government of their specific responsibilities for measures responsive to the needs of poor and working people.

PHIL BUSKIRK *National Representative for Education*

What Do You Do for a Living?

By TOM ABRAMS
AFSC National Office

I wince a little when strangers ask me what I do for a living. I know they feel a natural obligation to enquire whether I am gainfully employed. But to reply that I work for the American Friends Service Committee is to answer one question by raising ten more.

"Well," I can say, "the American Friends Service Committee is a Quaker organization that administers programs of refugee relief and technical assistance around the world."

"Then too it is a social change organization that tries to free up minority leaders in this country to work in their own communities on problems of racism and injustice. And it organizes international conferences and seminars to promote world peace."

"It is also a pacifist organization that tries to educate the American public on the issues of war and peace through publications and nonviolent demonstrations."

"It works with youth . . ."

"Founded in 1917," I can say, "it is a corporate expression of Quaker faith and practice. You see,

Quakers believe—some Quakers believe—that there is 'that of God' in every man and woman."

And then I can go on to explain what Fox meant by that.

I can utter all the foregoing in one sentence—with the help of five semicolons and six deep breaths—but before I reach for the second "then too" I can sense that behind my interlocutor's glazed eyes the conviction is taking form that I work for the African Field Commission and that I talk too much.

You see the dilemma. These are not tidy times, and the American Friends Service Committee is not a tidy organization.

Of course, I can try to fit my reply to the prejudices of the speaker as I imagine them. For the kind of person whose only prejudice seems to be for people—who appears to put crying human need above ideology or politics—I am liable to identify the AFSC as a refugee relief organization. Then I can talk about what the Service Committee did on both sides of the conflict in Spain, in the Middle East, in Nigeria—or about what we are doing now in

both North and South Vietnam.

For the kind of malcontent you find in every group whose heart cannot make peace with the injustices around him—who feels that all men and women everywhere ought to be guaranteed the basic decencies of life, an even break, and a fair share of power over their own lives—I like to talk about our programs in community relations. And for those who have felt a spirit of love that takes away all incentives to war—for the peaceniks, as they are called—I am happy to report that I work for a peace organization and to talk about our peacebuilding programs in this country and overseas.

Sometimes I've guessed wrong, of course. I've ministered to the wrong concern and so provoked a lecture on how we should put emergency programs of relief and reconciliation before long-range programs of social change and confrontation, or vice versa. I've had to hear at length how our peace programs ought to come first because there can be no justice without peace and I've had to hear at equal length how our justice programs ought to come first because there can be no peace without justice. Always the explanation is terrible in its sincerity, irresistible in its logic.

So the dilemma remains. These are not tidy times with neat problems and the American Friends Service Committee is not a tidy organization with neat answers.

But I consider that I am gainfully employed.

U. S. Asian Policy

As Seen from Japan

By MARTIN COBIN

Quaker International Affairs Representative in East Asia

United States policy in Asia purportedly calls for disengagement. The degree of disengagement has been a matter of uncertainty to which Asian leaders have responded—particularly those internally dependent on U.S. support—with varying degrees of tightening of controls to insure their own power base. Within the old mythology of a "free world"—Communist "menace" confrontation, some lip service to the values of being "free" seemed to be a pre-condition to U.S. support. This pre-condition grew out of sensitivities to domestic support within the U.S. for U.S. foreign policy; it did not appear to be stimulated by the values and pressures of those Americans directly responsible for foreign policy and behavior in Asia. Thus the police states of Taiwan and South Korea not only obtained significant support from the U.S. but were abetted by local U.S. personnel in carrying on the pretence of being something other than highly repressive societies.

WHAT HAS OCCURRED in Asia is a complex change with a number of closely related parts. The U.S.-China detente indicated an American acceptance (even overtly) of reality. The self-interest of the U.S. was no longer to be fought for in the guise of a holy war against Communism. U.S. disengagement, in other words, included disengagement from the crusade for "freedom" and a frank commitment to the struggle for economic and military self-interest. I can speculate on the cause of this shift as it appears from my vantage point in Japan. Fundamentally, I believe it was becoming progressively more obvious if not embarrassing that the "freedom" crusade was being lost and that, in the process, the U.S. was wasting its resources and confronting serious problems of economic damage and social decay. At the same time domestic pressures within the U.S. seemed to reveal a developed callousness to violence and an egocentric orientation that made of Indochina an issue of U.S. welfare rather than of social or moral concern in any broad sense. "Vietnamization" or "Asianization" or "Automation" all appear as different spellings of "America first", and, to a large degree, "America only." The willingness of America's people to accept decreased American casualties as synonymous with de-escalation of the Indochina war coupled neatly with the primary popular drive within America for material well-being and a more equitable share of America's wealth (independent of its source). Finally, the Soviet-China confrontation not only made more untenable the myth of a monolithic communism; it also suggested possibilities for profitable maneuvering between the antagonists.

On this base it was politically feasible in the U.S. to seek internal support by opting for a strong economy and a foreign policy limited to self-interest considerations. With regard to the economy it is pertinent that "disengagement" does not appear to bring with it any lessening of anticipated military expenditures but that it does call for a shift of these expenditures to provide greater benefit to the domestic U.S. economy.

I OFFER THESE speculations with complete sensitivity (I think) to the peace making efforts and moral indignation and frustration within the United States. My offering is designed to emphasize how things can look to those (which means most people of the world) outside the stream of the American peace movement. Whether or not my speculations are correct, I believe the pretence of being democratic is a price no longer to be paid in Asia.

AFSC Sponsors U.N. Volunteer

The American Friends Service Committee has become one of the first voluntary agencies to sponsor a United Nations volunteer. He is Kenneth L. Lofgren, who arrived in Swaziland on December 24 to take up his duties as an instructor in telecommunications.

THE U.N. VOLUNTEERS program (U.N.V.), begun two years ago, is designed to provide a wide variety of services to U.N. technical assistance projects in the developing countries. Almost one-hundred young men and women are already working in ten countries. About one third of them are themselves from developing states. Their length of service is two years.

Unlike the American Peace Corps, the U.N. program is focused on enlisting volunteers with specialized skills.

The AFSC has joined with Friends World Committee for Consultation and the Friends Service Committee of London in contributing to the U.N.'s Special Voluntary Fund, which may be called upon for assistance by volunteers from developing countries. AFSC thus became the first American nongovernmental organization to contribute to this fund. It is hoped that this initiative will encourage other nongovernment groups to contribute.

Japanese Pacifists Trained in Nonviolence

Early in 1972 the American Friends Service Committee received a request from the Non-violent Study Group of Mita Monthly Meeting in Tokyo, Japan, that a trainer in nonviolence be sent to work with them and give some practical help to a group that was beginning to feel its deliberations were too theoretical.

Eight months later two nonviolence trainers, Chuck Esser and Chris Moore, both from the Philadelphia Life Center, arrived in Japan, where they spent two months holding training sessions in various cities. When they left, they had trained a small number of Japanese pacifists, who could themselves serve as trainers, and had helped to plan an ongoing program of work with G.I.'s, street speaking, and other nonviolent actions.

BEHIND THIS SUCCESS story lies a tale of months of arrangements and negotiations among a bewildering variety of peace groups, mostly Quaker: the American Friends Service Committee's Peace Education, Nonviolent Training, and International Affairs programs; the Quaker International Affairs Program in Japan, the Japan Committee of Philadelphia Yearly Meeting, the Philadelphia Life Center, the Friends Peace Committee, Mita Monthly Meeting, the World Friendship Center in Hiroshima, the Friends International Work Camps, and the Japanese Fellowship of Reconciliation and War Resisters League.

Helping to pull all these threads together at the Japanese end was Roberta Levenbach, a young Interne in International Affairs working in Tokyo. Roberta, who speaks fluent Japanese, had been active in the Japanese peace movement for many months before the nonviolent training program was thought of. Nevertheless, when the training sessions actually began and she found herself in the role of participant, she confessed to an initial feeling of disappointment that her very first experience in nonviolent training was in a foreign language.

DURING THE TRAINING sessions the group lived together, sharing decision-making and leadership. For many Japanese, the idea that men should also share equally in dishwashing and bed-making was brand new and slightly disturbing. Yet in light of the discussions that had gone on before, the performance of stylized roles for men and women suddenly seemed ludicrous.

It sensitized the Westerners too. "I became conscious of many daily examples of people's responses to and use of each other in roles, both in an interpersonal sense and on the societal and governmental levels," Roberta wrote.

Another new concept was that men and women of all ages could work together democratically with mutual respect, not a respect based on age. Freeing up of roles released energy for social change, the trainers felt, that was otherwise repressed and appeared only in the form of extreme militarism.

AFSC Report on the Quality of Flood Relief

"The Agnes Disaster and the Federal Response"

By J. HENRY DASENBROCK
Middle Atlantic Region

It began as a rainstorm that didn't stop but went on hour after hour, heavier and heavier—until it ended as the greatest natural disaster to hit the United States. Tropical Storm Agnes struck in mid-summer, 1972, ahead of season and dumped millions of tons of water on the Eastern seaboard watershed, causing devastating floods from Virginia to Delaware, from the coastline to the southern counties of upper New York State. In its wake, over 100,000 persons were left jobless, the economy of six states was dealt a severe blow, uncounted homes were destroyed, and many industries were so severely damaged they may never open their doors again.

PERHAPS THE WORST flood

In Southeast Asian Cities

Seminar Focuses on "Squatter Problem"

By JAN EMMERT

International Affairs Division

A unique gathering occurred at Puntjak Pas, Indonesia, during the last week of September. Representatives from community organizations in several large Southeast Asian cities came together for a week-long Quaker seminar with officials who make the plans that affect them.

According to Stewart and Charlotte Meacham, who direct the Quaker international seminars in Southeast Asia, such a meeting, including community people along with city planners, architects, government officials, and academics, was unprecedented in the region.

THIS QUAKER INTERNATIONAL seminar focused on the living environment of low-income people, particularly in the cities of Bangkok, Kuala Lumpur, Djakarta, and Manila, all of which have experienced huge population increases in the past decade.

Each of these cities has one or more major squatter/slum areas with a number of things in common. The residents do not legally own their land, yet many have lived there for years, building their own houses on public or unoccupied land. But since the city governments regard the squatters as legally nonexistent, there is seldom any attempt to provide such basic services as water supply, health care, education, or recreational facilities. In a few instances, city governments have decided to solve the "squatter problem" by simply evacuating and demolishing the area.

By organizing appeals to government officials, squatter community residents have tried to have some involvement in decisions that affect their communities. They have sought to obtain basic services. In at least one case, they were able to prevent the wholesale obliteration of their community for a public works project. And they are probing what they can do as a group to meet their own needs.

But overall the community residents are not a part of the planning process. Only rarely can they even obtain access to the plans, which, though often elaborate and ambitious, too frequently bear little relationship to the existing situation or to the

damage occurred in the great drainage basin of the Susquehanna River, reaching from the head of the Chesapeake Bay in Maryland, up through central Pennsylvania into New York. As far upriver as Corning and Utica, New York, major flooding took place. Hardest hit was the Wyoming Valley area of northeastern Pennsylvania, where 100,000 people were evacuated from their homes. In Wilkes-Barre, virtually all of the business area was under water. On farms and in smaller rural communities in Pennsylvania, 38,000 homes were destroyed. The total damage from the flood has been estimated to be three billion dollars.

In the face of such unprecedented disaster, the outpouring of help was equally unprecedented.

Through organizations such as the Red Cross, Salvation Army, Mennonite Disaster Relief, federal, state and local government agencies, individual church groups, and many others, the immediate needs began to be met. Now, six months later, a semblance of normal living is being restored, though thousands of families are still living in temporary housing, streets are lined with piles of debris and ruined household goods, and those wishing to rebuild are having great difficulty in securing services needed and essential equipment such as furnaces.

THE MAJOR AREA of devastation fell in the Middle Atlantic Region of the Service Committee. The AFSC saw itself in a unique position to perform a watchdog

role regarding the quality of administration of federal relief. Earlier investigations following Hurricane Camille in Mississippi had resulted in new legislation aimed at avoiding discrimination against poor and black victims of disaster. Was the new law effective? Were there further areas of improvement needed? Our role seemed to call for taking a look. Three AFSC workers spent four weeks in Wilkes-Barre and Harrisburg, and one rural town in Virginia was visited. Out of these interviews with officials and victims has come a forty-page report, "The Agnes Disaster and the Federal Response," incorporating eight specific recommendations for further action by the federal government to improve its capability to respond to future disasters. These include:

- (1) Requirement for a community board in declared disaster areas to give a voice to those affected by the disaster;
- (2) Establishment of a new Disaster Assistance Office in the Executive Branch;
- (3) Additions to the law providing for a stronger legal services program;
- (4) Amendment of the law to provide for landlord-tenant laws, temporary rent controls, and eviction and mortgage-foreclosure moratoriums, in disaster areas;
- (5) Permanent provision of forgiveness features in Small Business Administration loans for disaster victims;
- (6) Provision to supercede local law prohibiting movement of mobile homes on weekends in disaster areas;
- (7) Emergency transportation planning so displaced persons can reach jobs;
- (8) Prior planning by the Department of Housing and Urban Development and the Small Business Administration so that contingency plans for meeting natural disasters are ready ahead of the need.

resources available to the city for coping with the tremendous urban influx.

The inclusion in the seminar of people from strong community organizations gave immediacy to some basic seminar questions seldom raised by planners. How should people affected by urban plans be brought into the planning process? What resources within the squatter community itself can be tapped to meet basic community needs?

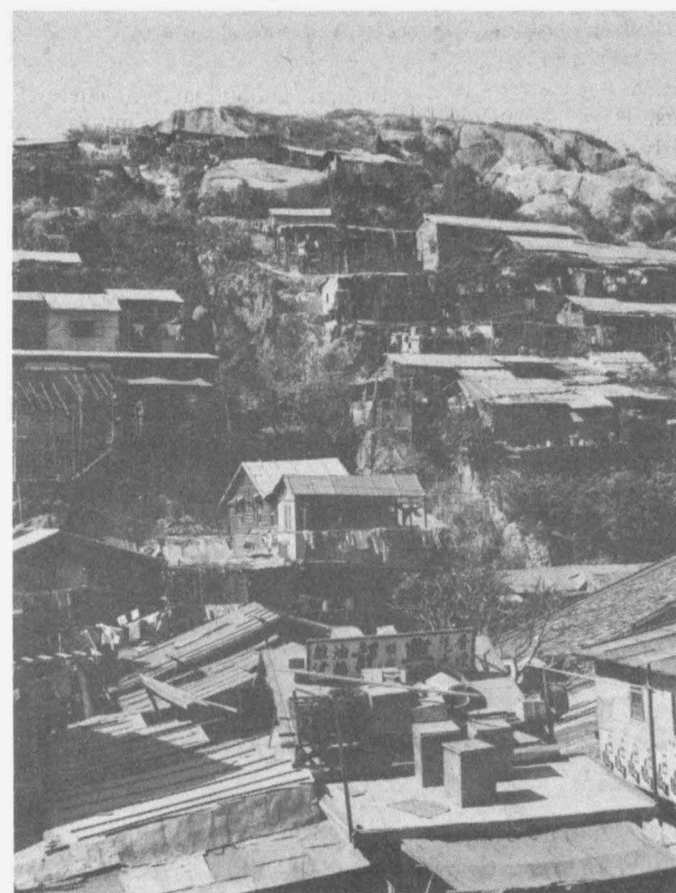
The months of groundwork for such a seminar are not immediately apparent. Even the selection of a site involves more than meets the eye. Stewart Meacham counted no less than a dozen visits to Indonesian foreign ministry and police bureau officials to obtain the various permits required to hold the meeting at Puntjak Pas.

Advice concerning seminar topics, organization, and participants must be sought from a diverse group of Southeast Asians in each country. Potential participants must be personally sought out and the most creative seminar mix selected. But to secure permission

for some individuals to leave the country to participate may involve interpretation of the particular seminar and Quaker seminars in general to a number of additional people.

THIS PROCESS MAY end in some disappointment. The declaration of martial law in the Philippines, with its complete travel restrictions, eliminated the participation in the seminar of all but one Filipino who had already left the country.

Yet the lengthy consultations in developing a seminar seem to have usefulness apart from the seminar itself. In traveling among the countries of the region seeking advice and interpreting the seminars, Quaker staff have opportunity to discuss a wide range of issues with a diverse group of people in each country in the region. As outsiders, they are able to ask difficult questions in places where the issues can seldom be discussed. They function in effect as a communication agent moving between groups of people who are not or cannot be directly in touch with each other for a variety of reasons.



"OBSOLETE" LIFE INSURANCE

Life insurance that you no longer need because of changed circumstances can be used to relieve human suffering, build world peace, or help oppressed minorities achieve needed social change.

Whether or not an insurance policy is "paid up," the AFSC can realize its cash surrender value. Or if requested, the AFSC can hold the policy until maturity.

A lifetime gift to AFSC of ownership of an insurance policy entitles the donor to an immediate income tax deduction. For a paid-up policy, this deduction would be equal to the replacement cost of the policy; for a policy on which premiums remain, the deduction would be slightly in excess of the cash surrender value.

You need only mail the policy to us with a letter stating your wish to contribute it to the Service Committee. We will then send an insurance company form to you for your signature.

• For further information or for technical advice, please write to AFSC, Attn: Arthur C. Ritz, 160 N. 15th St., Phila., Pa. 19102.

Shantidas Speaks on Nonviolence

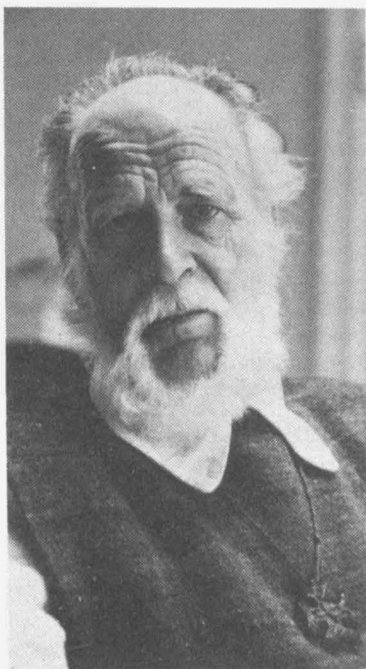
By MOLLY CONWAY
Chicago Regional Office

Lanza del Vasto, named Shantidas or "Servant of Peace" by Gandhi, visited the Chicago, Pasadena, and High Point regional offices, the Texas-Oklahoma and Portland area offices, and other groups in Baltimore and Washington, D.C. last fall. His book, *Return to the Source* which had sold over one million copies in France, has recently been published in the United States by Schocken Books.

The purpose of his speaking tour was to talk about nonviolence to those who are practicing it and those who want to. He is a disciple of Gandhi's, and is the founder of the Community of the Ark in France, which is a "non-violent patriarchal order of families."

During a question and answer session with Shantidas at Shimer College, Mt. Carrol, Illinois, he was asked by a student if he had ever been in a situation where his life had been threatened. Shantidas answered that he had, and told the following story.

It happened in Syria on the road to Baalbeck, during my pilgrimage to the Holy Land. I had been warned that I would meet bandits or wolves, but the moon was full, the night was beautiful, and I felt drawn by the solitude. It wasn't long before I met them, my bandits, lined up at the side of the road. I went up to them without any fear, not out of bravado, but because of that lack of sense of reality. As a matter of fact, they looked so like the pictures of bandits in story-books that it was almost funny. Anyway, they had soon relieved me of my bag and my stick, tied my hands and pushed me, by means of a gun between my shoulderblades, into



the chief's tent, which was hidden in a hollow. There, they searched me, but found nothing.

"Who are you?"

"A pilgrim."

"Where are you going?"

"To Jerusalem."

"What do you live on?"

"Allah sees to it." From that instant, everything changed. They made me be seated and began questioning me about Christ, Islam, the Alaouites (for that's what they were) and about the Trinity and Unity. They translated the answers to each other and showed pleasure in them. Finally, a woman came in with her face unveiled. She poured some water out of a ewer on to my hands and feet and gave me rice and sour milk to eat. After that, my hosts helped me to put up my little tent beside their big one and wished me goodnight.

Shortly afterwards, howling broke out on the horizon, the howling of wolves. The men went out with their guns and fired some shots at random, and the great calm fell again. I praised God for delivering me from the wolves by means of the bandits, and meditated on wolves and men and, unlike some philosophers, I was inclined towards the latter (for purely subjective reasons, I agree).

But I couldn't go to sleep, for there was something on my mind: the money I was carrying on me that the bandits hadn't discovered. A friend had sewn it into a lining saying, "Just behave as if you haven't any, but the day you are in dire need you'll be thankful for having such a prudent friend." It was a small sum, but so far it had been a weight to carry, and now it was burning me. For it falsified the answer that had moved the bandit so deeply as to make him change his attitude—the answer that pretended to perfect detachment and total confidence in God. "I really am a fool," I thought, "to undo my journey and all my footsteps for so little!"

I tore the money out of its hiding-place, tied it up in a handkerchief and next day, as I was taking leave, handed it to the robber. But he scowled, put his hand on his dagger, and all but threw himself on me. What did I take him for? For someone who wanted to be paid for his hospitality? I calmed him down as best I could, but it wasn't easy. At last, with a furious gesture, he rammed the money into my pocket, shouting "God forbid that I should touch anything belonging to a hadj, a marabout, a guest!" And thereupon followed the ceremony of blessing and farewell.

Tenants Union Leads Way

By BILL HAYDEN
Dayton Regional Office

The Louisville Tenants Union was created a few years ago when a landlord ordered a blind, elderly couple on the poor side of Louisville to evacuate his premises. They did not move rapidly enough to suit him, so with pickax and shovel he dug up their water main and smashed it. This produced such resentment on Louisville's West side that the couple formed the Louisville Tenants Union in order to protect tenants against this kind of excess in the future.

One of the first projects of the Tenants Union, to which the Dayton Regional AFSC assigned an interne to work full time, was to publish a Tenants Rights Handbook which listed the rights and responsibilities of tenants, along with the rights and obligations of landlords. From all over Louisville came requests from both landlords and tenants for the handbook, and expressions of appreciation for the even-handed portrayal of the rights and obligations of both parties involved.

The Tenants Union is currently involved in trying to convince the city of Louisville that more than 5,000 units of low-cost housing are necessary in the city. There is a waiting list of 3,000 people trying to get into those 5,000 units. Most recently, HUD has ordered that these 5,000 units be integrated economically, which means that people up through the lower middle class are to be admitted to the units. Result of this obviously will be to preclude the admission of any really poor people into the units for

years to come, if not forever. The Union is joining with the Legal Aid Society in an effort to obtain an injunction to delay execution of this HUD ruling until additional housing has been built.

The Union has also attempted to get a city ordinance which will make it illegal to evict a mother who is 7 months or more pregnant or a person who is 65 years or older, until adequate alternate housing has been found.

The Union has gained access to the writs of forcible detainer which set a date for tenants to appear in court as the first step in the eviction process. The tenants are then notified that they have a court date, legal counsel is provided by the Legal Aid Society, and whenever possible the Tenants Union tries to settle the issue out of court. This is a change in procedure from the one in which the tenants usually were not aware that a writ had been issued, therefore failed to appear in court, whereupon the courts always ruled in favor of the landlord and the tenant was apt to return home one day and find his or her furniture—or what was left of it after the thieves had gone through it—standing on the street.

On the other hand, the Tenants Union tries to help landlords obtain funds to correct code violations in their buildings when the landlord is not able to finance such corrective measures himself.

The objective of the Union is obviously to change conditions, and whether this can be achieved by organizing tenants or by helping landlords, it is an objective to which the Union is determined to lead the way in Louisville.

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