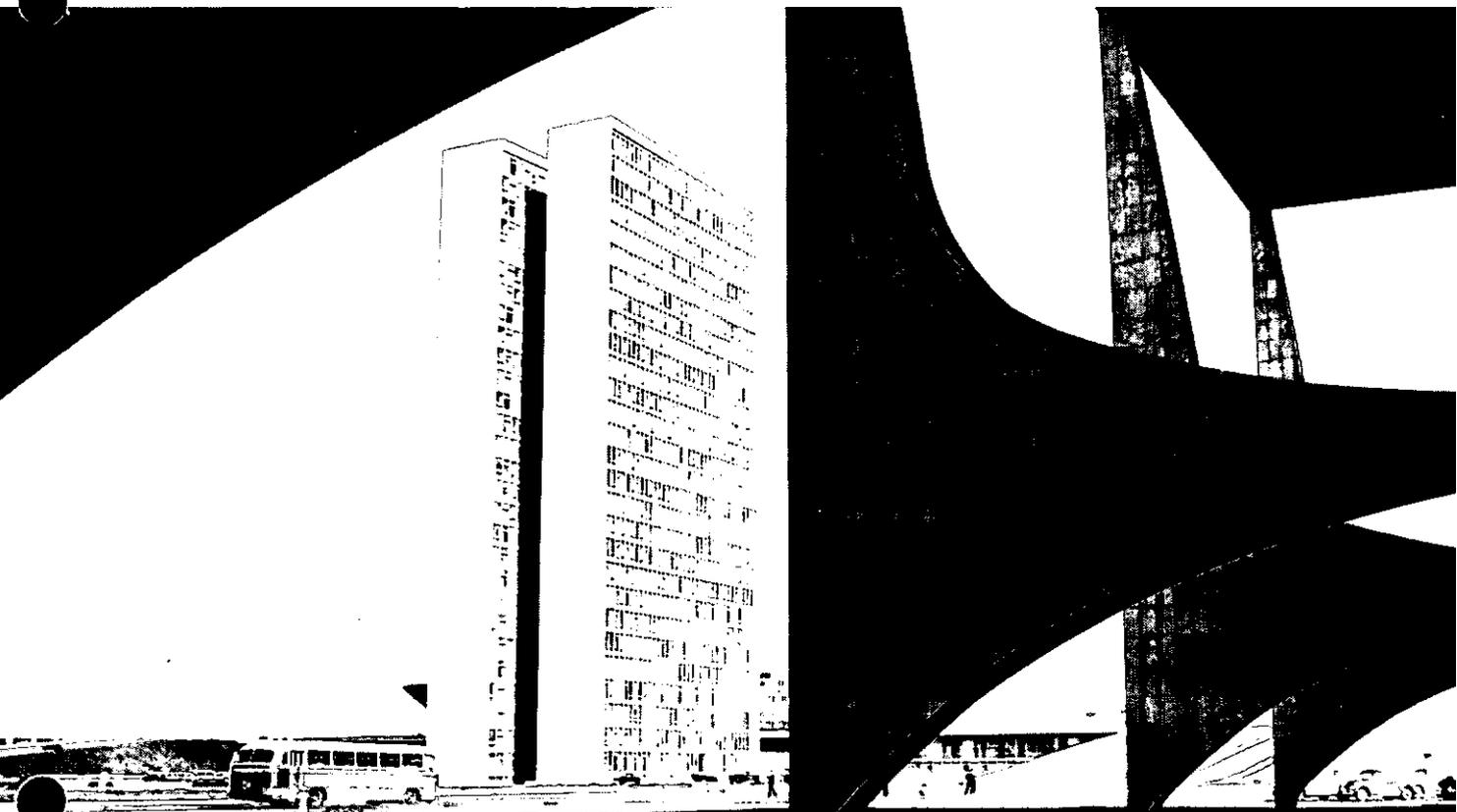


Volunteers in BRAZIL



PEACE **volunteer** CORPS SEPTEMBER 1965

The relevance of the Peace Corps

The following article was first presented as a paper to the staff in Washington and overseas, expressing the writer's personal feelings on the subject. Because it has created widespread comment at Peace Corps headquarters, we publish it here in the hope Volunteers will also join the discussion. (For one reaction to Peters' opinions, see page 20.)—Ed.

By Charles Peters

It seems to me that the main immediate problem of the Peace Corps is that too many people—including many in the Washington headquarters, the field, and among the general public—simply don't see the present importance of the Peace Corps, the present *relevance* of the work of the Peace Corps.

In the beginning, relevance was supplied by *The Ugly American* and John Kennedy. What you could do for your country was join the Peace Corps and change the American image abroad.

Now neo-isolationism is fashionable, and we aren't. Now there is an increasing number of choices available to young Americans who want to "do something," and among those choices the trumpet call of changing the American image abroad sounds an increasingly hollow note, at best a nice thing to do, at worst Madison Avenue phoniness that constitutes a pathetic expression of the American desire to be liked and has nothing to do with real problems.

What can we do?

Cynically, we should search for the

Charles Peters has been Director of the Peace Corps Evaluation Division since February, 1962. He came to the agency in April, 1961, as a consultant to the General Counsel. A native of Charleston, W. Va., he holds a B.A. in humanities and an M.A. in English from Columbia and in 1957 was granted a law degree by the University of Virginia. He was appointed clerk of the judiciary committee of the West Virginia House of Delegates, and in 1960 was elected as a Democratic member of the House. He is married and has a two-year-old son.

cause that is going to be fashionable in the coming year and try to figure how we can attach ourselves to it.

Ideally, we should take a searching look at what we're really doing, understand its true significance, and tell that story to the American people.

Here my thoughts merge, for I think that the issue the American people are going to be most concerned about in the coming year and the cause we're really serving in the world are the same—peace.

Incredibly enough, I imagine more people in Washington are going to understand the first half of that statement than the second. It's fairly obvious that with increasing numbers of their sons and brothers dying in the bloody rice paddies of Vietnam, the American people are going to become more and more concerned with ways of preventing war.

O.K.—so what connection other than its name does the Peace Corps have with preventing war?

To explain, I have to go into some background and at times belabor the obvious.

Human infrastructure

During and immediately after World War II, a majority of Americans came to realize that in many countries men were being denied a fair chance to achieve their potential because of hunger, disease, and ignorance, that this denial produced frustrations which could explode into the violence of war. To meet the causes of hunger, disease, and ignorance, America launched a program of economic and technical assistance. In some countries, the aid worked. In others, in most of Asia, Africa, and Latin America, it didn't work because the recipient countries lacked the human infrastructure to use the aid well.

Human infrastructure means people who care about solving the problems of their national community and people who have problem-solving ability.

In the underdeveloped world, far too many people don't manifest concern about community problems because they feel helpless and hopeless and because they lack a sense of community, a sense of social responsibility, a concern for individuals outside their families. This is reflected

in the experience of our Volunteers who find too many host teachers indifferent to their pupils, too many host nurses unsympathetic to their patients, and too many host villagers without a spark of community feeling.

Elements of infrastructure

The absence of problem-solving ability is in part attributable to the fact that not enough people have the knowledge and technical skills needed. But it is also a manifestation of cultures that value form over substance. This means that their schools tend to emphasize rote learning instead of thinking and understanding. This means that status is more important than the doing of the job. It means that appearance is usually the winner over reality.

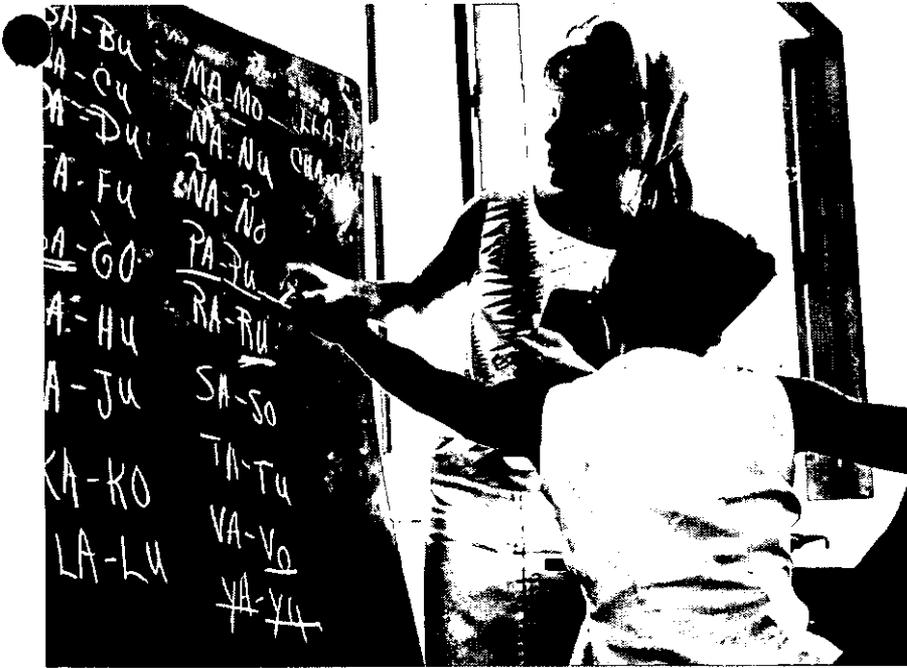
The Peace Corps brings to this world a reasonably select group of young Americans whose culture, despite its grave imperfections, happens to place greater importance on social responsibility and on substance as against form than do the cultures of the emerging nations. To the extent we've selected, programmed and trained well, these young Americans have been put in positions where they impart the knowledge and skills and attitudes and values that combine to create the human infrastructure that is so desperately needed.

Thus the Peace Corps is getting at the basis of one of the main obstacles to world peace in the very arena—the underdeveloped world—where threats to peace have been most common in recent years.

Other American agencies, public and private, are doing indispensable work in attacking the problems of the underdeveloped world—but none comes closer to the heart of the matter than the Peace Corps.

The domestic "War Against Poverty" is aimed at a problem that is a national disgrace but a problem that by no stretch of the imagination can be called a threat to world peace or to the survival of mankind. President Kennedy once said that we can live with our domestic mistakes, but the foreign ones can kill us. It happens to be literally true.

(Continued on back page)



BACK AT WORK: Lynda Wilson (Brewster, Wash.) resumed her work in a lepro-sarium near Santo Domingo, Dominican Republic, shortly after fighting ended in the city; here she gives reading instruction to a patient. A University of Washington graduate with a B.A. in history, she worked as a museum curator before going overseas in June, 1964. During revolution she worked as a hospital orderly.

for India Sept. 13. Twenty rural public-works Volunteers and agricultural mechanics set to go to Pakistan Sept. 23 were to have additional training in Turkey.

Also scheduled to go abroad in September were 178 Volunteers destined for poultry, agriculture, and rural-community-action programs in India. More training was scheduled for them in Israel on kibbutzim and in the Palau Islands of the West Pacific.

The conflict upset the schedules of other Volunteer groups bound for Asian countries, as airline flights were re-routed or temporarily grounded to avoid flying over or landing in areas of warfare.

Changes in the Act

Substantial changes in the Peace Corps Act became law in August as Congress passed and the President signed legislation amending the original act, first passed in 1961.

The amendments also authorized the appropriation of \$114.1 million to run the Peace Corps for the 1966 fiscal year. The agency was appropriated \$104.1 million in the 1965 fiscal year, but spent only about \$85.5 million, turning more than \$18 million back to the Treasury. The current amount is calculated to allow for more than 15,000 Trainees and Volunteers by Aug. 31, 1966. The total at the end of this August, including Trainees, was 12,892.

Most significant of the amendments affects not Volunteers but Washington staff members. It sets a limit on Peace Corps tenure, repeals Civil Service appointing authority for headquarters employees, and makes existing Foreign Service Reserve and Staff appointing authorities available for employment in the U.S. as well as abroad. Until now, only overseas Peace Corps staff members have held F.S.R. and F.S.S. appointments.

The 'five-year flush'

Effective Oct. 10, all Peace Corps Civil Service employees will automatically receive F.S.R. or F.S.S. appointments, excepting those who now hold career or career-conditional appointments, who will be given three years before the change-over is mandatory. Also effective Oct. 10 is a five-year limit on Peace Corps staff appointment, thus formalizing for the first time what has been informally called

PEACE CORPS

volunteer

SEPTEMBER 1965

Volume III, Number 11

Published monthly by the Division of Volunteer Support, Peace Corps, Washington, D. C. 20525.

Deane Wylie, editor; John English, assistant editor; Susan Murray, editorial assistant; Paul Reed, art director.

ON THE COVER—TOP: Volunteer George Hornbein (Akron, Ohio) helps in a clinic in Gama, a satellite city near Brasilia. Hornbein has a bachelor's degree in architecture from Kent State University, also studied in France and Austria for two years and was an assistant painting teacher at the Institute for American Universities, Aix-en-Provence, France. He went to Brazil last December to work in health and community action. **BOTTOM:** Congress building, Brasilia. Inaugurated in 1960, Brasilia is 575 miles northwest of Rio de Janeiro on Brazil's high central plateau. All the civic buildings in the unique city were designed by Brazilian architect Oscar Niemeyer, who also worked on the United Nations buildings in New York. A report on the Peace Corps in Brazil begins on page 5. Next month: the Philippines. Paul Conklin photos

Conflict over Kashmir

Peace Corps programs in India and Pakistan continued to operate as fighting spread between the two countries in September, although Volunteers in some troubled areas travelled to safer zones.

At the end of August there were 381 Volunteers on duty in India, 76 in Pakistan.

As hostilities became more widespread, some 20 Volunteers assigned to Punjab state in India, south of the disputed Kashmir region, were recalled to New Delhi. A few Volunteers working at Camp Malan, a youth camp in the Kangra district of the northern mountains of Punjab, remained at their posts. Five Volunteers assigned to the territory of Tripura, located to the east of East Pakistan and largely surrounded by it, went to the state of Assam, to the north, for temporary assignments.

In Pakistan, 10 Volunteers assigned to the eastern segment of the divided state were flown to the Philippines to await further developments. Six others were evacuated to Tehran. Twenty-one Volunteers remained in West Pakistan.

Meantime, a new group of 28 Volunteer mechanics departed the U.S.

"the five-year flush," a reference to the Director's declaration that no one would find a career in the Peace Corps, and that five years would be the limit of everyone's service with the agency. Exempted from the five-year limit are career employees below Civil Service grade GS-9, who may receive indefinite Foreign Service appointments.

For Volunteers, the most important change in the Act affects taxation of readjustment allowances. The readjustment allowance, which for most Volunteers accrues at \$75 per month of service, has been subject to lump-sum tax when it was paid at the completion of service. Under the amendment, allowance earned after Dec. 31, 1964, is to be considered as paid in the year it accrues. Generally, this will mean a lower total tax for Volunteers. A new Tax Guide for Trainees, Volunteers, and former Volunteers for Tax Year 1965 will be distributed at the first of next year.

Other amendments

One proposed amendment to the Act was dropped from the final version of the bill during a Senate-House conference. This was a clause, first proposed by Senator Jacob K. Javits of New York, that would have limited Peace Corps Director Sargent Shriver to only one Federal Post; at present he is also Director of the Office of Economic Opportunity, which administers the Government's antipovertry programs. The proposed amendment had already been called unconstitutional by the Department of Justice.

Other amendments passed include measures that:

- Allow limited dental care to Peace Corps applicants who have accepted an invitation to training.
- Allow health examinations of ex-Volunteers within six months after the termination of their service, to permit completion of necessary examinations which could not be completed overseas.
- Make Volunteers eligible to use exchange facilities of U.S. Disbursing Officers at embassies and consulates abroad, mainly to exchange dollars and dollar instruments for host-country currencies.
- Authorize health care for a married Volunteer's child born during the Volunteer's service.

The Senate-House conference limited Peace Corps research spending to \$500,000, which was \$900,000 below



IT'S HER JOB: Afghanistan Government asked Volunteer Rae Ann Wright (California City, Calif.), who has art and psychology degrees, to help nation's first ad agency; she designed billboard above for agency's biggest customer, the Soviet Union travel organization.

the amount requested. Not included in either the Senate or the House bill was a requested authority to extend career counseling for former Volunteers, through the Division of Volunteer Support's Career Information Service, to three years after termination of service; post-service counseling will be held to one year, as allowed by a 1963 amendment.

Three join the staff

A San Francisco public-relations man, a Chicago newspaper columnist, and a Philadelphia university official have joined the Peace Corps staff in Washington.

In the Office of Public Affairs, Thomas S. Page has been named Director of the Division of Public Information, succeeding Charles A. Caldwell, now chief of public information for the Equal Employment Opportunity Commission.

Page, 48, has a bachelor's degree in international relations from Yale and a law degree from Harvard. He was a reporter for United Press International in San Francisco and for four years served as public-relations director for California's Bank of America.

In 1960 he formed his own public relations firm in San Francisco. He was national public-relations director for Citizens for Johnson and Humphrey in 1964 and directed ad-

vertising and television for California Governor Edmund G. Brown's successful re-election campaign in 1962. He is married and has four children.

Terry Turner, television editor and columnist for the Chicago *Daily News* for the past eight years, has been appointed Director of Radio and Television for the Peace Corps. Turner, 38, has a bachelor's degree in journalism from Marshall College in Huntington, W. Va. He has been a reporter on the Akron, Ohio, *Beacon Journal* and the Charleston, W. Va., *Gazette*. He is married and has two children.

W. John Burns is the new Chief of Special Services, the branch of the Division of Volunteer Support that handles Volunteer early terminations and emergency leaves. He succeeds Ruth Olson, now Peace Corps administrative officer in the Philippines.

Burns, 32, has a B.A. from Allegheny College (Meadville, Pa.), an M.A. from Ohio University, and a D.Ed. from Temple University, Philadelphia. Since 1960 he has been director of student services and Peace Corps liaison at Temple.

PC degree programs

Five-year degree programs that include two years of Peace Corps service have been announced by two American schools.

Western Michigan University and Franconia (N.H.) College will grant bachelor's degrees to students who combine their studies with overseas Peace Corps assignments.

The Western Michigan plan was announced in June by Peace Corps Director Sargent Shriver, in a commencement address at the university. Under the program, students will earn a B.A. by attending classes at the Kalamazoo campus for three years and serving in the Peace Corps for two years.

In a commencement speech at Franconia College, Harris W. Wofford, Peace Corps Associate Director for Planning, Evaluation, and Research, revealed the college's plan for a special Peace Corps degree program.

The Peace Corps-Franconia plan began this summer when two-year students at the college entered Peace Corps training after they received associate-in-arts degrees. Following Peace Corps service, students will return to Franconia for a final year of study leading to bachelor's degrees.

BRAZIL

Peace Corps expands in a giant land

By Warren G. Fuller

Rio de Janeiro

BEFORE you can appreciate Brazil, you must first understand its size and diversity. Larger than the continental U.S. (excluding Alaska), its land mass occupies almost half of the continent of South America; its population of 80 million is half the continent's population. And Brazil's population is growing faster than the average for the rest of Latin America—faster, in fact, than any other major country in the world.

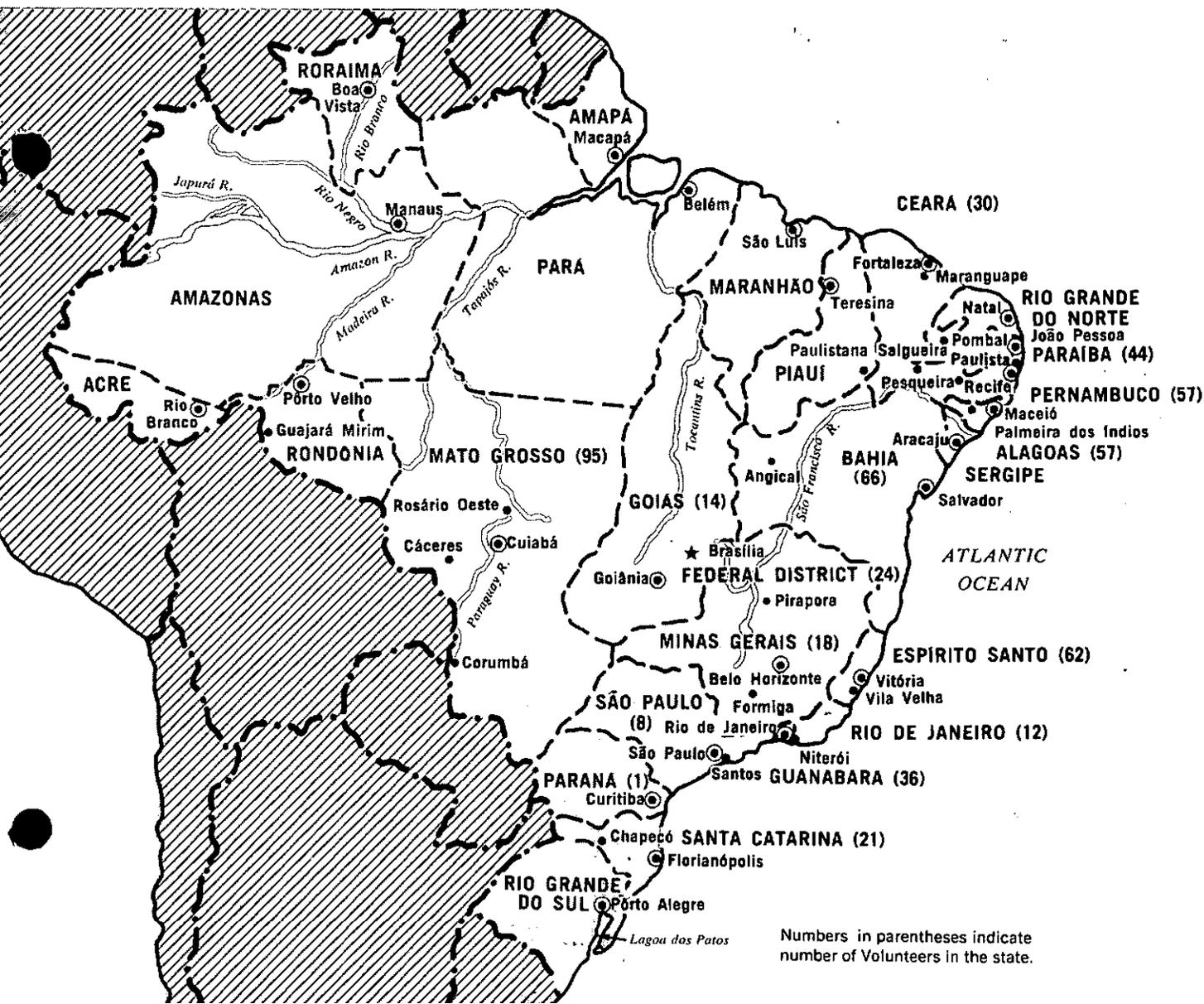
The tremendous sweep of the coun-

try is equally impressive—from the backward, tropical north and north-east to the sub-temperate and relatively advanced areas of the south. The people, principally a mixture of Portuguese, African, and American Indian, with large infusions of other European lines as well as Japanese, add to the diversity. Most U.S. school children have glimpsed the variety of the country in pictures of the industrial city of São Paulo and stone-age Indians of the Amazon basin; the new capital at Brasília and the traditional coffee plantations; Sugar Loaf Moun-

tain, the beaches and skyscrapers of Rio de Janeiro, and the mud-and-wattle huts of the *caboclo* (a rural villager).

Yet, despite this diversity, one of the most outstanding characteristics of Brazil is its unity. One language, Portuguese, with relatively minor differences in its regional dialects, is spoken throughout Brazil. The differences between Brazil and the surrounding Spanish-American nations, in geography, history, and political and social characteristics, emphasize this unity.

Economic and social development in Brazil is uneven. Statistics show that about 50 per cent of the population is illiterate and that some 50 per cent of the school-age children do not attend school. But such figures for the whole of Brazil are misleading. The same statistics for the drought-ridden populous northeast of Brazil, for instance, might show 70 per cent illiteracy, and in some places almost 100



Numbers in parentheses indicate number of Volunteers in the state.

per cent. The per-capita income of a Paulista (an inhabitant of São Paulo) would compare favorably with anywhere else on the continent, but in the north of Brazil the per-capita income of an inhabitant of Piauí, for example, is so low it cannot really be calculated. These Brazilians are, in effect, outside the framework of the Brazilian economy.

The first Peace Corps Volunteers arrived in Brazil in March, 1962, but until after the revolution of March, 1964, there were never more than about 200 Volunteers in this vast country. At about that time the decision was made to expand the program. Upon my arrival in Brazil a year ago, and based upon the preparatory work

of my predecessor, my colleagues and I worked out a philosophy and strategy of growth. We sought dispersal, impact, balance, and flexibility. We planned geographic priorities and considered administrative and staffing problems. We consulted the U.S. Embassy and the Agency for International Development, obtained the Brazilian Government's support, and began intensive programming. From 170 Volunteers a year ago, the Brazil program at this writing has 545, and some 200 more are expected this fall.

The great majority of the Volunteers are working in public-health programs, both urban and rural. The reason for this apparent imbalance is that public health has proven to be

The United States of Brazil borders all South American countries except Ecuador and Chile. To the northeast and east the Atlantic Ocean gives the country a coastline of nearly 5000 miles. The Amazon River in the north, including its two main tributaries, the Marañon and the Ucayali in Peru, is approximately 3900 miles in length, second in the world only to the Nile. The river creates the largest tropical rain forest in the world, Amazonia.

Early records of Portuguese discovery are uncertain, but it is known that the coast was visited by the Spanish mariner, Pinzón, before the Portuguese under Cabral claimed the land in 1500. Brazil remained a colony of Portugal until 1808 when King John VI, fleeing from Lisbon before Napoleon's army, transferred the capital of the Portuguese Empire to Rio de Janeiro; when he returned to Portugal in 1822, his son, Pedro I, proclaimed the independence of Brazil. A bloodless revolution in 1889 threw over the emperor and established the Republic of the United States of Brazil.

Today the republic is composed of 27 constituent political units: 22 states with limited autonomy, 4 federal territories, and the federal district of Brasília, established in 1960.

Since 1930 when a military junta took control, Brazil has had a series of economic and political crises culminating in 1961 in an amendment to the constitution establishing a parliamentary system in which the cabinet is re-

sponsible to the bicameral congress. In April, 1964, Humberto de Alencar Castello Branco (the ninth president to hold office since 1950) was elected by Congress.

Indian, Negro, and European peoples comprise the diverse Brazilian population. There has been large-scale European immigration (since the 1920s almost five million Italians, Germans, and Slavs have settled in Brazil, primarily in the southern states), and only the Indian tribes in the most remote interior have been able to resist penetration. Japanese immigrants have settled mainly in São Paulo and in a few agricultural colonies in Amazonia. Negroes, descendants of African slaves who worked on the sugar plantations (slave-trading was abolished in Brazil in 1850), are concentrated in the northeast and on the Bahia coast. Portuguese is the official language, and the majority of the population is Roman Catholic.

Brazil supplies almost half of the world's coffee (her principal export), and in 1962 ranked third highest among the world's sugar exporters. Agriculture is typified by the large estates, absentee ownership, and widespread tenancy common to a coffee-and-sugar economy, but on the frontier pioneer areas small-farm ownership is spreading. Brazil is rich in mineral resources but still in the initial stages of their development; high-grade iron ore deposits are said to be the largest in the world.



Warren Graham Fuller

an excellent "vehicle" for community development, which is the underlying theme of all Peace Corps projects in Brazil. At present there is only one Brazilian agency, in the Federal District of Brasília, whose objective is community development. Hence in programming, ways must be sought that bring the Volunteer effectively into the community.

Volunteers are located in 14 of Brazil's 22 states as well as in the Federal District. The United States of Brazil is a federated structure and in some ways the state governments have more autonomy than in the U.S. The use of state agencies as Peace Corps counterparts, rather than Federal organizations, has proven to be practical. An Associate Representative or C.O.R. (Contractor's Overseas Representative—in Brazil some Peace Corps programs are administered by the Experiment in International Living, Arizona State University, and the National 4-H Club Foundation of America, Inc.) heads each of these state projects—and his role is perhaps more similar to that of the typical Peace Corps Representative than is mine. The small Peace Corps staff at the national level handles administrative support, policy, programming, and matters of an inter-project nature. I will leave it to the following articles to describe the current projects here, but I will mention future plans and hopes:

• We hope to have some Volunteers located along the Amazon in



Carol Ann Vest (Jackson, Miss.), left, and Rosina Becerra (San Diego) serve merenda at a school in Vila Velha.

the population centers of that region, probably once again in public health, but with community development as a primary objective. Though the total population of this area is relatively small, the needs are great.

- We hope to increase the number of Volunteers in Brazilian universities from the present 25 in 10 universities to about 75 in perhaps half of Brazil's 42 institutions of higher education—the half that needs help the most. For these Volunteers, classroom teaching is only the beginning of their job. They are also expected to work in community development, to gain the interest and support of university students in doing the same.

- We are most anxious to make some dent in the serious problem of lack of primary schools, particularly in rural areas. As an experiment, a small group of Peace Corps Volunteers is now working in Alagoas under the auspices of the State Secretariat of Education, attempting with community-development techniques to get community support of primary schools—and here we don't mean just the physical plant, but the total need: the teacher and his training, the materials and books, the children, as well as the schoolhouse and its maintenance.

- We are considering some bold and imaginative program ideas. Volunteers have been requested to help with colonization along the great

Brasília-Belém highway; the Indian Service wants some Volunteers to work with stone-age Indian tribes who are going through the shock of first contact with civilization; Latin America's most advanced program in nuclear energy wants technically qualified Volunteers; the Government's vast new program of popular housing has asked for help; and in the fields of music, arts, crafts, credit unions, public administration, and sports there are exciting potentials.

Finally, a special challenge is stimulating the development of a Brazilian voluntary-service organization.

Warren G. Fuller has been Peace Corps Representative in Brazil since June, 1964. Previously he was Deputy Director of the Latin America Regional Office of the Peace Corps. He was born in Bangkok, the son of Presbyterian missionaries. Fuller attended Princeton University and the University of Illinois, where he was granted a B.A. in modern languages in 1942. During World War II he was a member of the American Field Service in the Middle East and in Europe. Before joining the Peace Corps, he worked for the United Nations Relief and Rehabilitation Administration, the International Refugee Organization, and the Intergovernmental Committee for European Migration in Brazil, Paraguay, and Italy. He is married and has two children.

In Brazil, beware of 'faz mals'

By William L. Martin

Pesqueira, Pernambuco

No sketch of Brazil, or more particularly of the northeast of Brazil, would be complete without mention of what we might call the "figado-complex"—health beliefs the Nordestinos have adopted to prevent illness to them and their *figados*, the Portuguese word for liver. Actually, some people might call "faz mal," under which heading we group the *figado*-complex, just another system of folk taboos. Unfortunately, it may not be as simple as this; "faz mal" translated loosely into English means generally "it's bad for you!" A better translation might be "what is bad for your liver."

As Volunteers working in a health project, we have at numerous times been accosted, cautioned, and especially warned by local friends about various "faz mals," and how to prevent them and their spread. There seem to be two kinds of "faz mal" to beware of: the pure "faz mal" is a treacherous thing, because it directly aims for the *figado*, an organ which people esteem very highly. The other

"faz mal" can impair the bodily system in general, depending on what "faz mal" is violated, and can even render one "doido" (translated loosely as "a little off the rocker").

My first brush with "faz mal" occurred in a *pensão* (boarding house) in a small town in the central region of Pernambuco where I am stationed with another Volunteer. After finishing supper one evening, my Volunteer co-worker asked for the key to unlock the door to the shower (the only one available); he was quickly told that the key couldn't be found and perhaps it would be better if the *senhór* waited until the next day to take his shower. The *senhór*, in his broken Portuguese, explained that he didn't want to wait and proceeded to get the key himself despite a general protest. The shower over, the Volunteer dressed and walked out to face a group of anxious Brazilians, including the proprietor and his wife, who nervously inquired about his health.

The next day the proprietor confided to me in a horrified tone, "We didn't think he'd live!" Not understanding Portuguese well, I still didn't catch on to exactly what was worrying them. It was not until one Volunteer went three consecutive nights without being able to get into the shower, and a visiting Volunteer nurse had to go to bed one night with shampoo in her hair, that we finally discovered the danger that we were in! "Never take a shower after you eat," we were advised, "especially a cold one." "Why?" we asked blankly. "*Porque faz mal ao figado*" (because it's bad for the liver), they fired back.

"How does it offend the *figado*?" we ventured to inquire. Unfortunately, the answer was a little beyond our vocabulary at the time; the only statement comprehensible was something about "hot and cold."

During the months that followed, even after our transfer to another site farther in the interior, we were barraged constantly by a variety of "faz mals" of all shades and classifications—many of them that changed and differed in form from town to town and area to area, but just like the proverbial itch, they constantly emerged in differing contexts. All of them however, had one main preoccupation—to keep the *figado* safe from attack. A typical conversation would usually go like this:

"How are you today, Carlos?"

"More or less. To tell you the

truth, I've been feeling a little sick."

"What's the problem, Carlos? A little cold?"

"No, but I'll tell what I think it is! It's this damn *figado* acting up again."

"*Figado*, eh! Well, what did you do this time?"

"I don't know! Everyone thinks it was that mango I ate before I went to bed last night! But, personally, I think it was that cold water I drank after taking hot coffee this morning!"

Common "*faz mals*" include the following:

- Cutting one's hair or nails after eating.
- Eating fruit of any kind after physical exertion and sweating.
- Drinking an alcoholic beverage after eating a watermelon.
- Eating a mango or pineapple or nearly any fruit after drinking coffee or before going to bed.
- Going to sleep after eating goat tripe (particularly fatal).
- Opening a refrigerator or letting a cold breeze hit you after drinking coffee.
- Eating certain varieties of hot fruit (especially bad). In some quarters it is strongly believed that eating hot *pinha* (a common northeastern

fruit) will definitely cause asthma.

- Anything in general that involve a mixture of eating something hot and then something cold. Eating ice cream after drinking coffee is practically unheard of in some places.

In Maranguape, Ceará, Volunteer Ronald Trostle (Nickerson, Kan.) helps deliver 104 pigs received from Heifer Project.



George Liston Seay (Buffalo), a community-development worker in Conceição de Castelo, Espírito Santo, coaches boxing at Exercise Club meeting.





Liz Plotkin (Newton Highlands, Mass.) is one of 34 Volunteers who arrived last January to continue the health project in the favelas. Here she stops to talk with neighbors in Rio de Janeiro.

"Faz mal" and the *figado*-complex cut across both social class and professional lines with little distinction. Upon seeing a man with a particularly bad case of palsey and tremors passing through the local market, one Volunteer asked his Brazilian co-worker a passing question about it. "Oh, you see it all the time," he replied. He then went on to explain how the unfortunate man once came home after a hard day's work and immediately took a cold shower. "Ever since then, the poor fellow has been like this—lack of education, you know!"

Shortly afterward, a fairly well-to-do and educated member of our local community was a little hung-over the morning after a local *feira* in which he had over done it a little on the *cachaça*. After being kidded by one of the Volunteers, he confided in a serious tone: "I'd have been all right if that idiot hadn't served me a glass

of cold *cachaça*. That's what finished one of my cousins, you know!"

One final thing about "*faz mal*" and the *figado*-complex that needs to be mentioned is the duration of time involved to cure the *figado* once it has been invaded. Normally the cure is very brief, depending on how strong the *figado* is to start with. The worst case that we have heard about was revealed to a Volunteer who was having his hair cut in a local barber shop. During the course of a conversation, the barber casually mentioned that his *figado* was in a bad state.

"What happened?" the Volunteer asked cautiously, "did you eat a mango before going to bed?"

"No," the barber quickly countered. "In February of 1941 in Alagoas I drank a cold *guarana* after eating and haven't been the same since." The Volunteer then asked him pointedly if it couldn't have been his *rins* (kidneys) instead of his *figado* that was offended.

"The *rins*?" he repeated in a puzzled tone. "Yes, the *rins*. They aren't far from the *figado*, you know!" After thinking this over for a little while, he finally said with a little uncertainty, "Well, it could have been the *rins*, but even if it was, I know the *figado* had something to do with it."

William Martin (Inverness, Fla.) has a B.A. from Florida State University with a major in anthropology and minors in Spanish and history. He is a member of a four-Volunteer public-health team working in Pesqueira, Pernambuco.

Since the first group of 43 Peace Corps Volunteers arrived in Brazil in March, 1962, 249 Volunteers have successfully completed their tour of service, and 545 are presently working in the country (241 men, 304 women). More than 200 Volunteers-to-be are now in training for Brazil.

The projects on which Volunteers are now working include: public health-community development, 298; urban-community development, 17; rural-community development, 25; architecture and engineering, 8; nursing, 29; university education (including librarians), 22; forestry, 1; nutrition, 68; and agricultural extension, 73.

Four Volunteers are working as Peace Corps secretaries.

Drama?— 'Send me a nutritionist'

By Bennett Oberstein

Salvador, Bahia

When I announced my plans of becoming a Volunteer, I got responses like:

"You're going in the Peace Corps to teach drama? You mean they need this? What's the Peace Corps coming to, anyway?"

It's well they asked. And believe me, everyone asked, from my fellow students and teachers to my family and friends, who in the back of their minds still nurse the hope that I'm using my job as a teacher of drama in the Peace Corps for something more socially practical and significant to the Brazilians.

Students of drama learn that action is a verb—"to win," "to convince," "to conquer." The Peace Corps has its verb of action, too, which I think is "to develop." Along with helping communities to develop better methods of agriculture, sanitation, and nutrition, we know that a truly developed nation is a nation which can express its ideas and has found its voice—a nation which has an art of its own. We are not here to "bring" art, but, in our own fields and in our own ways, to help develop the arts in Brazil.

Here in Bahia, it isn't as if art was a new concept. The oldest city in Brazil, Bahia, founded in 1549 as São Salvador de Bahia de Todos os Santos, could be an art-lover's paradise. Heavily spiced with an African flavor (it grew prosperous through plantations worked by slaves) the city is characterized by the beat of *Carnavál* drums, the blazing blue of the sea, and the vivid colors of Bahiana *carajé* street vendors, which all serve to stimulate a regional art wholly spontaneous and as yet unstudied by American university art departments.

As for the local theater, there seem to be more splinter groups in the area than the Rye-Westchester-White Plains crowd. Each day I hear of another group—no director, no theater, but somehow they want to do plays or pageants, or some other kind of dramatization. The dramatic instinct in Brazilians runs deep.



Judith Larsen holds 4-S class in Timbó, Santa Catarina, where she and husband Gilbert (Fond du Lac, Wis.) spent two years as community developers.

I came here as part of the Peace Corps university-teaching program. In my initial (and probably last) interview with the vice rector of the University of Bahia, I discovered that he was a nutrition expert—that is his field and main interest, and I was started on my university theater-teaching career with the inspiring words, "Send me a nutritionist!"

Since I had arrived two months before school was to start, I thought I had a good chance to find out about my courses and classes, meet students, and submit lesson plans and plays for the year. I learned my first big lesson: nothing is done before *Carnavál*, or during *Carnavál*, or for a while after *Carnavál*.

When school did begin, I found nothing suitable for a Peace Corps poster: a beautiful white building with polished marble floors, statuary, photographs of the Comédie Française, and a large stage (with no lighting equipment).

There were only 40 students en-

rolled in the drama department. They go to school for three years, receive diplomas, and are automatically "actors." While this might amuse those in U.S. theater, in Brazil actors are really needed. It is not nearly as difficult to gain a foothold as an actor here as it is in New York, and the stages of Rio and São Paulo are filled with students who have been lucky enough to go to school, but who are neither trained nor, for the most part, talented.

While my efforts at Bahia are not exactly Actor's Studio, I find a great satisfaction in watching students grow and make connections between things, just as there would be for teachers in any subject. However, they have rarely performed plays here. At times, there has been one in a year. Everyone talks wistfully about a production of "Romeo and Juliet" which was rehearsed but had to be cancelled at the last minute because of a severely over-extended budget. As for my question of why they didn't go ahead

and do the play without embellishments like costumes and scenery (Shakespeare doesn't get royalties any more), I might just as well have asked why the school didn't sprout wings and fly to Greece. While waiting for manna from heaven—money from the deus ex machina of the rector to do a complete production—they have done nothing at all. The students had no place to put into practice the things they were learning in class. Theater, like anything else, can remain theoretical only so long. "The play's the thing."

This lack of a workshop, plus the abundance of people who seem to want to do something, has led me to what could be the successful blending of Peace Corps and community drama in Bahia. Against the objections of the school, which didn't want to keep the building open at night, and against the scorn of the splinter groups, which were supposed to loathe the theater school, I have invited them all to participate in a grand studio theater, spending exactly nothing and using no costumes or scenery other than what they can dig up. We are rehearsing in classrooms or houses or whatever is available, whenever we can.

There are to be two evenings, repeated for a total of four; one will be

"The Glass Menagerie" directed by me, and the other an evening of one-acts directed by three different people, two students and a member of one of the other groups. Each person chooses his own cast and presents his version of the play. After this first project is over I intend to do less directing, since I am highly dispensable ("A Good Volunteer is Never Indispensable," remember?). At least I hope to show that one doesn't need a mammoth and impossible budget to do theater.

I have introduced some revolutionary concepts—among them grades, and, in courses about dramatic literature, examinations and work projects. Theater usually comes under fire from administrators who are not devotees as being "un-academic." My attempt to reinstate drama as an academic subject at the University of Bahia has been greeted by various groans and protests, mostly from the students who complain of a lack of time—to work at outside jobs, visit the local pubs, and lie on inviting beaches.

In my work, I run up against the same sort of frustrations that are encountered by Volunteers working in other fields, and use the same words to describe my problems in the theater as Volunteers in other occupations would use. My observations of the

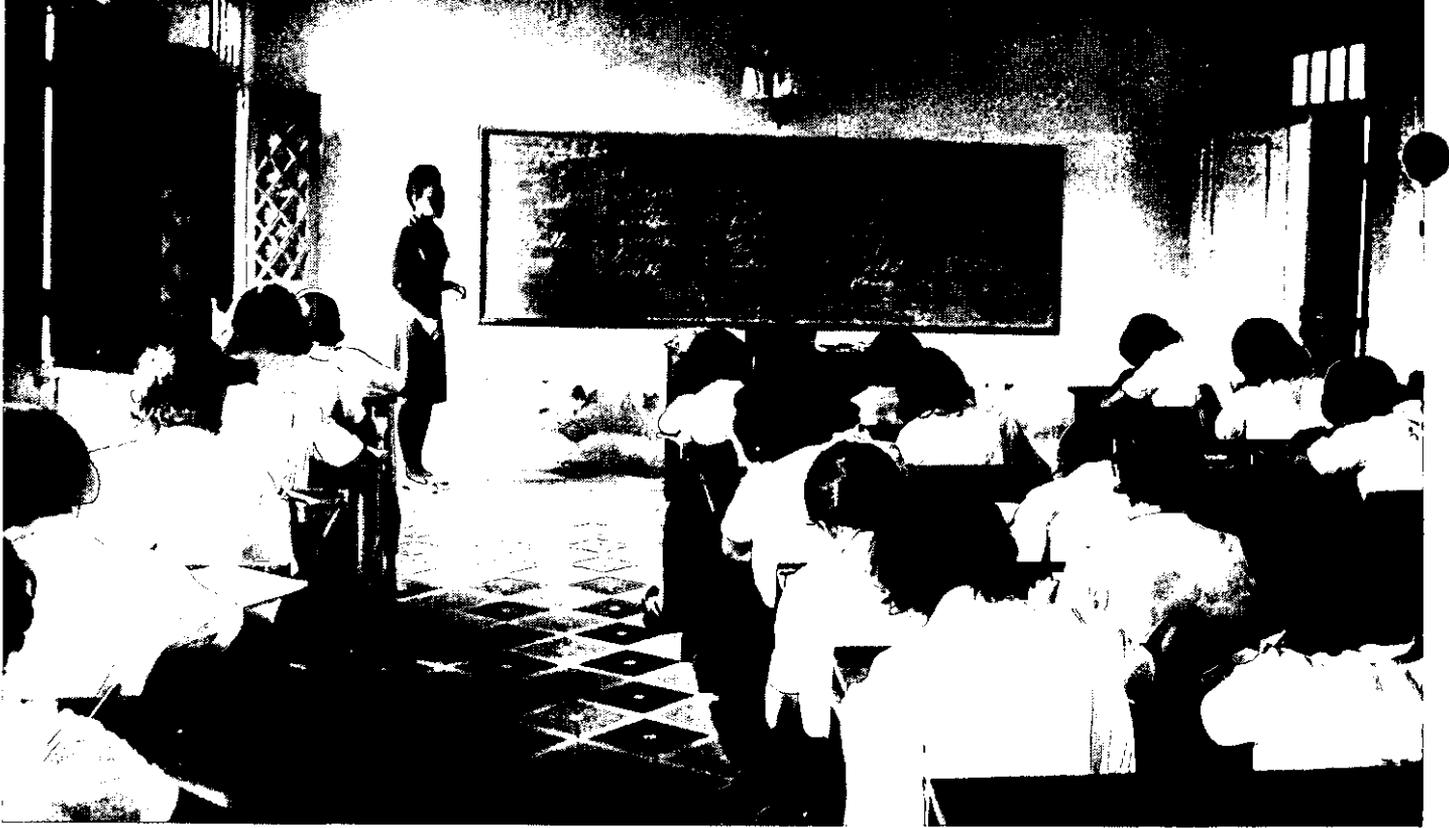
semantic gulf are no different from those of someone working on a farm in Mato Grosso or breeding chickens in Alagoas. It concerns words with an implicit value judgment. How far apart two people can be using the same word in a given situation—who is to say what words like "soon" or "now" or "clean" or "quick" or "slow" or "comfortable" mean? They mean something to me, but very likely something different to someone raised in another culture.

And I come in for my share of criticism. After all, I'm not teaching in the primary grades. The students are mature, many older than I am. Recently one said to me, "Have you come here to change our lives?" My mind went back to something I read in a Peace Corps recruiting brochure in the "days when"—"No, not to change your lives; but not to leave them the same, either."

Bennett Oberstein (Marshalltown, Iowa) acted and directed in an amateur theater while serving in the U.S. Army before joining the Peace Corps. He has a B.A. in theater from the State University of Iowa and is a certified high-school speech teacher. In June, 1964, he received an M.A. in theater from Boston University.

William Martin (center rear) listens to a public reader in the féira (marketplace) of Pesqueira. Because of general illiteracy, the public readers and singers who tell of news and events in poetic rhyme are very popular. Martin and his co-worker, Volunteer Charles Pellicer (St. Augustine, Fla.), plan to use the readers to introduce new concepts in health education.





Marilyn Downing (Port Arthur, Tex.), a registered nurse, teaches an English class in the ginasion (high school) in Pombal, Paraíba. She also conducts a mothers' club.

Volunteer Jim Holladay (South Gate, Calif.), a recreation organizer, talks with his laundry woman. He and his wife, Beverly, who works as a visitadora sanitária, live in Brasília.

Babysitting in the 'wild west'

By Ann Weir

Chapecó, Santa Catarina

"Ron, rock the baby while I finish typing this report."

"Ann, did Loreno tell you where he was going? He isn't in the house and hasn't done his homework yet."

These are typical conversations between Ron Foltz (Clinton, Ind.), my Peace Corps partner, and me. We serve with the 4-S Peace Corps project in Chapecó in the westernmost part of the southern coastal state of Santa Catarina. Our main job, or so the project outline reads, is to organize 4-S Clubs (similar to 4-H Clubs in the U.S.) and to teach Brazilian extension agents the methods of 4-S work. In reality we seem to be fulfilling the outlined objectives of the program as well as delving into other activities.

Esther Reinhold, who has completed Peace Corps service and returned to her home in North Collins, N.Y., began the work in Chapecó. On arrival Ron and I continued the program and started two new clubs last November. At present we are helping form three additional 4-S Clubs, and

our Brazilian counterparts are working with one group.

Beginning a 4-S Club is a long process; it involves teaching leaders how to lead, members how to participate, and everyone how a club functions. Once this is accomplished and basic parliamentary procedure is mastered, the project work begins. We also conduct intensive technical training because local leaders, while intelligent and eager to learn, usually have inadequate technical information.

In addition to duties with the extension service, we are involved in other activities here in Brazil's "wild west." Ron really does rock the baby occasionally—here is the story:

Dr. Aro Nomura, Ron's counterpart, is the county agricultural agent, and they share a small four-room house. In March Dr. Nomura found an abandoned four-month-old child and adopted him as his son. Since Dr. Nomura is a bachelor, his son, Luís, spends the days in the extension office where my counterpart, the secretary, and I care for him. After the office closes it is Ron's turn to share the babysitting. Caring for Luís has been



an experience I never expected when entered the Peace Corps. Now we are trying to teach him to say "papai" and are eagerly watching for his first tooth.

While in training Ron and I were told that working as partners would be much like being married; we would have all the responsibilities of a marriage, but none of the privileges. We had no idea then how this warning

might apply; now we even have dirty diapers with which to cope!

About a month before Luís arrived, Loreno Batzner, a 14-year-old farm boy who was a 4-S Club president, moved to town to study so that he, too, might become an extension agent. His immediate family had abandoned him, and the other relatives with whom he was living could not afford to educate him. Because he is intelli-

gent and willing to work, Ron and Nomura opened their house to him. In turn he tends a garden, helps keep house, runs errands, and cares for the baby. Loreno has involved us in a stamp collection, three puppies, correcting homework (including Portuguese), teaching him to ride a bicycle, and even studying English.

Someone in the training program once said that having nothing to do was one of the most difficult problems Volunteers face in the field. Somehow that never happens in Chapecó. Yesterday was somewhat typical. It began with grocery shopping at 7:30 a.m. and included cooking dinner, serving coffee six or seven times, washing dishes, washing diapers and other baby clothes, feeding the baby, preparing and typing two 4-S Club reports, answering mail, visiting with a rural family, planning a sewing class, and playing with the baby occasionally. From 7 to 10 p.m. I was in class studying Portuguese, mathematics, baking, and business organization. Life in Chapecó never has an idle moment.

Ann Weir (Fairfax, Vt.) has a B.A. from Colby College, Waterville, Me., granted in 1961 in English literature. She taught high-school English and mathematics for two years and did graduate work at Bowling Green. She was an active 4-H club member for 10 years, specializing in foods and clothing.



Gladys Preiffer (Denver, Colo.) 69, serves as a librarian at the University of Brasília in the new Federal District.



A day in Cáceres

By Patricia Day

Cáceres, Mato Grosso

On a morning trip to the *posto* (medical post) which lies at the extreme end of town from the river, I see Cáceres come alive. Roosters, crowing since dawn, have greeted the day. A chorus of sounds echoes from one end to the other; Cáceres is awake.

The streets are busy. Women peer from shuttered, glassless windows watching their world go by. Men pull carts laden with fruits and vegetables—some familiar: potatoes, oranges, bananas, pineapples; others native to Brazil: guavas, manioc, and some

gourd vegetables. A boy carries a pole dangling a shiny, glassy-eyed fish. A man balances a long stick on his shoulder with live chickens dangling upside down from each end. A woman totes a load of laundry on her head. An oxcart creaking along is passed by a green-clad Brazilian soldier riding a girl tandem on his bike. A truck chugs into town bringing staples and appliances from São Paulo.

Down the center of the street comes a funeral procession of boys, girls, and women carrying flowers and a small wooden box. The child probably died of dysentery. A pack of dogs follows the crowd—dogs and horses roam the streets at will.

At 11 A.M. the streets empty, and the corrugated-steel fronts of the shops are closed until lunch and rest time are over. It is quiet now in Cáceres and too hot to work. Bright morning has given way to sultry afternoon.

Work begins again at 1 P.M., and people emerge from their stuccoed houses. Cars begin churning up the dust in the rutted streets.

In the evening, the brilliant orange oval of the sun sets at the curve of the river behind the trees which rise from the banks. It is the hour for strolling. Men are settling in bars and on the *praça* (town square); they play cards and drink beer. Pleasant chatter fills the air. "*Boa noite, como vai? Tudo azul.*" (Good evening, how are you? Everything is fine.) Others converse in German or animated Spanish.

The setting sun has spent its brilliant colors of coral, orange, and yellow and now fades into dusky shades of rose and grey. Down the river a single *perogue* (boat) with a lone figure standing upright is silhouetted against the darkening sky.

Plodding homeward I marvel at the bright stars in the clear, deep blue sky and the soft moonlight beaming off the rippled roof of the town's cathedral.

Now, once again, Cáceres is asleep.

Patricia Day (Houston, Tex.) attended the University of Arizona and was granted a B.A. in history in May, 1964. She is now a visitadora with a health project in Rosário Oeste, Mato Grosso.

Ecumenism gets a boost in Brazil

By Pat Shelton

São Torquato, Espírito Santo

Most Brazilians are Catholic. Any-one other than Catholic is a Protestant or *crente* (literally translated "believer"). Protestants in Brazil are far stricter in religious observance than

either Brazilian Catholics or American Protestants. Usually they don't drink, smoke, or dance. Brazilians have a difficult time understanding anything outside this framework.

My first few conversations about religion went something like this:

"Are you a Catholic?"

"No."

"What are you?"

"Unitarian."

"Oh, Lutheran."

"No, Unitarian. I don't think you have that church in Brazil."

"Oh . . . Maybe it's like the Baptists."

This never proved satisfactory; the Brazilians seemed disappointed.

One day I was talking to a particularly adamant cook at one of my schools:

"Are you a Catholic?"

"No, I'm a Unitarian."

"Oh, like a Baptist."

"No, it's another Protestant sect."

"I know," she said. "Baptist."

"Yes," I said, "sort of like a Baptist."

Well, if this made her happy, I didn't see the harm. A few days

later, I was talking with another cook at the same school:

"Are you Catholic?"

"No. Baptist."

"Oh, then you don't dance."

"Well, as a matter of fact, I like to dance."

"And smoke?"

"Yes, but, you see, American Baptists aren't exactly like Brazilian Baptists."

"And drink?" she said, her eyes widening.

I was really sweating now.

"Yes," I said, "I like a beer once in a while."

"Me, too," she said, with a look of satisfaction. "Nothing like a cold beer with lunch."

I now try hard to avoid religious discussions.

Patricia Shelton (Menlo Park, Calif.) has a B.A. in history from the University of California at Santa Barbara, granted in 1958. She completed one year of graduate work at Claremont (Calif.) Graduate School. She is working in Vila Velha, on the southeastern coast of Brazil.



Judy Bohner signs up a student for one of her manual-arts classes in Gama, Brasília, as her husband John (Arlington Hts., Ill.), a recreation worker, looks on.

● A third kind of single woman

By Joan Marasciulo

Rio de Janeiro

In August, 1963, 20 Peace Corps Volunteers, all women in their 20s, arrived in the Brazilian state of Guanabara to take up duties as health and community-development workers in the *favelas* (slums) of Rio de Janeiro.

At last count there were 232 *favelas* in Rio, and approximately 25 per cent of the population of the city, or more than a million people, live in these *morros* (hills).

When the Volunteers arrived there was much speculation as to whether they would be able to work and live in the *favelas*, since they were said to contain the largest segment of the criminal population of the state. A Brazilian woman official objected to the Volunteers' request for housing in

the *morros*, since "only two kinds of single women live in *favelas*—nuns and prostitutes."

Brazilian doctors, nurses, social workers, and other hospital and health-post personnel with whom the Volunteers were working raised their eyebrows and voices in horror at the prospect of female Volunteers going into these "dens of iniquity." The Brazilian families with whom the Volunteers had their initial home stays refused to accept even the idea of such a possibility.

Nevertheless, the Volunteers—undaunted by the fears expressed by all—managed after two years to not only work in the *favelas* in their areas of assignment, but obtained or had built for them, houses in Parada de Lucas, Borel, Salgueiro, and Tuiuti.

• In Borel, where the Association

of Laborers was predominantly leftist, and where no organization or group had ever been accepted, the association presented to the U.S. Embassy a petition, signed by almost every literate member of the community, asking that the two Volunteers who had lived and worked there during their tour be permitted to extend for another two years.

• In Parada de Lucas, two of the Volunteers who lived there were appointed to the Association of Laborers' Council.

• In Salgueiro two of the Volunteers who lived and worked there danced with the Escola de Samba during *Carnavál*. The Escola in this particular *favela* constitutes a governing body of the community.

• In Formiga, where another Volunteer worked, the first Association of Workers was organized and officials elected for the governing body through the efforts and interest of that same Volunteer.

Sub-health posts were established and conducted by Volunteers in a

Sharon Abdallah (Stockton, Calif.) and Brenda Rosen (St. Louis), dental hygienists in a Rio *favela*, have found one of the greatest problems in dental education to be the *chupeta* (pacifier) sometimes used by children up to the age of 10 years.



Sally Foster

number of the *favelas*. This first group of dental assistants was trained by a Volunteer and a manual for dental assistants translated and planned for use throughout all of Brazil as a result of her work. A purse industry was organized and is still operating as a result of the efforts of another Volunteer. The first Girl Scout troop was established in a *favela*. These are but a few of the many accomplishments of the Volunteers.

At a recent meeting of regional administrators, doctors, nurses, and other supervisors, the Peace Corps liaison officer for the Secretary of Health of the state of Guanabara stated that two years ago, when the Volunteers of the Guanabara Health Project arrived in Rio, the Brazilians never realized so much could be accomplished through the work of the Peace Corps. He went on to say that the Volunteers had proven their potential and possibilities, that they went way beyond the host-country agency's expectations. This had all been accomplished through tremendous spiritual, cultural, and physical strain on the part of the Volunteers.

All of this sounds like an unqualified success story. It would take too many pages to list the failures, disappointments, and frustrations suffered by the Volunteers; and the details of heat, garbage, open sewers, mud, knifings, robberies, rats, fleas, and sweat. The original group of 20 Volunteers has departed Guanabara, after a job well done. A group of 34 new Volunteers is continuing the work and has branched out into other areas of the state. Although everyone said it couldn't be done, these Volunteers of the *favelas* proved it was possible.

Joan Marasciulo, from New York City, has been a Peace Corps staff member since September, 1962, when she was assigned as Deputy Representative to Jamaica. In August, 1963, she went to Brazil as an Associate Representative in Rio de Janeiro. She recently returned to Rio to serve another two years in the same capacity. Before joining the Peace Corps, Miss Marasciulo travelled extensively in South America.

In Bebedouro, the explosion goes unheard

By Linda Wilson

Maceió, Alagoas

For the world's demographic prophets, the population explosion is a horrendous thunder which portends the world's final, overcrowded exit. It's the sound of I.B.M. machines ticking up the numbers of Mother Earth's inhabitants and spitting out the sums that bring us closer and closer to the hunger pangs of our Malthusian finish. Numbers and destiny—that's what the population explosion means for those who use the term so glibly. That's what it meant to me before I came to work in a little Brazilian slum called Bebedouro and heard its real sounds.

Myra Copus, right, admires the products of a doll-making industry in Angical, Bahia. She and her husband, (Savannah, Ga.), initiated the project during the two years they served as community-development Volunteers in Brazil.



Sally Foster



In a well-drilling program for the public-health department of Alagoas, Bob Needham (Pittsburgh) talks over a technical matter with a co-worker.

Before I came here the population explosion brought some pretty sober second thoughts, as I tried to imagine what it would be like to work in north-east Brazil, which has one of the world's highest growth rates in spite of high infant-mortality rate and low life expectancy. Judging by my American standards of life's value and considering the predictions of the population prophets, the figures sounded quite startling. But listening through the ears of Bebedouro's own inhabitants, the population explosion became an unheeded murmur. The frequency of birth and the inevitability of death have made Bebedouro a place where life holds no special premium.

Statistics and figures mean little to the Bebedourens, many of whom can neither read nor write. The numbers and the predictions haven't even reached the ears of the very people whose habits of living and reproducing are causing all the problems.

One has to listen very carefully to

hear the sounds of the population explosion as the people of Bebedouro hear them. They're simple sounds like the sounds of twilight when the scorching tropical sun dips low, and humanity spills out of the tiny shacks into the dusty streets. Bebedouro teems with wriggling, dancing, crying, dirty-nosed, bare-bottomed life, as the under-12 element of the population makes its presence heard. For the children the population explosion is the raucous pandemonium of their bulging classrooms and the piercing reprimands of their impatient, exasperated mothers. On the thresholds behind the crowded streets sit the children's parents, who smile their lazy smiles, shake their heads, and chat about the simple problems which are their lives' crises. To the adults the population explosion is a whining, hungry child, banging his fork against his empty plate or a neighbor complaining about the rising cost of beans and the lack of work. It's so much more racket, accepted as pas-

sively as the cry of another newborn baby or the jangling sound of violent insults puncturing the paper-thin walls, as the family next-door quarrels over the way the month's final *cruzeiros* will be divided.

For the people of Bebedouro the population explosion isn't anything nearly as grandiose as a prediction of the world's future doom. It's just the clamorous uproar of life and the quiet reflection of how one will pull his growing family through this day and on to the next. Funny, isn't it? The population explosion is blasting its loudest right in Bebedouro; yet it seems that no one here has ever heard it.

Linda Wilson (Weiser, Idaho) attended Mexico City College for one year, and did recreation work there with children. She received her B.A. in Latin American studies from George Washington University, Washington, D.C., in June, 1964. She is working at the Bebedouro Health Post in Maceió.

Mato Grosso: in some ways, like 'Bonanza'

By William Buss

Cuiabá, Mato Grosso

"Do you see how Mato Grosso really is gross?" The director of the State Treasury Department looked up from a sheaf of papers showing tax receipts and smiled with a sense of humor characteristically Brazilian. While spoken in a sense of fun, his statement holds much truth about Mato Grosso, the largest state of Brazil's great west central region.

First of all, the director's reference was to the lack of tax resources, which relegates the state government to a position of relative poverty. This year's total budget of ten billion *cruzeiros* (currently exchanged at 1850 per U.S. dollar) applies to an area nearly three times the size of California. It is an area which needs all of the costly structural items con-

sidered necessary for economic and social development: roads and railroads, electricity, schools, and communication systems. The real "grossness" of the situation, however, comes not so much from the small total of tax receipts at the disposal of the state government as it does from the incidence of tax evasion, which explains that small total.

The state's principal resource is its land, but lacking is the complementary resource, people. With a population of only slightly more than a million people, the population density is less than one person per square mile. This is even more sparse than it sounds, since a third of the population is concentrated in seven principal cities. Having much land and few people, Mato Grosso is a system of vast holdings by few landowners—one alone owns approximately two and a half million acres. Recently, Federal, State, and private programs have opened large tracts for colonization, attracting immigrants from other parts of Brazil, and from some foreign countries. During the past 10 years the population growth has averaged approximately 10 per cent per year, but the state still needs many more people to be able to take advantage of its natural resources.

Geographically, much of Mato Grosso is situated in what was once a great inland sea. The central region of the state is a large flat plain bordered to the east by low mountain ranges formed primarily by mesas set off by sharp cliffs and wide valleys. Approximately a third of the state in the north belongs to the Amazon basin; the southern third is composed mostly of gently rolling hills covered in places by rich grasslands.

The capital city of Cuiabá, located in the middle of the state, is also the center of the continent: a small monument marks the geodetic midpoint of South America. Climate ranges from equatorial in the Amazon region to a temperate upland-tropical in the south.

The principal activity of the region is cattle raising. In fact, the cattle population is nearly 11 times greater than the human population. Most of the cattle production is in the *pantanal* swampland along the Paraguay River. A vast, flat grassland which is partially flooded during the rainy season (December through March), it is quite well adapted to extensive grazing, much like the open ranges of the early American West.



At the health post in Itabaiana, Paraiba, Freya Olafson (Ithaca, N.Y.) uses binocular microscope to demonstrate parasitological examination to student.

Agricultural products include rice, corn, manioc, wheat, cotton, peanuts, and sugar cane. *Ipeca*, a medicinal herb, *erva maté*, a type of tea, and *tanino*, a product used for tanning leather, are shipped to industrial centers.

Industrialization is coming slowly to Mato Grosso. Today manufacture is limited to pig iron and cement. Iron ore and manganese are said to be in great abundance, as is limestone. Gold and diamonds are common in the north, spread over wide areas in sedimentary deposits, but are mostly extracted by 19th-century methods. According to Brazil's brilliant economic planner, Roberto Campos, himself a native Matogrossense, Mato Grosso in 20 years will be the equal of São Paulo state today, which alone accounts for about 70 per cent of Brazil's industrial production.

In many ways Mato Grosso is reminiscent of the early American West, except for the existence here of cars, electricity, telephones, and many other trappings of modern invention. Here are the boom towns, the agricultural settlements, cattle drives, gold digs, and gun fights. Substitute palm trees for pines and it's not unlike an evening of "Bonanza."

In a rather less romantic way, however, Mato Grosso lives with many of the same problems found in other areas of the world where the Peace Corps is serving. Of the 95 Volunteers in the statewide project administered by Arizona State University, about 65 work in public health, helping to teach health practices which will better enable the people to cope with their environment. About 25 more Volunteers work in agricultural areas helping to teach better practices through agricultural extension. Two electrical

engineers are helping to systematize the power system of the state capital, and one Volunteer teaches English in Cuiabá schools. My work is in the State Planning Commission, which works, sometimes against political winds, to steer the state on a straight, planned course. Three permanent staff members struggle against communications difficulties and an incredible banking system to keep us all paid and happy.

Since our Peace Corps project was inaugurated only last October, it is hard as yet to point to any concrete results, though many small programs by individual Volunteers have met with success. The opportunities are great, particularly among the new immigrants who have come to Mato Grosso in search of a better way of life.

William Buss (Gates Mills, Ohio) holds a B.A. from Yale in Latin American studies, granted in June, 1964.

Urban CD? Its name may be mud

By William Krohley

Recife, Pernambuco

Sooner or later someone is certain to puzzle out a formal definition of urban-community development. Out of his garret and into the sun he'll come bandying his sheet of convoluted prose only to be greeted with a recent erasure in Webster's New Collegiate. Exactly what he'll find where urban-

community development once stood is hard to say, perhaps something like "better burg breeding" or "coached community commotion" or any one of a thousand possible locutions which would shed an aura of respectability on an undertaking whose very nature suggests a lurking, sleight-of-hand presence. In short, to define a phrase which expresses the workings of an idea in the hands of hundreds or perhaps thousands of people is to ignore one of its most salient features—mysterious happenings—and commit it to an orthodox fate.

Brasilia Teimosa is a *bairro* of Recife in the northeast of Brazil with a population of about 10,000. One of its perennial problems is the ruin of its roads during the four-month rainy season. During this period from May to August the rain becomes a way of life, often falling continuously for several days. Fishing becomes sporadic and all but indoor workers are forced to sit and do little but watch the steady downpour turn the sand and dirt roads into rivers of mud which settle in low spots and are churned into black muck by traffic.

Jim Lail (Lexington, Ky.) and I talked with many of the local citizens about the roads and found a real desire to get something done. Several

informal meetings were held to discuss the problem, and it was decided to see what a group of residents could do working in conjunction with the city government. The people were willing to perform necessary labor if the government would supply the equipment needed. The planning took about six weeks, and what started as a small group of 10 men turned into a nebulous affair involving suddenly revived organizations dedicated to *desenvolvimento das ruas* (street development), an unlimited supply of idea men, well-wishers, and skeptics, and the prompt attention of an incumbent councilman running for re-election who arrived with trucks and work crews and began spreading sand with a flourish. This latter measure worked well on the less-travelled streets where the sand wasn't pushed out of the holes and off the street by the traffic, but the more widely used streets and intersections remained impassable. The situation worsened daily as the families living on these streets shovelled away the few remaining high spots to build dams to keep mud out of their homes.

Somehow the mud had to be drained and the particular stretch of road leveled and then covered with a packed layer of sand. We worked with some of the families concerned and sug-

gested that they petition the city for a small bulldozer which could work in the narrow streets. The city didn't have one. There were, of course, a number of firms in the city which sold just the machine needed. Money was no object; there wasn't any. So maybe we could borrow a bulldozer and advertise some company's product. We thought it was a good idea. Most of the firms didn't.

After a series of conversations with incredulous salesmen which usually ended in helpful directions to the offices of nearby competitors, we finally got a machine and a driver who would come out to Brasilia on the first rainless Sunday. The men lived on the job site, so getting them together was no problem. But it always rained on Sunday. One Sunday in mid-June, however, Brasilia Teimosa reposed under clear skies; it was not raining. It was urban-community-development-time.

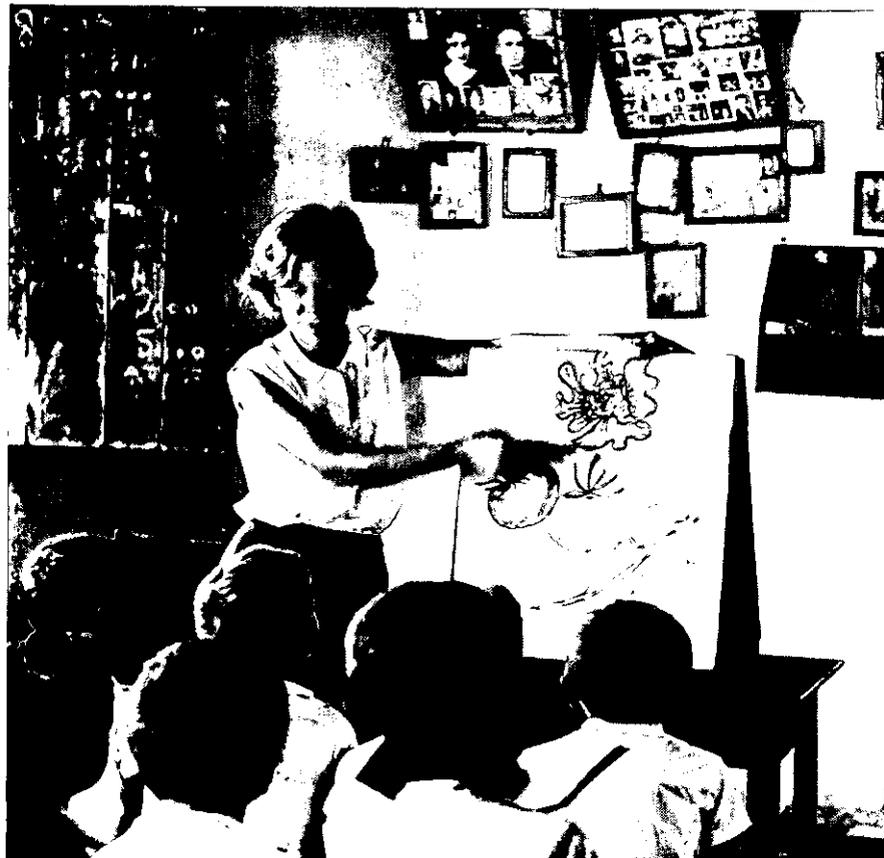
First: drain the mud before the arrival of the bulldozer. There was one family which had a front yard large enough to dig a drainage pit in. The *dona da casa* (woman of the house) thought it would be all right. The hole was dug along with a trench to the mud; the trench was opened and the mud began to flow. Enter *don da casa*: "What is going on here?" It was obvious. His yard was being filled with black mud. He had been away, out of touch, and thus the logic of urban-community development was a complete mystery to him. The ensuing confusion ended the moment the mud ceased to flow; what can one say to a yard-full of mud?

The project proceeded and was eventually completed as the dozer came to level the road, and the councilman came to dump two truckloads of sand for the workers to spread and tamp. The drained mud dried in the sun and was covered with sand, and urban-community-development gained another adherent. Sunday came to a close. The workers congratulated themselves on a job well done; the councilman busily shook hands, and the Peace Corps Volunteers went for a beer.

The following Sunday, we would tackle the next stretch of road, rain permitting. It didn't.

William Krohley (Huntington Station, N. Y.) received a B.A. in philosophy from the University of Rochester in June, 1964.

Mary Beth Wellman (Portland, Ore.) teaches a class in Palmeira dos Índios the importance of vegetables; children there have planted more than 150 home gardens.



Peace Corps on the college campus: Are we selling an idea?

Each summer the Peace Corps in Washington has a number of college students working for the agency during their summer vacations, many as part of the U.S. Government's summer-intern program. This summer 80 students were distributed over most of the Peace Corps offices and divisions. One of those working for no pay was Bart Deamer, a 20-year-old Stanford junior from San Francisco. A history major, he was assigned to the Division of Research under Director Robert E. Krug. His paper was written in response to one by Charles Peters, Director of Evaluation, which appears in this issue on page 2.—Ed.

By Bart Deamer

If one can compare an organization with an individual, I believe the Peace Corps on campus (if not in Washington as well) is in its late 30s—about to give up the offensive on its environment, about to dedicate itself to getting along comfortably. The concept that the Peace Corps idea is, and therefore should be, simply one of many attractive alternatives for the graduating senior suggests this; so does the proposal to give returned Volunteers an M.A. The implication of these suggestions is that the Peace Corps should do its best to adapt itself to the existing career patterns of young Americans.

I believe this is a very wrong tactic for the Peace Corps to choose. A business-recruiting program might find it feasible, but what makes the Peace Corps different from much else in American life is that its conception, support, and continuing viability depend solely on an idea. If the Peace Corps is to tap its market on campus, it cannot sell a broadening and challenging two years abroad; it must sell an idea.

Until now, the Peace Corps has not needed to formulate this idea, for its newness and the factors mentioned by Charles Peters (John Kennedy, *The Ugly American*) have stimulated minds on campus. However, all these factors are now past, and I believe the resulting lack of articulation is noticed on campus. The time has come for the Peace Corps to direct its own offensive on student minds.

This means that the question of what the Peace Corps is all about can no longer be avoided. Although I will

suggest an answer below, I wish to stress not so much its correctness as the pressing need that an answer be hammered out.

The underlying purpose of the Peace Corps, I believe, is Peters' concept of promoting peace by promoting change; of promoting the *preconditions* of world stability. This concept of purpose is hinted at in the original Peace Corps Act, but only by tenuous implication. I believe the core of the Peace Corps mission is to change men's minds, not in their thoughts about America, but in their thoughts about themselves, their surroundings, and their own ability to improve them. This is the change that is a precondition to a stable peace.

Furthermore, this idea is not wishful thinking, but the basis of the community-development discipline. Community development has a well-developed methodology on how to get people interested in attacking their own problems and is therefore at the center of the Peace Corps mission. ("Community development" is taken broadly here, to include a new pedagogy, for example, as well as "political" community development.)

Two misconceptions

Getting back to the campus, I believe the aggressive articulation of a Peace Corps "purpose" along these lines would have a number of good results. It would above all *challenge* the minds of graduating seniors, something the Peace Corps is not now doing enough. Joining the Peace Corps would be perceived as more than something worthwhile to do for two years; it would be seen as a chance for an individual to use his own knowledge and resourcefulness, pursuing a known goal. The Peace Corps would no longer trade only on the latent inclination of many college students to do good; it would actively shape response. This approach would also attack directly two major misconceptions about the Peace Corps: first, it would show that the Peace Corps is not simply an aid program with sophisticated personal relations overtones. Students are understandably hesitant to devote two years to winning friends for their country or working as unpaid A.I.D. field representatives. Second, this approach emphasizes how much the Peace Corps is a person-to-person, rather than institu-

tion-to-institution, program. Lastly, a statement of purpose along community development lines would not be a statement of orthodoxy for prospective Volunteers, for no field puts more demand on flexibility, judgment, and individual initiative. Rather, it would confront the student with the central issue he will be dealing with as a Volunteer.

A 'harder' concept

More specifically, this means the Peace Corps should steer away from telling students how much they can help a community, and telling them how much they can change it so that it can help itself. Because this is a serious challenge, cute ads about bringing idealists down to earth are inappropriate at best. Up to now, the primary challenge offered to students by the Peace Corps has been hardship; the challenge of community development is one which would spark much more response, and I suspect, among the people the Peace Corps would like most to get.

I think the community-development approach would awaken more response than a "peace" approach that would publicize Peters' analysis of the Peace Corps' role in American foreign policy. It is much more plausible for a student to see himself as an agent of change in a small community than as an important participant in U.S. world strategy. Community development is simply a much "harder" concept; in addition the peace approach under present circumstances might meet with a good deal of skepticism. Although the "change" and "peace" concepts are very closely related (per the Peters paper), I believe the former is a handle with much more potential for an aggressive challenge of student minds.

On a cautionary note, I believe this campaign should be directed to the campuses only, and not to the public at large. I think the Peace Corps is supported in these two areas for different reasons, and that the public might be reluctant to accept such "radical" ideas without some buffering.

Lastly, the articulation of a Peace Corps "purpose" along these lines has implications of course, for all aspects of the operation at Peace Corps headquarters, from programming to selection to evaluation, but above all in training, where a great deal of "destructuring" might be initiated.

LETTERS TO THE VOLUNTEER

On using the language

TO THE VOLUNTEER:

In regard to F. Kingston Berlew's article in the July issue of *THE VOLUNTEER*, the statement that all Volunteers must use the native language of their country and become fluent in it is a tenuous generalization.

One of the major problems of English teachers, at least in this country, is to make English a living language, something more than an academic discipline. To do this, English must be spoken outside of the classroom. Furthermore, a Volunteer who is stationed in a place where the majority of the people with whom he is working want to speak English and expect him to speak English with them, will become frustrated if he feels that learning the native language is essential to being a successful Volunteer.

When I first came to this college nearly 23 months ago, one of the first things the director of the college asked me was to always speak English with both the teachers and the students. He explained that for the teachers English was necessary for the advancement they all seek, and for the students it is necessary because they must take English each term they study in the school, their science and mathematics books are entirely in English, and many of them will be teaching English when they leave this college.

At first I did not take his advice. I tried to speak Thai, I studied it, I spoke it, and I even began to learn how to write it. However, after one term, I became disillusioned. My students knew little more after the term than when they began the term. The teachers who occasionally spoke a sentence or two in English continually made the same mistakes.

Since then I have spoken almost nothing except English here. In the nearly two years that have followed it has become possible for most of the teachers here to speak English well. We can converse easily and we can be comfortable in English as we would be in Thai. Visitors who come to this school are continually impressed with the English ability of the faculty and the students. For our visitors, communication must often be in Eng-

lish since many of them represent UNESCO or UNICEF; they come from many different nations, and often they cannot speak Thai either.

To make the assumption, as I believe his article does, that the ability to speak fluently in the native language shows concern for and interest in the people and their culture in which the Volunteer is living, is misleading. Concern and interest come from the heart and soul of the Volunteer, not from his ability to speak a foreign language. If he has not love and empathy for the new world in which he is living and still is proficient at the language, he will never be a successful Volunteer. These things are revealed in his personality, by his actions, and his own interests. And this is how he is judged by the people with whom he is working.

Perhaps for many Volunteers proficiency in the language of their new country is indispensable. But let us not generalize for all Volunteers in all situations. Let us not make language proficiency a criterion for the success and failure of each and every Volunteer.

KERMIT KRUEGER

Teacher Training College
Mahasarakham, Thailand

A new use

TO THE VOLUNTEER:

I have found a new way of using *THE VOLUNTEER*. I am working in a Government school in up-country Liberia, teaching second and third grade. Many parts of our books have little meaning for my students, and I have been using pictures from *THE VOLUNTEER* to supplement my reading classes. This proved very successful. The pictures show people the students recognize, in settings similar to their own. I find their spontaneity rewarding—they are eager and I have all eyes turned toward me! By contrast, American magazines we receive are almost worthless for this purpose. The children need to see things they understand—they don't get much from American readers which talk about snow and lollipops.

JUNE SHARON STAHL

Monrovia, Liberia

Long nights in Niger

TO THE VOLUNTEER:

I am stationed in an isolated post, great image-wise, but a bit barren sometimes, meaning those long evenings from sundown to the time the Petromax runs down. One can read, listen to the B.B.C., write letters, talk Hausa with the guardian and other village worthies, and on desperate occasions just sit and think, but in the end all of these things become jaded and one dreams of new worlds to conquer. It is wonderful to have all this free time, but I'm afraid my years at the university have ruined my capacity for constructive self-amusement.

So I wonder what other Volunteers do in those long evenings?

DEAN LOCKWOOD

Tessaoua, Niger

Typical dilemma?

TO THE VOLUNTEER:

We read Anne Fitzgerald's letter (*THE VOLUNTEER*, June-July, 1965) with some interest, and would like to suggest that her "untypical Volunteer dilemma" may not be quite as unusual as she imagines.

Our training in community development was structured around highly developed village situations, and we now find ourselves in a tightly populated urban housing development, which has an effective neighborhood-improvement council, 15 women's clubs, a well-staffed government social-service center, and a Catholic parish which maintains several highly active and organized groups of adults and youths. A new technical school will soon be completed, and the social center has more sewing machines than it is able to use.

The neighborhood - improvement council has already reached that awareness of the community-development process which leads them to avoid resorting to outside assistance unless it is absolutely necessary. They meet regularly to discuss community problems, and when necessary, send committees to appropriate government agencies to obtain the needed aid. The community-development process is rolling on all four wheels, and even if they would allow us to help we don't know what we could add to their already thriving program. And, to top things off, the agency under which we are working has advised us to stay out of the community-development picture and confine ourselves

to work with youth groups.

We have no answer to Anne's question: "How do you justify your assignment?" And we are certain that this question will become less and less "untypical" as the Peace Corps continues to initiate more urban community-development programs. At any rate, we too have 18 months in which to find a solution.

ALEX ZIPPERER
EARL THOMPSON

Santiago, Chile

What's the uproar?

TO THE VOLUNTEER:

I can't understand the uproar about returned Volunteers not being able to adjust upon returning home. I really haven't a doubt but what I can pick up where I left off at home and maybe do a better job of living for having been a Volunteer.

Why should Volunteers expect special treatment in the States? We were not drafted, we asked to be accepted, so why expect more than what we receive while serving? I do not feel my country nor anyone owes me anything when I terminate from the Peace Corps. Some of us have had to make our own jobs in the country we are working in, so why can't we find our own jobs at home?

DOROTHY M. HENDREN
Bombay, India

Handicraft information

TO THE VOLUNTEER:

One of the purposes of Peace Corps is to initiate continuing change and development. In this regard, we would like to contact Volunteers interested or involved in handicrafts. Object: pooling of resources for interchange of ideas and information.

Many Volunteers are working to develop handicrafts but lack necessary outlets for production. Here in Ecuador, we have made some contacts for the export of crafts and would be glad to send or exchange lists of U.S. and other import sources with those interested. We also have a copy of a report from one of the world's most progressive national handicraft centers (Husflidin, Norway), which may prove valuable to Volunteers in helping to organize centers in their own areas.

Several Volunteers are interested in importing handicrafts when they return to the U.S. This would mean a continuing export market for Volun-

teer-initiated handicraft projects. We therefore would like to exchange names of potential Peace Corps importers and also local producer-contacts (nationals), prices, and descriptions, or (preferably) pictures of what is being produced for dissemination to them and other importers.

An international Peace Corps nucleus for the interchange of handicraft ideas and information could be invaluable in providing work and incentive for artisans.

We look forward to hearing from the far-flung outposts of the Peace Corps.

JOAN WARD

Cuenca, Ecuador

—*The Division of Volunteer Support, is also interested in compiling such information for a handicrafts handbook or similar source material. Information for Joan Ward may be sent through Miss Diane Davis, D.V.S., Peace Corps, Washington, D.C. 20525.—Ed.*

Ballad of a P.C.V.

I'm glad I am a P.C.V.
And not "elite society."
I'm glad that I can really mix
In queues, at bus stands and the flicks.

There's nothing like a third-class train;
Who'd ever want to take a plane?
I'd have no time for a game of gin,
And I'd miss all those cute children.

And if I never rode a bike,
How would I know what the city's like?

The sleeping cows and disdainful
"ricks,"

The other cyclists with all their tricks.

And then of course, I'm glad to be
Without high bills for electricity,
And if I had an A.P.O.

The Post Office folks I'd never know.

I don't really like things that come in
jars:

I'd much rather struggle in the bazaars.
No high-class job with time to kill;
I'm happy with my middle-level skill.

I'm sure that I will not forget
What fun it is to really sweat.
All this, thank God, will memory be
Next year when I join A.I.D.

—LORI HAWBECKER

(Duquesne, Pa.),

reprinted from *Chowkidar*, published by Volunteers in India.

Career information

The listings below are taken from the monthly bulletin distributed by the Career Information Service, a branch of the Division of Volunteer Support. The bulletin is sent regularly to Volunteers in their second year of service, who may register with C.I.S. for individual assistance; registration cards are available from Peace Corps Representatives. Address inquiries to Career Information Service, D.V.S., Peace Corps, Washington, D.C. 20525. The complete monthly bulletin should be consulted for additional listings and other information not reprinted here.

War on Poverty

Houston Action for Youth, Inc., a demonstration action-program designed to prevent delinquency, offers a number of positions in counseling, recreation, community development, and nursery-school teaching. They have received a grant from the Office of Economic Opportunity for work in a community of 161,000. Send resumes of educational background and job experience to Harold Sherman, Director of Program, Houston Action for Youth, Inc., 2211 N. Main St., Houston, Tex. 77009.

Catholic Diocese of Natchez-Jackson has chartered STAR, Inc., a separate nonprofit corporation, to direct a literacy-education program throughout Mississippi. The program has received funds from the U.S. Department of Labor and the Office of Economic Opportunity. At each of the 18 centers throughout Mississippi there will be a program to recruit, test, and screen applicants for the basic literacy course offered. There will also be a basic education program as well as training in basic hygiene, homekeeping, basic finance, and similar skills. Qualified program directors, education directors, field representatives, and center directors are needed. Write Bernard J. Offerman, Acting Director, STAR, Inc., Room 1201, First National Bank Building, P.O. Box 2295, Jackson, Miss. 39201.

Kilmer Job Corps Center (about 35 miles from New York City) has numerous openings for teachers, group leaders (college degrees not needed), vocational instructors, and counselors (professional training in guidance preferred). The Federal Electric Corporation has a contract to provide job training for corpsmen. For information write Fred Peepus, Kilmer Job Corps Center, Edison, N.J. 00817.

Navajo Demonstration School Project, at Lukachukai, Ariz., is an experiment in community development and Indian education. Current openings are for: director of language lab, teacher of English as a second language, remedial-reading teacher, and adult-education aide. Applicants should send a Standard Form 57 to Tom Reno, Assistant Project Director, Navajo Demonstration School Project, Lukachukai, Ariz. 86507.

Business

Eaton Manufacturing Company has openings throughout its organization for engineers, accountants, management trainees, and others. Eaton is a manufacturer of parts and products and has both domestic and international divisions and subsidiaries of which Yale and Towne, Inc. is the largest. General offices are at 100 Erieview Plaza, Cleveland, Ohio 44114; direct inquiries to the attention of Keith E. Crocker, Director of Management and Technical Recruitment.

Volkswagen Pacific, Inc. is the distributor of Volkswagen and Porsche cars throughout southern California, Nevada, and Arizona—an operation which involves almost 100 independent dealerships in these areas. Employment opportunities are for training instructors in the Volkswagen School, field representatives, service managers, shop foremen, service advisors, mechanics, and other related positions. More information may be obtained from G. R. Bell, Service Department, Volkswagen Pacific, Inc., 11300 Playa St., Culver City, Calif. 90232.

M. J. Huber Agency, of Massachusetts Mutual Life Insurance Company, is engaged in business programming and evaluation and programming of individual estates, which requires an understanding of tax and legal phases as well as of life insurance: this requires working closely with lawyers, accountants, and trust officers. An evening pre-training class will be held without obligation. For further information write Leon Nanus, Supervisor, M. J. Huber Agency, 200 Park Ave., New York, N.Y. 10017.

International

English Language Services, Inc. needs teachers of English as a foreign language for projects in north and west Africa. Contracts are for one to two years. Send resumé to Personnel Office, English Language Services, Inc., 800 18th St. N.W., Washington, D.C. 20008.

International Biophysical Research Incorporated is interested in Volunteers who have backgrounds and experience in agricultural sciences, veterinary sciences, application of biophysics to either medicine or veterinary sciences, tropical medicine and public health (both doctors and nurses), and interdisciplinary science programs (managers). Applicants fluent in Swahili, Arabic, or the Masai dialect are particularly desirable. Inquiries and personal resumés should be sent to Warren Zeph Lane, M.D., International Biophysical Research Incorporated, 5 Elmcrest Terrace, Norwalk, Conn. 06850.

Other

City University of New York has appointed special advisors in each of the senior colleges to help evaluate the experience in the Peace Corps and academic qualifications in relation to requirements for positions in New York State schools of former Volunteers. Apply directly to the advisors: Professors Gerald Leinwand, City College; Samuel Squires, Hunter College; Charles Long, Brooklyn College; and Lorene Fox, Queens College.

University of Hawaii, East-West Center (Institute for Student Interchange), again is offering 10 graduate scholarships for Volunteers who have successfully completed their assignments. These scholarships, for graduate study in fields relating to Asia and the Pacific Islands, cover travel to Hawaii, tuition, room, board, books, and an incidentals stipend. Qualified candidates may also receive a grant enabling them to study language and complete research in Asia. Applicants should be college graduates with a "B" average and should have taken either the Graduate Record Aptitude Test (one of the Graduate Record Examinations) administered by Educational Testing Service, Princeton, N.J. or Berkeley, Calif., or the Miller Analogies Test administered by The Psychological Corporation, 304 E. 45th St., New York, N.Y. 10017. The application deadline is Dec. 15, 1965. Candidates after that date will be considered as vacancies permit. Volunteers are required to provide a letter of reference from their Peace Corps supervisor. For further information write to the Director of Student Selection, Institute for Student Interchange of the East-West Center, University of Hawaii, Honolulu, Hawaii 96813.

The University of New Mexico, under a grant from the Ford Foundation, is sponsoring an internship program in Central and South America: interns serve as educational consultants under the supervision of host-country officials for 12 to 18 months. Three former Volunteers have been accepted in the initial class of 11 members which will begin study this summer. Applications for the class of 1966 will be received until Feb. 1, 1966, by Harold L. Enawson, Internships in Latin American Education, Room 105, Administration Building, The University of New Mexico, Albuquerque, N. M. 87106.

Department of Education of Kentucky has offered its assistance in evaluating the qualifications of returned Volunteers who have a bachelor's degree but lack professional teacher training. It is usually possible to qualify for a provisional certificate with a professional commitment within one summer session at a teacher-education institution; this makes it possible to begin teaching the following school year—with the understanding that remaining requirements will be completed during following summer sessions. For further information or personal interviews write Sidney Semandle, Director, Division of Teacher Education and Certification, Department of Education, Frankfort, Ky. 40601.

Memorandum

TO : The field
FROM : The editors

DATE: September, 1965

SUBJECT: Nice Norse nurses; Swing and sway with V.O.A.

American Peace Corps Volunteers in Iran got an assist from their Norwegian counterparts in August. A serious outbreak of cholera in eastern Iran caught the Peace Corps staff off guard with no cholera immunization for 150 Volunteers and a dozen staff members. Dr. Thomas Drake, Peace Corps physician in Iran, set off to vaccinate all Volunteers as quickly as possible, travelling around the country using light airplanes and a helicopter supplied by the U. S. Army mission in Tehran. Accompanying him were three young Norwegian nurses, members of the first Norwegian Peace Corps group to Iran.

When 13 Norwegian volunteers—6 women, 7 men—arrived in Tehran July 20, the Peace Corps held a reception for them. "The immediate communication between both groups of volunteers was warm and spontaneous," reported Jack Frankel, Peace Corps Deputy Director in Iran. The Norwegian group, besides the three nurses, consists of three meteorologists, three elementary-school teachers, a forester, a microbiologist, and two university teachers. They received seven weeks of training in Norway, with intensive courses in English and Farsi, plus an additional month of Farsi in Tehran. Commenting on the assistance given by the nurses, Frankel noted that "What started out with a promise of medical assistance to their program developed into the reverse . . . I am certain this type of co-operation will continue."

□ □ □

Volunteers who depend on the Voice of America, in regular or "special" English, for up-to-date information on what's happening in the outside world may be interested in a statement by John Chancellor, the former N.B.C. television reporter who now heads the worldwide U. S. radio network: "It is my intent that we 'swing' a little. Under my stewardship, the Voice of America will not drift into arcane intellectualism or academic pedantry. We will be vigorous, amusing, avante garde; we will be the first with the latest, we will be current and contemporary."

□ □ □

Jack Hood Vaughn, who not long ago was Peace Corps Regional Director for Latin America (and more recently U. S. Ambassador to Panama) and who is now Assistant Secretary of State for Inter-American Affairs, returned recently from a 17-day, 26,000-mile trip through seven Latin American countries. Among other observations, he noted that future emphasis of the Alliance for Progress must be on the "human sector"—on providing slum dwellers and *campesinos* with education and care that will take them into the mainstream of modern life. And on the subject of the U. S. career Foreign Service, he said: "If I had my way, every young Foreign Service officer who now spends his early career stamping visas would be forced to put in two years with the Peace Corps or two years in private business as a salesman or an assistant assembly-line foreman—anything that would teach them how to deal with people and get along with them."

□ □ □

At Peace Corps headquarters in Washington, as hot spots grew hotter around the world, Joseph G. Colmen received a letter addressed to him as "Deputy Associate Director, Office of Planning, Evacuation, and Research." Colmen admits only to the planning and research.

The relevance

(Continued from page 2)

There is really only one activity of the United States Government today that comes close to the work of the Peace Corps in priority—and that is the fire-brigade business that the State-Defense complex is engaged in. Unquestionably that activity must enjoy reasonable temporary success if the Peace Corps and other aid efforts are to have time to do their job. But also unquestionably, unless something is done about the frustrations of mankind that are smoldering just beneath the surface, the State-Defense effort is doomed to ultimate failure.

The critical importance of the Peace Corps' mission should not be obscured by the fact that our numbers are pathetic and our efforts sometimes inept. Rather, the importance of our mission should inspire us to do our damndest to eliminate the ineptness and increase our numbers.

Cultural imperialism?

We have a cause—the struggle for world peace. We can tell the best young Americans that, if they don't want the mass killing that is war to go on and on, they can play a vital role in stopping it—not just by imparting their knowledge and skills but by being living examples of their culture at its best—showing concern for their fellow man, not in the abstract but by involvement with their students, their patients, and their communities; in hundreds of ways large and small manifesting that democratic informality that says substance is more important than form; bringing their native optimism to peoples to whom hopelessness has become a habit; teaching people that learning to understand the rules and think with them is as important as memorizing them.

To some, all of this may sound like cultural imperialism. There are several answers to that charge. The first is that the cultures of the world are so far along the road to getting mixed

up with one another that the relevant question is not *should* this happen, but how can we help the best values win out. It is ironic that progressive leaders of the underdeveloped world such as Nehru have understood this far better than the cultural relativists who have often dominated our training programs. The point is that there are different ways our culture and our hosts' are superior to one another and our aim should be to see that the exchange we encourage is of the best elements in each. Finally, our activity is not imperialism because its purpose is to strengthen—not America, but our host countries.

Some don't understand

The real tragedy of the confusion about cultural imperialism is that it has kept us from emphasizing to Volunteers and potential recruits the really important qualities they have to offer.

For this and other reasons, many people on the Peace Corps staff have never fully understood our real mission. They have talked and behaved in ways that have shown they really don't understand the importance of good selection, training, programming, and field leadership, seeming more concerned about having as many Volunteers as possible than about having good Volunteers in effective working roles. They have been right in caring about getting bigger, but they have been wrong in not caring about getting better. Perhaps they have been most wrong in thinking the most important thing about the Peace Corps is the returned Volunteer.

The most important thing about the Peace Corps is its work in the field. Expanding and making that work more effective is the job of the Peace Corps staff. It's time for every member of the staff to get on with our real work in the same spirit that we try to encourage in our Volunteers, the spirit that says "I don't care how difficult and discouraging things seem; I know what I'm doing is worth doing and worth doing well."

Reminder to vote

Peace Corps Volunteers are reminded that several states are holding regular and special elections this fall. Information on absentee voting should be obtained directly from state and local voting officials where Volunteers maintain legal residence. Listed below are the states, dates, and kinds of elections:

REGULAR STATEWIDE ELECTIONS

Kentucky: Nov. 2; one-half of Senate and all of House.

New Jersey: Nov. 2; Governor and local offices; 21 members of Senate and 60 members of General Assembly.

New York: Nov. 1; Associate Judge for State Court of Appeals; members of Senate and Assembly, and local elections, including New York City mayoralty election.

Virginia: Nov. 2; Governor, Lt. Governor, Attorney General, and local elections; all members of Senate and House of Delegates.

SPECIAL SCHEDULED ELECTIONS

Connecticut: Dec. 14; referendum election on Constitutional Convention proposals and local elections.

West Virginia: Nov. 9; election of members to Constitutional Convention.

UNSCHEDULED SPECIAL ELECTIONS

Maine: Nov. 2; bond issues and constitutional amendments.

Vermont: Nov. 23; reapportionment of state legislature (primary is Oct. 19).

A science newsletter

Understanding, a quarterly newsletter about science and its applications, is available free to Peace Corps Volunteers from the American Association for the Advancement of Science, 1515 Massachusetts Ave. N.W., Washington, D.C. 20005.

CHANGE OF ADDRESS

POSTAGE AND FEES PAID

.....
Name

.....
Street or P.O. Box

.....
City, State, ZIP Code

.....
Effective date

Please send with mailing label at right.

PEACE CORPS
WASHINGTON, D.C. 20525
OFFICIAL BUSINESS