Connecticut Daily Campus
Serving Storrs Since 1896

Special Supplement

The University Welcomes The Peace Corps

An Open Letter From Peace Corps

Washington, D.C.

Five years ago, in a campaign speech at the San Francisco Cow Palace, John F. Kennedy first proposed the idea of a Peace Corps. He conceived of it as a group of Americans who would be willing to put their middle-level skills to use for two years in developing nations around the world,

Today, five years after Kennedy's Cow Palace speech, the University of Connecticut is one of the nation's leaders in terms of the number of Volunteers it has contributed to the Peace Corps.

Right now, 52 graduates are overseas, living examples of American friendship and concern to the people of 24 countries. They are sharing their knowledge and skills with the eager students of Ethiopia and Iran, the subsistence farmers of Chile and Brazil, and the exploited Indians of Colombia and Venezuela. Another 32 graduates already have returned from their two years of Peace Corps service. In all, 84 University of Connecticut Volunteers have served or are serving in 29 developing nations of Asia, Africa, and Latin America.

But what is past is prologue. The Peace Corps needs more men and women. We need more because nations all over the world are asking for help.

This is an unrivaled opportunity for qualified Americans to help themselves and their country.

ALEX PLEASIC, 22, of Darian, Connecticut, shows a student the proper batting stance during a physical education class in Mbeya, Tanganyika. Alex teaches history and physical education at the Nzovwe Middle School there. A graduate of the University of Connecticut, he is married to another PCV teacher, Patricia, also of Darien.

The Connecticut Daily Campus did not like the Peace Corps publicity we received and said so. "Okay," said the Peace Corps, "let's see what you can do." The CDC took up the challenge and this morning we present our salute to the accomplishments of the Peace Corps during the past five years. This week is Peace Corps Week at the University and with this special edition we extend a warm welcome.

It's In Your Hands

BY JACK HOOD VAUGHN

I have seen such astounding changes in the last four years. We have an Ambassador who insisted upon keeping the number of Peace Corps Volunteers in his country to under twenty. As we edged up toward twenty, he became more and more concerned. Suddenly he was transferred to a country where there were 385 Volunteers. Just recently he was indignant that we weren't going to be able to provide 500 Volunteers for that country. This man is now a believer, and I think all of the U.S. Ambassadors to Latin America, perhaps around the world, are now believers. And so are the AID Mission Directors and other Foreign Service Officers.

I was at a meeting in Cuerna Vaca, Mexico, in April with some intellectuals from thirteen or fourteen Latin American countries, professionals, journalists, professors, politicians. No one knew or cared about the Alliance for Progress. They didn't understand it and they probably didn't believe it. They all, to a man, knew the Peace Corps and understood it.

The most interesting individual of all there

(Cont. to pg 3)

"The Left Hand Washes The Right Hand"

by David Schickele (Returned Volunteer From Nigeria)

The favorite parlor sport during the Peace Corps training program was making up cocky answers to a question that was put to us 17 times a day by the professional and idle curious alike: Why did you join the Peace Corps? To the Peace Corps training official, who held the power of deciding our futures, we answered that we wanted to help make the world a better place in which to live; but to others we were perhaps more truthful in talking about poker debts or a feeling that the Bronx Zoo wasn't enough.

JACK HOOD VAUGHN, the new Director of the Peace Corps will be sworn in this week by President Johnson in a ceremony celebrating the fifth anniversary of the Peace Corps. Prior to the PC, Vaughn worked in the State Department.

We resented the question because we sensed it could be answered well only in retrospect. We had no idea exactly what we were getting into, and it was less painful to be facetious than to repeat the idealistic cliches to which the question was always a veiled invitation.

I am now what is known as an ex-Volunteer (there seems to be some diffidence about the word "veteran"), having spent 20 months teaching at the University of Nigeria at Nsukka in West Africa. And now I am ready to answer the question.

My life at Nsukka bore little resemblance to the publicized image of Peace Corps Stoicism – the straw mat and kerosene lamp syndrome. The university, though 50 miles from anything that could be called a metropolis, was a large international community unto itself, full of Englishmen, Indians, Pakistani, Germans, Americans, and, of course, Nigerians. I lived in a single room in a student dormitory, a modern if treacherous building with running water at least four days a week and electricity when the weather was good. I ate primarily Western food in a cafeteria. I owned a little motorcycle and did my share of traveling and roughing it, but the bulk of my life was little different from university life in the States, with a few important exceptions.

In the first place, the university was only a year old when I arrived, and a spirit of improvisation was required at all times and in all areas, particularly the teaching of literature without books. The library was still pretty much a shell, and ordered books took a minimum of six weeks to arrive if one was lucky, and I never talked to anyone who was. The happier side of this frantic coin was that in the absence of organization many of us had practically unlimited freedom in what and how we were to teach, and we made up our courses as we went along according to what materials were available and our sense of what the students needed. This was a

(Cont. to pg. 3)

Connecticut Daily Campus
Serving Storrs Since 1896

Terrifying And Illuminating

BY DAVID RIESMAN

One of the great educative experiences in the Peace Corps is that of being faced with impossible tasks. It should be understood that the Peace Corps is no exotic junket, made socially defensible by primarily physical strenuousness. What it does do is to put people into positions of awesome and complicated responsibility.

My experience with Volunteers is quite limited, and I cannot speak at all authoritatively about how they in their own great variety respond to the variety of demands the Peace Corps puts on them. I am sure that there are casualties: young men and women for whom the experience is one of unalleviated failure who return more defeated than they went, as ill at ease in Ethiopia as in America. Others learn to handle the inevitable failures better, partly because they have the happy prerogative of amateurs not to be required to succeed from the start and partly because Peace Corps service is seldom a single assignment, but rather an assortment of successive assignments. In the best case, Volunteers get experience in mastering new situations and in learning rapidly. In terms of developing needed lifetime habits of learning, I am inclined to think that it really doesn't matter much what one learns in this way, provided one gains increasingly the sense that one can learn and that one can go on learning and that one can do all sorts of things which seemed to one's definition of oneself, out of the question. Being abroad for many Volunteers has liberated them from their earlier definitions of what they were capable of.

Paradoxically, such definitions can become especially constricting in precisely those American colleges and universities that have in recent years become the most academically oriented and demanding. For, in these institutions, students may feel that they must continue to play from strength, and to go on doing as impressively as possible the very kinds of things that in high school they had learned to do well enough. In a highly competitive setting, students may fear to try out things that they haven't done before, or haven't done well. In other words, the better the educational institution, the more likely it is to give students the feeling that they are incompetent or mediocre, and that they are not really very brilliant – unless they are fantastically talented. If they are only moderately talented, say in the top one-tenth of one percent of the population, they are likely to come out with the feeling of being only first-rate second-raters. The Peace Corps and like experiences (ACCION, AFSC, PAPAL Volunteers, etc.) may give such students a second chance for self-confidence.

RESTLESSNESS

I suppose this is more the by-product of Peace Corps experience than a reason many students have to enter the Peace Corps. A more common but perhaps not unrelated reason is the increasing restlessness which one can observe among able and sensitive students, many of whom have been pursuing their studies under considerable pressure from about the sixth grade onward. At Harvard College, about seven-eighths of the students go on to some form of graduate or professional work; but at present, close to a fifth of the students drop out at some point for a term or more. They may take a job or wander about, possibly get their Army service over with, and then ordinarily they return with stronger motivation and refreshed energies, to graduate and to go on to the next step in their careers. Partly they seek to break the routine of study in this way, but many also want the opportunity for encounters with other kinds of people, other ways of life. Sometimes, of course, for both the students and non-students, the desire to press, extend, and fast driving, sexual conquests, and other understandable but seldom self-fulfilling ways.

Voluntary service, at home or abroad, is something quite different from these other adventures in interruption, with implications that can last a lifetime. This is especially true among the relatively well-off Americans who have been denied the opportunity to extend themselves to the limit, other than in academic competition.

Thus, the students who work in mental hospitals, frequently while continuing their studies, meet an alien culture right here at home, which can be as terrifying and illuminating as any cross-cultural experience. Likewise, those who teach in a Freedom School in Mississippi or in a nearby slum may face dangers considerably greater than they would face in an over-seas project. In all such enterprises at home and abroad, students can try themselves out in areas which are not primarily academic, areas where qualities of cooperativeness and human solidarity may be as relevant as ambition and keenness of mind.

I am not suggesting that voluntary service is anti-intellectual. On the contrary, I think that the Peace Corps Volunteers I have known have as a result of their experience abroad become more intellectual, and have often found themselves academically by discovering capacities and interests in themselves they did not know they possessed. Thus a group of Volunteers I recently had an opportunity to see at a Completion of Service Conference in Bogota felt they had become more introspective, more confident of their intellectual powers, and more determined to pursue further education on their return.

These Volunteers, like most of those engaged in community development, had had to find their own jobs. Many had become self-trained anthropologists in villages whose complicated networks of influence, malice, and rare benevolence no one had mapped yet, and where any small mistake could have catastrophic consequences for the Volunteer and his project and perhaps for the whole cadre of Volunteers. Even those who go out to apparently more structured jobs, as teachers do, may discover that the schools to which they

(Cont. to pg. 8)

A YOUNG COLOMBIAN BOY STANDS BEFORE some of the nicer homes in his community. As Frank Mankiewicz points out in his article "The International Sit-in" in this issue of the DAILY CAMPUS, the Peace Corps is undertaking a major social revolution in these countries–not in an attempt to overthrow any existing regime, but to try and obtain a grass-roots program of community growth and to build a realization among the people of what freedom can mean. The can that the boy holds contains food from the United States – perhaps this speaks louder than any pie-in-the sky talk about "Democracy."

ON A STREET IN COLOMBIA children, a rancher, and a nun enjoy a Volunteers joke. The sound of laughter is a joyous sound, and the Peace Corps volunteer is able to get in with the natives and talk with them and enjoy their culture as Dave Schickele points out in his article. There is no condescension in the attitude of the Peace Corps Volunteer. He is sent to help--not to pity.

IN BRAZIL A PEACE CORPS VOLUNTEER provides warmth and affection to a homeless child in a Peace Corps work center. The Peace Corps has been active in reconstruction and Community Development programs in the Favellas of Rio De Janiero and other Brazilian metropolises. This picture is probably the best answer that the PC can give to the question, "Why join the Peace Corps?" A look at the girls smile and bright eyes is enough to make one realize that the Peace Corps is a profoundly human movement.

Lett Hand...

(Cont. from pg. 1)

tricky freedom which I still blame, in my weaker moments, for my worst mistakes; but it allowed an organic approach to the pursuit of an idea with all its nooks and crannies, an approach long overdue for students trained in the unquestioning acceptance of rigid syllabi.

The longer I was there the more I became involved with a nucleus of students, and the weaker became the impulse to disappear over the weekend on my motorcycle in search of external adventure. My social and professional lives slowly fused into one and the same thing. I shared an office with another Volunteer, and we were there almost every evening from supper until late at night, preparing classes and talking to students, who learned that we were always available for help in their work or just bulling around. We sponsored poetry and short story contests and founded a literary club which was the liveliest and most enjoyable organization I've ever belong to, joyfully subject to the imperative of which all remote areas have the advantage: If you want to see a Chekhov play, you have to put it on yourself.

In some ways I was more alive intellectually at Nsukka than I was at Swarthmore, due in part to the fact that I worked much harder at Nsukka, I'm afraid. than I did at Swarthmore, and to the fact that one learns more from teaching than from studying. But principally it has to do with the kind of perspective necessary in the teaching of Western literature to a people of a different tradition, and the empathy and curiosity necessary in teaching African literature to Africans. It is always an intellectual experience to cross cultural boundaries.

At the most elementary level, it is a challenge to separate thought from mechanics in the work of students who are not writing in their native language. Take, for example, the following paragraph, written, I would emphasize, not by a university student, but by a cleaning man at the university in a special course:

"I enjoy certain tasks in my work but others are not so enjoyable.

It sings a melody in my poor mind, when a friend came to me and said that: I enjoy certain tasks in my work, but others are not so enjoyable. I laughed and called him by his name, then I asked him what is the task in your work. He answered me and then added, for a period of five years, I have been seriously considering what to do to assist his self as an orphan, in this field of provision. That he should never play with the task of his work. But others who are not so enjoyable could not understand the bitterness to his orphanship. He said to those who are not so enjoyable that they have no bounding which hangs their thoughts in a dark room."

I regard this passage with joy, not to say a little awe, but beneath its exotic and largely unconscious poetic appeal there is a man trying to say something important, blown about in the wilderness of an unfamiliar language by the influences of the King James Version and the vernacular proberb. Where writing like this is concerned, it is impossible to be a Guardian of Good Grammar; one must try to confront the roots of language, the relationship between thought and word, with all the problems of extraneous influences and, in many cases, translation from a native tongue.

At another level, the intellectual excitement came from a kind of freshness of thought and expression in minds that have not become trapped by scholas-

(Cont. to pg. 7)

In Your Hands...

(Cont. from pg 1)

was a real live Communist from Guatamala who was in exile. He had the normal things to say about our institutions, our actions, our behavior, our policy--except about the Peace Corps. He said, "I've only met a couple of Volunteers. The first one I met was along a dusty road in the highland of Guatamala. It was a Sunday and I was driving along with my wife when we saw this obviously North American young man standing beside the road. He flagged us down and said in very polite Spanish, Cou you please take this letter to the Post Office?' He paid us for the stamp. He had no doubt that we as complete strangers and nationals from another country would deliver that letter."

The Guatamalan then said, "You know, we don't trust anybody, not even our colleagues." And he said that this was the first time he had ever trusted an outsider. He said, "We stand in profound awe, we Communists, in profound awe of the Peace Corps."

I would like to share a problem we have. It's been with us since President Kennedy died. It has to do with spirit, a flag to carry at the head of this procession. In the early daysof the Alliance for Progress it was a mystique, a charismatic crusade, but there was noting underneath. The Peace Corps was just getting started. The Alliance was just beginning to plan to create the institutions needed and to get the funds and the material in the pipeline. So very little happened that first year, and the second year was the same. Then suddenly it started to move. In the broadest and the most profound sense the Alliance for Progress is really happening. Things we hoped for and dreamed about for our Latin American neighbors are beginning to happen. Yet there's no spark except that provided by the Peace Corps.

I realize that gross national product has no sex appeal nor does the installation of sewer lines and the passing of income tax laws and the creation of agrarian reform institutions and savings and loan institutions and rural electrification co-ops and all these other things that are happening. Yet these are so important. What we need is something that makes all this personal and immediate and convincing. I don't underestimate your ability to provide that, but the Peace Corps is the only group that is providing it is Latin America today. I can see why this Ambassador was disappointed that he couldn't get his 500 volunteers. They are the people who are believable. They are full of spirit and vim and mystique and belief and dedication. Please take this message to the people you talk to. We need them very badly.

I've been a Latin Lover since 1938, and I've seen a lot of strange things. But I've never seen anything like what I saw in Bolivia a few days ago. I had been stationed in Bolivia a couple of times and left there last in mid-1958. The last six months I was in Bolivia with Warren Wiggins, I reached the point where I was reluctant to go up on the high plains near Lake Titicaca to hunt and fish because of the menacing hostile attitude of the Indians. They were all armed, they seemed resentful, didn't speak Spanish, and didn't change. That was seven or eight years ago.

I visited five villages in that very same area in 1965. In all five I was carried into town on the backs of Indians who wanted to show me that they were in the human race. They had all built a new school, the first school in a thousand years. They all had a clinic for child deliveries, the first clinic in a thousand years They all had potable water piped in, and they had done it themselves. They had made more physical progress in a couple of years than they had made in the previous thousand.

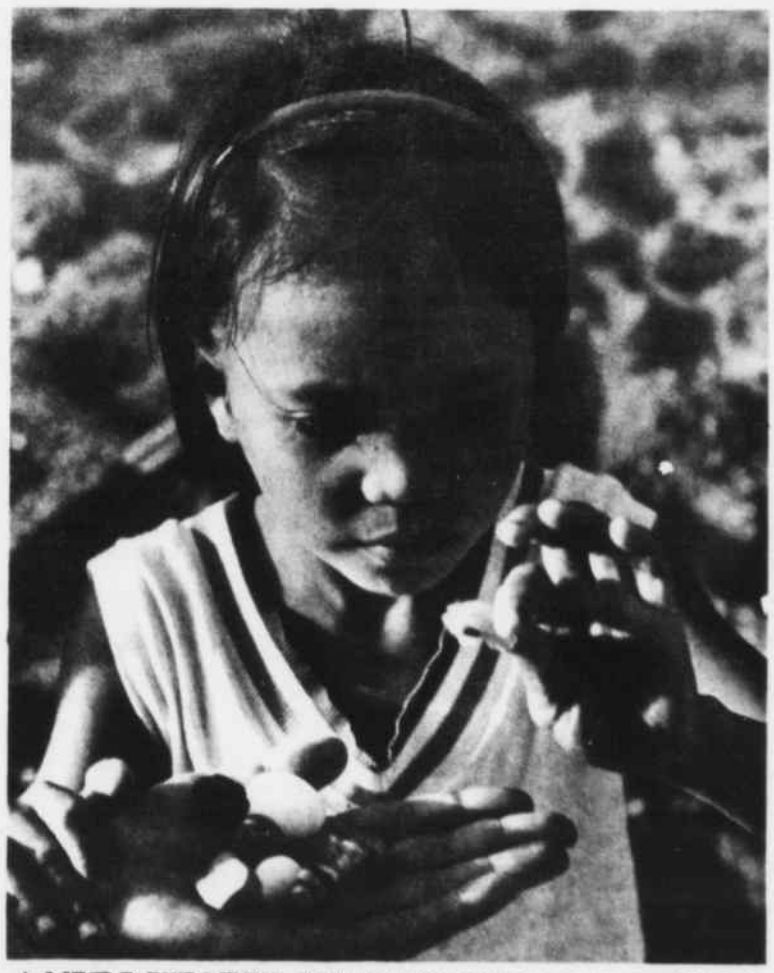
But more important was the attitude, the openness, the willingness to look you in the eye and tell you about who they were and what they had done, and the pride and self-respect of citizenship. This was done by the Peace Corps. What the Spaniards and the Incas and the Western miners and the diplomats and the AID people couldn't do in a thousand years, the Peace Corps had helped do in about three years. This is real revolution.

There are many who think that the Alliance won't work, certainly not in ten years. But here in the toughest most backward area maybe in the world, with the resentment built on centuries of domination and abuse, it is disappearing before the Peace Corps. There is hope and it's in your hands.

I have made arrangements for all key State Department Officers going to posts in Latin America to visit and to work and train with the Peace Corps Volunteers who happen to be in training to go to that country. I think both sides are going to win on this. It will certainly help our people and it will give the Volteers a point of contact.

The Peace Corps has taken the smugness out of the overseas professionals. It has shaken the embassy commissaries down to the last stalk of bleached asparagus. AID and the Foreign Ser-

(Cont. to pg 4)



A LITTLE PHILLIPINO GIRL intently studies a group of pebbles in a Peace Corps Volunteer's hand. The work of the Peace Corps is not all digging ditches and building complicated housing projects. Part of the Peace Corps – a large part of it – is the quiet moment. The moment which catches the delicate beauty of helping another human being. It would seem impossible to think of a better solution to our foreign policy problems around the world than to join in with the work of the Peace Corps.

In Your Hands (Cont. from pg 3)

vice will never be the same. But it cuts both ways. Volunteers have learned by the thousands that the facts which they acquired principally from old wives' tales and old academicians' prejudices about the Foreign Service were largely not true; that given just half a chance to participate, the Foreign Service Officer is a very hard charger, and can do a lot.

The Peace Corps has made the term "Community development" a household term. We still can't define it but it's democratic and has to do with the involvement of individuals in their own institutions.

We have been criticized over the years for not knowing what our foreign policy is. Well, I can tell you all what the U.S. government policy is in Latin America. What we really stand for is the Peace Corps.

I can give you our Latin American policy in half a minute. We want to have all of our neighbors truly independent. We want to have a broad and increasing friendship between all of the Americas. And we believe in the Charter of Punto del Este which is almost the greatest thing written since the Bible.

I don't know how many of you read the Charter of Punto del Este at night. It's worth reading because it's our policy and we signed it. It's revolutionary and it's right and it's progressive and it's Christian and it's modern and it's tough and it's almost unobtainable.

That's what our policy in Latin America is. I think that every potential Peace Corps volunteer in the world would believe in this. It talks about reform of institutions, the modernization of institutions, the democratization of institutions. It talks about integration, in every sense. It talks about health, education, and food production.

This is also what the Peace Corps Volunteer is and does and lobbies for. He's independent and goes freely from an independent nation to act independently in his village. He's there to make friends. And everything about him, his reason for going there, his performance, his personality, what he's after, what he prays for, is revolution, is change, is democracy. So the Peace Corps Volunteer is the very realist sense is our foreign policy in Latin America.

It's not just the Guatamalan Communist who wants to be trusted--most of our friends on the other side of the track in Latin America have never been trusted by anybody until the Peace Corps came along. I'm not bothered to talk about trust. The fact that the parents of these Volunteers would trust them to go to a foreign country and trust them to live in the slums and trust that they would be taken care of and defended the way the Volunteers were in Panama during the riots--this is what leads to confidence. And if there's one thing we need in the world today, it's confidence, in ourselves and each other.

The Peace Corps is freedom. It's free floating instead of freeloading. It is important for people around the world to know that we are free.

Four years ago in Bolivia, the Minister of Economy told Sargent Shriver that the Peace Corps was the Punta de la Lanza, the point of the lance of the Alliance. I just brushed this off as a poetic Latin phrase. But he was so right. That's what is is.

Tell your future clients that we want fighters, that we want realists. Realism is what the Peace Corps is all about. All the stuff we do, all the problems we solve and confront are the real world's problems. Tell your future candidates that we want realists, we don't want dreamers – at least we don't want fulltime dreamers.

I have one more point. When the dictator of the Dominican Republic was killed after reigning for 31 years and killing 50,000 to 60,000 of his fellow citizens and 10,000 Haitians, the acting Foreign Minister came to Sarge and said, "We've got to have 450 Volunteers next week." This was when we didn't have 200 Volunteers in all of Latin America. He said, "We don't want professionals and we don't want technicians. We want young mature Americans to come and join hands with us because we've never governed ourselves and we have a terrible deficiency across the board in our institutions. We don't have any tradition or experience or confidence really to set up a PTA or a municipal council or a forestry service. We

(Cont. to pg 5)

The International Sit-In

By FRANK MANKIEWICZ

One of the characteristic differences between developed and underdeveloped societies is in the nature of their political structure, and I think that we make a mistake if we do not assume that that is an important difference. A prominent political leader of a Latin American country, who has become known as a rather pro-Western leftwing figure on a continent not known for pro-western leftwing leaders commented to a U.S. ambassador recently that "you Americans are prisoners of your own language." He said that when "in my country we raise candidates or leaders, and we announce to our people during election campaigns that we are anti-capitalists, everyone in the United States assumes that we are, therefore, unacceptable in your terms." He said, "But in your country, which is, if you should care to use the term--but you can't because it has been pre-empted by others--a people's democracy, capitalism works in a particular way. Since the majority of your people have plenty of the goods of life and participate in the social, economic, and political life of the country, you assume that your system is capitalism, and you're ready to endorse that. But in our country," said this Latin American leader, "what is called 'capitalism' has been practiced for a century or more. The result of it is misery, hunger, non-existent housing--or housing which Americans would not regard as housing because it is a structure only and lacks the most elemental of public service--water, electricity and perhaps some elementary form of sewerage disposal. So people of my country are to be excused if they do not embrace the word 'capitalism', whatever it means, because the system under which they're operating has not given them any of the goods of life. Indeed, it has put most of them at a level of their society below that at whch they were a hundred or two hundred years ago."

MISSION IS REVOLUTIONARY

It may sound strange when I say that our mission is essentially revolutionary. The ultimate aim of community development is nothing less than a complete change, reversal--or a revolution if you wish--in the social and economic patterns of the countries to which we are accredited.

The typical community development site in Latin America will be one of two kinds: rural or urban. In rural programs it will be a small remote village. There may be a road connecting it with the next village; but it is in no way connected with the rest of the country in the way, for example, in which Keokuk, Iowa, is connected with Chicago and from there to Boston. This village simply does not have that kind of national consciousness. You will find people living here who do not know the names of the leaders of their country, who have never heard of the United Nations, who have heard of the United States only in a vague distant way and who could not find it on a map because most of them have never seen a map. They are aware of the next village, and perhaps the village beyond that, and perhaps of the major city in their province. Beyond that, their knowledge of the world ends. In this village, people work on land they do not own and make a subsistence living at the pleasure of the man who does own the land. Classically, in this village there is a priest, a teacher, and perhaps one or two government officials – depending on the size of the village. In many Latin American countries most of the people in this village cannot speak the language of their country. (This is especially true in a large portion of the West Coast countries.)

Into this situation, where there is no one indigenous to the town who has anything to say about how his economic, political, or social system is run, we move, as part of a host country effort, a Peace Corps Volunteer or two. Now there are people in that village who WILL have something to say, but they are imported. They will come from the landowning class which will put a man on that land in order to see that the work is done. Or there may be a policeman whose authority comes from elsewhere or even a prefect or subprefect or a lieutenant governor, but he too is from the outside. You

(Continued to Page Five)

Lord Alfred

From my warm rack I was dragged a couple of weeks ago by Dr. Spengeman and his friend, Doug Walker, a Recruiting Director from the Peace Corps. "C'mon, we're going to Washington."

Figuring that the jig was up, I quickly slipped on my green suede pants and yellow satin sports jacket and bustled out to the waiting University of Connecticut limousine. On the way down to the airport in the Volkswagen, I was briefed as to our mission. Of course, Lord Alfred is used to these sudden jaunts to the capitol, but this time it was different, because it was on government business.

We flew down on Allegheny Airlines--first class, I might add. That meant that we were entitled

to a paper cup full of a hot brown liquid and a little package of 'Itzy Cheez Snakz'. I nibbled on these as the Washington monument appeared beneath us.

Doug quickly hurried us into a taxi and swept me off to my quarters at the luxurious Roger Smith Hotel. I was put into a "Semi-Private Suite" which I shared with a wetback and two elderly coolies. After checking in we all got back into the cab and drove across town to Doug's house. After letting me pay the fare and tip the cabbie, Doug invited us in. Unfortunately I had a very bad cold so I was pretty much under the weather during the evening, I only remember certain vague things like when Dr. Spengeman and Doug got up and sang their old college Alma Mater. One might think that they were juiced, but Provosts and Government Employees do not drink--as we all know.

The next morning I had a strange headache, but somehow made it to Doug's office where I spent the day touring the Peace Corps headquarters and talking with editors from various college newspapers. We met Jack Vaughn, the new director of the Peace Corps and Frank Mankiewicz, the Latin American Program Director.

The day served to impress me with the openness of the Peace Corps and sold me completely and hence the evolution of this issue. When I arrived back on campus I started work and along with the cooperation of the staff of the CDC we have turned out this issue. In it is a compilation of pertinent and informational articles about the Peace Corps and I hope that you will be as impressed with their humanitarian effort as I am.

* * * * *

Draft

While service in the Peace Corps has been determined by the Selective Service System to be in the national interest, Peace Corps service does not fulfill military obligations. A Volunteer must obtain a deferment from his local draft board just as a student does.

Immediately after accepting an invitation to join the Peace Corps, the prospective Volunteer receives forms to send to his draft board. The deferment he receives does not exempt him from future draft requirements; nor does it disqualify him for further deferments after completion of service.

Interested members of the armed forces reserve units must have completed their active duty before applying to the Peace Corps. Any remaining weekly drill or summer camp obligations after active duty are suspended while a member of the Reserve is overseas.

The International Sit-In

(Continued from Page Four)

will find all through the Andes, for example, school teachers who despise the assignment they have received in these small towns, who feel superior to their clients. The result is that there will be no empathy between the two, and class differences will be sharpened or re-enforced. Furthermore, the chances are that these "outsiders" will leave that town at every opportunity. Many of them consider a week or two weeks a long weekend. Many never show up at all.

What kind of system has created the situation in which inert masses of people move from a place where there is not hope to a place where there is no hope, only to have their children repeat the same pattern? Is this what we have in the United States under the general rubric of proverty? Not at all. Even in the slums of the United States there is a thrust and direction from governments and from the people to better themselves. But in most Latin American countries there has been a social structure in which a small thin strip of rulers controlled not just the economic life of the country, but the social life and the political life as well. The class structures were so rigidly enforced that the idea of political movements crossing class lines became INCONCEIVABLE. An upper class member of Party A had far more in common with an upper class members of Party B than he had with a 'campesino' or slum-dweller in his own party.

If you were born into the lower class you would stay there, and your children would stay there, and your children's children would stay there. The rich guard their children and preserve the social class at almost all costs. This means that in a country which is half Indian and 80 per cent non-white, in the biological sense of the word, you can go to the courts and see only white judges, go to the clubs and see only upper-class white members, go to a bar convention and see only white lawyers--all from the upper class. I'm not only speaking racially now, but in terms of class--because class follows race in much of Latin America. In many countries there is no such thing as a native member of parliament or judge or professional man. There are exceptions here and there in countries which have undergone some kind of premature revolution. But in most countries, although elections are held and a democratic facade maintained, elections have often been only a contest to determine which group of upper class partisans will control the country for the next four to six years. Into that situation we are asked to put Peace Corps Volunteers. It is because of that situation that we talk about community development.

HELPING THE OUTSIDERS GET IN

Where school children are insulted by their teachers and told that their own language is an ugly animal dialect, it is idle to build a school so that 20 or more of those children can go through that experience and assume we've done Peace Corps work. That would simply be contributing to the preservation of a system that cannot last and must not last. That's why community development is essentially a revolutionary process, consisting of helping these 'outsiders' get 'in'. Our job is to give them an awareness of where the tools are to enable them to assert their political power. By that I don't mean register them to vote, obviously--we don't mean to say the way to a better life is through the Christian Democratic Party or the Socialist Party or the Conservative party or whatever it may be. When I talk about political power I am talking about the ability to be noticed and to be taken into account. The only reason that groups in the United States, or in any other developed country, take a part in the political, social, and economic life of their country is because they are noticed and are taken account of. People pay attention to them. The reason that any group rises in our society the reason they get any of the good things of municipal life, or social or economic life as well--up to and including a Civil Rights Act is that they're noticed and taken account of, because this is in

(Continued to Page Six)

FRANK MANKIEWICZ is Regional Director for the Peace Corps' 18 Latin American Programs. He has become the organization's chief spokesman on the theory and practice of community development (CD) - an activity engaging one-fourth of all Volunteers and two-thirds of the Volunteers in Latin American Countries. Mankiewicz is a native of New York City. He studied at Haverford College before World War II military service and earned a B.A from U.C.L.A., an M.S. from Columbia, and an LL.B from University of California at Berkeley. He has been a Washington correspondent and a newspaper city editor in California, a civil rights director for the Pacific Southwest regional staff of the Anti-Defamation League and a practicing attorney in Beverly Hills. He joined the Peace Corps staff in 1961, developed the agency's first programs in Peru and served as country director for two years before returning to Washington.

Corps In 5

(Cont. from pg. 6)

The first group of fifty volunteers arrived in Ghana on August 30, 1961. At the end of 1961 there were 614 Volunteers in 13 countries; at the end of 1962, more than 1,000 Volunteers in 15 countries, 3,000 in training, and agreements on record with a total of 37 countries.

What changed the cry from "Yankee go home" to "Send us some more Peace Corps Volunteers?" There are hundreds of small stories of personal confrontations which resulted in understanding, of long hours of exhausting work, of disappointments and failures. One fact emerges. Nations long cynical about the motives of the great world powers found the Peace Corps approach refreshing.

In 1963 there were new programs, 4,000 Volunteers in 40 countries, and 2,000 more in training. A year later more than 6,000 were overseas and 4,000 were in training.

In three years the Peace Corps had evolved from a promising idea to a considerable force for assistance and incentive in 44 developing countries. The campaign pledge made by President John F. Kennedy to send "the best Americans we can get to speak for our country abroad" was realized.

In some nations, the Peace Corps has been responsible for the very changes that now require it to expand even further. In others, natural evolution over a four-year period has enlarged the Peace Corps responsibilities. To meet these responsibilities, the agency expects to have a total of some 15,000 Volunteers overseas and in training by mid-1966.

PEACE CORPS IN REVERSE

But what of the effect of the Peace Corps at home? At the five year mark, it has firmly established itself as the largest producer and consumer of language materials in the nation. Through the universities affiliated with its training program, it teaches 57 languages. In many instances, the Peace Corps commissioned the publication of teaching manuals for languages that have never appeared in textbook form.

The Peace Corps is putting into the job market highly trained young Americans able to impart knowledge, skills, attitudes and values that combine to create ability and desire to solve problems. By 1970, returned Volunteers will total 50,000.

Of the first 5,000 returned Volunteers 15 percent have gone into federal, state or local government; 15 percent into teaching; 11 percent into business and industry; and 8 percent into social service work. More than 100 returnees are now taking part in the Office of Economic Opportunity's War on Poverty; more than 10 percent of these are serving as VISTA Volunteers.

Nearly two-fifths of the returning Volunteers have rediscovered the value of education and have returned to the campus; another 15 percent have gone into teaching.

EXCHANGE P.C.

The door has also been opened to a unique Exchange Peace Corps. A group of Indian Volunteers, all of them English-speaking professional welfare workers experienced in Indian community development, last summer helped train Peace Corps Volunteers going to India. When the Peace Corps training program ended, they began a year of work in this country's anti-poverty program. This experimental, Peace Corps in reverse program, is designed to explore potentialities of mutual assistance among international programs of voluntary assistance.

AN AMERICAN CAUSED THIS SMILE. Not an American who rides about foreign countries in a great sleek limousine – but an American dressed in dungarees and a torn shirt. An American who came not to tell this boy that the streets of his country were paved with gold but that he wanted to help another land. In a time when we are losing image in the world the Peace Corps is helping to create a new picture of America and give new meaning to those ideals which we claim to hold highest. The words Freedom and Democracy are high and lofty concepts, but in this boys smile they become concrete and highly specific. The Peace Corps Volunteer is concerned with specifics. He does daily work which might not seem to him to be raising the standards of his project country, but which are making measurable progress according to sociological studies being made of the effectiveness of the Peace Corps.

In Your Hands

(Cont. from pg 4)

have none of that."

Well, we did a lot in the Dominican Republic. We sent many dozens of Volunteers, the first group on an emergency basis without really knowing what they were going to do. You could see how profound an impact the Volunteers had made when during the tough fighting in Santo Domingo the Volunteers could go with impunity back and forth across the lines carrying messages, and the nurses could work in the rebel hospitals or the other hospitals. We did try very hard but this didn't turn out because there wasn't the time. What happened in the Dominican Republic is what happens when the Alliance for Progress isn't given the time to work. We were all paying for 400 years of dictatorship that began with Christopher Columbus.

Last May I went to the Dominican Republic. The first man I ran into was this Acting Foreign Minister who had asked for the 450 Volunteers. He came up to me, threw his arms around me, started to weep, and said, "You know, Jack, if we had gotten those 450 Volunteers, this might not have happened." And I think he was right.

So I would volunteer to help in the recruitment effort at any time. I can't think of anything more important than to get twice the number of Volunteers in Latin America than we have today.

The International Sit-In

(Continued from Page Five)

a very real sense, a people's democracy. As voting requirements become more liberal, as the franchise is extended, as public information widens, that trend becomes even greater. From the earliest days of the Republic it has been quite apparent that as information and the vote and participation broadens, so will the country be strengthened. That lesson is often lost in Latin America. That's why I talk about political power. Once the people in power take notice, the task of any community development organization or technician is practically done. Because you cannot control it from there on. Democracy, after all, does not guarantee "good" government, only "representative" government. Calvin Coolidge was once told, "There are a lot of SOB's in Congress, Mr. President, and we ought to do something about it." Coolidge thought about it for a moment and said, "Well, there are a lot of them in the country--and they're entitled to representation."

THE PEACE CORPS GETS THROWN OUT

Many of you probably read some months ago about the Indian community on which Cornell University has lavished so much intellectual effort over the last several years. This is a community in the highlands of Peru called Vicos, which has become the only self-governing Indian community in Latin America. It is a community--perhaps the only one--in which in an Indian language, people sit around and make decisions about the future of their community, what to buy, when to sell, etc. This was a remarkable community development effort of Cornell and, to a small extent, of the Peace Corps. And what did these people do in their council of 1964? They threw the Peace Corps out--lock, stock, and barrel. They got together and had a vote--out!! All the "gringos". People who took a short range view thought that the Vicos vote was a great defeat for the Peace Corps. I think it was a great triumph for community development. Where else will the native population vote out, VOTE out the "gringos". And in their own language! The fact of the matter is that the Vicosinos had some misinformation; they voted the Peace Corps back in four or five weeks. But, to me, that was not nearly as great a triumph as the fact that they felt confident enough to take that vote and throw us out in the first place.

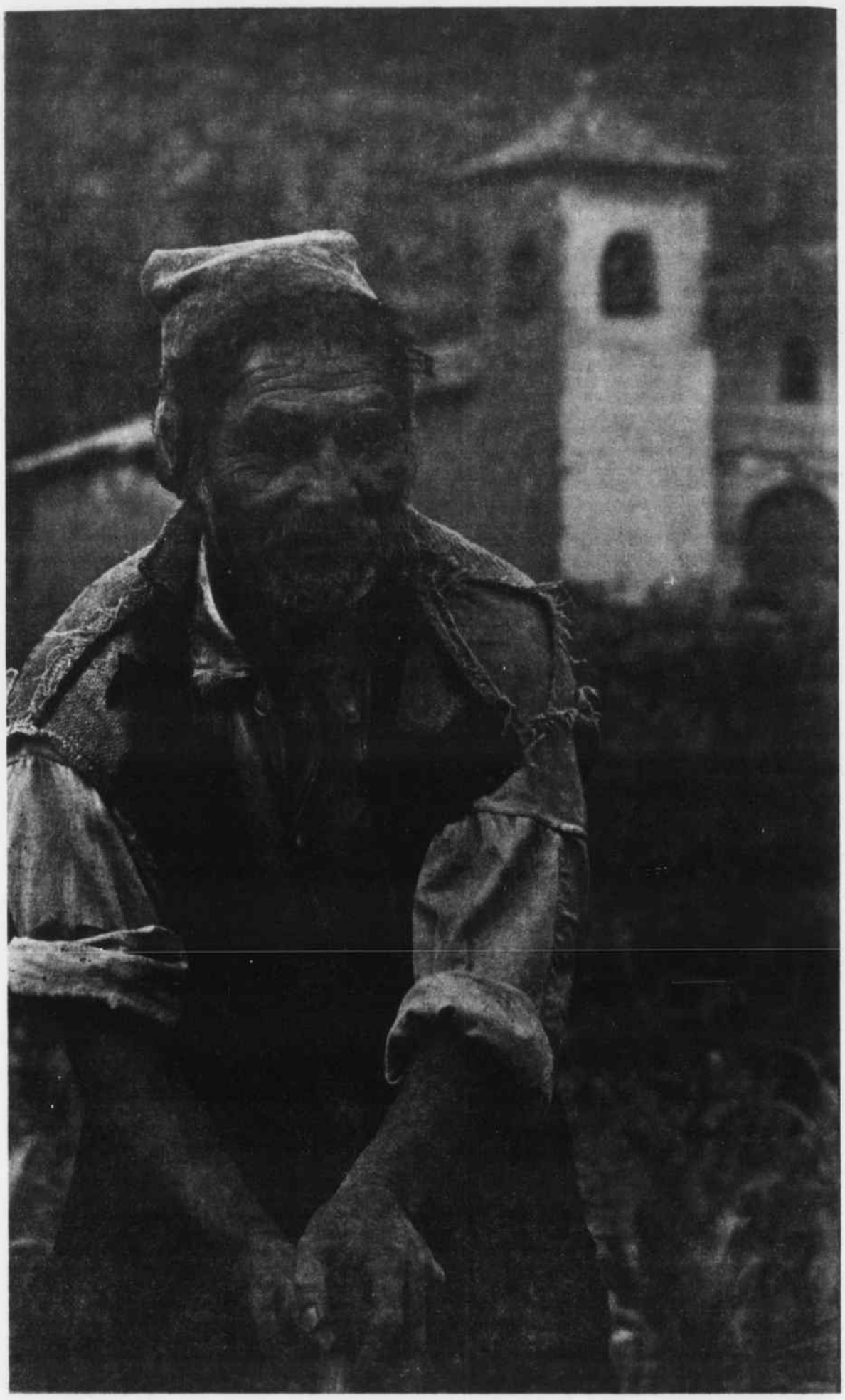
Having brought people along to the point where democratic government is possible, you must not then complain if they elect some hacks. We do it all the time. The problem is not necessarily 'good' government, but self-government, and we ought not to forget that. In that lonely cut-off isolated village, or among those alienated hopeless urban masses, how do you go about giving them those tools to work for self-government?

This is the mission of community development--a mission which consists of nothing more than a political turnabout in the country to which we are assigned. We are talking about situations in which 3 per cent of the people function effectively in a country and 97 per cent do not. If that situation is to change to one in which the great bulk of the outsiders become insiders, the non-participants become participants, and the oppressed and forgotten become a functioning part of the country, then that is nothing less than a revolution; and it is one that will be accomplished by political means. A forerunner of community development in the United States can be found in immigration histories of many large American cities. In fact a good parallel to the work of community development Volunteers in the slums of Guayaquil, Ecuador, or Lima, Peru, is the work of the big city political machines in the United States in the early 1900's. For example, the task of precinct workers and district leaders among the immigrant masses of Boston and New York in the late nineteenth and early twentieth centuries was conspicuously community development. Their ability to organize these "outsiders," and make their presence felt and their vote count in the life of the city – and the nation – was a great triumph for community development. The other conspicuous example of successful community development in our time is, of course, the civil rights movement in Mississippi and throughout the U.S.

Our community development process starts with a request from a host government and proceeds with the presence of Volunteers. There will soon be 3000 to 4000 Volunteers in Latin America, which means the presence of 300-400 Volunteers in some countries, 100-200 Volunteers in other countries; 30 or 40 in a major city, 5 or 6 in a province, 1 or 2 in a town. This is an enormously significant event because these Volunteers, whatever their position in society, whatever their color, whatever their national origins, are Americans--"gringos"--and, therefore, powerful and influential. This is one of the most crucial factors we have to contend with. Any Peace Corps Volunteer in Latin America, once outside the capital city and direct control of the central government, is perceived as an extremely important person – simply because he's there. What is this rich "gringo" doing there if he's not there to do something important? He will be noticed by his colleagues in the upper class, who will assume from the beginning that he is one of them, and they will try to co-opt him. They will invite him to their clubs, they will wine him with good wines and offer him a "hot" shower, stereo and the rest of the things which they understand intuitively he shares in their world. The first obligation of the Peace Corps is to smash this image immediately. That is why, with a few exceptions, we insist that Volunteers not take any part in that good life and why I think it is a great mistake to put a Volunteer in an upper- or upper-middle-class home during the first two or three weeks of his assignment. While there are countries where an emerging middle class, or conscience on the part of the upper class, might warrant some individual exceptions, the basic proposition remains--the Volunteer must make immediate, physical, "visible" common cause with the people he is there to work with. That means "live" in their village or live in their slum area. I would like to add here a quote from another community development spokesman: "Basically, we're dealing with poor people, and these are the people we identify with. We think you can't come out from a nice hotel every day to work with these people and then go back at night....Another thing that's operating here, too, is: Why should we have to comb our hair and put on a coat and tie to get what are basically our rights?"

That statement was made by James Forman, Executive Secretary of the Student Non-Violent Coordinating Committee. Forman, of course, was referring to workers in this summer's civil rights project to register Negro voters in rural Mississippi, but the analogy to the work of Volunteers in rural Indian towns and Latin American slums is extremely close. The Mississippi ideal of this kind of community development depends upon an early, immediate and toal seven-days-a-week identification. To live side-by-side with a slum dweller and go out to the country club on the weekend and find him as your caddy tends to destroy the image we're talking about. Identification is a crucial factor because, to an extent, a community development effort in

(Continued to Page Seven)



A FARMER NEAR PISAC IN THE HIGH ANDES OF PERU tills rich bottom land which the Peace Corps has helped him to be able to reclaim. Pisac was one of 15 villages in the Peruvian Andes reported on by Cornell University Anthropologists in the first scientific study of the impact of Peace Corps on this area of the developing world. As Frank Mankiewicz points out in this issue, Community Development is one of the primary functions of the Peace Corps Latin American Program. The Cornell report revealed that communities where the Peace Corps were assigned developed 2.8 times as fast as those without Volunteers.

Peace Corps At 5

An established force for world change that has succeeded even beyond the dreams of many of its supporters, the Peace Corps observes its fifth birthday this spring.

In the years since detractors ridiculed the effort as "Kennedy's Kiddie Korps" and the "Second Children's Crusade," and famed historian Arnold Toynbee predicted, "I believe that in the Peace Corps the non-western majority of mankind is going to meet a sample of Western man at his best," the Peace Corps has become the most widely copied organization of its kind in the world.

–More than 12,000 Volunteers are now at work in 46 emerging nations, and the demand for them has long exceeded the supply. As a result, the requests of more than 20 nations for Volunteers have had to be turned down.

–Over 100 million hours have been spent by Volunteers in the field.

–Thirty nations in Europe, Latin America, Asia and Africa have created international or national voluntary service agencies modeled after the Peace Corps.

–Peace Corps teachers have had personal contact with an estimated 1.3 million students, many of whom would have had no teacher without the Peace Corps.

–Through educational TV at least 435,000 primary school chilren are reached every day in Colombia alone; 7,000 Colombian teachers are involved with the project, and 70 Peace Corps Volunteers operate it. As a result of this program's success, many new programs are being planned for Latin America and Africa.

–Millions of foreign nationals, not just a few diplomats, have actually met and lived with at least one American. No longer can they base their views of America upon propaganda alone.

–In Latin America, Volunteers are bringing a significant number of people into a real relationship with their own governments for the first time.

–In Colombia, a Peace Corps educational project is making a deep impact on remote areas and, in the process, revolutionizing that nation's public-education system.

–In Chile, a credit - union movement spurred by Volunteer efforts is, according to one observer, "blooming like wildflowers." Moderate interest loans are now available for the first time in many areas there.

(Cont. to Pg. 5)

The International Sit-In

(Continued from Page Six)

Latin America is an INTERNATIONAL SIT-IN. We're calling attention to situations by being in a place where obviously, in class terms, we do not belong. When Reverend Eugene Carson Blake, the Stated Clerk of the Presbyterian Church, goes out, as he did a year ago, to Glen Echo Amusement Park and sits in a ferris wheel with a friend who is a minister and a Negro, it is incongruous. People say, "What is he doing there? He doesn't belong in an amusement park." Obviously, he doesn't, and if he had his druthers he'd never go. There are certainly better things to do on a Sunday afternoon than to get ill on a ferris wheel. But there he was, and the result was that people looked and noticed and they said "By God, that place is segregated." It was - among other things - the very incongruity of the situation that prompted the notice. The way to make people notice is by moving into those areas for the first time. And that's what the Peace Corps does. It is the task of the Volunteer to call attention to his fragmented community, to ease the sense of alienation, to function, in short, in the best Christian sense of the word, as a "witness" to the existence of the majority of the nation's citizens. A Volunteer goes there and lives there and upsets the upper-class image of "Well, you and I are all in this thing together, and at best we are doing social work. We're giving these poor people things – Thanksgiving turkeys or a sack of coal or we might give them fifty sewing machines." Giving may be a step towards enlightenment, but it isn't very much of a step; and, if encouraged, it can become a policy and just another form of pushing the problem under the rug.

The community organizers must be trained to observe, to notice, to write down what they see and to compile and to draw conclusions from the information they have. They've got to be able to spend their first three or four months finding out where they are and who their neighbors are and what is going on here. Who are all these people, where did they come from and what do they want? Who has the power? Who is the "alcalde?" How did he get to be the "alcalde?" Is he really chief of this community? Who is the school teacher and where does he come from and is this assignment as teacher in this village a demotion or a promotion? Where was he before? If he had a good city post and now he has a slum post, he's going to be resentful. Why did he get demoted? Is he in the wrong political party? Will he get promoted again? Can he do you any good? Who runs the bar? Why does everyone talk to this person and not talk to that person? These two people have the same name – are they related? There are a million questions to be asked – questions which people in the United States don't ask about their own communities. They don't know, for example, who owns the newspaper or what the circulation of the newspaper is or who reads it or what people talk about. What are the class percentages, what are the racial divisions, what are the tensions, what are the animosities in this town? This is important information without which you cannot do community development. A Volunteer has got to be trained to get this information. He has got to have the courage to knock on doors and talk; he's got to have the stomach to sit in a bar and listen and eat the food and, when he's through, write it down and pull it together. The key to this stage of community development is social investigation.

People in Latin America will often tell you their needs in terms of what they think you want to hear. People know initially what "grin-gos" want to hear; and so they tell them that what they need is running water, preferably hot running water so they can bathe every day. That is a very satisfactory response in our terms. Then, if they think you're a little more serious, they say that they need a school – because everybody knows "that's" a good thing. If the influence of the priest is strong, they will say that they need a church or they need to repair the church. But when a Community Development Volunteer gets talking to them enough and gains their confidence, most of them, I think, will tell him that what they really want is nothing more–or less – than "justice;" and at that point he may have made some kind of breakthrough because now they are talking about real needs.

Once having made the determination of who his neighbors are and what's going on, the Volunteer has a very vital role to perform, which is to communicate the consensus and acquaint the community – without preaching – with the ways in which that need can be met. The models he will use in his work to help organize local self-government are not necessarily the formal government organizations we are familiar with – city councils, boards of aldermen or even boards of directors which govern our private business enterprises. Rather, the community organizer may take as examples our informal – but highly organized and self-conscious – groups at the level of the PTA, the service club, the church young people's group, the weekly poker game, the bowling league and the car pool.

PROGRESS IS FELT

We talk about development – but the pure economic and physical development of the countries will be conducted eventually by the countries themselves, with United States assistance or without it. But the political and social development of the country can only come through the infusion of a kind of revolutionary spirit such as the Peace Corps represents and which more and more Latin American governments now welcome.

I would like to add here one example to reassure you that Peace Corps Volunteers can, in fact, do this job. It concerns the program we are operating in the urban slums of Arequipa (Peru's second largest city). Here, in 1962, Volunteers moved into the "barriadas" over the objections of many of Arequipa's leading citizens. As they lived with the people, shared their food, problems and discomforts and convinced them by their presence that they were there to stay, the community development work began. It took the form of traveling medical teams, a furniture cooperative, a program of cesspool construction, school roofing and basketball leagues. The isolated "barriada" communities began to sense their importance and organized more formal bases. In 1963, at the annual celebration of Arequipa's founding, two significant events took place. Peruvian President Fernando Belaunde Terry, himself an Arequipeno, personally awarded the city's silver medal to the Peace Corps in recognition of the Volunteers' servies to the city. More important, the city fathers who organized the annual festivities – for the first time in the city's history – invited the "barriada" organizations to enter floats in the parade. For the first time, the city had "recognized" its slum-dwellers.

If the aims of community development, as the Peace Corps sees it in Latin America, can be summed up in one sentence, it is that success is in sight, not when the economic statistics have reached a certain level, not when a certain number of miles of roads or cinder-block houses have been built, but when the forgotten and ignored have been invited to "join the parade."

Left Hand...

(Cont. from pg. 3)

tic conventions, or the fear of them. I remember times at Swarthmore when I kept a question or thought to myself because I feared it might be in some way intellectually out of line. But most of my Nsukka students had no idea what was in or out of line, what was a cliche and what was not, what critical attitudes were forbidden or encouraged (though I did my share, I confess, of forbidding and encouraging). They were not at all calculating, in a social sense, in their thought: They spoke what was in their heads, with the result that discussion had a lively, unadulterated, and personal quality which I found a relief from the more sophisticated but less spontaneously sincere manner of many young american intellectuals. It was also a little infuriating at times. I am, after all, a product of my own culture. But one has only to look at a 1908 PHOENIX (the Swarthmore student newspaper) to realize how much sophistication is a thing of style and fashion, and how little any one fashion exhausts the possible ways in which the world can be confronted and apprehended.

In Nigeria, literature became the line of commerce between me and my students as people, a common interest and prime mover in the coming together of White American and Black African. Ours was a dialogue between equals, articulate representatives of two articulate and in many ways opposing heritages. Because literature deals more directly with life than other art forms, through it I began to know Nigeria as a country and my students as friends. An idealized case history might read something like this: A student brings me a story he has written, perhaps autobiographical, about life in his village. I harrumph my way through a number of formal criticisms, and start asking questions about customs in his village that have a bearing on the story. Soon we are exchanging childhood reminiscences or talking about girls over a bottle of beer. Eventually we travel together to his home, where I meet his family and live in his house. And then what began, perhaps, as a rather bookish interest in comparative culture becomes a real involvement in that culture, so that each new insight does not merely add to one's store of knowledge, but carries the power of giving pain or pleasure. If there is any lesson in this, it is simply that no real intellectual understanding can exist without a sense of identification at some deeper level. I think this is what the Peace Corps, when it is lucky, accomplishes.

This sense of identification is not a mysterious thing. Once in Nsukka, after struggling to explain the social and intellectual background of some classic Western literature, I began teaching a modern Nigerian novel, Achege's NO LONGER AT EASE. I was struck by the concreteness of the first comments from the class: "That place where the Lagos taxi driver runs over the dog because he thinks it's good luck....it's really like that...." It seems that the joy of simple recognition in art is more than an accidental attribute – not the recognition of universals, but of dogs and taxicabs. Before going to Africa I read another book by Achebe, THINGS FALL APART. I enjoyed it and was glad to learn something about Ibo culture, but I thought it a mediocre work of art. I read the book again at the end of my stay in Nigeria and suddenly found it an exceptional work of art. It was no longer a cultural document, but a book about trees I had climbed and houses I had visited in. It is not that I now ignored artistic defects through sentimentality, but that my empathy revealed artistic virtues that had previously been hidden from me.

We in America know too much about the rest of the world. Subjected to a constant barrage of information from books, TV, photographers, we know how Eskimos catch bears and how people come of age in Samoa. We gather our images of the whole world around us and succumb to the illusion of being cosmopolitan. We study comparative literature and read books like ZEN and THE ART of ARCHERY and think of ourselves as citizens of the world when actually vast reading is simply the hallmark of our parochialism.

If, as the critics have it, ideas are inseparable from their style of expression, it is equally true, in the cultural sense, that ideas are inseparable from the manner and place in which they are lived. This, to me, is the meaning of the Peace Corps as a new frontier. It is the call to go, not where man has never been before, but where he has lived differently, the call to experience first-hand the intricacies of a different culture, to understand from the inside rather than the outside, and to test the limits of one's own way of life against another in the same manner as the original pioneer tested the limits of his endurance against the elements. This is perhaps an impossible ideal, surely impossible in the narrow scope of two years; but it was an adventure, just the same. It was an adventure to realize, for instance, to what extent irony is an attribute, even a condition, of Western life and thought, and to live for nearly two years in a society in which irony, as a force, is practically non-existent. But that is too complex a thing to get started on right now.

Life at Nsukka was not always the easiest thing in the world, and the friendships I talk of so cavalierly were not the work of a day. Our group arrived at Nsukka shortly after the Peace Corps' first big publicity break, the famous Post Card Incident, which was still very much on Nigerian minds. We were always treated with a sense of natural friendliness and hospitality, but there was also quite a bit of understandable mistrust. Nigeria became a nation only in 1960, and the present university generation is one bred on the struggle for independence and the appropriate slogans and attitudes. I tended to feel guilty rather than defensive, except when the accusations were patently ridiculous, such as the idea that we were all master spies – hundreds of 23-year old master spies – or when facts were purposefully ignored, as in the statement that the Peace Corps was run by the CIA. America is a large, rich, powerful, feared, and envied nation; Nigeria is a new country naturally jealous of its independence and autonomy. All things considered, I am a little amazed at the openness and frankness of our reception.

There were other problems. Many Nigerians have an overdeveloped sense of status and found it hard to believe that we were paid practically nothing. Many reasoned that because we lived in the dormitories with the students instead of in big houses as the rest of the faculty, we must be second-raters, or misfits that American was fobbing off on them. But insofar as we made names for ourselves as good teachers, and made ourselves accessible as people (something that few of my friends had ever known a white man to do), our eventual acceptance into the community was assured. Shortly after our arrival a petition circulated among the students asking the administration to dismiss the Peace Corps. Months later, student grievances erupted into a riot that forced the school to close down for more than two weeks, but in the long list of grievances, the Peace Corps was not now mentioned.

(Cont. to pg. 8.)

PEACE CORPS VOLUNTEER, EMORY TOMOR, OF Calabasas, California, is an Agricultural Extension worker in Galvarino, an Araucanian Indian village in southern Chile. Here he is shown joining in a traditional Indian dance. (Tomor is second from left). This adaptation to a culture is typical of most successful Peace Corps volunteers.

Left Hand...

(Cont. from pg. 7)

This caused a definite flurry of affectionate confusion. Ideas often try to live a life of their own, independent of and separate from the people and objects with which they supposedly deal. In the intellect alone they are self-proliferating, like fungus under glass, without regard for what the weather is doing outside. But the kind of personal contact we had with Nigerians helped break up the false buttressing of formal thought, and when that happens, personal friction creates a warmth conducive to further understanding, and not a heat with which to light incendiary fires. A glass of beer can make the difference between fanatics and worthy opponents.

I was at first surprised by how little I felt the presence of any racial feeling in Nigeria. What little I did notice had a kind of secondhand quality, as if it were merely a principled identification with the American Negro, or a historical commitment. Though well-informed about civil rights events in the United States, most Nigerians I talked to showed little understanding of the state of mind of the American Negro as differentiated from themselves. Most Nigerians have had little contact with hardcore prejudice backed by social force. They have good reason to resent, sometimes to hate, the white man in Africa, but they have never been subjected, as people, to the kind of daily and lifelong injustice that confronts the American Negro.

Racial feeling sometimes crops up in strange circumstances. A friend writes me, "Before Nsukka, the only white I had ever known were reverend fathers in school who interpreted everything I did as a sure sign of fast-approaching eternal damnation....." In Africa as in America all whites are, to a certain extent, guilty until proven innocent, but in a very short time we were joking about our respective colors with a freedom and levity which is not always possible in America. Color has its own pure power, too; and I soon felt ashamed of my chalky, pallid skin against the splendor of the African's.

Much has been written recently about the contradictory feelings of the Negro toward the white man – hating him, and yet buying facial creams to be more like him, and I think the same sort of contradictory relationship exists in Nigeria, but with a cultural rather than a racial basis. The African stands in a very delicate psychological position between Western industrial culture and his own. He is driven differently, the call to experience first hand the intricacies to a comparative evaluation and must build a society out of his decisions. America is not so much interested in changing as exporting its society; Nigeria is interested in change, and is of necessity much less parochial than ourselves in the source of its inspiration.

THE ONLY THING THAT CUTS A LITTLE ICE

"Africa caught between two worlds" – it is a cliche, but it is no joke. To the race problem it is at least possible to postulate an ideal resolution:

Racial equality and the elimination of intolerance. But in its cultural aspect – the struggle between African traditions and the heritage of the West – there is no indisputable resolution, not even in the mind. If I have learned anything from living in Nigerian finds himself; and if I have learned anything from the poems and stories written by my students, it is the incredible grace, honesty, and sometimes power with which many Nigerians are examining themselves, their past, and their future.

Terrifying...

(Cont. from pg. 2)

have been sent haven't been built yet. or have fallen in, or are embroiled in the kinds of struggles over authority that are not unknown in school systems elsewhere. A change of government in a host country can topple a program, and indeed any one of a thousand things can go wrong, even in the most well-endowed society, and probably do go wrong in the areas where Volunteers work.

In a society where some people desperately want and need them while others fear and resent them, they have perforce to become diplomats without portfolio, in a language in which they feel awkward, among customs easily and unknowingly violated. They can take nothing for granted, not the promises of officials, nor the smiles of their co-workers, nor yet their own reaction to occasions of betrayal, disappointment, or misunderstanding of their work.

UNIVERSITY

Whether the Volunteers' two-year period overseas can also be made more fruitful intellectually is an open question. I've already suggested that a number of Volunteers enter the Peace Corps because they want a moratorium from academic life, and perhaps also from introspection. Can one imagine for such people a dispersed university that would not seem too institutionalized, too much a reminder of what has for the time being been left behind? It seems conceivable to me that one could find revoing intellectual ambassadors and bring them into touch with Volunteers at different points in their trajectories. Some Peace Corps Representatives do serve this function, and do so at once with stimulation and without undue intrusiveness. But one might also find a few professors who would be willing to serve as mentors who could periodically help the Volunteers assimilate their own experience, to the extent that they might care to do so. These could be anthropologists familiar with the host country, as in the case of the wandering anthropologist in Ethiopia who encouraged a Volunteer there, bored by routine duties, to record an exotic African language; or they could be men with a particular interest in American values, such as myself, who could talk to Volunteers as I did in Bogota concerning the America they were returning to. Any such effort to make the Volunteer experience more intensely reflective will run into resistance both from the pressure of daily tasks and from any Volunteer's own wish to plunge into activity. For some Volunteers, the keeping of diaries might be a way to keep in touch with what is happening to them when they are out of touch with the ordinary channels through which they shared experience back home. But other through which they shared experience back home. But other Volunteers might find the keeping of diaries a contamination of their relations in the host country. Only experiment can tell what might be done along these lines.

INSTITUTIONALIZE?

Such considerations raise questions about the great variety of motives that lead people to enter the Peace Corps. Any attempt to institutionalize Peace Corps service or like voluntary service as part of a normal career line will tend to exclude those young people who, at least for the time being, do not care to think in terms of a career line or of any consecutive development in their lives. There should be ample room for these latter who seek a moratorium, as well as for those who, as a kind of voluntary selective service, are willing to give a year or two on behalf of some less privileged task or group, without any commitment to life-long dedication. I have known people who enlisted for a term of voluntary service overseas because they hoped eventually to go into business in the host country and wanted to learn the language and customs; I have known many more who have entered out of an almost masochistic desire to share the hardships of the vast majority of the world. But I think it should be recognized that most people's motives are mixed and that it is all right not to be wholly clear about one's motives and certainly not to be wholly committed either to doing good or to doing well. Experience in my own student days as a volunteer worker for the Grenfell Mission in Labrador made me skeptical about most people who devoted all their lives to the service of others in an alien milieu. I have met a few saints in my lifetime, but often their families suffer; perhaps it is better when the saints are celibate. If one episode of service is thought of as the first step toward a more total commitment, those potential volunteers who think of themselves as not that pure may feel put off. So, too, faculty members may see the Peace Corps as taking able students away from further academic work, not recognizing the extent to which the Peace Corps can create academic and intellectual interests rather than dissipate them.

A TUNISIAN SHEPHERD SURVEYS A PEACE CORPS PHOTOGRAPHER as the Peace Corps photographer surveys the shepherd's flock of sheep. The cry for more and more qualified agricultural experts is being sent out by the Peace Corps. The Agricultural majors graduating from the University of Connecticut might well carry the excellent reputation of the School of Agriculture into all parts of the world if they choose Peace Corps.

"NOISE"

I recognize that some of the value of the Peace Corps for many Volunteers lies in its not being part of a regular academic progression, and that these may want to get away at least for a while from parental and academic authorities. Moreover, they want to plunge themselves fully into the experience of the moment in the countries where they are stationed, rather than to be haunted by a double vision – of life now and life later on – such as even the keeping of diaries might help engender. One of the opportunites as well as dangers of Peace Corps service appears to be the removal of the usual supports from family and friends, from all the "noise" of the environment here at home. By the same token, some Volunteers may find themselves disoriented on returning to America because the cultural stream no longer carries them along as it once did; their old distractions have been removed and they are once again alone.

AWAKENED OUT OF COMPLACENCY

Half the Volunteers so far have concluded that the least bad way of facing the culture shock of returning to America is to go on with higher education. Volunteers themselves, and those who have observed them in the field, conclude that the experience greatly changed them, far more so than would have been the case had they stayed at home. Many return more confident about themselves, more basically serene, more tolerant of others and also of themselves. Even those who consider that they have "failed" in terms of the overseas tasks they set themselves, can appreciate that this was in a way a protected failure, not to be scored against their academic credits, and hence not an omen of later failure in the university. And yet a number of those who have been most dramatically effective in overseas work discover on their return that they have become less avid, less driven, and hence perhaps less capable of their earlier versions of success when they re-enter academic and occupational competition.

Some, who entered the Peace Corps as intransigent radicals, have become more patient with the delays and frustrations of social change, although this does not mean that they have turned conservative and complacent about racism, exploitation, and other faults in American society. Others have been awakened out of their complacency.

They may want on returning to continue, within the United States, the kind of work, for example in community development or in teaching among the less privileged, that they have done in the Peace Corps. I have met some of those of this persuasion, at the Cardozo High School project in Washington and elsewhere, and they have come to recognize that the more developed a country, no matter how unevenly, perhaps the more difficult it becomes to make a contribution. Certainly they are not welcomed at home the way they were abroad. Moreover, though they may enter previously submerged sectors of American society, the euphoria of travel itself and of freedom in a new land in a new tongue, is only marginally to be found in our urban and rural slums.

The returning Peace Corps Volunteer belongs, as yet, to a relatively small elite. He has had a chance for an unusual form of service abroad, and, as a result, he will often find upon returning that he can scarcely communicate with his old friends, whose lives have not been touched in the same way. One might hope that the time will come when this sort of experience will be far more widely shared.

However, as the Peace Corps Volunteer himself becomes less of an oddity, a number of students who pride themselves above all on their uniqueness and nonconformity will regard Peace Corps service as "square," as some already do, particularly as there is a corrosive cynicism among a minority of young Americans which derides helpfulness as both unrealistic and unmanly. In certain circles the fear of conformity can become as oppressive as any Philistine dictation, a kind of snobbery which rejects anything which any sizable fraction of the population regards as acceptable. To be sure, there are a number of responsible people who encourage young people to get on with their careers and not to detour via Thailand or Tanzania; parents, professors, and prospective employers, all can talk this way – persuading some and unpersuading others.

I am not alone in thinking that the greatest impact of the Peace Corps may well be in the United States when Volunteers return. Yet, many have experienced difficulty in bringing to bear on their return to subtleties and self - confidence they have acquired in the "school" of service overseas. They may even be handicapped by the fact of being natives and not coming freshly upon America as they came upon their host country as Volunteers.

Nevertheless, I do think that many Volunteers return with a better sense of the United States, not only for having seen another culture and lived in it intensively, but for having observed themselves and other Volunteers inside that culture, thus beginning to discover what is American about America. To put this in other terms, they have begun to discover the cultural "load" that they have carried as Americans. The rejection of organizations as such, "bureaucracy," is part of that load among the well-educated, and among many badly educated people also. Yet their opportunities for these discoveries would not have been possible, had the Peace Corps itself not been organized. Fear of organization and bureaucracy per se seems to me romantic and nostalgic, no help at all in American community development, which requires different organizational inventions from those that might be workable in parts of Latin America.