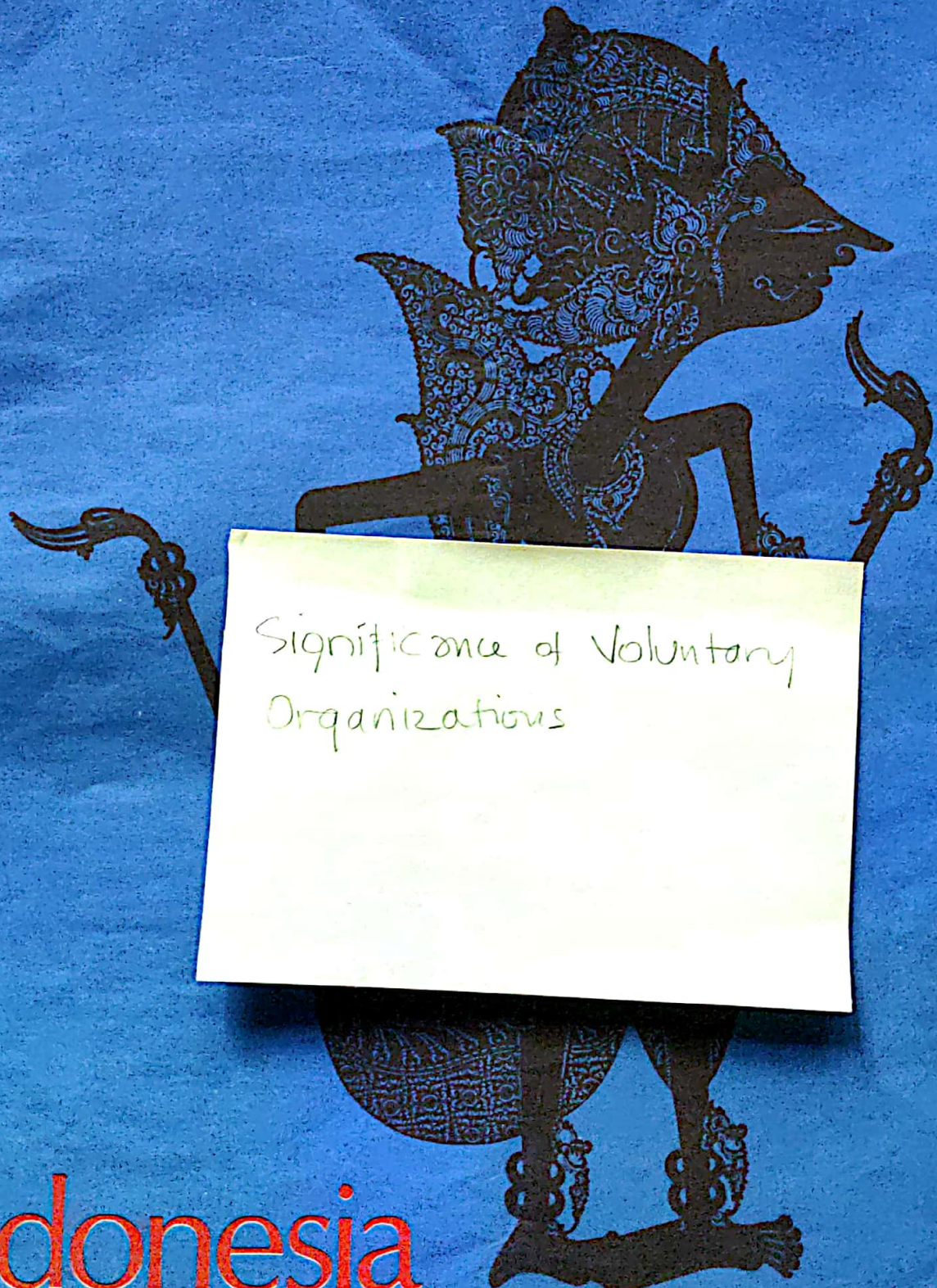


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VOLUME VI, NO. II



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NOVEMBER, 1971

VOLUME VI, NO. II



Indonesia

A MONTHLY SOCIAL ACTION MAGAZINE

202 BALAGTAS ST. PASAY CITY

P. O. BOX 2950, MANILA

Editorial: 58-58-51

Circulation: 58-72-39

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Vietnam:

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Philippines:

1 year P15.00 (Air Mail P35.00)

3 years P40.00 (Air Mail P95.00)

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from the desk

An entire issue on Indonesia! In parts it is certainly one of the most beautiful countries of the world with its undulating lush green slopes and valleys and its majestic volcanos. It also has some of the most pressing problems in the world such as an unbelievably densely populated island of Java, and almost uninhabited (by comparison) outer islands.

In the last few decades it has gone through short violent upheavals resembling the sudden outbursts of its volcanos, leaving debris and destruction behind which take years to clear up.

Indonesia is also the pioneer in Asia where development work on the grassroots level was introduced a decade before the word was ever known, and it was development work as we know it today. Again whilst schools in most of Asia, except China, offer a largely academic curriculum, Indonesia has made probably the most intensive effort to adapt its schools to the needs of the pupils and their future work in the area of its location. Again the churches in most Asian countries, if they contribute at all to development, do so largely in isolation. In Indonesia there has been an attempt from the beginning to dovetail their efforts with those of the government, so much so that with the exception of the Philippines, the Christian community in Indonesia is of all Asian countries the most integrated in the overall national entity.

Indonesia has a military government, and recently held elections, which probably were not entirely free. In which Asian country are elections entirely free? The new government program, and their election program, was "not politics but development."

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THE RISK

Constant renewal is a basic law of life. This process of renewal is not an easy one. It has to modulate, sometimes even to discard, long standing modes of acting, revered traditions. It often faces formidable opposition from influential quarters. Yet where there is no desire to renew, there is no life. Only inanimate objects and fossils are content to be what they are. Life is bound to grow, to develop, to flower and bear fruit even a hundred fold.

Just as a farmer has a choice between the risk to employ new methods or the old established customs and often is afraid of the new, so leaders in communities, regions, countries, in business and in Churches are faced with the same dilemma: either stick to the old trodden paths and make some little progress or at least lose nothing, or venture into new unknown adventures of daring and bold initiatives with the risk of losing more and the possibility of making giant strides to progress.

Perhaps it may be good to analyze the features characterizing the two opposing forces in the urge for renewal.

The former stress the virtues of prudence, of not rocking the boat, of playing it safe, of preserving equilibrium. Usually this means in reality that they want to keep the power to make decisions, to keep others' independence, to tell others what to do, to appropriate to themselves alone the insights in the complexities of modern life, and to brush off anyone disagreeing with them as "imprudent", a revolutionary, a communist, an imbalanced firebrand, in short a danger to peace and harmony, and of course to the establishment. They look back into the past and act according to tried and proven principles.

The latter, apart from genuinely striving after new renewal, often incorporate in themselves an impatience with and strong reaction against all those in established positions of leadership. This strong feeling of reacting endangers them to go to extremes, to go all out come what may. They are courageous, bold, daring; they take initiatives, see vistas of a new earth, abound with optimism and energy. They look into the future.

It is obvious that these two extremes may have a role to play, though often a disagreeable one, that neither the one nor the other is entirely black or entirely white. Yet the main reason for the excesses of the latter is the intransigence and blindness of the former. Nothing excites more to excesses than the absolute intransigence and contentedness of the former. The history of revolutions and coups is a dire warning; yet with all their respect for the past, this possibility of violent overthrow, instead of opening up the establishment, often induces them to further isolation, into their bulwarks of absolute power and domination.

Rather than see all hope for renewal dashed by this attitude the latter grope further and further into more and more daring measures even at the sacrifice of life itself. Thus the fight for renewal, basic to life itself, becomes a fight for survival on the one hand and a desperate attempt to destroy the forces that block renewal.

Does it have to be so? Of course not. But when blindness rules supreme to protect selfish interests, forces of destruction will rage blindly too.

A willingness to renew is basic for harmonious renewal.

of RENEWAL

asian flashes

UNITED NATIONS

● An Asian—the 8th (Indonesia's Adam Malik) presides over the 26th session of the United Nations General Assembly that could well resolve among other critical issues, the problem of the Two-Chinas. Other Asians preceding Adam Malik at the prestigious post were the Philippines' Carlos P. Romulo (4th session, 1949), Iran's Nasrollah Entezam (5th session, 1950), India's Vijaya Lakshmi Pandit (8th session, 1953), Thailand's Wan Waithayakon (11th session, 1956), Lebanon's Charles Habib Malik (13th session, 1958), Pakistan's Muhammad Zafrullah Khan (17th session, 1962), Afghanistan's Abdul Rahman Pazhwak (21st session, 1966). The new UN chief urges universal membership.

ROME

● Of 23 priest-auditors invited to the Bishops' Synod in Rome to discuss the "Ministerial Priesthood" and "Justice in the World" 5 are from the Asian (Korea, Philippines, India) and Pacific [Australia and New Guinea] communities. From the episcopal conference of Asia are prelates from Burma, Ceylon, China, Korea, Philippines, Japan, India, Indonesia, Laos-Cambodia, Malaysia-Singapore, Pakistan, Thailand, Vietnam and from the Pacific: Australia, New Guinea-Papua-Solomon Islands, New Zealand, and the Pacific Islands.

AFGHANISTAN

● Afghanistan has ceased cultivating poppy, source of opium and pain-killing drugs, since the last 20 years and has lost \$40 million during this period. Thus it has not stopped regretting its signing of the 1946 and 1948 protocols and the prohibition of poppy cultivation although it realizes the vital importance of the UN campaign against narcotics. The impoverished land-locked country knows more-over how much it can make by selling its opium to pharmaceutical companies and that only a fraction of the population was addicted to opium and that almost nothing was smuggled to the neighboring countries because of the high price of opium. The country used to have 20,000 acres under poppy cultivation which yielded some 74,400 kilograms of opium per year.

AUSTRALIA

● Home ownership is one of the factors contributing to stable democracy and in the island continent more than 70% of the houses are occupied by the owners or people paying for them in installments. The Australian Association of Permanent Building Societies is planning to make its knowledge available in Asia of how to organize the savings of people on low incomes so that they too can become home owners. It plans to create an expert "personnel bank" to assist in the formation of building societies in the South-Pacific area.

IRAN

● Undaunted by the refusal of the State heads of the USA, USSR, Britain, and France, to personally attend the affair, the Shah and

the Empress of Iran went on to stage "the bash to end all bashes" at the ruins of Persepolis to mark the 2,500th anniversary (Oct. 14-15) of the Persian Empire. For the occasion the Shah of Iran "built something out of the Arabian Nights. A city fit not for one king but for 50 rulers of the world." The ostentatious display of wealth provoked one Manila columnist to comment: "A footnote to all this splendor is the fact that — despite some \$250 million in annual oil revenues — the Iranian people are miserably poor, with a per capita income estimated at about \$100. . ."

ISRAEL

● In defiance of a large body of world opinion, Israel is constructing a number of multi-storey apartment buildings in and around the Old City of Jerusalem conquered from the Arabs four years ago. More Jews have moved in almost every day and the ratio to Arabs in the Old City is already three to one. At the beginning of 1971, Jerusalem's population consisted of 215,000 Jews, 61,000 Moslems, and 11,500 Christians chiefly Arabs. Foreign Minister Abba Evans insists, however, that Christian and Muslim rights have not been affected by the "immense influx" of Israelis nor by the resulting development. The revised (1968) master development plan has foundered under the Israeli Cabinet's decision to build additional units immediately for 80,000 persons in the hills close to the Old City. The frenzied construction currently afoot is not envisaged in the master plan. To date, the Pope's plea for a "special status" for Jerusalem (a city holy to three religions) goes unheeded by the Israeli Government (so do pleas from the UN Secretary-General and other international figures).

JAPAN

● Under the sponsorship of the United Nations Economic Commission for Asia and the Far East (ECAFE) and the World Meteorological Organization (WMO), the seven-nation typhoon committee held its 4th session in Tokyo early last October and discussed the US government offer to transfer its "typhoon-busting" project "Stormy fury" from the Caribbean to the western Pacific for an experimental period next year. The project, a cooperative venture of US departments of commerce and defense, is concentrated on experiments aimed at upsetting the balance of forces near the "eye" of the typhoon and to redistribute the energy concentrated there. The seven-nation committee (South Korea, Hongkong, Japan, Laos, Philippines, Republic of China and Thailand) established in 1968 to help minimize typhoon damage now estimated at 500 million dollars annually in the ECAFE region, also discussed the problem of requesting assistance from the UN Development Program (UNDP) to strengthen its activities.

KOREA

● Hopes are bright for the reunion of an estimated 10 million families separated since

World War II. Both North and South Korea have agreed to hold full-scale Red Cross talks alternately at Seoul and Pyongyang, the capitals of the divided nation, after the initial session to be held at Panmunjon. The agreement was reached at the third session of preliminary talks held at Panmunjon this October.

MAINLAND CHINA

● The overdue Chinese National People's Congress (NPC) which last met in 1964 may soon take place. Under the old constitution its term of office was four years; under the new draft constitution circulated in 1970, the term has been extended to five years. With the completion last August of the new party structure throughout China's 29 major administrative regions, it only remains for state affairs to be regularized by a National People's Congress before China can be said to have restored the political-administrative system destroyed by the cultural revolution. Although described as the "highest organ of State authority", many of its functions have been eliminated and it will become a little more than a rubber stamp for the Communist Party policies — if the new draft State Constitution is approved as it stands.

PHILIPPINES

● A Filipino educator (Pedro Orata), an Indian agriculturist (Moncompu Sambasiva Swaminatan), a Japanese economist (Saburo Okita), a Thai cartoonist (Prayoon Chanyavongs) and an Indonesian, acting Gov. Ali Sadikin of Djakarta (who failed to attend the award ceremonies because of pressure of work) were the 1971 Ramon Magsaysay awardees for their contributions to the furtherance of peace and prosperity in Asia. Each of the awardees received a testimonial plaque and \$10,000. Orata, the 6th Filipino to receive the RM award was cited for "44 years of creative work in education, particularly the conception and promotion of barrio high schools for rural Filipino youth." Reacting to over zealous promoters of the "Pilipino" language, the majority of charter delegates opted for English as the official language for drafting the charter in the most expedient manner.

TAIWAN (ROC)

● The Taiwan Little League Giants won for Asia the World Championship Title in Williamsport, Pennsylvania, USA, last August. The Chinese Little Leaguers have won the Asia-Pacific Crown for the last three years and qualified as the Asian entry by beating Japan 5-0 before 15,000 baseball fans in Taipei's Municipal Stadium last August 1st. In the opening game at Williamsport, they beat the Latin American champions, the Puerto Ricans, 7-0, last August 24th. For the final match they won a 12-3 victory over the American team from Gary, Indiana, thus winning the title for China — and Asia.

IMPACT NOVEMBER, 1971

ASIAN PERSPECTIVE

CEYLON

A Ceylonese Effort and Intermediate Technology

Late in 1970, IMPACT carried a news item of considerable interest: Pope Paul had encouraged the formation of thrift societies on a parish level. Here was the voice of the servant of the servants of God, exclaiming in effect that parish worship is all right, parish dialogue and ecumenism excellent, but parish human-ness and sharing, still better.

Yet, as early as 1943 there were already efforts made at establishing thrift societies, credit unions, cooperative societies, long before the Pope made special reference to such institutions on the parish level. There were men who were on the right lines and if some have not opted to go on such right lines even after the Council, not even Pope Paul with his special appeal can make them realise the importance of such parish pastoral moves.

It is in this "it-can-be-done" sense that we focus attention on the work of Dr. P.J.B. Antoninus of Ceylon. He is one who has been painstakingly at it since 1943, when he opened a "Poor Peoples' Rice Depot" in Mannar, N.W. Ceylon following it up with 32 cooperative stores in the same district, netting a people's profit of Rs. 85,000 (then about 14,000 U. S. dollars), within two years and forming the first cooperative store district in Ceylon. While studying the social movement in India, Dr. Antoninus heard of the Canadian Antigonish Movement. Although drawn thither in mind, he did not go there until he had formed a Sand-owners' Society in Jaffna (1949), and a Ricksha-pullers Union in Colombo (1953) of which he was elected President.

Coming under the influence of the dynamic Mgr. Coady and Mgr. Mac-kennon, and of men like Norman Raily, Woodfine, and Fr. Mifflin in Antigonish from 1958-1960, he made full use of what he still calls and always will call, "that great blessing". Coady's advice still accentuates much of his social work and labour-speeches to clergy and laity alike: "Go, let

down the net where you are", or again, "Give a fuller life to every man". Coady's cell-technique was highly prized: "Prepare for the General meeting, carefully, with kitchen meetings".

After being doubly qualified, Dr. Antoninus came back to Ceylon and actively helped in a western seaboard diocese (Chilaw), with a seminar for twelve priests, realizing that in any movement priests could be the pivotal point of any change in society. Where priests languish, the people wither and wilt, just as one's body feels bad if one has a headache. What is true of the Worship Movement in the Church is equally true of any other movement:

"Nothing is to be expected from the liturgical movement for the people, unless priests are first imbued with the principles and take an active part in it" (Lit. Const. 1963).

show that an average of ten thousand persons attended these. They listened with rapt attention to one from Canada who claimed to have brought a remedy against poverty. A crowd was once requested to send up 'seven giants' to bring down the foe: poverty. Seven came up to the platform and signed up gladly. A further seminar was held; a bank was opened up for them, a thrift society started, and co-operation was made a going concern. There is hardly any wonder that Dr. Antoninus constantly refers to the Christopher Movement's motto: "Better light a candle than curse the darkness."

Soon, the *theppan* (light raft) of the fisherfolk gave way to outboard and inboard motors and nylon nets. They, too, launched "out into the deep" and caught more on the left side and "right side of the boat". The Gospel seemed to come to life in more ways than one. Old, decrepit



Nylon nets introduced.

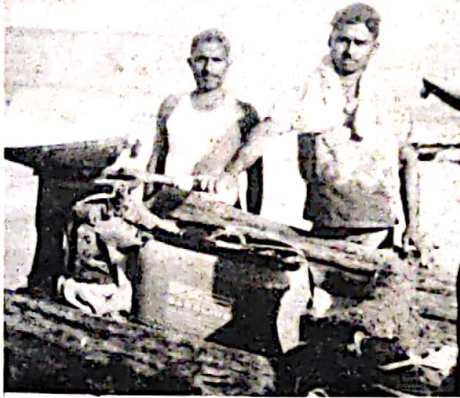
This is even more true of the social action movement. The twelve priests from Chilaw became more apostolic, wishing to give "not only a cup of cold water" but probably ready to agitate to set up a whole waterworks. They helped him to organize a seminar for fifty fishermen, for farmers and for millhands over two weekends. Ottawa high school boys sent \$50 as a gift to feed those who come to the seminar for the two weekends. There followed a series of follow-up meetings in each village from 3 to 4 p.m. on Fridays, with a mass-meeting, and a magic-show thrown in for good measure. Records

houses that stood like upheld sieves in monsoonal rain gave way to sturdy homesteads. Today, with their savings of over half-a-million rupees, many have built their homes and live with human dignity.

For farmers refusing to have any cooperatives, a sure answer was given in the shape of Young Farmers' Clubs, like the one at Mool Oya on five acres of land. To priests and millers who felt that "something must be done for the millhands too", there was also an answer: in 1961 a seminar was held, first for five and then for twenty five representative mill workers, and seven mill workers

unions were formed. When a Nainamadama mill workers' group had obtained Rs. 343 from a paltry saving of Rs. 30 on tea-sales in a tea-room, others realized the immense possibilities of technical, economical cooperation. The movement was gaining ground. But this was not enough.

Dr. Antoninus' idea was to get young people from any and every part of Ceylon, give them basic training in skills and send them down to their own areas to work and train others. If the Chinese proverb puts it thus: "A journey of a thousand miles begins with just one step", a Hugh Allen of the Knoxville New Sentinel would say the same differently: "Jumping at several small opportunities may get us there more quickly than waiting for one big one to come along". Such thoughts as these dictated SETIK (Socio-Economic Training Institute, Kandy).



The outboard motor fixed to the "theppan".

Dr. Antoninus said in 1969 at a meeting in connection with CEYSAWL (Ceylon Social Action Welfare League) which he founded:

"It has taken nearly two decades for the Western developed countries to realize that importing the most advanced techniques into societies which are still mainly in a pre-technological stage has resulted in worsening the unemployment problem and in effecting but a fractional change in the living standards of the greater".

In the aftermath of World War II, when most of the western countries were trying to narrow the gulf between the affluent countries of the West and the developing countries of the East and of the Third World, the key-word seemed to be **industrialization**, a most appropriate method with quick results. Little did men realize that the swift and indis-

criminate transplanting of industries meant for richer nations into alien and unprepared lands would offer serious drawbacks and economic upheavals. True progress would demand that we take the people from where they are and go further, avoiding Utopia, but going step by step. Involvement in the actual process of development would make men psychologically more ready and geared to accepting the dynamic situation rather than mere spectators of it. This is becoming increasingly true in business-management, in community enterprise, be it in social communities or communities of religious.

Dr. Antoninus often speaks of the principle of "intermediate technology" which is a fairly new term for what he has always stood for. It is the encouraging of small projects. It helps the masses and not just the privileged few to help themselves participate in the process of development. In England a special organization has now been formed, it appears, to pursue these ideas of "intermediate technology". Its principles are:

- "If you wish to go somewhere, start from where you are.
- If you are poor, start with something cheap.
- If you are uneducated, start with something simple.
- If you live in a poor environment and poverty makes markets small, start with something small.
- If you are unemployed, start using your labour power, because any productive use of it is better than letting it lie idle."

This programme insists on **people**. Dr. Antoninus emphasizes: "They are important. The chief tragedy in developing countries is that people have often been by-passed in the process of development". The two disadvantages of developing countries, thinks Dr. Antoninus, are a large mass of unskilled labour and shortage of capital.

These could be remedied, perhaps, by developing a system of progressive technology which is not capital-intensive but labour intensive. It was precisely to consolidate his earlier work in this line that Dr. Antoninus founded SETIK, for long before "intermediate technology" was thought of, he had believed that the greatest power was the power of people, or as he succinctly

puts it: "a lot of little people in a lot of little places, doing a lot of little things in cooperation" and from this process a new social order could emerge in Ceylon. This is his firm belief. This is how he has small societies in many Kandy parishes like Katugastota (suburb of Kandy), Kandy cathedral parish, Matale parish, Nawalapitiya parish and so on, in which the units are called Katsaws, Kansaws, Matsaws, Nasaws and the like (the prefix varying to show the name of the parish; the suffix unchanging, spelling out Social Action Welfare Society). There are 28 such units, and their activities range from carpentry units, fair-priced stalls, incense-packing, tea-packing, rice and kerosene stores and so on. If pastors shed their diffidence and increase their trust in true gospel-fashion, they could make still great use of the SETIK method; but as one old missionary of Ceylon deplored, "clerical jealousy and the rabid mistrust of one another are happily dying down, but still there, still there, hm! hm!"

The Kandy Institute of Technology has helped over 680 unemployed youths, educated them in skills and sent them far afield. Everyone of them is employed now. The Kandy Aquinas Academy, also founded by Dr. Antoninus, helps drop-outs from high schools. All through these years there have been programmes of systematic work organized for Sisters, priests, Buddhist priests, Buddhist nuns, seminarians and laymen. A film on his work, "THE RISING SUN," has been produced by SETIK. It is a short documentary on a few aspects of the SETIK method. A book dealing with the SETIK work and method is in the offing. SETIK now has a wide range of studies: one-day school for employers, planters and boards of directors; week-end courses for students and members of youth organizations; short courses of four weeks for workers; specialized courses for workers on community development projects and cooperatives and for labor leaders. The Institute has a well-equipped library. Much field-work is included in its programme as well as in-service training and extension work.

The self-help that SETIK fosters could perhaps be best illustrated by the case of Xavier. Xavier was from the north-western coastline town of Puttalam. He came up to Kandy to develop his skills at SETIK, did motor mechanics and higher engineer-

ing, and was a happy man when he set up his own firm and garage in his area after some years of study. There are many Xaviers. And there will be many more as the movement catches on. If more would get vitally interested, then cooperation between Church and state would get a still greater impetus, and technical cooperation a much-needed fillip.

—MICHAEL P. RODRIGO

INDIA

Unique Quality of Life

The West tends to see India as a giant who is sick, but she is a fundamentally healthy young nation facing immense human problems. With its 535 million people, India is the largest democracy in the world. It has been able to maintain its form of parliamentary democracy for over twenty years during which time most of the other Asian countries experienced radical political upheavals. People in India speak of "Bharat Mata" — Mother India, and the Prime Minister is a woman — Mrs. Indira Gandhi. This is symbolic for the unique **quality of life** which the Indian people even today reveal to those who seek their friendship.

Mother India has a rhythm of harmonious living despite all the so-called under-development. Hence we come to discover the reality of India today more by living here with love than from piles of economic statistics. What is lovable in India is precisely that which distinguishes India from the efficient, rational and industrialized Western World. It is something that has to do with fundamental coherent values which in daily life are experienced as rich, broad-based and warm human relationships. Within them joy comes to life even amidst great poverty. Perhaps you have seen a picture of the Prime Minister holding her baby grandson in her arms. This is really a telling photo which could not be taken in a Western country though there are more imposing photos of mighty statesmen.

An Old Tradition Lives On

India has a rich heritage of religious culture more than 4,000 years old. Many people thought that with the progress of Western education, industrialization and urbanization, an entirely new India would replace the old on the model of Western society. But

the vitality of a renaissance Indian culture is very impressive. An Indian may be studying industrial management in the USA or in Europe but his heartbeat is Indian. Give him a chance to open up and he will tell you why he feels homesick. It is not only by the **sarees**, the beautiful dress of Indian women, but much more through fundamental values and attitudes that India keeps her identity among the nations of the world. Only a few days ago I met in the Ashram of Vinoba Bhave, the modern Rishi of India, a nun who has been living for the past five years in a Hindu religious community of women. With enthusiasm she spoke to me of the discovery she has made in her life of prayer-centered inner experience and a style of community living permeated with a rare spirit of freedom. We need to be admitted to the inner circle of an Indian home to see how much of the Indian soul is still alive in people.



Indian women in their beautiful sarees.

On the Road to Development

India has to change and it is presently passing through a severe crisis of development. Soon after obtaining independence the Government adopted a planned economy, and ever since then the life of the nation has been marked by the success and failures of the Five Year Plans. India is now in the period of the Fourth Five Year Plan. The struggle has been hard but not without remarkable achievements. A friend who recently came to India from Indonesia was surprised to find here an extensive industrial base and a well-organized network of transport and communication. A huge industrial complex of coal, steel and heavy machinery has been built up in the Eastern re-

The Green Revolution

Experts of international organizations had predicted terrible famine for the '70s. Famines occurred in 1965-66. The increase of population at the rate of 2.4% threatened to overtake the annual increase in food production. The situation was dramatic. But now a star of hope has arisen from the laboratories of agricultural research. During the past two years we have witnessed an extensive adoption of hybrid and high-yielding varieties of crops by progressive farmers in many parts of the country. Food production has risen substantially. With 100 million tons of food-grains India produces now almost twice as much as it did in 1952. An intensification of this pro-

cess together with a more effective storage and preservation of food can now bring to millions of its people liberation from a still widespread evil of malnutrition.

Fortunately, the churches in India have not remained onlookers in this war against hunger. In a united effort of all churches, through national and regional organizations, they have executed vast programmes of exploring water resources. Much modern equipment has been brought into the country and many thousands of irrigation wells and dams have been constructed all over the country. New credit facilities and technical advice have been made available to innumerable small farmers, irrespective of caste or creed, and have enabled these to use fertilizers, good seeds and pesticides in large quantities.

There is hope that the churches will also meet the more important challenge of adult education and community building in rural India, collaborating with the nation-wide Community Development Schemes of the Government. An entirely new field is opening up for an army of competent men and women in well-organized programmes of agriculture and animal husbandry, nutrition education, health and child welfare. These schemes have gained prominence in the present situation which has revealed the great significance of such programmes, as well as the immense possibilities of mobilizing the broad masses of the people for their implementation. Much support is forthcoming for such programmes, both from the Government and from international organizations like UNICEF, WHO and others.

The Ferment of Revolution

In its history India has not known revolutionary upheavals. This was due to the integrated social and cultural system which provided a certain amount of psychological security to man whatever his economic or caste position might have been. But now, for the first time, the possibility of a real revolution is looming over the social horizon. A new sense of social justice, heightened by feelings of economic insecurity has come to life among the rural masses. It is the richer farmers who have been able to benefit most from the opportunities of modernizing agriculture. They found access to credit facilities which productive agriculture requires. Consequently they have become more powerful and the

gap between them and the small farmers, and even more the landless labourers has increased steadily.

Under the leadership of marxist political parties, dissatisfaction with this unjust state of affairs has intensified. Movements to occupy the land of rich farmers, to struggle against the landowners, have resulted from this new awareness and the discontent of the rural poor, particularly in West Bengal, Kerala, Andhra and Tamilnad. The extremist form of this violent struggle is the Naxalite Movement in the region of Calcutta which has developed an ideology of peasant rebellion on the lines of Mao.

All this makes a deep impact on the political life of the country and has sharpened the conflict among various political parties. Will the marxists keep the leadership in an attempt to organize the rural masses, or will a new strong party emerge, strong enough to implement the demands for radical change in the structure of land ownership, the system of rural credit, and for creating employment facilities for the landless labourers by establishing rural industries? This is a long, but very crucial, question for the future of India. Real social justice has now to become a basic trait of development.

Spotlight on Youth

As all the world over, in India too, the more thinking sections of university students have become most sensitive to the new challenge of social justice. From their own experience in the University they know how much established systems can block real progress. An increasing number of students, often belonging to very well-to-do families join extreme groups like the Naxalite Movement of West Bengal. They believe in Mao's thought and tactics, and everyday the newspapers tell us of their atrocities and killing. There are, among their victims, college professors, and even a Vice Chancellor. The leaders of these movements are usually not students, nor are the majority of their members. In some places these groups are exclusively made up of the poor in rural areas.

Yet it is significant that the students who are attracted by the radical current often are products of "respectable" educational institutions, which are closely linked up with the established power-system. Even among Christian students this revolutionary mood is gaining ground, not

without upsetting the "peace" that so far prevailed in the Christian Student Organizations. They become critical of the Church and its functioning in social life, and need badly a new type of guidance that will enable them to find their way in a complex situation of a fast-changing society.

Christian Presence

In the National Seminar "The Church in India Today", held in 1969, the Catholic Church made a remarkable effort to understand the changing Indian scene and to discover new possibilities of Christian participation in nation building. The Protestant Church has even a special research institute entrusted with the task of understanding the mission of the Church in the context of the present situation in India.

It is, however, not easy for a Church that has been effective in social life mainly through its institutions, to acquire a new out-reaching presence which would require a human and spiritual maturity of Christians which has not been fostered so far. Religious formation through action and reflection upon it has progressed among many youth groups. But a much deeper awareness of the actual forces of social change and its vital issues will be required from parents, educators, religious leaders and priests, to help a new generation find that concrete expression of Christian living which will enable them to participate significantly in the immense task of building the nation on patterns of real brotherhood and manifest social justice.

— H. VOLKEN

INDONESIA

New Fisheries Programme

Indonesia, a green archipelago strung across 3,000 miles of tropical seas in southeast Asia, is making a massive effort to harvest more fish from its teeming waters to help feed its 116 million people.

With this huge and growing population — sixth largest in the world — the Indonesian Government considers it vital to develop fisheries as a source of protein-rich food for internal consumption and for export. Though there are some 800,000 fishermen in the country, fishing remains largely coastal and traditional, and the only modern deep sea fish-

IMPACT NOVEMBER, 1971

SHELL: FOR BETTER HARVESTS



ing is done by foreign vessels operating in joint ventures with Indonesian companies or under license.

To promote a modern national fishery industry, the Indonesian Government is embarking on a broad fishery development programme in Java, Sumatra, Northern Celebes, West Irian and other areas with the aid of the Food and Agriculture Organization and other international agencies.

FAO, through its Department of Fisheries, is managing, coordinating or planning more than a dozen fishery projects in Indonesia. Hilmar Kristjónsson of FAO said the projects together constitute "the most massive fishery development venture involving FAO in any one country in terms of the number of projects and expenditures." He expressed confidence that, with time, Indonesia will be able to triple its present production of 1,200,000 metric tons of marine and fresh water fish a year.

Mr. Kristjónsson heads the Fisheries Development and Training project based in Djakarta. Staffed by FAO experts and Indonesian counterparts, the two-year, \$2 million project involves improved training in modern fishing and fisheries techniques at the Academy of Fisheries in Djakarta and at the fisheries high school and fishermen's training centre in Tegal. Included are courses in boatbuilding, marine biology, fish handling and processing, marketing and advisory services to the Directorate of Fisheries in Djakarta.

Six to eight fishery training ships will be provided by the Government for the project.

Other FAO-assisted undertakings include a four-year marine fisheries development project in West Irian, a sparsely populated area with rich sea fishery resources. Launched in 1970, the project aims at developing tuna and skipjack fishing with a view to boosting exports for increased foreign exchange earnings. It also provides for the modernization of local methods and improvement of the sea fisheries school at Biak.

Another West Irian venture which began last year has to do with pond culture and other forms of inland fisheries. The two projects are financed under the Fund of the United Nations for the Development of West Irian, to which the Netherlands Government is the principal donor.

Still other projects are in preparation. They include a commercial skip-

jack fishing venture in Sorong and Aertenbega; improvement of the fisheries school in Biak, development of fish culture near Djajapura; establishment of a village training centre at Lamalera on Lomblen Island; fish preservation projects in Madura and Banjurwani on Java; fishing boat design to be taught by a specially recruited naval architect; skipjack bait survey in Ambon and an applied nutrition programme in Java, Bali and Lombok in conjunction with the United Nations Children's Fund (UNICEF). It aims at stimulating local efforts to improve nutritional standards in young children's diets.

In an interview Mr. Kristjónsson said there was great room for improvement and expansion in Indonesia's fisheries.

"Very few of the more than 260,000 fishing boats in the country are mechanized," he observed. He cited the possibilities offered by modern trawling and purse seining techniques, which have been adopted to great advantage by the fishery industries of Thailand and the Philippines.

Expansion of its fisheries, he said, will not only provide Indonesia with more abundant protein food for its peoples but add to its foreign earnings capacity, all of which can contribute to internal economic and social development.

JAPAN

The "Danchi" Apostolate

The Japanese word "danchi" is for all kinds of collective housing areas now mushrooming in Japan near almost all the cities of some importance. Though it is extremely difficult to get the exact data, officials say 10% of Japan's population is in Danchi and New Town areas, and there is the possibility it will be 15% or 20% in the next ten years. What worries the officials, among other things, is the lack of communication and true community spirit, an intensive competitive spirit, the increasing communist control of the self-government bodies (*Kurashi no Kai*), a growing materialism, the bad relationship between Danchi people and the local residents, and the emergence of nuclear family selfishness. The realization that man does not live by a "roof over his head alone" is really hitting those responsible for much of Japan's new housing policies during the past fifteen years.

The following comments were made recently to this author by some ranking officials.

Mr. Takayama (Nara City Office Planning Apartment)... "There is a bad influence and wrong attitude towards individualism in these areas. The people don't care about their neighbors but only about a new TV set, a new kimono, a new car, etc. In other words, they just compete with their neighbors. We want you to help them to be more spiritual."

Mr. Sakakura (Osaka Fucho)... "We can make the buildings but we cannot put into them anything spiritual. So we trust people like you who are spiritual, to do this which we cannot do."

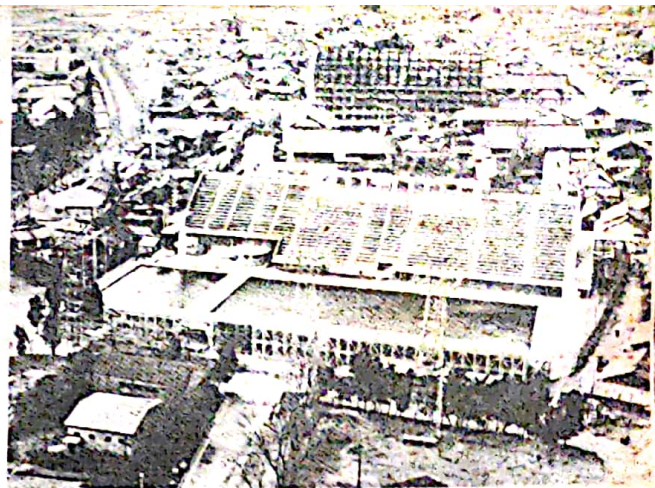
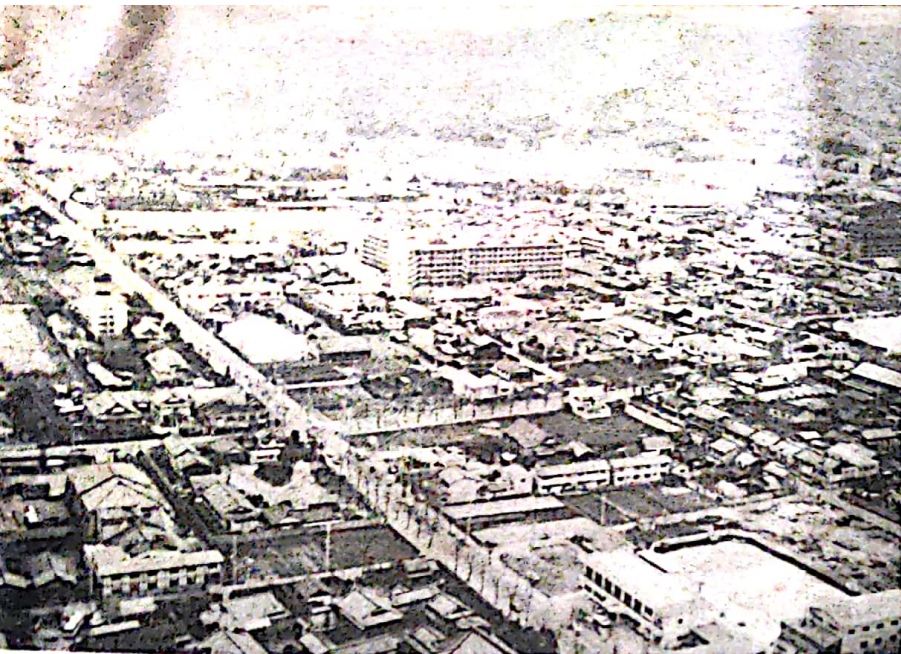
Mr. Sugihara (Head of Gakuenmae Branch of the Nara City Office)... "The manners of the Danchi children are very bad and the mothers do nothing to correct them... The Danchi people feel an inferiority complex towards the people in private homes so they are jealous of these people."

Mr. Sugiyama (Building-lands Development Research Institute)... "Up to the time of building Senri New Town we made no provision for land for religious purposes. But it was realized from the experience in Senri New Town that this was a mistake. So now some steps are being made to have land available for such purposes."

Mr. Kumamoto (Kyoto "Rakusei" New Town)... "We (the Government) are thinking of encouraging the community as much as possible. This requires buildings and a staff which is really good at helping the community deepen its communications, etc. We know this is very difficult and we want to get some practical advice from scholars. For this purpose we have a budget but so far we have not decided on those to whom we shall entrust this task of research."

Whose Responsibility?

From many interviews in the past year or so, it would seem that neither the Government, the Japan Housing Corporation nor any other group is willing to accept any responsibility for the welfare of the Danchi people as people. "We just build buildings," said one Japan Housing Corporation official in Tokyo. "It's the Government's responsibility to provide recreational and cultural facilities for these people in the Danchi and New Town areas but the Government says



Two of Japan's busiest cities, where collective housing areas mushroom.

it has not enough money," remarked Mr. Sugiyama.

For the first time, many Danchi dwellers find themselves cut off from their families. They are very slow in making new friends. As they are all of more or less the same status and age group they are hesitant to trust others. From a recent survey conducted by Prof. Aiji Takeuchi of Nishinomiya, 15% of the wives consult no one in their troubles. About 70% consult their husbands only, even in matters about husband troubles! The Shin-Osaka newspaper (26th March, 1971), published an article on the number of suicides in Tomio Danchi (7,000 people) since its erection four years ago. There have been fourteen successful suicides here and many more attempted. The reasons given were that as most of Danchi dwellers belong to the intelligentsia, they have not the strength to withstand the difficulties of Danchi living, uneasiness caused by living in a nuclear family and the quick changes of the world.

The Bright Side

Yet for all these negative aspects of Danchi life there is a positive side, too. Firstly, the educational standard of the parents is quite high. In some areas 70% of the fathers are university graduates. Their wives have at least graduated from high school. Being cut off from the traditional family they are more open to new ideas. They have reached a certain standard of material prosperity but they find this does not satisfy their hunger for happiness. Consequently there is a searching, in many cases, for the things of the spirit. Danchi wives have more leisure time, which if they

will, can be used very fruitfully. Often too, as Mr. Kimura, head of the Tsurumai Primary School remarked, they show great initiative and like to conduct their own clubs independent of the teachers. Another important factor is that in Danchi and Newtown areas you have people, thousands of them, gathered together in one small area. Such people, even if unconsciously, are surely waiting and longing to hear the Good News of Salvation.

What can the Church do in such a situation? Perhaps, the Danchi apostolate in Japan calls for the Church to return to something of its original state. The apostles didn't have big churches. They preached the Gospel in private homes, as is being done in Kozoji Danchi in Nagoya, and organized scattered new believers into a community. Vatican II reminded us that we belong to the travelling Church. In the Danchi areas where the mobility is so high (usually 10% move each year) it seems that one important task of the Church is to prepare the people who are moving about so much to make community in whatever place they find themselves. In this, Danchi people seem to be very weak. So many of them are afraid to open the door of their flats so one feels sure they would be more afraid to open the door of their hearts to others.

In the fifteen years since the first Danchi was built at Aodo, the Danchi dwellers have never been noted for their concern for others, even their close neighbours. Mr. Sugihara, head of the Gakuen-mae Branch of the Nara City Office, complained that none of the Danchi people will con-

tribute to such causes as the Red Cross, for instance. Last year the private residents of North Gakuen-mae (710 families) contributed Y96,000. However the 2,317 families of Tsurumai Danchi only contributed Y4,000! But this is quite a slight matter in comparison with the deliberate lack of concern for one's neighbours when they have personal trouble. Not all Danchi people fail in this matter, but there is evidence that enough do so to cause one to be anxious about Japan's future.

The Task of the Church

Happiness, grace and life are already in the Danchi. The work of the Church is to foster it and encourage it to grow. Workers who go into the Danchi should be ready to do any work that is wanted and needed and to depart as soon as the need is fulfilled. In one Kyoto Danchi area, some fervent ministers built a house without understanding what should be done with it. They hoped it would become a community building, but their ideas were very vague and without a scientific basis. The building is now useless.

One might say that the role of the Church in modern society, and especially in the Danchi is to be the witness of the fact that God loves all people. So it is completely different from just going into the Danchi to gather people for catechism or religious purposes only. The task of the Church is to help the growth of a dynamic people who can establish relationships and make a true community. To make a community is very difficult because one has to open oneself to others. Yet the

Church should and can do such a thing because God loves all people and Christ said "Where two or three are gathered together in my name there am I in the midst of them." What if the 300,000 of Tama Newtown were gathered together in His Name!

—SISTER MARY JACINTA

THAILAND

Rural Development

Thailand is in the stage of development with all the problems inherent therein including poverty, illiteracy, civic inertia, corruption, insecurity and disease.

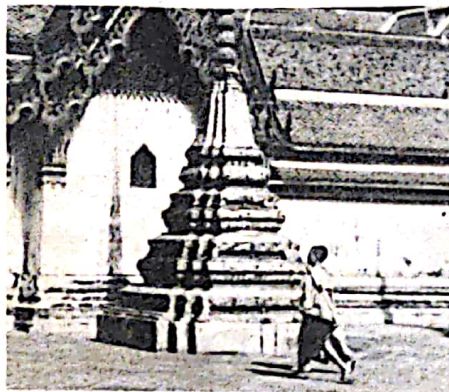
Thailand covers an area of some 518,000 sq. km. or 200,000 miles, in the heart of South-East Asia, with a population currently estimated at over 36 million and growing at a rate of about 3.0% annually. The country is predominantly agricultural with various crops including maize, Jute, Kenaf, and tapiaca. Rice is the main crop, the main source of income to the farmers, and the main source of foreign income through export. Over 80% of the population live in areas classified as rural.

The work of a doctor in rural Thailand is extremely difficult because of the serious shortages of personnel. Outside of the capital town of each province (where a provincial hospital is located), there is approximately 1 doctor per 110,000 people living in rural areas. Therefore much of the medical work has to be performed by nurses and various types of auxiliary personnel.

The social structure of Thailand lends to its development. The Thais are poor, simple-living people who readily show their feelings and gratitude. Many of the patients who come to health centres are seriously ill, unable to care for themselves and have little or no money for food and medications. They are given treatment and food, and after they recover and return to their village, they often return a number of days later with a bag of rice or fruit from their farm as a token of appreciation to the staff and doctor. This characteristic can be of use in the village setting, where for example, a community development worker may go to discuss the problems of the lack of roads or sanitation with the village headman, teachers and other village leaders. They listen to the outsider and are pleased that he shows interest

in their affairs, and the villagers together will help to build a road or erect a latrine. They may not see the actual need for the improvement at the beginning, but they are willing to work to show their gratitude for the interest taken by the worker.

The local people have much respect for government officials and have a great loyalty to the King of Thailand and the officials who are his representatives on the local level. These officials have a great deal of power at local Government level and if their powers are used correctly they can help the progress and development of their region. An official who is understanding and interested in the needs of his people can achieve much in development.



Young Buddhist monk on his way to the temple.

The villagers also respect people with education as, for example, a teacher from Bangkok that comes to work in the local village school or the young midwife who works in the village. Villagers can give opinions and ideas and their voice is heard. The village elders are also shown great respect because of their age.

Religion in Thailand plays a dominant role in the lives of the people. The predominant religion is Buddhism, with H.M. the King as the Patron of the Buddhist religion. Over 94% of the Thais are Buddhist; there are 23,800 Buddhist monasteries or "wats" throughout the Kingdom with approximately 261,500 living in the wats. The capital city of Bangkok itself has 184 monasteries, while almost every small village in Thailand has a small monastery. The people are devout and the temple plays an important role in the daily affairs of the villagers. The monks are highly respected men and the villagers make frequent visits to the temple for medi-

tation and advice. The monks have great influence over the lives of the people in the village. They teach to do good, avoid evil and purify the heart. Their teachings include the following: To give alms to share with others; To enter the holy Brotherhood for at least a short period of one's life; To worship and care for one's parents; and To practise self-control and self-restraint.

The most effective way to contact and to teach the people in Thailand is to educate various community leaders such as the headman, Government officials, teachers, young educated people, and the monks because these are the people that have power and influence on the local people and who can help to bring about change. If this minority are enthusiastic, willing to help and desire to change there is the beginning of development.

Because of poverty, illiteracy, civic inertia, insecurity, and disease that exist, there is a very large gap to be filled. With the help of young enthusiastic development workers, teachers, and Government officials who are willing to devote time to trying to understand the simple needs of the local people, progress can be made. Improving the education of the villager in a practical way so that he can be aware of the potential of his farm and village is one important way of promoting higher productivity and encouraging community development in such areas as health and education.

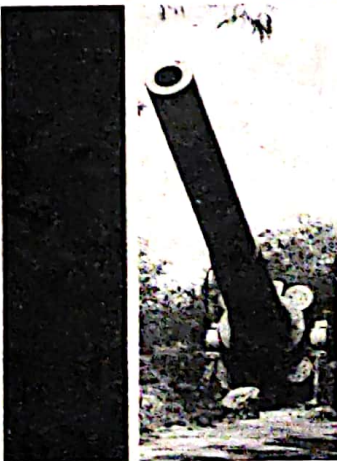
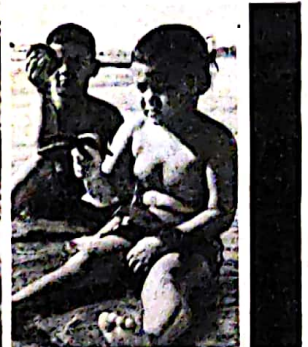
The villager wants to improve his situation, but he lacks the knowledge to do so. It is the duty of the various leaders to instruct and work with the villager, who will greatly appreciate the help given. The "instructor" will have the satisfaction of work done well, and eventually the country will reap the profits of their individual efforts.

While community development is not the total answer to all village problems, the methods used in community development are basic to many other phases of development which are essential to the progress of the country. As Dr. Y. C. James Yen has said: "In every underdeveloped country there are civic-minded leaders who want to help their people."

"Offer them a handle, and they will seize it and march like an army with banners."

—KRASAE CHANAWONGSE

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MESSAGE

- The bearer, GARUDA (eagle); flight and tail feathers are seventeen and eight, numbers which signify the date of Proclamation in 1945.
- The device BHINNEKA TUNGGAL IKA means Unity in Diversity.
- Other symbols represent Indonesia's basic philosophy of PANCHE SILA (Five Pillars): (1) Star (belief in one, Supreme God); (2) Banyan Tree (nationalism); (3) Round and Square Chain (just and civilized humanity); (4) Head of Banteng (which is guided by the inner wisdom in the unanimity arising out of deliberation amongst representatives); (5) Sprays of Rice and Cotton (justice for the whole of the people of Indonesia).



There are many ways to make progress up from the people themselves. The Church, as people of God, should be involved by her humble inspirational task among the people. It is always a great joy for the people to become aware of their own responsibility and their own power and talents to execute their own development.

This inspirational task of the Church should have its particular two-way channel, from the Bishops and their committees for development to the people, and from the people through these committees to the Bishops.

In that way, the people have the opportunity to voice their needs, anxieties and inspiration, and will be heard by the Bishops, who will take up all this to make it the real voice of the Church. Priests, religious, lay people, organizations, parishes, projects, everybody and everything can be inspired and animated to new responsible development because of this inspiration really living in the Church.

In a certain way, everything becomes simple and uncomplicated, because we all have to learn from the people that development is impossible without people running their own development according to what they have and are.

That is from our Lord, where Christ works.

JUSTINUS CARD. DARMOJUWONO
Semarang, Indonesia

IMPACT NOVEMBER, 1971

DEVELOPMENT in INDONESIA

BY JUSTINUS CARDINAL DARMOJUWONO

In a speech addressed to the Indonesian people in 1968, President Suharto emphasized three main points which deal mainly on the government's Five-Year Development Program: first, that development should be able to raise the income of the common people so that it would result in shaping a better life for them; second, that development should be adjusted to the country's present conditions and capacity; and third, that present development should at the same time be a strong preparatory foundation for further national development.

President Suharto pointed out that working for development should be done step by step. Because of Indonesia's limited economic power, she does not have favorable alternatives to carry out development simultaneously. The immediate targets should be simple, i.e., food, clothing, rehabilitation of infra-structures, housing, employment, and establishing conditions for spiritual welfare. Main stress should be made on agriculture. Majority of Indonesians are peasants, but food requirements are still far from sufficient. It is imperative that farming, forestry, fishery and poultry be intensified. This would mean more jobs and consequent increase in income.

Attention should also be given to industrialization. The country's Five-Year Development Program, however, is limited to industries connected with agriculture, such as farming, forestry, cement, and tools which can replace imported ones like textile, paper, tire, housing materials, etc. Such a program, the Whole-Plan Development 1962-1968, was not implemented because of many factors. One of these is the opposition of the Indonesian Communist Party. After the 1965 coup, and the subsequent abolition of the PKI, however, the situation became more favorable.

Reacting to all these facts, the Indonesian Bishops' Conference issued a commentary, the "Joint Statement on Social and Economic Development," parts of which follows:

Today, Indonesia continues to undergo a transitional period. There is a need for a working dialogue between the people and their leaders. Ideally the government should strive to serve public welfare so it becomes a living framework which gives the people the motivation and opportunity to struggle for a just society. A sound two-way communication between the people and the government will entail hard work and a long wait, but it is definitely worth all the trouble it takes. A new structure is intended not only to give opportunity for a working dialogue between the people and the government but also to establish a strong basis to smooth a working dialogue between the people and the leaders, who will form a new society.

Public welfare (material, spiritual, physical and mental) can only be attained if the whole nation will rise organically, and every functional group fulfill its specific mission. The whole nation should determine to work hard, efficiently and productively.

The Duty of the Government

The government is responsible for public welfare. It should have the tools needed to carry out responsibility within the framework of the Pantjasila democracy. It should abolish corruption, and enact laws conducive to stimulating productive efforts and correcting flaws in the socio-economic order of the country.

Indonesia has long suffered from the ills attendant to feudalism and colonialism. In Indonesia, the number of civil servants is so big because of wide unemployment and because of the feudal desire to be a government servant. Popular opinion has it that being a government servant is the most honorable and in addition, the safest, most secure employment — with the pension providing the safety valve. This fact leads to a waste of man-

power, i.e., a lot of workless producers. The result is corruption and low-spiritedness.

People have to be re-educated in their attitudes towards government service. The number of civil servants should be reduced. Real dedication should be implanted in them, and this can be achieved if they will be prepared for jobs in fields which suit them best. There is, then, the need for know-how and skill. Workers should shift to other fields where they can take part in social development, especially in the productive fields. For them to take part in social development, they should be given sufficient facilities to adjust themselves to these new fields. Also, there must be stability in the private enterprises so that the element of risk is eliminated.

Skilled workers are inevitable requirements for increased production. The government can issue good regulations, yet without supplying sufficient skilled workers, any kind of social and economic development will fail.

Workers should have not only skill but also a sense of responsibility and social justice. They should be free from political interference or domination, and too high ambitions. They should work under sound supervision of government policies based on public needs.

Role of Private Enterprise

Indonesian socialism aims to achieve common prosperity by encouraging the role of any member of society according to his talents. Here again the government plays a key role, in that it should gradually return state enterprises, formed because of nationalization, to private entrepreneurs. It should narrow its responsibility to supervision, to see to it that private enterprises are responsibly and efficiently run.

At present, the country's social and economic situation is still far from ideal, largely because the people are unaware of the mismanagement of irresponsible groups guided by self-interest. This in turn is due to the poor knowledge of people concerning the social and economic field. This is a serious problem attendant to a modern one.

Another reason for this rather sad state of affairs is the fact that some political and mass organizations preferred politics to improving the social and economic life of their members. Add this to an unsound internal situation of state enterprises ridden with bribery, corruption, saddled with a too bureaucratic administration and headed by officials whose main preoccupation is living luxuriously.

The Indonesian people have to assume, perhaps without their realizing it, the burden of paying for the luxurious life of the upper 10% of whom are government officials and rich owners.

Social and economic development require profound changes in the whole society and among all the people. People must be educated on their responsibilities — to work in order to increase products, to run services. They need broad educational and practical economics. The government in turn has to give guidance and support to the people's efforts. Members of the intelligentsia should make use of their capacities, considering the needs of common people.

The time has indeed come that with a mustering of forces of all sectors of Indonesian society, the road to development can be paved. A living belief and hope in this realization will guarantee all efforts to build a just and prosperous society.

the role of the SOCIAL DELEGATE

BY JOHN DIJKSTRA

One of the members of the Socio-Economic Development Committee of the Indonesian Bishops' Conference is the Social Delegate. A Social Delegate is a priest, layman or religious appointed by the Bishop as his representative in the diocese to give attention, encouragement, inspiration, guidance, supervision and advice in the field of socio-economic apostolate and community-building. He is a planner and strategist, a pioneer and initiator, a stimulator and examiner of existing plans and projects, a coordinator, catalyst, promoter, a trainer of cadres, and a founder of social funds and organizations, all rolled into one.

To achieve his ends, he has to build up his personality to become a real catalyzer among the people, to bring them to involvement and engagement in secular affairs. He has to be the salt and the leaven—the catalyzer of development in his environment. But perhaps more important than being a catalyzer, he should also be a real power for integration of community life and community development with the human and Christian life.

Fundamentally, the work of a Social Delegate is to animate, encourage and inspire real and full participation of the Church as a whole, of the laity, religious, priests and bishops, in the betterment of Indonesia and its people as a way of fulfilling one's duty in the world and as a service to God, the State, its society and people.

Because of his "social" name, there is a possibility that a Social Delegate will be pushed into a "social" corner, as if the social aspect of human life and development is something very special that can only be treated by "social" specialists. The Social Delegate should be aware of this erroneous belief and advocate strongly that every man is a social being and should become more social to become more human. The social aspect of human life and development pervades the whole human life and community. Thus, the Social Delegate should not accept to be pushed in that "social" corner where he will become isolated from common human life. He should be a real integrator with his whole attitude and personality and in all his actions. For if he is not an integrator, he cannot be a catalyzer, and people will leave him alone in his "social" corner.

There may be teachers, religious, officials, priests or bishops who may try to push the Social Delegate more and more in this "social" corner because they are afraid of integration. They are simply individualistic, or else have some vested interests or are unable to change their

(Turn to page 18)

The unending search for progress

Makati. The expression of the nation's capacity for growth.

The House of Ayala, 138 years old. Planting the seeds of a socio-economic plan designed for the greater benefit of the majority: Contributing to education, science, and technology, making them part of the Filipino aspiration.

Makati. Yesterday's castles in the air.



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personalities towards a more integrated life. Consequently, they do not know what it is to get humble people moving on their own power because they do not understand what real people—participation means in community development.

How then can a Social Delegate go about his task best? He chooses one of the problems which he knows is a problem in his diocese. He starts discussing this with his fellow Social Delegates in their meetings, with lay people in his diocese, with religious and bishops, and through these discussions tries to find a way for execution in his diocese.

These discussions themselves become a very efficient way of educating others to a better awareness and more serious responsibility towards one's task and of the possibility and practicability of its execution. The presence of experts on those discussions is very important, for they can give necessary facts from their findings and contribute their knowledge. Likewise, also needed for real development-execution are persons able to translate the findings of scientific experts geared to people's knowledge and attitudes so that the simple people may be able to use them according to their humble abilities.

The importance of these discussions have to be underscored. In Indonesia everything must be popularly discussed to find a practical way of execution. Without that no execution is possible, because it will not be popularly understood and no responsible participation of the people would grow out of it. This is true for the whole Church — bishops, priests, religious and laity.

All throughout, the Social Delegate must be one with the people, speaking not over their heads but from within them. He should be concerned with such problems as how do people discuss, how can one make use of these people's discussions by bringing them smoothly to small development problems, how does a priest, religious or lay take part in these discussions, what to do in communication with people, how one does that so people become aware of their problems and their possibilities and resources to solve them.

The rigid development of opportunities and possibilities for socio-economic development among people demands more and better planning of the Social Delegates. It is therefore necessary to stimulate the formation of diocesan Socio-Economic Development Committees, of lay people together with religious. The Social Delegate is not necessarily the Chairman of such a Committee, but he promotes, animates, and encourages these committees. It is important to have competent persons in these committees, particularly for judgment and supervision of socio-economic development projects by and for the people themselves. Cooperation among Social Delegates of neighboring dioceses in holding socio-economic seminars for religious together, cadre courses, etc. should be fostered. Close cooperation is also called for between the Delegates and the Institute for Social Research and Development in Djakarta. As the working guide of the Social Delegate, "The Task of the Social Delegate in Indonesia", accepted in the Social Committee Conference of 1966 is regularly used.

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LENTEN ACTION 1

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This question has been discussed several times in the meetings of the social and economic committee of the Indonesian Bishops' Conference.

It was clear from the beginning that the Lenten Action should mean a positive contribution to the development of the people by the people themselves. When everything became very complicated, suddenly a simple idea took shape: the Lenten sacrifice should mean hard work, doing something positive and difficult for the people, but also something attractive because it improves their economic well-being. For instance, planting a few

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1970 IN INDONESIA

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It meant, therefore, going back to the Old Testament: work on the earth by the sweat of your brow and in this way you will eat your daily food. This penitential attitude towards work is very important for Indonesia where one takes life very easily although the enormous problems of over-population, unemployment, undernourishment, aversion for heavy work and preference for white collar jobs and lack of insight in economics make the problems appear beyond solution.

However, the people themselves have the possibility to transcend their difficulties by hard, efficient and productive work. Moreover, the people will have to under-

stand the idea of common good, efficient cooperation with as many people as possible of whatever religious or political classification.

The question of "Who is going to start" arose.

Something vague had been proposed by the Bishops' Conference but it was left to each diocese to work it out. The Archdiocese of Semarang then took the initiative. Cardinal Darmojuwono, who is also President of the socio-economic committee of the Indonesian Conference, began his action by a letter to all parishes, schools, organizations, lay, religious and priests, seminaries, catechists, teachers and local leaders. The parishes are divided in local groups. Laymen are in charge of all Catholics of a local group and they form together a parish council. Those local leaders would perform an important role in the Development Lenten Action.

The socio-economic committee was asked to make a concrete plan. Cardinal Darmojuwono's letter was on the theme "Development Lenten Action". It was made clear in the letter that the lenten action was not to get money but that the people should do something in their own surroundings, which would contribute to socio-economic development from the grass roots up. The cardinal also determined that in case there were gifts these gifts be spent within the parish or school in development projects. No general development program was launched in which personal initiatives would disappear.

In supporting letters to local leaders, parish priests and religious, the cardinal asked them to give continuous inspiration to Development Lenten Action. The letters were all well-received although not all misunderstandings regarding development work were bridged. Before the lent of 1970, a survey was held in all parishes to see what development work was already undertaken. It was interesting to notice that many parish priests did not know what was going on in their parishes. Then the committee on education was approached with the idea to explain in the schools what the purpose of Development Lenten Action was, what the teachers could do and how they can cooperate with the parish. The committee on catechetics also wrote a letter to all catechists to explain how to use the lenten action in their classes. To all priests a series of seven short sermons were sent with the same theme, sacrifice through work and through gifts to stimulate development in one's surroundings. Six hundred big posters were made to explain Development Lenten Action to the people, and these posters were put in parishes, churches, and schools.

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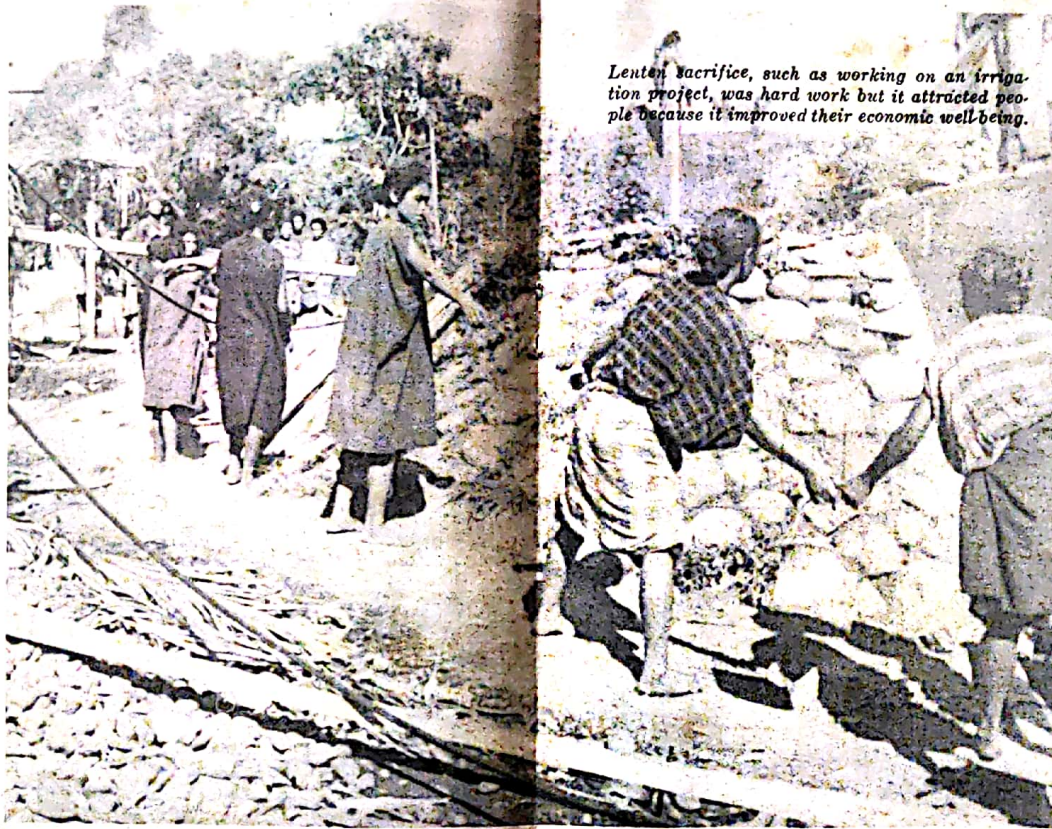
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261.8 OECUMENISME - ECUMENISM

IDOC 71/145/004

Helen DE MESTRAL, Marga BÜHRIG, Juliet ORZAL, et al.

Case Studies of Ecumenical Encounter

Rome, WCC Women's Ecumenical Liaison Group, Oct. 1970, in English/en anglais, 30 pp.; in German/en allemand, 32 pp.; in Spanish/en espagnol, 31 pp. [mim./ron.].

(—)

Ten reports on ecumenical experiments undertaken by women, in Switzerland, Germany, Holland, England, Scotland, Tanzania, Argentina, Australia, the Philippines.

(Expériences oecuméniques)

Dix rapports sur des cas de collaboration oecuménique féminine en Suisse, Allemagne, Hollande, Angleterre, Ecosse, Tanzanie, Argentine, Australie et Philippines.

301.18(85) GROUPES DE BASE (PEROU) - CORE GROUPS (PERU)

IDOC 70/292/006

Pedro C. HINDE

Personalización y comunidad de base

Sicuani, June 1970, in Spanish/en espagnol, 3 pp. [mim./ron.].

(Personalization and basic community)

Short history of the « Casa de la Amistad » community; emphasis on horizontal, rather than vertical, relationships; life in common; discussions, readings, liturgy, prayer.

(La personnalisation et communauté de base)

Court récit sur la communauté « Casa de la Amistad »; accent sur les relations horizontales plus que verticales; vie en commun; discussions, lectures, liturgie, prière.

261.6(679) EGLISE ET MONDE/CHURCH AND WORLD (MOZAMBIQUE)

IDOC 71/154/011

Theo VAN ASTEN, Robert CHAPUT, et al.

Lettre aux confrères

Rome, Pères Blancs, Conseil Général, 15 May 1971, in French/en français, 3 pp. (Italian translation/traduction italienne, 3 pp.) [mim./ron.].

(Letter to our confrères)

The White Fathers explain why they are withdrawing their missionaries from Mozambique; hopeless ambiguity of church-state complicity vis-à-vis grave social injustices and police brutality; the White Fathers cannot maintain one position in Mozambique and another for the rest of Africa.

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Les Pères Blancs expliquent pourquoi ils ont retiré leurs missionnaires du Mozambique; ambiguïté désespérée dans la complicité entre l'Eglise et l'Etat, à l'égard des graves injustices sociales et de la violence policière; les Pères Blancs ne peuvent pas tenir dans le Mozambique une position opposée à celle qu'ils ont prise dans tout le reste de l'Afrique.

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PROPAN PROJECT KOTABUMI

The quality of land in the Kotabumi project is reasonably good. There may have been better areas, but these have been exploited long before. One big advantage of the location of the project is that it borders an asphalted road 6 to 7 km. from the town.

During the years 1967-1970, about 160 peasants, mostly married, settled on this project. Now there are 138 families of 540 men. That initially proved that life was going to be hard; however, conditions gradually improved. Out of 41 peasants who entered in 1967, ten left the project after a short period of time. Out of 117 who had come afterwards, only 12 left, some at the suggestion of the project management. Last year 77 new families came in. At the moment there are 171 families (704 persons). Three families left the project; 31 children were born, while the number of deaths was 10, most of them small children.

The project is open to all religious groups: 79 settlers are Moslems, 68 Catholic, 9 Protestant, 4 Buddhist. Nearly all are Javanese. This is not surprising as most migrants come from Central and East Java. More or less official data indicate that a good 70% of the population of Lampong is Javanese. In 1970 the Catholic group got their church. The Islamic group made a simple *langgar* (prayerhouse). The protestant group until now has not started building a place of worship (each group is free to build its own place of worship; the farmers' union provides the land). It was suggested that when a new project is started, the building of a house for general purposes be included so that at least for the time the project is still run by the farmers' movement, this building can be used for worship by the various groups, to avoid the impression of favouring parties.

Management of the Project

The project is managed by the transmigration section of the Union board for the time being. The project leader, Frans Suparto, is in charge of the transmigration section. It is not an ideal situation, but as the former project leader resigned, there was no choice. Since July 1970 a graduate from a 4-year Agricultural Middle School has been appointed to grow a plot of his own and find out what vegetables can grow in that area. In the first meeting of 1971 the project leader was asked to give him more responsibilities to find out whether he has leadership qualities or not. He can perhaps be a leader who can not only take care of the project but also teach farming.

Next to the project manager and permanent assistants, the project acknowledges its own village heads. The village chief is one of the members of the project chosen by the rest. At the moment his function is still growing. He accepts newcomers as members of the village and reports their arrival to the authorities of the village.

There is a special section for agricultural affairs. As the IPPS does not provide a substructure for any political party, the management guarantees the members free opportunity to enter any legal political party.

Education

The project has its own schoolhouse improvised by the people themselves. It is made of round beams of wood with a roof thatched from *alang-alang* grass. The school has 3 teachers who are in charge of a good hundred students spread over 3 classes. The school has but 2 rooms, one divided in the middle by a screen. Thus there are 2 school periods a day. If a teacher fails to come she is replaced by one of the social workers associated with the project.

The school is run by the government who pays the teachers' salary. But before a school obtains legal acknowledgment, the existence of a permanent building is required. With the approval of the *Bisschoppelijke Vatsen Actie* (archdiocesan funds organization) Rp. 730,000 has been reserved for the construction of a building. The purchase of materials for the building of 2 classes is to be made soon.

The project has an elementary school with its own board. From the beginning the responsibility of education was given to the inhabitants themselves. The foundation still pays for the teachers (last year 3, this year 4), but does not intend to go on paying teachers forever. For 1971 the people will have to provide the rice for the teachers. For 1972 this will be rice and 25% of the salary; in 1973 rice and 70% of the pay and in 1974 the foundation will not pay anything for the teachers.

The project has its own cultural committee arranging festivities, etc. It has already bought a *gamelan* set (Javanese music instruments), from contributions of the inhabitants.

Food and Health Care

In the last month there have been many deaths. The number is greater than normal due to extraordinary conditions: one mother died before delivery through her own fault (by not keeping strictly to the diet prescribed to her by the nurse). One child died after a fall.

Few take care of their personal health. There is difficulty in having them change their clothing or drink anti-malaria pill. Their only belief is in injections and they show discontent when the nurse refuses to give them one.

In 1970 there was not much expense for food and health care. Food came from the Catholic Relief Services and medicine from the Catholic Medical Mission Board USA and MEMISA-Holland. Every Wednesday the

sisters from Kotabumi visit the project for health care. Two girl graduates from a Social Middle School live in the project. They take care of the sick on days between the visits of the sisters. They are also in charge of the school milk program, run the shop, replace teachers who cannot report for work, etc.

It is worth mentioning that last year the road into the project was improved, so that it is now possible for a car to go into the project. This was not so easy as a small river had to be diverted first and the hillside lowered.

Expansion

About 3 dozen more families are to move to the project. They have been selected from the many applications that came in. Each case is first examined on the prospects of their being able to build a future in the new homeland.

The conditions on which they are admitted have practically not changed. They obtain a credit of a two-hectare land, of which one and a quarter hectare would be immediately allotted to them, the remainder being added some time later. For the construction of a small house a credit of Rp. 12, 870 is reserved for teamwork, bamboo walls and nails. Medical care is received gratis

for a year. For the first six months the husband is provided with 15 kg. of food; his wife and children will receive 10 kg. together. Then half the amount is distributed monthly for another six-month term.

A so-called short credit of 10 Dutch guilders each year, to be repaid at the next harvest, will help them with the purchase of seeds and utensils during the dull period. A similar credit may be raised again by each within the project population.

In the meantime, negotiations on the purchase of land in the neighborhood of the project continue. One successful negotiation means another 40 to 50 families to be admitted later. But by then the project would be closed to newcomers. Some land will be reserved for the young men in the project population who are to stand on their own within a few years.

The close-down of the project to newcomers, however, does not mean that the project is considered to be completed. It does mean the ushering in of a second phase where the project management will engage in a joint planning and action with the peasant population. Activities envisaged are joint purchasing and selling, credit unions, switching over to vegetable cultivation, a live-stock bank, etc.

— J.E. VRANKEN

ACTIVITIES OF IKATAN PETANI PANTJASILA (PANTJASILA FARMERS UNION) 1965-1970 IN NORTH SUMATRA.

The Ikatan Petani Pantjasila (Pantjasila Farmers' Union) is active in an area of 50,000 square km. with a population of 6 million.

The lowlands of North Sumatra, the so-called East-Coast, occupy more than 300,000 hectares of estate: rubber, palm oil, etc. These estates, whether national or foreign property, each used to cover hundreds of hectares of land that lay waste as marsh or jungle or cultivated forests. For a long time hundreds of hectares were useless because of either negligence or lack of facilities. All this land became a prey to wild occupation by people from Tapanuli. Here overpopulation is, in a certain respect, caused by bad land and difficult communication due to a mountainous area. The process of this exodus from Tapanuli has principally begun after independence. For years people could undisturbedly cultivate these lands. With simple tools like pick axes, ordinary axes and choppers, jungles and marshes were fashioned into *sawah* without any financial aid. Around the sixties more estates started to reclaim their property but the peasants were on many places strongly defended by the mantle organization of the Communist Party. In 1967 the battle started anew, but the Indonesian constitution has provided for a provisional regulation in which those peasants who had been exploiting the land before 1960 are entitled to compensation if they are to leave the estate grounds.



Farmers' favorite crops: potatoes and maize.

On various places near Tebing Tinggi (Dolak Masihol, Sei Serimah and others) and Pematang Siantar, I.P.P.S. assisted in defending the peasants' property rights according to existing laws. Yet they often had to yield to civil and military pressure and to the financial pow-

er of the estates. These land problems are all but solved as they present a continuous source of unrest and uncertainty among the peasants thereby unfavorably affecting production and the Five Year Economic Plan.

This situation led the I.P.P.S. to set up a program of defense of the peasant as person and of his private property.

For 5 years the I.P.P.S. has been existing as an organization with 25,000 peasant families who only knew how to cry for help without being able to take their own initiative. Various situations, particularly political, have given rise to a wrong idea and a misdirected orientation about the objectives and working methods of a peasant organization. No peasant cherished any trust in organizations that hitherto had worked only with promises and slogans. At this point I.P.P.S. entered the scene to pump, from the base, a substance of activities and an active membership into the otherwise arid organisational skeleton.

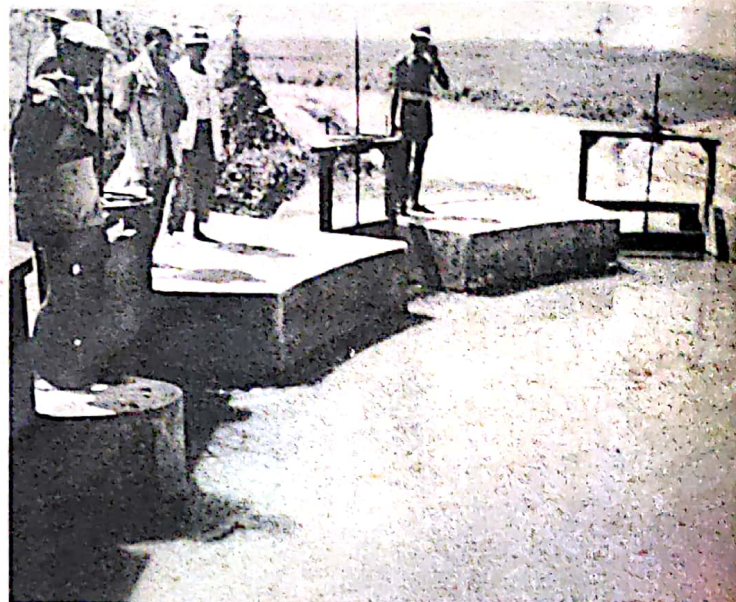
The second point of the working program is expansion and improvement of the **sawahs** (wet rice-fields). On various places the I.P.P.S. was requested to build dams for the peasants so that they can cultivate their **sawahs** for themselves. The first dam was constructed in Tanah Djawa near Pematang Siantar.

After the necessary meeting with the peasants led by some committee members of I.P.P.S., it was decided to allow the land to be measured by Public Works' Irrigation Department. A budget of expenses for both dam and canal digging is being estimated. I.P.P.S. is to have the dam built by a contractor, and to make a contract with the peasants to the effect that they are to repay the total costs at a low interest to the I.P.P.S. after one or two harvests. Tanah Djawa similarly obtained 150 HA of the **sawah** and in this case the peasants appeared to have no difficulty in meeting the expenses.

In Samosir a pastor and his peasants (also members of I.P.P.S.) built two dams and acquired 200 HA of **sawah**. The biggest project was carried out last year near Tebing Tinggi, an area of 300 HA sawah. The Assistant Wedana and members of the local I.P.P.S. requested for the construction of a water-dividing basin with seven sluices for the water to be systematically divided over the whole area.

The whole **sawah** district threatened to slit up as the river carried sand along with the water. A round basin made it possible to create a circular motion by which the sharp sand sinks. The sluices stand 2 ft. above the basin floor and only the purified water can enter the sawah. However, one sluice gate is on basin-floor level. This gate is opened at certain periods while the others are kept close. As a result the current sucks the sand out of the tank carrying it along to the lower course of the river. The cost of the project reached F. 75.000.

In the preliminary talks it has been decided that the project committee is responsible for repayment. The contract has been sealed and confirmed by the local government agencies and the local government. Repayment difficulties arose as it turned out that the committee was mistaken in the estimate of the area, having initially supposed to have been dealing with 4,000 HA. As a happy consequence it has now been found necessary to register the real property, and the government is further to provide every peasant who pays his share with a legal certificate of ownership. More than half the to-



The long canals were dug by the farmers themselves to provide water for their fields.

tal amount was repaid and the remainder is being taken care of. The I.P.P.S. has now been accepted in the area; as a follow up an agricultural specialist is to be appointed to guide the peasants in cultivating the sawah.

The third point of the program constitutes imparting of knowledge and stepping up to the use of more agricultural techniques by the peasants. The I.P.P.S. is convinced that true development of a nation does not consist in the possession of much technical know-how and an economic welfare, but that this must be accompanied by the fostering of a social mentality that understands its position before God and the neighbor. This task is entrusted to Mr. J. J. Tomosoa, an agricultural expert from the University of Bogor who knows the aspects of a responsible community development.

Practical agricultural instruction in the field, short agricultural courses and the laying of laboratory fields achieve happy results. I.P.P.S. expects to start next year with simple cooperatives for the purchase of fertilizers and insecticides. With the aid of C.R.S. she will be able, with a few assistants, to execute a well planned extension work by next year.

With the hope of stepping up agricultural-technical knowledge, I.P.P.S. is occupied with building a centre for agricultural fieldwork in Kaban Djahe. On 5 1/2 HA. land the lecture quarters, the byres (not big but better than what most of the peasants manage to offer and yet inviting to imitation), and a compost mill stand. The project is under execution by lay-brothers of the Congregation of Our Lady of Lourdes who kept two European and one native experts available. A hostel is to be built so that the four-month course for young peasants could be started.

Two lay brothers visit the **kampongs** a few times each week to give agricultural instructions and in certain meeting places short courses are being organized. The main purpose is to mentally prepare the elders for allowing their children in the future to be sent to the 4 month course and to make sure that they will give their children, when these return from the course, the opportunity to work with the methods and techniques that they learned at the project. Since Kabandjah is the prin-

capital town of the Karo district and its principal market place, each Monday, being market day, shows peasants who flock to the project—only 500 m. distance from the market — to have a look at the crops, seeds, insecticides and the like, and to buy them. This intensive contact with the peasants places the project at the centre of the people's interest. Three hectares of land will, in the near future, be cultivated as intensively and efficiently as possible to help bear the running expenses and to serve as an example to the peasants.

The rest of the land is meant for the students who are to cultivate a portion each, along the lines of the theory given at the course. Next to agri- and horticulture there is cattle-breeding. Every alternate year former students will be invited for an up-grading and for discussions. Also, one of the staff members will regularly visit the **kampongs** to keep contact with the alumni in order to offer them practical advice.

Short-term financial aid from the Dutch Government is expected to fully complete the project.

High school students and girls from the household school receive once a week an assignment in the field supervised by a lay brother, the idea being to integrate the schools in the local society. Counter to expectation great interest is shown on the part of the students.

Favourable cooperation and exchange of ideas exist with workers on a similar project by Friedrich Ebert Stiftung in the neighbourhood of Sidikalang. Under the guidance of F.E.S., I.P.P.S. endeavors to achieve, among others, the forming of cooperatives. The great problem which both projects have to cope with, and this is the problem of the peasant population, is the price of vegetables and of agricultural products as a

whole. The export being commissioned to seven syndicates does not run as smoothly as the government had envisaged. The prices of fertilizers are high and often the needed fertilizers are not available. Consumption of vegetables within the home country should be much speeded up and a transit sale to the west coast and further to Java is considered worthwhile.

With all this a great task still lies ahead of I.P.P.S. in North Sumatra. Its present achievement is but a drop on a heated sheet of development of agriculture. One cannot say that other agricultural organizations show much interest for the social economic progress of their members so that one is not in the position to speak of cooperation by lack of attention. This is also valid for the non-Catholic churches or religious groups, although some Christians are starting agricultural projects with foreign personnel aid. It is certain that the peasant population is in principle determined to make progress but the situation — the infrastructures, the market, problems of **adat** and **kampung** structures and the like — provide a continuous handicap for fast socio-economic development.

If I.P.P.S. succeeds in activating its members and manages to attract enough experts who possess a feeling for peasants' problems and who are willing to help them overcome these, a splendid future no doubt awaits it and it will appear to be a blessing for land and people. The catholic church that founded this organization and stimulates it and whose members constitute a considerable part within this agricultural organization shall prove to be at the service, in the spirit of Christ, of the neighbour; she will prove to be an authentic Christian, national, Indonesian church.

IRRIGATION PROJECT OF ZAA, FLORES LEADING TO LAND-REFORM

The irrigation project of Zaa is situated at 12 kms. to the south of Mataloko. Though this project is badly needed by the people in order to increase their food products, it should be kept in mind that the real aim is to develop the villages, public education and public health.

Pioneering and Cooperation

In 1953, the poor people of Zaa and its neighbourhoods were aware that they needed irrigation for the Roda plain (600 ha). They had tried to build a dam on the river of Wae Pua in a primitive way, but they failed owing to the lack of capital and proper equipment. Their work was neglected and they hoped that someone would save the project.

In 1965, H. Hermens S.V.D., a priest and a farming administrator of Den Pasar Bishop's See was appointed as a priest to the parish of Ladja. He stimulated the people's aspirations and desires there; at the same time he was the catalyst. His presence would inspire the people's working spirit. He began his work by lob-

bying and holding meetings with the authorities. He was sure that without the participation of the local government all efforts would fail.

The head of the Agricultural Department of Ngada was quite enthusiastic with the idea of building a dam. So was the local chief of the village of Ngada. The plain of Roda, Zaa (600 ha) is a communal land in the sense that it belongs to the eleven chiefs of tribes and their members. In the very beginning Father Hermens asserted, "Supposing that the land-owners of the Roda Plain submit 50% of their fields for the project, the irrigation will become a reality." His suggestion and advice were significant, for otherwise the peasants could not irrigate their lands.

The next step was to find out mass stimulators. For this purpose, the chief of the local government, Mr. Haminte Wogo-Mangulewa, at the same time the chairman of the local I.P.P. (Ikatan Petani Pantjasila or Pantjasila Farmers' Union), was willing to accept the job. He continued to hold meetings and to submit a peti-



There will be a harvest twice a year after the project is finished.

tion to the Archbishop of Endeh and the Regional S.V.D. province to ask for support. The design and its performance were made together with the local chief of Ngada.

Thus work in the Zaa project was begun by the I.P.P. Diag of Endeh together with the local government and the members of the tribe. The work of the Zaa project was included in the calendar work program of Ngada County.

In the middle of 1966, the members of the tribes could no longer manage to perform the work of the Zaa project due to the lack of manpower. They asked help from other villages. Most of them did not possess their own land. The chief of the tribes made a request to the local government, among other things:

- To support the local government in working for development through the IPP.
- To accept and promise to repay the credit from the IPP.
- To submit willingly 50% of their own land to the local government which will distribute it further to the members of the team who would finish the Zaa dam. The rest (50%) of the land will be well made use of and distributed to their own members.

Since the beginning of 1966 the work in Zaa has been taken over by a teamwork of the four villages coordinated by the *thamat*.

The total amount of the workers by July 1968 was

1051 people. They worked in turn for a week every month. Most of them were youths. The condition which should be accepted was that every one was to work diligently, otherwise their membership was dropped. Finally when the land distribution took place there were 962 members.

Land Reform Running Well

Land distribution has to be carried out immediately so that the members will feel the satisfaction of getting land and motivate them to work.

In May and June, the chief of the agricultural department, the chiefs of local districts and the chiefs of the tribes distributed the land. 50% of the land was given to the local government while the other 50% was given to the tribes. The chiefs of the tribes had to distribute the land to their members; the number of the members was big so the people must cultivate the land intensively.

In mid-1969, the third phase of land distribution was awarded to 962 members of four villages. In view of the strong ties of the tribes to their native land and their relatives the land was distributed according to their settlement and not far from their families. Later this will help them to cultivate the land in their family circles.

The Next Step

If the water of the Zaa irrigation overflows, it can be used to irrigate Utaseko plain to the width of 100 ha. The method used will be the same as it is used in the Zaa project.

The success of the land reform was due to many efforts on many sides. El Tari, Governor of Nusa Tenggara Timur, gave his great support. Mr. Jan Botha, the local chief of Ngada, at the same time chairman of the Land Reform Committee of Ngada district, paid much attention to this effort. The head of the Ngada Agrarian Department together with his officials performed their duties diligently. Honor should be paid to Nahum Lopo, young agrarian official who persevered and involved himself in the work of the Zaa project and supported the people in matters of land. From the very beginning land reform itself was confronted with a lot of problems which were settled at last. Land problem was quite a sensitive matter for the local people and had caused a lot of conflicts. The only way to settle such problem was an open talk between the conflicting people. The agrarian officials made use of this method.

Though the building of the irrigation project of Zaa was not running so well, it proved a successful case of land reform.

In case the Zaa irrigation does not give the results as expected, at least it has placed small peasants on a favourable situation. In former times they worked by cultivating other landowners' fields, now they cultivate their own land though it is not large. Father H. Hermens as a catalyst and at the same time an inspiration for the people is happy to see his sons possessing their own land.

by: S.V.D.
Student of

Theology High Seminary of Ledarero

NEW DIRECTIONS IN INDO-NESEAN EDUCATION

BY SUMONO MUSTOFFA

Education took giant leaps in Indonesia in the period from 1950 to 1966 in spite of the massive and wasteful spending on grandiose political projects. Primary schools appeared in the remotest villages and illiteracy, particularly among the young, was all but stamped out. Universities shot up everywhere "as mushrooms in the rainy season." A plan under an eight-year development scheme of having a state university in every province was all but realized. Private initiative also took the lead and set up their own universities. Some were very good, and as usual some were bogus. Sometime in the 1950s, one such bogus university, "Madjapahit Correspondence University," did a brisk business and even fooled people like the chief of the national Police Criminal Investigation Department whom the "university" claimed as its first "law graduate". The deception was discovered and the "university president," who had barely managed to squeeze through high school, was sent to jail.

With such a proliferation, quality suffered. The mandate was obviously too broadly interpreted in those days. Quality education not only declined, it fell to a dangerously low level. Today's estimates state the present schools fall 10 to 40 percent below prewar standards. Perfectionists from the old Dutch Schools place present educational standards even lower than half the pre-war level.

But who can tell accurately a decline in the value of education? How can one measure knowledge? How-



Photo by Puskat Jogjakarta

ever, everyone agrees that standards can decline seriously in education. Today, the common saying is that you can get middle school graduates by the dozens at the flick of the finger. A certain employer in Djakarta has instituted his own system of examination covering basic school subjects for applicants who are supposed to be university graduates.

Schools like the University of Indonesia, Gadjah Mada, and the Bandung Institute of Technology have striven very hard to maintain the old standards of excellence. And some of the old faculties, such as medicine and technology have managed to do so.

But most of the harm done lies not only in the low standards but also in the direction of education itself. A decline in standards could have been less harmful if only the purpose of education had been correctly defined and implemented according to the objective needs.

Everybody agreed from the outset that the educational system lay too much stress on theories. This is a legacy of the colonial system which needed good clerks for the government, not people who did things on their own or created things. But little or not enough has been done to correct this. The result today is even more theory-oriented school at all levels of public education, as against vocational schools. The public itself did little to help. Parents kept sending their children to schools for prestige.



Militant university students in Jogjakarta asking for "law and justice." (Puskat Jogjakarta)

The result today is a crying need for trained workers of the middle level. The ideal proportion for a skilled labor force, according to an official of the Department of Education, is pyramid-like. For one engineering graduate at the top there must be five technical middle school graduates followed by 25 low-level workers who form the base of the pyramid. This makes up a 1:5:25 formula. Today there are only two technical middle graduates for every engineering graduate followed by countless of low level workers. In short, the Indonesian labor force today has relatively too many generals and not enough sergeants although there are plenty of soldiers.

Steps have been taken to correct the shortcoming. Under the current Five-Year Development Plan, more attention is deliberately being placed on the increase and improvement of vocational schools. Even in the general schools, there is a movement initiated by the minister of education to overhaul the curriculum and system of the general education. It would be geared more to the practical needs of society and accentuation on practice. Not that such ideas and attempts have not been launched before. However, the urgency and general climate today seem more favorable for the success of the scheme.

The first obstacle to be met is funding resources. Even under the old system, a great number of schools have had to teach science classes without the benefit of experimental demonstrations for lack of facilities. Students had to memorize formulas and believe them. The number of technical schools without workshops and medical schools without their own laboratories make up a long list. And they are no joking matter for a country which has the ambition to move forward.

Again, one obviously must be able to set priorities according to the degree of urgency. While not seeking to neglect the other higher learning institutions in the country, the Government has finally decided to give priority to the development and promotion of six as "mother" universities and institutes. They are: the

University of Indonesia, the Gadjah Mada (Jogjakarta), the Airlangga (Surabaya), the Bandung Institute of Technology, the Bogor Institute of Agriculture, and the Surabaya Institute of Technology. They, in turn, will be charged with promoting and developing other sister institutions.

On the vocational education sector, five modern equipped technical training centers are being planned for the country's chief industrial cities, i.e. Djakarta, Bandung, Surabaya, Medan in North Sumatra, and Makassar in South Sulawesi. Construction of the centers will start next year and, hopefully, be finished in 1973. By 1974 the five centers between them will provide practical training facilities for 14,000 students from the technical middle schools. The existing 150 technical middle schools in the country have a combined enrollment of 60,000.

A \$4.6 million aid from the International Development Association will finance the entire project. Half of the money will be spent on equipment and workshop facilities. The rest will go to the construction of the buildings. Modern teaching facilities to be installed will include computers. The new training centers will enable technical students to get 15 hours of practical work each week against 30 hours of theory. Today's technical students in comparison get only six hours of practical work each week. The result of these training centers in the long run will predictably correct the too skinny waist of the present labor pyramid and lay down the right stress in education.

If the signs are correct, people in Indonesia are moving toward "achievement" — oriented schools away from the previous prestige institutions that the law school used to be. The Indonesian government is now changing the stress from mere numbers to quality. It is a healthy sign of a people beginning to do a chore in earnest.

SIGNIFICANCE OF VOLUNTARY ORGANIZATIONS

by SOEDJATMOKO

Ambassador of Indonesia to the United States

Voluntary associations are of tremendous significance in a country like Indonesia as a means for breaking the traditional dependence on government action and government initiative. They make possible the harnessing of the desire for change on the grass roots level; they give us the feeling that we can take our destiny and our future in our own hands. Voluntary associations are important because, like the development of private entrepreneurial expertise, they are necessary to political growth in a democratic direction.

If Indonesia has a system of strong voluntary associations, strong cooperatives, as well as effective trade unions, she can hope to have enough countervailing forces within her society to prevent the unlimited concentration of power at the center of government. Therefore the establishment of voluntary associations is of crucial importance. Voluntary, non-governmental organizations are needed to assume some of the responsibility for social change. Otherwise the government alone will discharge that responsibility—at a price. As important as the increased efficiency of the government bureaucracy is the increased capacity of private groups within the society to tackle problems at the local, intermediate, and national levels. It is this capacity which in the final analysis will determine the rate of development and modernization of the social system as a whole.

Looking at the problems in Indonesia, there is hope that a voluntary organization, of the type of the League of Women Voters in the United States but tailored to local conditions and requirements, can eventually develop. Indonesian women on the whole are quite a force in our country. They have the will and the determination — the bottleneck is that organizational know-how is so thinly spread.

Often the problems are caused simply by a lack of awareness of how to get people to work together for specific goals. How do you organize fund raising? How do you keep your membership involved and informed? Simple training programs could disseminate the techniques with which to form voluntary associations and could assist existing voluntary groups in working together toward common goals in larger organizational frameworks.

The other bottleneck is funding. In the light of straight credit policies and our low per capita income (it is less than \$80 per year), the capacity of existing voluntary groups to mobilize funds is very limited. It would therefore be important if they could be helped over the hump by some external support. Such support might take the form of subsidizing staff salaries, of contributing to travel costs, and of underwriting seminars for voluntary groups to exchange experiences and work out new techniques. This support could be given on a temporary basis for it is not good for a country or for any organization to become permanently depen-

dent on outside sources. But there are situations where a little push and support, here and there, for a limited period of time, could make the difference between success and failure.

Role of Voluntary Associations

Voluntary associations in Indonesia have a relatively long history but they also have a history of limited effectiveness largely because of the above-mentioned two bottlenecks. In the fields of community service, child care and family planning, the role of voluntary organizations will be crucial as we prepare to harness our national resources to meet the requirements of a major push toward rapid economic development.



Mother and child are among the beneficiaries of voluntary organizations. (Puskat Jogjakarta)

There are, of course, pitfalls. Aid should never lead to continued dependency, or a situation where the recipient exploits the aid-relationship. Too great visibility of the donor is another danger. In the final analysis, the purpose of external support should be the stimulation of indigenous capabilities and indigenous initiative.

The role of the voluntary associations in the context of increasing the capacity of the whole social system to prepare itself to face new tasks is undeniable: on the national level, in the intermediate level, and on the local level — for schools, child care, health clinics, and family planning. When one decides to lend a helping hand to organizations of this kind he should realize that he will be participating in a great drama. It is the drama of an old society in the process of rejuvenating itself for the pursuit of new modern goals. He can be assured that it will be a rewarding and exhilarating experience.



In 1969, the population of Indonesia was given as 109,500,000 with the number of ethnic Chinese in the land reckoned at 3,250,000. They form, then, between two-and-a-half to a good three per cent of the total population. A higher estimate of the Chinese population for 1970 was 4,792,850, but well-informed observers consider it inaccurate.

By and large, the Chinese are acknowledged to be enterprising, hard-working, disciplined, and eagerly intent on success. They pioneered the spice trade, sugar refining, rice milling, and other valuable processing fields in Indonesian economy. At least 37% of the Chinese in Indonesia are merchants, tending towards larger scale business as the import-export trade, finance, and in the buying and selling of agricultural products. Several of the large and better banks are in Chinese hands. They are active in the production of rubber, tobacco, tea, cacao, rosella (hemp or jute), but not much in rice. They do rough work in the tin mines, which since 1955 or 1956 have mostly been government-owned. The market-gardening around larger cities, Djakarta particularly, is done in great part by the Chinese. They have been prominent as artisans and in service activities like baking and lantern-making. It is said that they have had a leading part in the manufacture of alcoholic beverages.

Religion is less of an obstacle to integration, less a cause of tension than it is in Malaysia. The intensity of Islam resentment towards non-Muslims diminishes as one moves from west to east, from Sumatra to Java. However, there are pockets or Muslim sects in some places, which react fiercely to conversions to Christianity. By law, everyone must belong to some religion; Christianity and Buddhism are among the validly recognized. Quite a few (10%) of the Catholics are Chinese, and a good percentage of the Chinese are Catholics (2,000,000 Catholics of whom 200,000 are Chinese in 1970). The total Protestant affiliation is placed as high as 6,000,000, but the actual religious practice among them is not pronounced. Many are annoyed or fed up with the pressures of Muslim leaders to keep people inscribed in Islam so not a few declare themselves to be Christian, Catholic, or Protestant. A recent phenomenon is the increase in Buddhist adherence among the Chinese; temples are well kept, and monks from the Indon-born Chinese community are not few.

Local pressures against conversion from Islam are especially heavy in north and northwest Sumatra. The Javanese are more open and tolerant, and they have been migrating elsewhere. Thousands of neophytes are

being baptized Catholics by the Holy Cross Fathers, for instance, in West Java; nor are the Javanese alone involved. Whole villages of Sundanese have requested admission to the Catholic Church. The Christians are politically and socially influential in national life beyond proportion to their numbers, in part because the Muslims are unable to agree among themselves, but are split into seven parties. The Catholics are more influential than the Protestants it seems. But their newspaper, **Compass**, is judged to be rather bourgeois and pro-establishment, bootlicking toward the army, and less appreciated than the more liberal and critical daily of Mochtar Lubis.

Many ethnic Chinese now hold Indonesian citizenship. Dual citizenship was a long-standing source of ambiguity, but it is an irritant that is much diminished, with clarification of laws. The People's Republic of China has given up the old Chinese position (unwritten until 1909, but explicit thereafter) that "once a Chinese, always a Chinese," and it now recognizes renunciation of Chinese citizenship.

INDONESIA'S CHINESE

BY CHARLES J. MCCARTHY

The political interests of the ethnic Chinese differ considerably in various groups. The young Chinese are Indonesia-oriented. The upper limit of "the young" would be about 40, and almost everyone under 30 would be so classified. Practically all of these are Indonesian born, and are better disposed towards civic responsibility. Good national leaders come from this group, including the Secretary-General of the Catholic Party, and several prominent, active leaders in the student movement. Of the elderly or middle-aged Chinese, the Peranakans are generally Indonesian-oriented; among the Totoks, a portion are committed primarily to Indonesia, but many others are mainly interested in the People's Republic on the mainland, in the Republic of China in Taiwan, or in the Singapore-Hongkong centers of Chinese society. The four brothers of one such family may have, between them, four passports to cover all contingencies.

Not many of the elder or middle-aged Chinese, however, have much positive enthusiasm for commitment to Indonesia where cultural and political changes unpalatable to them are being imposed by nationalism. Many of these, Dutch educated and oriented to western liberalism, though they have considerable capital and good academic degrees, or professional standing as doctors, etc. say, "It's better for us to get out. Our youngsters are mixing too much with Indonesians and their ways." They send or smuggle out what capital they can. Usually they manage to get good jobs right away in the foreign land to which they emigrate — Holland, Germany, the U.S.A., Brazil. Neither they nor their sons return to Indonesia. Recently however, middle-aged Chinese are sending the renewed confidence and hope of Indonesians in their economic and political future; the exodus to lands abroad has at least slowed down.

Just after the abortive Communist coup, anti-Chinese feelings ran very strong in Indonesia. Probably, antagonism had never been far from the surface, since the Chinese were usually quite successful in business because they were shrewd, industrious, and apparently worked in collusion. To Indonesians, Peking was the Communist power threatening their national independence; and the discredited Sukarno was seen to be trying to salvage Peking influence to prop up his own political position. A number of young Chinese had been noisy and perhaps chauvinistic members of the PKI (Indonesian Communist Party), threatening their 'reactionary' neighbors or protecting them for a price.

After the more violent post-coup passions were spent, extreme Indonesian-Chinese tensions eased considerably. The Suharto government began to seek positive ways of creating understanding and to face the problem with initiative. It set up a committee (BKUT) to analyze and plan constructive approaches for taking the Chinese, by integration, into Indonesian society; the committee was also to serve as an agency of communication between the government and Chinese leaders.

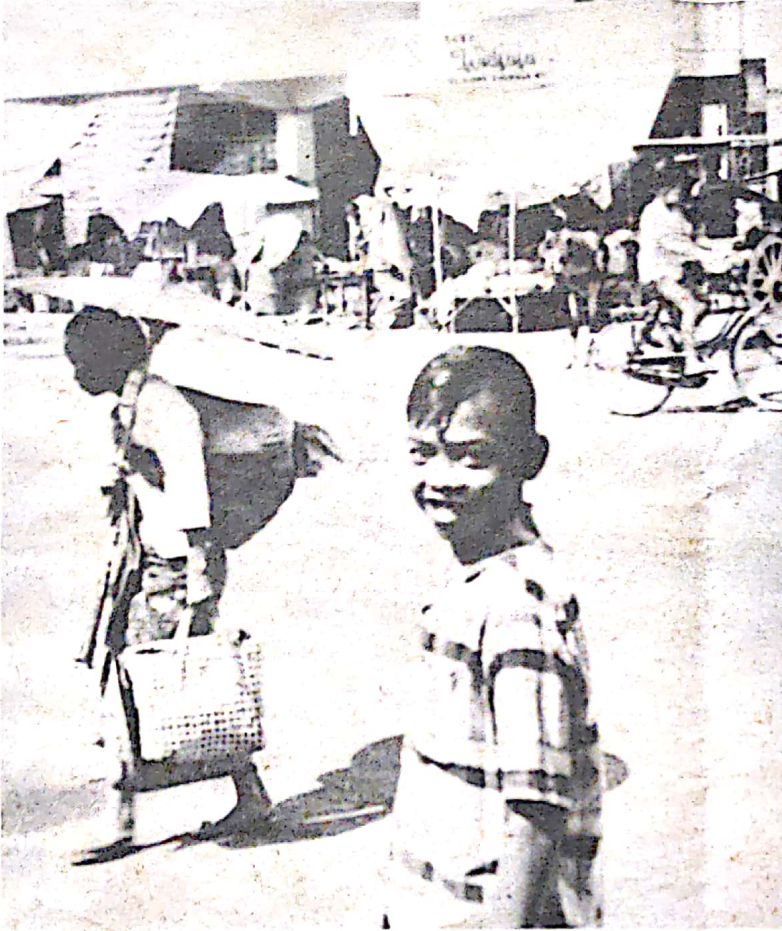
They saw that the policy of drift, of the benign neglect that would 'live and let live', was getting nowhere. Trouble may have been building up. The army (with low pay, and many 'civic' missions—road-building, canals, bridges, schools, mosques, etc., to build, and much power) often puts the squeeze on people whom they think can pay, and among these, the Chinese are numerous. It is said that the Chinese control 70% or



more of the purchase-and-selling of crops, and in agricultural Indonesia this is probably the biggest of all businesses.

As acting president, Suharto at the end of 1967 announced a cabinet directive that "every alien, including the stateless, of good intention will be given protection." Other measures were taken, though some of them were not palatable to those who would have to make changes (mainly the Chinese):

1. No more entry visas were to be issued to Chinese immigrants;
2. The operation of Chinese schools was to cease. Only one of the former 17 Chinese newspapers is at present being published;
3. Alien associations can be formed only on strictly non-political lines. Even the Chinese Catholic Youth organization, for instance, merged with the National Catholic Youth group. While previous business associations were disbanded as such, the existing business associations (chambers of commerce, etc.) have come to be *de facto* dominated by Chinese, for their involvement and know-how in fields of cooperation and mutual policy-making (protection) are impressive.
4. At one time, a decision was passed providing that "capital accumulated by Chinese within Indonesia will be considered 'national wealth in the hands of aliens', or 'domestic foreign capital', to be mobilized . . . in the interest of the rehabilitation of the nation." This may have been operative for a few months, when repatriation of Chinese who opted for mainland China was going on. In 1968, a general relaxation of tension set in, and the implementation of regulations like this have been fairly gradual and lax. Suharto moves gradually, though firmly and quietly, with most of his policies. Some Chinese whose property had been taken away have had it restored to them. Sugar centrals which, when nationalized, could not operate at a profit, were returned to their Chinese owners, who within six months, were making a profit again.
5. Suharto assigned to OPSUS, his special operations department, a new anti-discrimination role, to spread through the countryside and towns his persistent policy of eradicating social antagonisms. Some squeezing however, still goes



Many stalls in Jogjakarta's market are Chinese-owned.

on; and some middle-aged Chinese simply close down their firms and go abroad (with loss of jobs to numerous workers).

6. There is recognition that there will have to be a long-term plan on how to bring down the economic strain which the Chinese-Indonesian imbalance places on the overall national economic life. From the economic point of view alone, it will be hard to eradicate friction and ill-will; other values of friendliness and fairness must be brought to bear on the problem.

The government at present is encouraging competition, and local reinvestment of capital. Studies show that there are differences in efficiency. The Chinese have been quick to modernize plants and mechanize operations, to create large-scale textile production. With Indonesians thus at some disadvantage, the planners favor a trend to establish certain divisions of the market, whereby competition for customers will be less sharp and provocative of envy or bad-feeling. Textiles woven or processed by hand would be reserved for Indonesian manufacture; the Chinese would be given a clearer field in mass produced, cheap goods.

7. There is a move of the Chinese out of marketing and into production, manufacture and processing-for-export. This trend to diversify their economic roles has gone on gradually since 1945.

In textiles, batik, etc., Arab-owned factories are the main rivals of the Chinese. Though they, too, are foreign-operated, they establish an image of being more Indonesian. In many cases it is the Arabs who set up anti-Chinese pressures because they feel they are not doing so well in straight competition.

8. The government is committed to the training of young Indonesian businessmen, and to encourage joint Indon-foreign enterprises. In the last five years, more and more Indonesians are surfacing in personnel-management, boards of directors and economics, and joint enterprises are beginning to mushroom. But observers remark that it is still difficult to find hard-headed economists among Indonesians, men practically aware of what management is. "It is a tough job, and the manager has to demand responsibility. But the Indonesian, sensitive to interpersonal relations, will say that the demanding of accounts is not done, it is insulting to a colleague to exact from him a detailed report about his use of funds."
9. Indonesia's policy is much more open to foreign capital and joint enterprise than formerly. It is said, and probably with truth, that the inflow of capital from the Chinese has reversed and surpassed the escape-amount (to Singapore, Hong Kong, Taiwan, etc.). This reflects the stability and confidence which the Suharto government has brought about.

Tension between the overseas Chinese and their host peoples varies with the general economic and political vigor of the country. An economic upswing fostered by a stable political authority gives Indonesia just now a climate of hope. New cars travel smoothly along the new roads that are reaching across the islands. New rice strains are hiking the yield of paddy fields; fertilizer in larger quantity and better quality is available. Good water is in better supply for irrigation, power, and other needs; factories are being equipped with efficient, modern machines. In the later Sukarno years a spree of anti-foreign confrontation and proud nationalism, of half-digested ideology and over-loose oratory, left a lot of necessary hard nation-building work undone. Suharto is sober, candid, and realistic. He is no demagogue, but is transparently dedicated to national interests. He enjoys strong, popular support, after having quietly forged an extraordinary consensus among his people.

The army has assumed an overly strong and pervasive role, unhealthy for the best exercise of democracy. Corruption among civic functionaries and army personnel is dangerously rife. But these abuses are acknowledged, and a feasible program for phasing them out is really taking shape. The government hopes to accumulate enough funds to pay decent salaries to its civil servants and army men, while a process of civilianizing the army works towards a 1975 deadline.

This general atmosphere of confidence and stability is most promising for a wholesome integration of the Chinese in Indonesia. It allays suspicions and fears regarding the security of Indonesians. It invites full and firm commitment to Indonesian interest from the under-35 Chinese permanent residents.

COR-UNUM FOR CENTRALIZATION

BY WILLIAM JERMAN

In a letter dated 15 July of this year and released to the public one week later, Pope Paul, writing to Cardinal Jean Villot, head of the Vatican Secretariat of State, announced the foundation of a new pontifical body, of which the cardinal would be the first president. To give it its official title, the new agency is the Pontifical Council "Cor Unum" for Promoting Human and Christian Development. Its purpose is to "coordinate the energies and undertakings of all Catholic organizations" engaged in emergency relief and development funding.

The project had first been made known beyond the confines of upper-level Secretariat of State circles some seven weeks earlier. From various sources the following sketch of background moves can be made out. The story seems worth telling in view of one of the major objections that was to be voiced later against the whole project: the unilateral action of the Vatican in a matter that affects the whole Catholic Church, most especially all those persons directly involved in the collection and distribution of relief and development funds.

On 26 May, Cardinal Villot put his signature to approximately 100 copies of a 3-page document. The same day, Archbishop Giovanni Benelli, Under-Secretary of State, summoned a number of persons to see him; among them was Mons. Jean Rodhain, president of Caritas Internationalis. He spoke to them not in a group but one after the other, informing them of the content of Cardinal Villot's letter.

With all the trappings of cloak-and-dagger international intrigue, Cardinal Villot's letter was not to be sent to its addressees by mail: a team of envoys fanned out to deliver it in person. They travelled to Austria, Germany, France, Bel-

gium, the United States, and elsewhere. They laid special stress on the confidential nature of the proceedings and the document.

The document informed its recipients of the plans that had been made to found Cor Unum. The document did not invite or summon these persons to discuss the opportuneness or feasibility of Cor Unum; it simply announced the Vatican's intentions. "The Holy Father believes the moment has arrived to set up, as soon as possible, a pontifical office for all Catholic organizations which carry on activities in the sphere of emergency relief and development aid." The text explained that "the pontifical office will have the role of a permanent center for the exchange of ideas, for orientation and service, at the level of the world Church."

Recipients of the document were top officials of the most important Catholic aid agencies, e.g. Cardinal Leo J. Suenens of Brussels, president of International Cooperation for Socio-Economic Development (CIDSE); Cardinal Julius Depfner of Munich, president of German aid agencies; Mons. Leopold Ungar, Vienna, vice-president of Caritas Internationalis; Bishop Edward E. Swannstrom, New York, president of the Catholic Relief Services, National Catholic Welfare Council.

Study and discussion of Cardinal Villot's letter raised more than one question as to its precise meaning and ultimate aim. There were some possibly ambiguous phrases and a comparison of the text in the different language versions revealed some possibly significant differences. But viewed in its ensemble, the intention seemed clear: although Cor Unum was stated to be an office for "the exchange of ideas, orientation and service", there was little doubt but that it was intended to assume control over all Catholic aid agencies.

CIDSE and Caritas Internationalis

The two international Catholic aid agencies most directly affected by the Cor Unum project are CIDSE and Caritas Internationalis.

CIDSE (Cooperation Internationale pour le Développement Socio-Economique) stemmed from proposals made by Cardinal Frings of Cologne at the end of the second Vatican Council (1965). Its general secretariat is located in Brussels, under the leadership of Prof. August Vanistendael (Louvain). For six years it has worked at the coordination of international aid policy and programs of national Catholic episcopal relief and development aid groupings in 14 countries in Europe, the USA, Canada and Australia. When Cor Unum was announced, membership of three more national groups was pending: Ireland, Spain and New Zealand.

As of 1971, CIDSE supervises 16,000 development projects of its member agencies. It uses a computer to process grants and forestall the possibility that two member agencies would cover the same cost of a given development project in the Third World. It disposes of an annual sum of money in the neighborhood of 900 million dollars (USA) — more than most UNO organizations working in the same field. It is the most important non-governmental funding organization in the whole sweep of development work.

Caritas Internationalis, a Vatican agency, was founded in 1950; it was to coordinate national Caritas agencies and other Catholic welfare bodies. In time it took on additional responsibilities and grew in importance. It became world-famous for the flights it organized to supply relief materials to Biafra during the Nigeria-Biafra war. In effect, Caritas Internationalis came to be the Vatican parallel to CIDSE.

CIDSE took the initiative in collaborating with Caritas Internationalis, to avoid duplicated efforts, etc. The two bodies kept each other informed of their plans and activities. In general, CIDSE concerned itself especially with long-range development projects, while Caritas Internationalis concentrated on short-term relief for areas stricken by natural or man-made catastrophes. But in the last two years, it had been moving more and more into long-range projects, which caused some uneasiness in CIDSE, as also in the Pontifical Justice and Peace Commission.

To bring about closer cooperation between the two bodies and other Catholic organizations, a series of Round Table meetings was begun in late 1968. These meetings took place in Rome once a year, or twice at the most. They brought together representatives of CIDSE, Caritas Internationalis, the Pontifical Justice and Peace Commission, SEDOS (a study and documentation service maintained by missionary congregation of men and women), Propaganda Fide, and other related organizations. The Round Table discussions were generally considered to have been successful; plans were afoot to give the loose organization a stronger form.

The technical details of arranging Round Table meetings had been assigned to the Justice and Peace commission in Rome. One day this summer the commission was informed by the Secretariat of State — by telephone — that it was not to continue preparations for the next Round Table, scheduled for 25-27 October; no reasons for this were given. On 3 July the Secretariat of State informed Round Table members by letter that the planned meeting was being postponed "for reasons of restructuration". "As soon as we receive word from higher authorities, we will forward it to you." **Round Table, R.I.P.**

Caritas Internationalis, which had become the most important Vatican relief agency, did not work out as the Secretariat of State had wished. Its publicized success in supplying aid to Biafra caused embarrassment to the Vatican when Nigeria won the war. Pressure was put on its secretary general, Mons. Carlo Bayer, to resign. A meeting of its executive committee in Rome, 27-28 May, was to elect his successor. For reasons which he kept to himself, Mons. Rodhain,

president, kept delaying the election; eventually it became evident that an election would not take place. At that point the German delegation walked out of the meeting room, saying it would no longer work on the committee.

There is speculation that Mons. Rodhain wanted Caritas Internationalis — not a new organization, Cor Unum — to become the Vatican organ for integrating all Catholic relief and development agencies. He had long been talking about the need to give Caritas Internationalis deeper integration into the Roman Curia. But the Secretariat of State had somewhat different ideas, and now it seems not improbable that Caritas Internationalis will simply be absorbed into Cor Unum. **Caritas Internationalis, R.I.P.**

Reactions from Germany

Reaction to the Cor Unum project has been especially vigorous in Germany, whose relief services — Misereor, Adveniat, Fasten-Aktion, Brot für die Welt, etc. — have attained world fame and respect. **Publik**, a national weekly newspaper published in Frankfurt, and **Herder Korrespondenz**, a monthly review published in Freiburg, carried detailed articles on the subject.

Publik printed a full-page article on 16 July, posing the question, whether German funding agencies would die out as a result of the Vatican initiative. In its opinion, all that Cor Unum has planned to do was already being done by CIDSE. The only difference was that CIDSE did not come under the Vatican Secretariat of State.

Publik predicted dire consequences if Cor Unum comes into existence and achieves the overall control that it seems designed to achieve. CIDSE would disappear; contributions from national fund-raising campaigns (e.g. during Advent and Lent) would decline dramatically; a centralization of aid initiatives from Rome would be linked with official Vatican church policy, which would not always coincide with disinterested help to the Third World; recipient countries would have to work through the Vatican nunciature thus episcopal solidarity and collaboration, in donor and receiver countries, would be replaced by the Vatican and its diplomatic corps; development aid might be determined according to

strictly internal church criteria; non-Christian or non-Catholic groups in the Third World would probably not receive so much attention as before; national ecumenical initiatives (e.g. Catholic-Lutheran fund-raising collaboration in Germany) would come to an end.

Herder Korrespondenz (vol. 25, n. 8, August 1971, pp. 360 ff.) was not so convinced that CIDSE and the Round Table experiment had achieved the degree of coordination of aid efforts that Cor Unum envisages. There have been instances of friction and overlapping in development and disaster-relief work which CIDSE had not been able to prevent. But is it a foregone conclusion that a Vatican centralization imposed on aid agencies will be any more successful? If individual agencies have not always been able to smooth out differences among themselves by self-initiated dialogue, is it a priori evident that Vatican dictates will be more successful?

Whatever may be said in favor of the Cor Unum proposal, there remains the fundamental objection that it came **desuper**, without previous consultation with the organizations and individuals involved in the actual work. Is there any possible way to put down the charge that it was a clear and massive denial of the principle of collegiality championed by Vatican II?

World Fund?

The Cor Unum initiative can also be studied in relation to a proposal for a worldwide development fund. At the 1969 Synod of Bishops in Rome, Cardinal Terence J. Cooke of New York, among others, called for the establishment of a world fund as an expression of the horizontal collegiality of the world episcopate. He suggested that it be governed by a committee composed of representatives of national episcopal conferences and the Pontifical Justice and Peace Commission.

There were some objections from the Synod to the founding of a world fund. They came more from donor-countries; receiver-countries welcomed the idea of a centralized fund, seeing in it a means of precluding the danger of neo-colonialistic practices.

In April 1970 an *ad hoc* commission was formed to study the proposal. The Synod had recommended that its members be appointed by the permanent synod secretariat,

The needs of local churches are drastically different from country to country, from continent to continent. It is hardly possible to understand and do justice to the vast complex of local problems from one central location.

directed by Bishop Ladislao Rubin. Instead, its members were appointed by the Secretariat of State. Bishop Rubin, far from appointing members, found himself appointed a member.

In the end, the *ad hoc* commission decided against voting for or against a world fund; such an initiative should come from the national episcopal conferences themselves. The principle of subsidiarity was seen as primary.

Further plans of the *ad hoc* commission came to nothing. It was too weak an institution to suit the Secretariat of State, and it was an expression of the synod, not an organ of the Curia. *Ad hoc* commission, R.I.P.

Reaction from the Netherlands

On 21 August, the Amsterdam newspaper *De Tijd* published an interview with Willem Kreeftmeijer, director of the Dutch Lenten Action, which collects and distributes the equivalent of 65 million dollars (USA) per year in relief aid. Mr. Kreeftmeijer said that the kind of overall coordination assigned to Cor Unum could have come from the Round Table project.

He disclosed that on 1 July CIDSE had replied to Cardinal Villot's letter of 26 May. It said that it was all in favor of coordination and harmonization, but that it insisted on advance consultation on the aim and work methods of such a centralizing organization as the proposed Cor Unum. It pleaded for the continuation of the Round Table project. It appealed for autonomy for national aid undertakings. It offered to send delegates to Rome, to discuss the matter with the Secretariat of State.

While still awaiting an answer to its letter, CIDSE held a meeting of national directors in Brussels on 22 July. On that same day it learned — through the press — that Cor Unum had been announced by Pope Paul.

The following day CIDSE sent another letter to Rome, again asking for discussion of the aim and work methods of Cor Unum, and expressing its astonishment that it had not been consulted on the Cor Unum project.

Mr. Kreeftmeijer raised many questions. Would Cor Unum couple development work with church politics? Did Rome have the support of some Third World bishops whose development projects had not been approved by CIDSE? Would Cor Unum give development funds to build churches — something that CIDSE had not endorsed? Would national aid agencies be allowed to send their own delegates to Cor Unum meetings, or would everyone be appointed by Cor Unum?

He went on to say that socio-economic work, which sometimes borders on revolutionary-type activities, was not the sort of thing that official church structures could or would accept; "it cannot always be done by bishops."

The interview began and ended with Mr. Kreeftmeijer's assertion that, as far as he was concerned, the Dutch Lenten Action would continue as before.

Underlying Motivation

The Cor Unum episode fits all too easily into a general pattern of moves undertaken by the Roman Curia, particularly the all-powerful Secretariat of State, in recent years.

Put very simply, Vatican II called for and began the process of restructuring the papacy-curia-episcopacy pyramid. The need for relaxed centralization of authority and responsibility has been voiced again and again, in all parts of the Catholic world. The needs of local churches are drastically different from country to country, from continent to continent. It is hardly possible to understand and do justice to the vast complex of local problems from one central location.

The Roman Curia has resisted efforts towards decentralization. Lip service has been paid to the idea and a few minor changes have been introduced, but the overarching pre-Vatican II configuration remains in force — as the Cor Unum takeover again makes clear.

It should be kept in mind that Catholic relief and development aid since the end of the 1950s, in nearly all industrialized lands, came from the grassroots. These were spontaneous undertakings which only later came to be accepted and adopted by local bishops and national episcopal conferences.

They worked among themselves, as in the case of CIDSE members, without dependence on the Roman Curia; they came under episcopal supervision. In ten years' time they collected and distributed billions of dollars in emergency and development aid. Not just their independence but their very existence is now threatened.

And what of the concrete needs of people in the Third World? If *Publik's* pessimistic forecasts are only half correct, the people for whom all the vast organizational work of the past twenty years has been expended will lose much of the support that they have been receiving. Measured against this human criterion, the hush-hush takeover bid by the Vatican appears in even more sinister hues.

Once again national initiatives are being submitted to centralized direction. Once again the Roman Curia has moved to strengthen its position vis-a-vis the world episcopacy. Once again the lives and work of countless human beings are ignored in the manipulations of Vatican bureaucracy and inner-church politics. Once again Rome wants to dictate to the whole world. Once again the principle of collegiality is negated. Where will it all end?

CHRIST IN PHILIPPINE CONTEXT

By Douglas J. Elwood and Patricia Ling Magdamo; 1971, 384 pp., paper back, P19.80 (U.S. \$6.00).

Jesus Christ was a revolutionary leader who turned the value system of his world upside down. He taught that the greatest person is one who serves others. He demonstrated in his Person the full humanity of man. The tiny movement he started in Palestine nearly 2,000 years ago now circles the earth and includes one-third of its people. That movement turned mankind in a new direction; and it promises dignity and fulness of life to all men today.

Philippine orientation. The book maintains that traditional folk beliefs have obscured the Adult Christ for many Filipinos. Instead of following Jesus Christ, the Teacher and Leader of Men, many Roman Catholics and Protestants seek favors from Christ the Holy Child (Santo Niño) or Tragic Victim (Santo Cristo). Instead of trusting in the One God they placate a variety of spirits and rely on luck (*suwerte*). This book leads Filipinos to encounter Jesus through a thoughtful study of the Bible, particularly the first five books of the New Testament.

Contents. The book begins by introducing the thought forms and culture of the men who became the first Christians. Then, following the chronological order of events, it interprets Jesus' words and deeds, describes the events leading to his death and resurrection, and outlines the formation and expansion of the Christian movement. It uses a historical approach, relying on advanced biblical research by Protestant and Roman Catholic scholars. The book concludes that the "Other Christ" of New Testament faith and experience, although often hidden from view, is beginning to challenge popular and traditional images — and that Christianity, which belongs to Asia as much as to the West, is coming of age in our generation.

This book serves as a companion volume to Today's English Version of the New Testament, *Good News for Modern Man*. It will be useful in four ways:

College text. The book grew out of ten years of teaching religious studies at Silliman University. It is designed as a text for an introductory course on the Christian religion. Questions for discussion, suggested projects, and ample references will aid teachers in developing the course.

Study guide for youth and adults. Thoughtful groups of young people, men's and women's associations, prayer circles will stimulate discussion and lead participants to fruitful community involvement.

Source of inspiration and enrichment. Thoughtful readers will encounter Jesus, the Christ of faith. He will challenge their current practices and empower them for living complete human lives.

BOOKS REVIEWS

Reference work. Students, pastors, laymen will treasure this book for its rich store of ready information. Among its many valuable resources are: a presentation of the popular Filipino view of Christ; the history and geography of Jesus' time; analyses of the Great Sermon, the Parables, and the Miracles; Jesus' life in outline, with biblical references; biblical and non-biblical sources of knowledge of Jesus as an historical figure.

Authors. Douglas J. Elwood is Professor of Systematic Theology in the Divinity School and a Professor in the Department of Philosophy, Silliman University. He has studied at Wheaton College (A.B.), Princeton Seminary (B.A.), University of Edinburgh (Ph.D.), and Union Theological Seminary, New York. He is the author of *Churches and Sects in the Philippines*.

Patricia Ling Magdamo was born and raised in Rangoon, Burma. She studied at the University of Rangoon until civil war forced the schools to close. Later she completed the work for the A.B. and M.R.E. degrees at Eastern Baptist College and Theological Seminary, Philadelphia. After working in a church in Rangoon, she accepted a position with the Silliman University Church, where she met and married Engr. Benjamin V. Magdamo. An Assistant Professor in the Department of Philosophy and Religion at Silliman University, Mrs. Magdamo is now studying at Columbia University in New York.

ACCULTURATION IN THE PHILIPPINES

Essays in Changing Societies

Edited by Peter G. Gowing and William Henry Scott. 1971; 260 pp., P15.00 (U.S. \$4.50).

Change is inevitable when persons of one culture settle among a people of a background different from their own. Such change can be mutually beneficial and enriching — or it can be disastrous. Thousands of Filipinos are experiencing diverse cultural encounters: provincianos migrate to the cities; Ilocanos settle among the mountaineers of Northern Luzon; Visayans move into Muslim territories; teachers, health workers, missionaries, government workers live among peoples of another culture. The daily papers chronicle the grim results of many of these encounters.

Since 1958, a group of Roman Catholic and Protestant teachers, missionaries, and other leaders have met annually in Baguio City for two purposes: to learn about the dynamics of cultural encounter; and to explore ways by which their own cross-cultural experiences can become more fruitful. Many scholarly and prophetic papers have been read at the fourteen Baguio Religious Acculturation Conferences held since 1958. This book brings together a selection from them. Some of the material in this book has appeared previously in scholarly journals, but much of it is published here for the first time.

Part one deals with "Culture, Acculturation, and the Missionary Enterprise," and includes chapters by such eminent anthropologists as Robert B. Fox, Edward P. Dozier, Hubert Reynolds, and F. Landa Jocano.

Part two focuses on culture change in the highlands of Luzon. Fr. Francis Lambrecht, CICM writes about resistance of the Ifugaos of cultural change. William Henry Scott maintains that the *Apo-Dios* concept among the mountaineers is due to acculturation rather than to a previous belief in a supreme deity. Dr. Scott and Alfredo G. Pacayaya describe religious acculturation in Sagada, Mountain Province.

Part three deals with "Filipino Languages, Families, Cities." It includes a report of the study of "Fertility Patterns in Cebu," by William T. Lui; a report of the "BRAC 1967 Filipino Family Survey," by Fr. Frank Lynch and Perla Q. Makdi; a discussion of the Filipino urban family by Richard P. Poethig; and "Inner Tondo as a Way of Life," by Mary R. Hollnsteiner.

Teachers, businessmen, health workers, government officials, missionaries, agriculturalists, engineers, settlers — all who live and work among a people other than their own — will gain new insight from this book. They will learn about the customs and values of several Filipino peoples; they will analyze fruitful and disastrous cross-cultural contacts; and they will gain perspective on their own practices.

LETTERS TO THE EDITOR

ORGANIZE!

Re: August issue on Mr. Saul Alinski.
We can now expect the meek to **ORGANIZE** and announce that they have no intention of inheriting the earth.

MICHEL MARCII
Taipei, Taiwan

IMPACT HELPS

Thanks for sending me your magazine regularly. It has helped me considerably in my field of socio-economic development.

At the moment I am in the Diocesan Committee set up by the diocese for the development of socio-economic welfare. The Coadjutor Bishop himself is the President and takes a great interest. We had begun a number of projects some of which are working well. For sometime the work had been held up owing to lack of funds. I hope to send you some information on these development projects sponsored by SEDEC — the official set-up in the diocese. I was one of the Ceylon delegates to the PISA conference held in Hong Kong in 1965.

Your magazine helps me to prepare articles in the vernacular for some of our local weeklies and magazines. You will appreciate therefore that your magazine comes? in very handy for my apostolate here, although I do not write or contribute articles to it. However, I hope to do so in the future once SEDEC gets a footing here.

W. DON JULIAN
Ceylon

ON THE OVERSEAS CHINESE

If I find myself turning more and more to your magazine, it is because I invariably find your articles thought-provoking.

I agree with what Charles McCarthy said in effect in his article "Citizenship, Alien Minorities and Human Dignity" (July issue) that the Chinese and other alien minorities in our country should not be treated like second class citizens. My sentiment, however, reaches only to that point. I am not for extending it any further such as suggested by the gentleman, as relaxing our immigration laws to encourage more aliens to come to our country. We are in the midst of a population explosion, and allowing more aliens, no matter how desir-

able, to immigrate here would no longer be tinkering with a population TNT but a virtually atomic one.

PATRICK D. ONUS
PACD, Tabuk
Kalinga-Apayao

THE MAO ISSUE

IMPACT is really giving great impact to our present society. We hope that more people will subscribe to it.

"Yen-An, the Holy Land of Democracy" written by Alfred Bonningue, S.J. exposed the cradle of Maoism. It is very relevant information to us today when Maoist thought is flooding our country.

More power to the exposure of Maoism which is simply dialectic materialism or in more understandable language communism.

S. MARIA CONSUELO
Manila, Philippines

I would rather read USIS materials for free than pay ₱1.00 for your magazine about China.

ANONYMOUS
Philippines

READER'S CORNER



CONTEST: "STAR-IMPACT '71"

See the enclosure in the October issue.
Did you answer? Do you want to join?
Send your answer in time!

DEADLINE . . . December 15, 1971.

Send your name and address with your answer.

WITH LOVE... FROM US!

For this CHRISTMAS we would like to double our subscriptions and thus double the IMPACT!

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TO THE ADMINISTRATION... WITH LOVE.

Just returning from traveling through East Asia, I was amazed to see how much your and our IMPACT is loved by many of its readers.

I was amazed also to see how many people who could be your readers and subscribers did not know anything about IMPACT. I realize now that the best speakers for IMPACT are the readers and subscribers of IMPACT themselves.

Realizing also your financial limitations and your tremendous energy and courage to edit this wonderful magazine every month, I feel that I must propose to all our readers and subscribers to make an effort to speak more about the great service IMPACT gives, to make that known and try to get some of our friends to subscribe. I am sure that your subscribers have many friends who will be able and like to be subscribers of IMPACT too, if only they know.

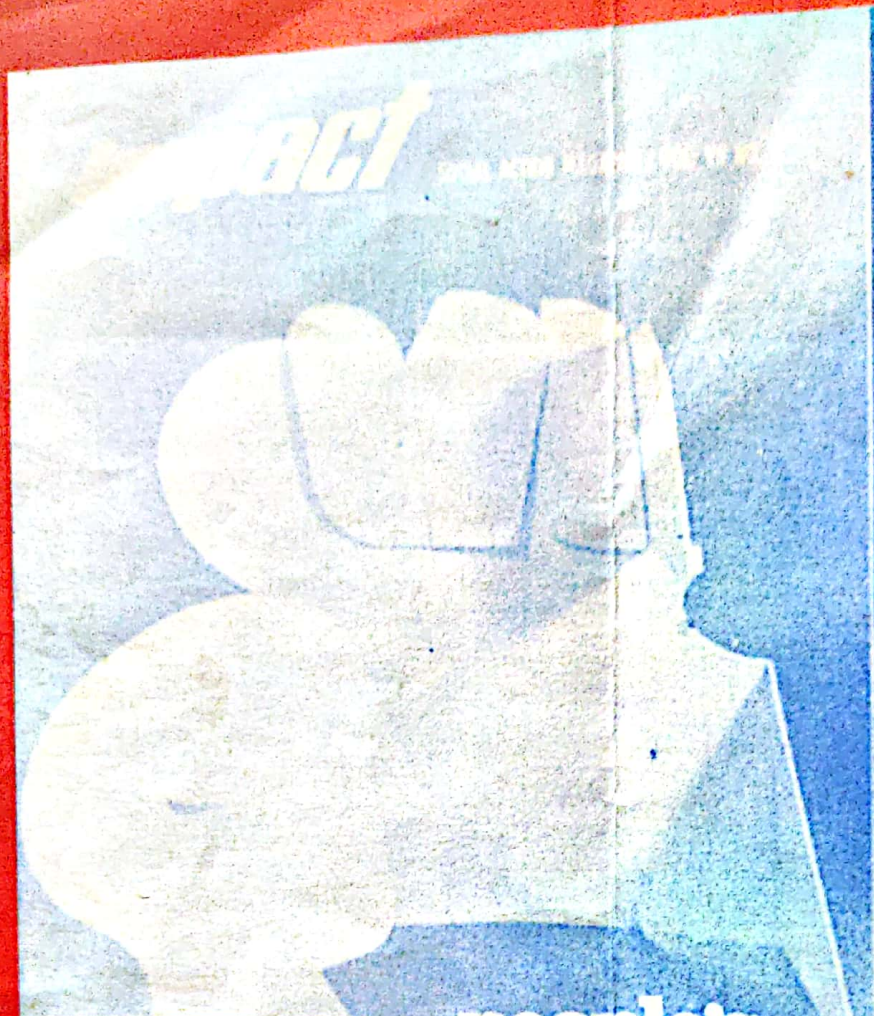
We all should help IMPACT, to widen and enlarge the IMPACT-family, because without it we don't have any voice for social justice in Asia at all. This is however not yet enough.

I propose to the management of IMPACT to write every month 1/4 of a page about how it goes with the magazine.

This should be done in a nice and humorous way with a family-impact-atmosphere of unity and love, because we all love IMPACT!

We want IMPACT, and will sacrifice for its progress, and therefore we like to be informed and inspired about what we can do to help it give a better service always.

J. DIJKSTRA
SEMARANG, INDONESIA



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