



The Commission

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Women Today

As we semi-promised last November, here is the second part of emphasis material about women on mission fields. The "Women in Missions" issue in November focused mainly on women missionaries. This month's spotlight illuminates the status of women in various countries where missionaries serve.

Some overlap occurs, of course, since the cultural conditions that shape the lives of women citizens naturally affect the lives and work of women missionaries.

All fields could not be covered specifically in a single issue, but selected countries and representative individuals are treated here. One fact stands out clearly: In a great number of countries today changes are taking place in the status of women. In places the changes may seem glacier-like in speed, but they are happening.

One missionary writer in this issue, notes the causes of such changes on the field where she serves as being education, Western influences, and Christianity. "As is always true, where the gospel is preached, the status of women is raised," she points out.

In a concise and plaintively personal appraisal of the status of women in her homeland, a Japanese Baptist woman makes this incisive observation:

"To grow independent through struggle, a woman needs to recognize her own value, not the value attached to her by family heritage or social status, but the value inherent in her. She must also have a strong incentive to move upward, resisting the forces which pull her down to lazy dependence. This unique value and the incentive for growth are found in Christ."

In any culture where missionaries serve, the current status of women is both a reality missionaries must recognize in their work and an area in which positive change usually is needed. As with every other area of human behavior and custom, the gospel of Christ will eventually be a positive force for change.

Facing page: A montage of some Baptist women from several Latin American countries.



BY ROBERTA KELLS DORR

"Here is a glimpse of the Muslim woman of the Middle East today," says the author. "Change is going on in the Middle East, just as it is in Europe and the United States. Each person who visits or lives in the Middle East will come away with a different view of what is actually happening. There is no wrong or right, for everything that you or I have seen is all part of the whole. And since we are dealing with people, it will always be changing and new. That is why it is so interesting."

The author, Mrs. David C. Dorr, and her husband were appointed missionaries in 1958. They served in Gaza 1959-68 and have served in Yemen since 1969.

I could never go back to the world I used to know. It is sad, but I just don't fit there anymore. I could never live the way my mother and sisters live. I am very grateful that my father is willing to let me have more freedom."

Fareeda certainly did not look as though she had grown up in a Bedouin household. She was wearing lipstick, and her hair and fingernails were a good recommendation for the local beauty parlor. Her dress was short and stylish, with purse and shoes to match. She could have been any off-duty nurse, but she happened to be one of Saudi Arabia's efficient, new, female nurses.

"Do you think you are happier than your mother has been?" As I asked, I recalled the small woman with the typical cluster of silver coins across her forehead and cascading down over her face and hiding all but her eyes, her head and body totally obscured from view by yards and yards of black material.

She smiled and looked down at the expensive ring she was working on and off her finger in a slightly nervous way. "No, I'm not really happier than my mother, but that doesn't mean I could go back and live the way she lives," she said.

"You know, in our tribe the rules are very strict for women. It is even forbidden for a woman to laugh loud enough for the men in her family to hear her. As a child, I had many things like that to learn."

"Then in a sense you are cut off from your family. How will that affect your future?"

"I wouldn't say I'm cut off; I'm very much a part of my family. I just couldn't live the way they live anymore. The money I send to my father makes life much easier for everyone



'Often, we of the West picture the Eastern woman as eager to gain more freedom. In fact, in most cases she is content with things as they are.'

BEHIND THE VEIL

Aide assists patient at Baptist Hospital in Yemen. Top: Yemeni mother and child.



at home, and I am very happy in my work."

Fareeda is typical of many girls in the Arab world today who are leading lives vastly different from what they would have led 20 years ago. Some feel that she is fortunate to have a job she likes, a modern apartment she shares with other nurses, and money to buy luxuries for herself and her family. There is only one problem. Fareeda must marry a young man from her tribe or family group who is acceptable to her father and with whom they can work out the unique problems that past generations have never had to face. For instance:

—If she marries, will she be able to continue to send money home to her parents?

—In the past the husband has paid the father a dowry that recompensed him for the financial loss to the family. Now that his daughter is worth so much more to her family, how will a young man be able to raise enough money for the father to feel he is being fairly repaid?

—Large families have traditionally been considered a man's greatest asset. Now the wife who is expecting a baby or taking care of young children is actually losing money she could be earning; will this force the family to change their value system?

The traditional role of husband and wife in such a case has been so altered that none of the old rules built up through centuries of accepted custom apply. The young couple must find new customs and in so doing discover new values in life. The problems may be so complicated that Fareeda will not marry.

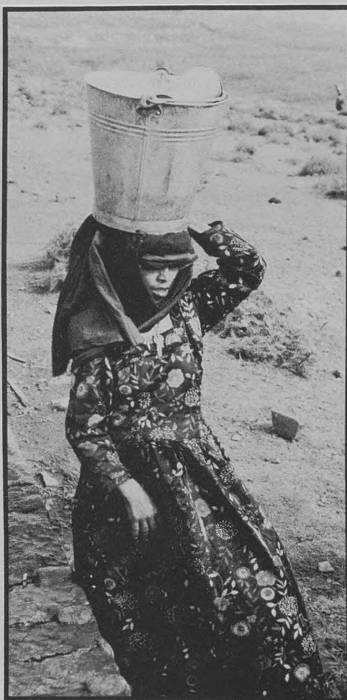
Fareeda is not alone in her dilemma. Many other young Arabs are faced with similar problems. Ily, who has just returned from a university in France, put it this way: "Of course, I believe we should borrow the best of Western culture, but we should keep our traditions."

Ily has seen much that he would like to make a part of his life among his family and in his country, but not at the cost of the customs and traditions he values from his own culture. To him it seemed so simple. What he could not see was that the elements of Western life he did not like grew out of the very progress he wanted. Just as Fareeda began to encounter problems she had never dreamed of when she made the seemingly simple decision to become a nurse, so Ily would find traditions are not always compatible with progress.

Most women cling to the traditional way of life within their family, tribe, or community and accept change

gradually. It has been noticed that they do not consider a tradition or custom difficult if all of the women must conform equally. For example, where women are not allowed by custom to attend movies, they are not resentful of their husband's freedom to attend, because the other women in their community are also restricted in the same way. However, if some women were allowed to go, and there was no feeling against it in the community, a wife would feel unjustly restrained if she couldn't go, too.

So strong is this feeling that often something that would seem impossible to an American woman actually becomes a status symbol to the Arab woman. In a country where all the city or village women wear veils and



Water bearer in Yemen.

only the farm women show their faces, it becomes a statement as to the social status of the wearer for women to wear veils. In this situation the women would choose to wear veils, even if the cultural feeling were to change.

To the Western woman the veiled woman of the East has always seemed most discriminated against. When one first sees a woman wearing a veil, many questions automatically arise: How did it get started? Is the Muslim religion responsible for this

custom? Are the Arab men responsible?

Though the Muslim religion may perpetuate the wearing of veils, the custom was prevalent in Old Testament days. Some clue as to its origin can be seen when we read of Abraham's problem with Sarah when he took her to Egypt. Abraham was afraid the king would see Sarah's beauty and kill him in order to marry her. It didn't take these men of the East long to discover the solution to the problem was as simple as having their wives and daughters wear veils whenever they left their own homes.

Some other advantages have also been noted. If a wife is not beautiful, other men may joke about her and point out her defects; this would make the possessive, sensitive Arab husband angry enough to seek revenge. The solution is obvious: no one knows you have an ugly wife if you keep her shrouded in black from head to toe.

To most American wives, the fact that a Muslim man may have four wives at one time is appalling. The Americans' feeling is only slightly lessened when they find that the Muslim husband has not known or even seen his wife before he marries her. Second, third, and fourth marriages are arranged like the first; someone in the family acts as a go-between.

Some women help choose the second wife or welcome her as additional help with the work. However, many a Muslim woman feels deep resentment and frustration when she finds her husband intends to take, or has already taken, a second wife. The subject is so sensitive that often the husband will keep his second wife and marriage a secret, while he tries to break the news gently at home. Even though the man is compelled to treat both wives equally, according to Muslim law, the event becomes a difficult crisis for most wives.

Sometimes the younger wife has the more difficult role. She does not have the status of the first wife, nor does she have the sympathy of the other women. Najat found herself in just such a situation after the birth of her first baby. We had heard of the birth, and as soon as we could, we drove the 20 miles or so to the home to visit Najat and her husband. We found the new mother sitting in bed with hundreds of bright field flowers pinned to the headboard and on the coverlet. In her hair she wore small rosebuds; a lovely fringe of tiny, yellow flowers outlined the face of her infant son. All this, we discovered, had been done by an older woman who seemed to be doing all the work,

while children romped in the hall and courtyard.

"Is this your neighbor?" I asked my young friend, who seemed unhappy about something.

"No, that is my husband's first wife. She lives in a village across the mountains, and she has come to help me and my husband while I am confined."

"Are the children hers?"

"Oh yes, and there are more. She has eight. I love my baby, but I don't want that many children. They make so much noise."

"She must have been the one to decorate your bed so beautifully. That certainly was nice of her," I said, thinking aloud and wondering why the first wife was being so unusually nice.

Najat frowned and then explained. "She is being nice to me. You see, she is sleeping with my husband while I am confined, and she wants me to be happy enough with her not to make a fuss about it."

I readjusted my thinking to try to imagine all that having this first baby meant to my young friend. I realized that most Arab women develop a certain wisdom and patience that the Western woman never attains. Some become bitter and resentful, but most make the most of their particular situations.

Traditionally the father holds all the money and receives a certain amount of money from each son who is working. Often the whole family unit, with the grown sons and their wives, live together, with the father having final say in all their lives. This will not change soon, even though many men are interested in seeing their daughters get a good education and even hold professional jobs. The father will still be looked to as the final authority, as long as the daughter is at home or as long as his sons and their wives live in this interdependent manner.

The only time the roles of the father and mother are reversed and the mother wields much authority is if she is also the one who controls the money in the family. This is rare, but there are instances where a very wealthy man, having no sons, has left his money to his daughter.

In only two ways can women of the Middle East significantly change these ancient customs: first, if they are allowed to earn their own money and control it; second, if they are permitted to live in independence from their families and make their own choices. Both ways seem highly improbable at this time.

Most Eastern men want their daughters to receive a good education

To a Young Yemeni Girl

If I could free you of the chains that bind you
to Tradition, that you might know freedom and equality;
If I could free you of chains that bind you
for Punishment, that you might not know persecution,
only love;

If I could free you of the chains of Poverty,
and teach you to pray, "Give us this day our daily bread,"
that you might have faith to believe

that God answers prayers, he cares, and he provides;

If I could lift you from the chains of Ignorance,
that your mind might be open to receive knowledge—

I long to introduce you to one whose Holy Spirit
could work the miracle of salvation in your heart,
and free you of chains that bind you to only one religion.

As I lift your veil and look into your eyes,

I see Love,
just as I knew I would find.

If I could free you of chains
that bind you to your heritage of the past
and help you to know one who died for you,
but who is a living Heavenly Father,

Then, and only then,
will my heart stop aching for you.

—Oneta M. Whitlock

The author, Mrs. L. D. Whitlock, of Altus, Okla., her husband, who is a dentist, and their teenage son spent some time in Yemen in 1973, when they provided volunteer assistance at Baptist Hospital in Jibla.

if possible, but they would not want their daughters to work in a public place where they would meet strange men. Neither would fathers allow their daughters to live independently and make their own decisions. Even though a daughter may have a good education and a responsible job, she is still accountable to her father until she is married; then she is accountable to her husband.

In Egypt, where women have a great deal of freedom in terms of courses taken at the university and jobs held after graduation, most girls work only until they are married, and then they tend to leave their jobs. In trying to determine why this was so, it was found that most Egyptian men do not want their wives to work—so they don't.

Other factors enter into any consideration of change in the customs of the Middle East. So often, we of the West picture the Eastern woman as eager and anxious to gain more freedom. In fact, in most cases she is content with things as they are.

An intelligent young girl in Beirut, Lebanon, decided to get married, rather than finish her education. I asked, "Will your father pick the man you are going to marry, or will you?"

"Papa will pick him," she replied. "That's the way I want it. Papa loves me, and he knows me better than I do. He will pick a man who is intelligent, comes from a good family,

Opposite: Young mother, child in Yemen.

and has a good job. But most of all, I know he will pick one who will be kind to me. If I were to pick a man, I might notice only his looks or the way he dresses, and that is no way to pick someone you are going to live with the rest of your life."

Religiously there is much the same dependence. Very few Muslim women know what they believe or hold beliefs differing from that of their families. For centuries the world of religion has been a man's world; women have only been welcomed on the fringe. For this reason, a Muslim man will react strongly to anyone who tries to influence his wife in religion.

"You are taking unfair advantage!" he will shout. "She knows nothing! She is like a child. Religion is my business, not hers."

Western women could never be happy living with the rules the Muslim woman accepts as part of her life. But she also lives in a world sheltered from some of the heartaches a Western woman takes for granted. The woman of the East is going to change in the years ahead, and her life will change, but she will never become just a copy of the Western woman. She will have a unique place all her own. We of the West may find that we can learn much from her.

TC



Guess Who's Really in Charge

BY NORMA STEVENS

If I were a travel agent, I would not recommend a trip to Mexico for an ardent women's libber. Surely such a Ms would suffer an apoplectic attack while watching the women of this neighboring country appear to be submissive, docile, attentive, and even servile to the swaggering males.

What would a visiting Ms see? Look at that man wearing high-heeled boots and a big sombrero, strolling down the hot, dusty road. That's his wife struggling along behind him and carrying a heavy bag of fruits and vegetables from the market. She has a baby wrapped in her *rebozo*, two older children clinging to her long skirt, and yet she does not ask for help.

Look further. What does the law of the land say? Just recently a plan has been proposed for constitutional reforms that would give women equal rights. But these proposals are meeting stiff opposition from the male. He likes the status quo. He can take a mistress, for example, and boast of the fact that his income allows him to maintain more than one household. If his wife sues for divorce, she may be granted just that and no more—no alimony, property, settlement, or custody of the children. Many factors contrive to keep her in her place as legal wife: becoming an unwanted burden if she tries to return to her family; lack of education or training that would help her become self-supporting; the fact that most of society views the situation as one to be expected.

The feminist cries, "But surely the woman has found a place for herself in the professional or business world." Not so. She has made some

The author, Mrs. Howard L. Stevens, and her husband were appointed missionaries to Mexico in 1960. Both hold doctor of education degrees and both are members of the American Psychological Association. Among other divisions, Mrs. Stevens is member of Division Five, tests and measurements. The Stevenses began the testing program at the Mexican Baptist Theological Seminary in 1963 and have supplemented findings with tests of other student bodies in Torreón and Mexico City. They have applied intelligence tests and personality inventories.



Instead of 'protesting or banding together with other women to proclaim her rights,' the female in Mexico 'silently and subtly guides, maneuvers, and, in the final analysis, rules.'

advances in the fields of medicine, law, and science, but secondary education is expensive, and boys are given whatever education the family budget can provide.

Look into the home. A measure of the Mexican's *machismo* ("manliness" or "maleness") is the number of children, especially boys, that he fathers. Birth-control methods are taught on a limited scale, but it is difficult to introduce a life-style that so directly opposes this self-concept. The woman's role, therefore, is to produce children. Girls are trained for such a life and usually marry at an early age.

If our hypothetical women's libber makes it safely out of Mexico without collapsing or without being arrested for assault and battery against an arrogant male, she might be surprised to learn that things are not all they seem to be.

Outwardly, the female in Mexico is under the thumb of father, brother, husband. Instead of squirming with protesting or banding together with other women to proclaim her rights, however, she silently and subtly guides, maneuvers, and, in the final analysis, rules.

As early as 1963 psychological devices used at the Mexican Baptist Theological Seminary, then in Torreón, Coahuila, indicated that the Mexican male is basically submissive, while the female emerged as domineering. These results were diametrically opposed to the accepted views. The testing continued, both in the seminary and outside, and reaffirmed the original findings.

Studies made in Mexican psychology, sociology, and history were reinforced by interviews with experts in these fields. One man, an educator in the state university system, said, "But, of course. The Mexican male is more submissive than the female. Bullfighter, taxi driver, or the man on the street with his mustache, swagger, Young woman takes active part in Baptist meeting in Chihuahua, Mexico.

and big talk, they're all the same—trying to cover up the little boy."

He shrugged, then added, "But we know the women really rule."

Another Mexican, a philosopher and sociologist, stated bluntly, "Mexico is a matriarchy."

If one studies the Mexican and Mexico long enough, this startling statement can be more readily accepted. In most of the Indian tribes and nations before the coming of the Spaniards in the sixteenth century, women were thought of as beasts of burden. But then 300 years of colonialism ground a concept of servitude for the male into the Mexican Indian's mind in such a fashion that he finds it difficult to shake even today.

As his self-image of a domineering male deteriorated into equasion with the passive female, her self-image became more sure and covertly aggressive. A further step into a female-oriented society took place where Roman Catholicism plastered over the Indian's beliefs in various gods and goddesses and introduced the virgin Mary. She, in many and varied forms today, is the central figure in his prayers.

The final irony is that the Mexican usually has few real encounters with his father during his childhood and early adolescence. The son does not become a person to this parent until he is old enough to look him in the eye; this is long after his personality, values, and philosophy have been formed. The son's mother cares for him, teaches him, and shapes him to her way of thinking. In Mexican society today no one is more highly venerated or honored than a man's mother.

Even if this mother were educated enough to know what is going on in other areas of the world in women's liberation, she might well consider it foolish to give up her hidden rule and observable honor for legal status and equal billing.

In the superficial sense, therefore,

it is still very much a man's world in Mexico today, even in the Baptist churches. More and more the women are speaking out and sharing in decision making in church life. But their greatest contributions come in planting ideas, working behind the scenes, and letting the men talk.

Missionary wives sometimes suffer culture shock in Latin countries where *machismo* reigns. They find they may be better prepared to teach or to lead than a national brother, but must take a back seat and work in more round-about, acceptable ways for their female role.

Missionary husbands sometimes are laughed at or misunderstood as they help their wives in ways alien to the Latin male. For a man even to carry a child in his arms may bring ridicule on him in some sections. The missionary husband seen washing dishes occasionally may have to be a superstar on the volley ball court to balance his image.

Nevertheless, as the teachings of Jesus are introduced to the new believer in Mexico today, the real man begins to emerge. He rethinks his position in relation to himself and others as a Christian and finds that he can look upon a wife as a partner in marriage in which each has equal responsibilities. As he assumes his new role and treats his wife and children with love and respect, he earns his place as the real head of the family.

At the same time, the woman cannot help but change as she becomes more sure of herself in her new role. Family planning, outward acceptance of herself as a capable member of society, and a reevaluation of her own worth will all combine, eventually, to bring the Mexican woman into her proper place in Baptist work in Mexico.

What about her sister outside the faith? She may have a long road ahead of her to reach by legal routes what the believer is able to attain through Christian love. TC

'His Presence Made the Difference'

BY PAT MUSE

I parked the car just off the highway, and the pastor's wife and I got out. We crawled between the barbed wires of the fence and walked through the cow pasture to Trinidad Guerrero's house. The children saw us coming and ran to escort us through the tall grass.

Word had been sent to Sunday-morning services that Trinidad had been seriously ill and had given birth to her expected baby. We had driven the 25 kilometers to her house that same afternoon to see about her.

Daughter Marta took us to the bedroom where her mother lay. The room was sparsely furnished, as was the rest of the house, but chairs were found for us.

Trinidad, pale and weak, but as always, smiling through some missing teeth, greeted us warmly. I bent down to hug her. The huge, old T-shirt she was wearing was damp with perspiration. Her great bosom swelled as she drew a deep breath. We saw she was glad we had come.

First we admired the new baby—a bright-eyed four-and-one-half pounder, contentedly bound mummy fashion in several layers of flannel, despite the tropical heat. They would call him David, she said.

Then we asked about the problem we'd heard she'd had in delivery. Trinidad smiled. "God was very good to me," she said. "This was my eighth child, and I am 38 years old."

Thinking of the distance the family lived from town, I asked, "Were you able to get someone to come attend you?"

My question embarrassed her. No one had helped with the delivery of the baby. She had never been to a hospital nor had a doctor to attend her for the birth of any of her eight children.

"How do you manage all by yourself?"

She admitted she had been terribly frightened many times in giving birth alone. Yet she had no other choice, living so far out in the country and not having the money to enter a hospital.

The author, Mrs. James C. Muse, Jr., and her husband were appointed missionaries to Ecuador in 1961.

Trinidad quickly added, "These last two children were different. They were born since I became a Christian. With them I had the Lord's help. His presence made all the difference in the world."

While she and the pastor's wife talked on, my thoughts slipped back to the time I first saw Trinidad and her ranch-hand husband. They had been Christians then about seven years. I had met them the first Sunday I attended First Baptist Church in Santo Domingo de los Colorados, Ecuador. She had welcomed me, the new missionary, warmly with the gift of a live, fat hen. Our friendship and my admiration of her began that day.

Later, in a church meeting I called on her to read Scripture. I knew by the embarrassed looks of the other women I had made a mistake. Trinidad, however, simply and graciously said, "I'm sorry, Sister, I cannot read. Please call on someone else."

I was amazed—none of the usual long explanations, no falsehoods about forgetting her glasses or the light's being bad; just a straightforward, unashamed statement. I wanted to hug her for simple honesty.

It was thrilling on other occasions to watch her in church services. She memorized the Sunday School golden texts beforehand so she could repeat them with her class. Hymns were learned by heart so she could always sing with her head up and eyes shining.

Did her illiteracy hinder her as a Christian worker? Hardly. Few are the homes in the little town near her that she has not visited to share the love of Jesus—both by word and by many a kind deed. When this woman prays, it is obvious she is on intimate terms with the King of kings.

For some time Trinidad and her husband had been burdened about their community because there was no Evangelical church in it. Each Sunday they and the children made the expensive (for them) bus trip to Santo Domingo for services. They had prayed much about the need. In her gentle way she regularly mentioned the possibility of starting a Baptist mission in her town.



On porch of her home's second floor, Mrs. Trinidad Guerrero holds her youngest child, while five of her other seven children gather around.

One day it was agreed that the pastor and missionaries (my husband and I) would go to their house to talk about it. On several successive occasions we went, talked, and prayed. A plan was decided upon.

Since there was no large building in the area in which to hold services, a big revival tent was brought. A two-week evangelistic campaign was held in it. From the Santo Domingo church the preacher, singers, and counselors came to help. Every night the gospel was preached in the little town.

During the afternoons while the tent was up, Vacation Bible School was held in it for the children. Trinidad was right there to assist. What could she do? As she herself concluded, "The littlest preschoolers cannot read any more than I can. I will help with their class." And so she did. A teenage girl prepared the Bible story for them.

Trinidad was also in charge of Bible school refreshments. Each day she made the purchase of ice-cold penny Popsicles and distributed them to the 100-125 children, never once mistaking who had not yet been served and which little rascals were trying to slip through the line twice!

At the end of the evangelistic campaign some 35 people had made professions of faith in Christ. They expressed a desire to organize into a Baptist mission. With the offerings received during the campaign, these new converts, along with the Guerrero family, rented a small building and began regular services. Trinidad's prayers for a church in her own community were answered.

My mind returned to the present. The mid-afternoon sun was blazing into the bedroom window as Trinidad and the pastor's wife continued visiting. They stopped to move the baby's crib to a cooler place.

"The Lord did a wonderful thing for me in the coming of this little one," she said. "Two weeks ago, which was my eighth month, I became quite ill. I went to see a doctor in Santo Domingo. He told me I had a very

serious problem and a bad infection. He gave me medicine and sent me home to spend the final month in bed. A whole month in bed—can you imagine that?

"Of course such a thing was impossible. Who would do my farm chores and care for my family?"

Trinidad shook her head. "I became greatly disheartened and lost control of myself," she went on. "I went home to bed and spent two days there doing nothing but crying day and night. My greatest fear was that I would die. A neighbor lady had this same problem a year ago, and she died from it. I am ashamed to admit I sank to such deep despair.

"Finally, on the third day, I listened to God speak to me. I realized what a great sin I had committed in failing to trust him with this problem. I began to pray, to ask him to make me well, to help me bear this child. Especially did I ask him to get me out of this bed. He surely knew my need to be up and about."

Trinidad lay back against her pillow with a sigh and a smile.

"God is so good. He did answer my pleas. A few days later, well before my time, I went into labor. I was not afraid that night. I knew God was my Great Physician. After it was all over, I called my husband to come take the new son God had given us.

"Now you see I am recovering. The baby is healthy, and my heart is so full of gratitude."

The pastor's wife and I rejoiced with her. Then it was time for us to leave. We presented our gifts—fresh chicken, boxed gelatin, and other foods for the mother, and bright yellow rompers for the baby. Then we prayed together.

As I bent over the bed to tell her good-by, tears filled my eyes. She looked puzzled at them. She would not have understood had I tried to explain what an inspiration she was to me, how greatly I admired her courage, her faith, her Christian example. Instead, I hugged her tightly, and the warmth of human understanding flowed between us. **TC**

BY
GWIN
COOPER

Woman's Role in Zambia

The place of women is an important factor in any society. Each generation views its women through a mixture of past and present roles. The social and political position of women has consistently lagged behind the advancement of men in most societies. Feminism emerged in European and American societies in a fairly advanced stage of their industrialization, delaying women's suffrage. The United States did not grant its women the right to vote until 1919; the British held out until 1928. The right to full political participation is still denied to women in several nations.

In contrast, events in Africa have followed a different sequence. Women have achieved, or been granted, political emancipation, on an equal footing with men, at an early stage of industrialization. Women have full constitutional rights of suffrage in 29 nations south of the Sahara. This includes Zambia.

Nevertheless, customary institutions and law continue to operate with much of their original power. The political position of most African women is well ahead of their status under family and personal law (customary law, as opposed to statutory law). Thus, the woman's role in Zambia is greatly complicated by the dual standards of constitutional rights and the limitations of customary law.

The author and her husband, Marvin R. Cooper, were appointed missionaries to Zambia in 1971.

The status of women in Zambia is complicated further by the existence of many tribal groupings. The official number given for tribes in Zambia is 72, but there are not that many separate sets of customary law. Still, the variety is great enough to cloud the general concept of a woman in society. This uncertain standing is confused even more by the radical changes that accompany the introduction of an urban setting to people of a predominantly rural background.

In the extreme, customary law gives the woman few rights. The family arranges her marriage, choosing the man for her. A bride price (*lobola*) is agreed upon by the interested man and the woman's family. The procedure varies, depending on whether the tribe involved is patrilineal or matrilineal. The woman is allowed no independent ownership of property. On the death of a woman's husband, his family may come and take everything, including the children. She may also be beaten. Many widows have been left destitute by this practice, based on a traditional assumption that something the wife did led to her husband's death. (This was one of the cruel aftermaths of the Mufulira mining disaster in 1970, in which 89 miners lost their lives in an underground cave-in. The Mufulira Disaster Fund was set up to help alleviate the suffering of the widows who received such treatment from their in-laws.)

In addition, barrenness and child-

lessness are grounds for divorce. This state is blamed on the woman; she is at fault. In the traditional society of Zambia, there is no place for the single woman or the childless wife.

The woman's importance is, in the main, inferior, or at least subordinate, to the men of her society. Her role is that of wife, mother, and keeper of the home. That role remains today, but urbanization and educational opportunities, as well as Christianity's influence, have widened the definition of a woman. Many women in Zambia are claiming social and personal rights that are largely denied to the village woman. Resistance to change is stronger in some regions than in others; it tends to be greatest in stable rural communities.

Nonetheless, the woman has an extended role in the urban setting, the effect of which eventually has to touch the rural areas. She holds a job outside the home, and the salary is paid to her. She can receive an education equal to that of a male. True, far more women than men have never been to school, but some women in Zambia have obtained a high level of educational advancement. The number of women attending secondary and university institutions increases each year.

The fact that about 300 women are enrolled at the University of Zambia is encouraging. That is a small percentage among a student body of 2,000, but it is a vast improvement over 1966, when the university



opened and scarcely a woman could be found in the student population.

Another bright spot is the fact that the most distinguished graduate from the university in 1973 was a woman—E. M. Chomba. She obtained her medical degree with a distinction (highest mark given) in obstetrics and gynecology.

The career woman is also visible in the governmental structure of the Second Republic. Seven women were elected to the Assembly in December 1973. Two of these women have received ministerial posts. Minister of health is Matumba Bull, a former history lecturer at the University of Zambia. Minister of state for legal affairs is Miss Lombe Chibesakunda. The ministry appointments are a first for Zambian women. Add to that a growing population tied to the urban centers, and it can be seen that the woman in Zambia is moving from the traditional position of her ancestors.

Into this complex political and social position of Zambian women comes the American missionary wife. Her status is questionable, but she usually is accepted as the wife of a missionary. If she is unmarried, her position is more suspect because of the strong bias that there is no proper place in society for the unattached female. In the minds of many, the role of an unmarried woman is that of prostitute. Nuns would be exempt from that judgment, but other single women would, at best, be looked upon as oddities; a single woman missionary's standing with the Baptist Mission offers some protection. Even the educated Zambian tends to approach the single European woman with some suspicion. (All whites are regarded as European—the *mzungu*.) It is recognized that the white woman comes from a different culture, and tolerance is extended in that light.

Yet the European woman is not a Zambian woman, and it is hard for Zambians to relate to her as a woman, or even as a person, because she does not fit the norm. She may do many things as a matter of course that the male society has considered reserved for men: She makes decisions without the consent of a male. She handles finances. She smokes in public (non-mission personnel). She drives a car (a few Zambian women drive). She gives orders to men. She has a degree from a university (norm for missionary wives, while still rare among Zambian women). She wears pants if she chooses. And she walks through a door first.

All these things illustrate, in a general way, the strange impression



that a white missionary wife can leave on the minds of the Zambians who know and see her. In some ways it is as if she were a third sex, not quite normal, but a human being nonetheless.

This confusion is not limited to the Zambian male. The white female is considered less than right by Zambian women for the things she does not do: She does not hoe in the garden. She does not carry her own water. She does not do her own washing and ironing. She does not carry heavy loads. And the childless white woman is a pitiful creature indeed, particularly to the village women. She has not proved her womanhood.

None of this is meant to imply that the white missionary wife has no place of value on the mission field. Even so, some of the normal expectations of the Zambians need to be seen in that woman in order to make the identification easier and more realistic. A foreigner is always an oddity. (This is part of the separation

of cultures. Many things that whites do or say are excused simply because they are white and do not know any better. "He is *mzungu*" explains a great deal.) The white female is even more of an abnormality, but it is easier to give her some credit if she is married and has several children. That is at least one norm for a woman. The rest can be regarded as the idiosyncrasies of the culture from which she comes. A large measure is overlooked and forgiven if the woman is liked and gives something in return for the place afforded her in the Zambian society.

Yet I suspect that few missionary women are viewed with the acceptance and understanding given to a woman of the same culture. That is natural enough. What the woman missionary must remember is that her self-image stems from a different culture than the one in which she is living. It is unlikely that the people around her see her in the same light. TC

"Big Sister,"
Renao Dee;
being transported;
in the classroom.



Big Sister

BY DELORES HILL



Often I have considered the dilemma of suffering people and of how to pray for their relief. In recent months I have had to find a workable solution for me. In my searching, the major truth I've uncovered is that which Jesus says in Matthew 6, including verse 34: "So don't be anxious about tomorrow. God will take of your tomorrow too. Live one day at a time" (TEV). He was speaking to believers.

As a missionary in Bangladesh, I've seen untold human suffering. Let me share with you the story of one beautiful Christian, who lives and witnesses about Jesus in the midst of her deprived people.

She is called Renao Dee. "Dee" means "big sister." She is a well-trained and qualified teacher. Since she accepted the Lord as Savior, she has devoted her life to him, using her talents in any way he leads.

Renao Dee and her mother live on Green Road, about one block from

Farm Gate in the city of Dacca. Farm Gate, they tell me, is where any trouble that comes to Bangladesh has its start. It is a trade center, a gathering place for late-afternoon conversation, the place in Dacca where "all roads meet."

When the war of liberation began, the spark caught first at Farm Gate. Military troops moved in, put a curfew on people's activity, aggravated residents in the area in every way possible, and caused mass evacuation.

Friends and relatives urged Renao Dee and her mother to leave, because danger was imminent. Renao Dee's teaching duties—and all her income—had been suspended with the onset of war, so she was free to leave. But she prayed about the situation and felt sure her place was in Dacca. She remained, despite the constant pleas to do otherwise.

She stayed, not knowing how she would feed those living with her or how she would protect them from danger. Yet in the face of the uncertain events, she had a calm feeling of security that she was where the Lord

wanted her and that he would protect.

The time of family prayer and worship she led at night became the focal point of strength for each day. As the war wore on, all the neighbors left. Once in a while, someone would stop to check on them.

Then her brother and a male cousin came to the house to live. At the one time a deadly confrontation with the military threatened, the Lord led them to be elsewhere for a day and a night. They had gone to visit a friend in the hospital and had to remain there when curfew time slipped up on them. During their absence from their house, military forces came three times to seize the two men for execution.

Again and again Renao Dee has testified that the Lord provided every need, even before they had asked. Her words have helped me realize again the Lord's promise for provision and care.

My dilemma has been resolved. The Lord does not bring on disaster, but through disaster he protects his own. **TC**

The author, Mrs. Daniel R. Hill, and her husband were ordained missionaries to Bangladesh in 1973.



by Beth Goad

The author, Mrs. Kenneth L. Goad, missionary in Vietnam, has told this story of Mrs. Suc, she explains, "because in many ways she represents so many hundreds of individuals in this country." She wrote the story some five months before she finally sent it to the States. The first account was dramatic, with a rather miraculous, happy ending, but "subsequent events changed the entire picture." The ending now is not a happy one. It offers no cheer—only hope.

In his land of Vietnam is not a place of happy endings. When my husband and I arrived in the country in 1973, the people temporarily were hopeful. A "cease-fire" had been agreed upon. There was hope for peace.

Today that hope is almost dead. Every day brings the death of more men in the continual fighting. The country's plight seems without hope, yet those who are believers look to Christ and see hope. Mrs. Suc is one of these.

Four days before Easter 1974 I looked up from the test at the language school and saw Mrs. Suc on the porch. I knew she should be at the home of Bob and Ginnie Tripp caring for their two sons. The Tripps, with the Assembly of God mission, began language school with us in July 1973. Mrs. Suc is their helper. "Perhaps one of the Tripps' sons is ill," I thought, and returned to the test. At that moment Ginnie burst into the classroom sobbing, "Mr. Suc has been electrocuted!"

We were much concerned for the family. We had witnessed the baptism of Mrs. Suc shortly after Christmas and the baptism of two of her seven children on Palm Sunday. Suc was a soldier who worked as an electrician for the military. We learned later that 30,000 volts of electricity had passed through the upper part of his body. Mrs. Suc was first told her

THE COMMISSION'S STORY

husband was dead, for so it seemed. Upon reaching the hospital, she found him still alive. Just how much internal damage had been suffered was uncertain, but by that night the doctor had decided to amputate the left arm into the shoulder.

Our hearts were heavy that evening as we met for our regular Wednesday prayer meeting at Dalat station. Earl Bengs, resident missionary in Dalat, had returned to the hospital to be with the family during surgery. Most of our praying was intercession for this family and for Earl, that he might be God's instrument of comfort and strength.

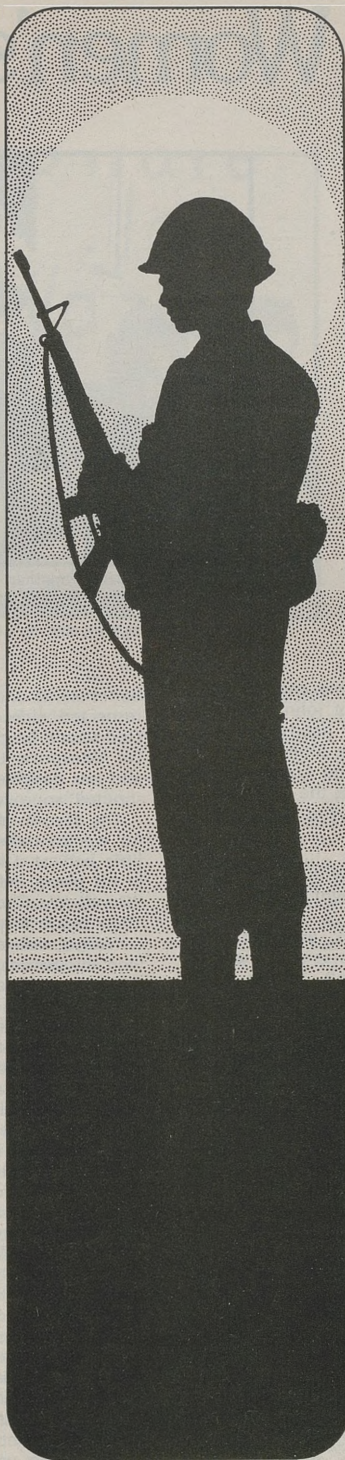
Thursday morning came, and Suc was still alive, though not much improved. But he was conscious and alert and wanted to talk with "the missionary." Earl had opportunity to share with him that the Lord had spared his life and miraculously given him another opportunity to hear and believe the gospel. The man was most interested and seemed aware that God had indeed spared him.

Doctors offered no medical hope. They said Suc might live four days at most. It was decided to move him to the military hospital in Saigon, where better equipment was available. Internal damage likely had been sustained, for kidneys and lungs were functioning far below normal.

We praised the Lord that Suc survived the flight to Saigon. Days lengthened to weeks, and we continued thanksgiving at word that he was improving.

Following the accident, the community where the family lives was much astir. They couldn't understand why Americans had sat with the family during the long hours that Suc was hospitalized in Dalat. They were amazed that the man was still alive. The Lord stirred the hearts of many of them. They knew that Mrs. Suc and two of her children had chosen to follow the new religion. They realized that a miracle had occurred within their midst. By everything understandable, Suc should be dead. Yet he was alive and gaining strength daily. They saw that only a God of tremendous power could do that, and they wanted to know more about him.

Several weeks later, Mrs. Suc received word that her husband had died in Saigon. She and her children made the long, sorrowful trip to Saigon. There, to the family's utter joy, they found that the message had been a mistake. Their husband and father was still much alive and was improving. They returned to Dalat, telling of their heaviness of heart going to Saigon and of their amazement at



finding Suc alive. (We were reminded of Lazarus.)

Then came a day without joy. Another message arrived, this time not in error. Somehow Suc had lost his balance in his bed, having only one arm to support himself as he turned, and he fell to the floor and his death. Our hearts ached for Mrs. Suc and her children. The happy ending to the story was shattered.

To our human understanding, she had borne grief enough. Now she was without her husband to share in the care of their children. But her faith was strong. Some of her Buddhist neighbors came bringing various articles to ward off evil spirits. She allowed them to be placed in her house, but later removed them, realizing that they were inconsistent with her following the way of Christ.

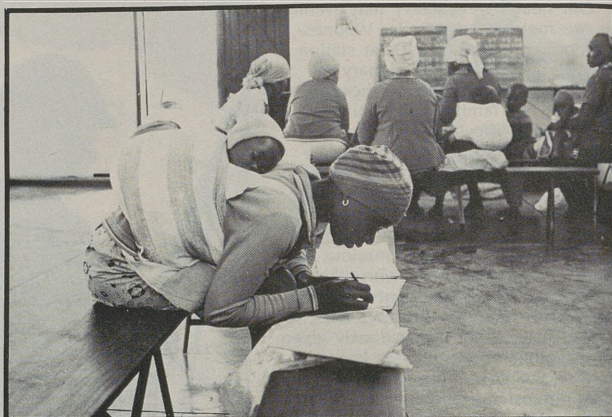
Still her time of mourning was far from over. Within the week of her husband's death, she received word that one of her husband's brothers had been killed in battle in the Delta. She sent her oldest child, a daughter studying in Saigon, to bring the body home for burial. As the daughter was returning to Saigon, mortar fire hit the vehicle in which she was riding, and she was killed. Recently Mrs. Suc's older brother was killed in fighting near Danang.

Our human impulse is to shout, "Why, Lord, must this happen to this new child of yours?" We have no answers. We are thankful that he doesn't require us to explain to this, our fellow believer, why such sorrow should touch her life. Because of sorrow encountered in our own experience, we know without doubt of the truth of his promises and the sufficiency of his grace. We know that he enables us to praise him even in grief. For this we are grateful, and we can share these truths with Mrs. Suc.

Those of us who have grown up in America—safe, secure, and, too often, complacent—stand amazed at the depth and magnitude of suffering the people of Vietnam have endured—and continue to face. I cannot comprehend fully, for I have never faced the danger, the fear, the hardship they have known all their lives. For those without Christ, the future is black indeed. I have heard believers say, "I look at my homeland and despair that we will ever know peace. Yet in my despair, I remember to look to Christ—and I pray."

Christ is the hope to those in despair. His winsomeness can so easily draw the weary and hopeless to himself. We only pray that there will be sufficient time to be his instruments in this country. **TC**

Women's Literation



When this Rhodesian mother completes her literacy class, she'll be able to read recipes for nutritious meals for her child.

Rebecca picked up the Swahili Bible and started to read slowly the first verses of John's Gospel. At verse eight she stopped, clapped her hands, and said, "I can read it! I can even read the Bible!"

She turned to me and added, "Do you know what I used to do? When my husband said, 'Get the Bible for devotions,' I would give him the Book and walk outside!"

"Why did you do that?"

"Oh, I got so tired just listening—listening all the time. But now when I go home, I'll say, 'Tonight it's my turn to read!'"

When Rebecca enrolled in a five-week, intensive, literacy-homecraft course at the women's seminar near Singida in central Tanzania, she couldn't, as she said, recognize a. But she was one of those very quick learners. During the five weeks she not only finished the two-book primer series, *Learn To Read and Take Care of Your Family*, but had read several follow-up readers as well. Now she discovered she could even read the Bible.

Like many other mothers of this generation, Rebecca had not been permitted to go to school as a child. Only the boys in the family were privileged to become students. They were expected to get jobs later and bring their earnings home to *baba*. But a girl would marry at 14 or 15. Why waste school on girls?

During the early 1950s there was a real battle to persuade parents that girls should be sent to school. I recall in 1953 a parent-teacher meeting in one of the Lutheran Church's primary schools in a remote area of central Africa. Only a handful of girls had enrolled, and Andrea Yesaya, the supervisor, was trying to convince the parents that their daughters would make

better wives and mothers if they went to school. One respected elder stood and challenged him: "You think God would be pleased if we send our girls to school? Let him prove it! If it rains today, we'll believe you, and our daughters can come to school!" The crowd shouted approval and clapped their assent.

The day was clear and cloudless. Rains had been delayed for weeks; unless they came soon, there would be little harvest. I looked at Andrea and was glad I wasn't in his place. But I heard him say with a chuckle, "Good! We Christians will pray, and God will send rain. Then you'll keep your word?"

"Ndiyo, ndiyo (yes, yes)." They were sure they had won this battle. His was a short prayer. I confess that my faith didn't have mustard-seed size. The meeting carried on with discussions about school gardens, fees, and the like. Then came the rumbling of thunder and a darkening sky—followed by those first huge raindrops!

Before they retreated for shelter to the schoolroom, the elder spokesman threw his cloth over his shoulder and said, "Your God wants our daughters in school. They will come!" The next time we visited that school, more than one-third of the enrollees were girls.

That was more than 20 years ago. In today's Africa it is difficult to provide enough schools and teachers for all the youngsters of both sexes vying for places in both primary and secondary schools.

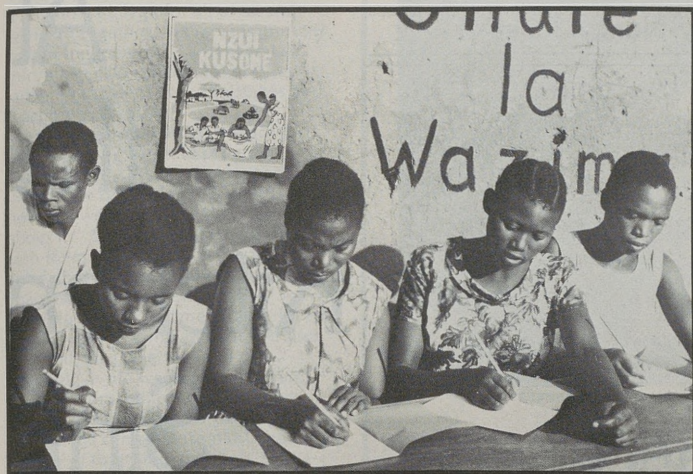
Among today's generation of adults (who were the children of the early '50's) the illiteracy rate among women is often between 80 and 95 percent, while among men it is 30 to 70 percent. Among the 2.5 million adults in informal adult education classes in Tanzania about 75 percent of the first-stage learners are women. Tanzania has one of the most effective and intensive programs among the new nations of Africa in its drive to "eliminate illiteracy" during this decade.

"Development cannot wait for the young people now in schools to grow up," says President J. K. Nyerere of

The author is a literacy consultant for Africa with Intermedia, the communications and adult basic education arm of the National Council of Churches. She lived in Tanzania 1946-73 and was a missionary of the Evangelical Lutheran Church for 17 years. Since 1963 she has participated in workshops for preparing basic literacy materials in many African countries and has helped train teachers and supervisors for adult education programs of both churches and governments.

in Africa

By Marion Halvorson



Letter writing was required for graduation from this advanced literacy class.

Many African women who grew up in days when girls did not usually go to school are now learning to read—and are discovering fuller lives.

Tanzania. "We must educate adults. They must learn to farm with today's techniques. Mothers and fathers must learn how to protect the health of their families now."

Now is the key word, and in Tanzania that now is being translated into action. Linked with reading are demonstrations to grow better cotton, bananas, coffee, tea, and rice. Women are learning to read from books that teach better nutrition, health, and family care. Reading is reinforced by weekly demonstrations. They not only read *uji* ("gruel"), but they cook infant gruel enriched with egg, fish powder, and milk. They read and write *kula samaki* ("eat fish") and learn to prepare fish in more appetizing ways. They read *panda mipapai na mipera* ("plant papaya and guava") and get seeds or seedlings to plant at home.

At a recent East African conference on adult education in Dar es Salaam, John Mwanakatwe, Zambia's minister of finance, charged adult education with the responsibility of women's emancipation. "In most countries," he said, "women are still exploited and underprivileged. Frequently this is a result of under-education and the taboos of certain social systems."

Even taboos and superstitions gradually yield as women meet together to read, discuss their problems, and learn together.

While we were writing a literacy-homecraft series in Swahili with a team in Lubumbashi, eastern Zaire, the headmistress of a homecraft center introduced us to her class of 22 mothers who had just enrolled. One mother had brought her three-year-old child, who was carried on her back, appeared to be no more than eight or nine months old, and was still being breast-fed and taking no other food. A visit to the baby clinic confirmed Mrs. Musunga's diagnosis of severe malnutrition without other complications. Very gradually the child learned to eat gruel enriched with milk. Later they pounded down *kapenta* ("sardines dried"), and the taboo against eggs yielded as Masanga saw other

mothers' healthy babies thriving on egg gruel. In a few weeks little Kabulo was laughing and playing with the other youngsters.

When Baba Kabulo came to fetch his wife and child at the end of the course, he could scarcely believe this was his sickly, whining baby he had left at the center four months earlier. "This is a miracle!" he told Mrs. Musunga. "In our village most of the children are thin and sickly as Kabulo was. And you say she had no injections—that food was her only medicine?"

Measles is one of the greatest killers in many parts of Africa. In one class a young mother named nine children who had died in her village during recent months, many of them from measles. "But we didn't know," she said, "that children with measles should be kept warm and not be out in bright sunlight. We have the custom that they must be bathed in cold water and kept outside, where the breeze will cool them."

In adult classes in Rhodesia, the majority of learners are women. Besides learning reading and writing, new farming practices, and homecraft, they become members of a credit union and save small sums each week to buy fertilizer in bulk lots at cheaper prices. Their follow-up courses include home budgeting, which attract both new and semi-literates.

At the certificate-giving festival a middle-aged mother reported, "We used to have many arguments at home because I just couldn't remember how I spent every cent of the household money. But that's all over now. I just hand my husband the account book, and he has to argue with it—not with me!"

These exclamations of surprise and joy result from what many of us take for granted as common sense. A basic tool for acquiring this sort of "common sense" on a mass scale is literacy. It has proven functional and relevant in the day-to-day activities of the newly literate and is the first vital step in the development of a fuller and richer life. **T**

I write this sitting by the kitchen sink. The kitchen is where my day begins and ends, and a lot of time is spent there in between. Since there is no McDonald's and no instant meals-in-a-package, I have to start "from scratch" for every meal and snack.

America and England have left their marks on Kenya, and we can buy hotdogs and buns and hamburgers and buns. But the quality leaves much to be desired for our American tongues, so I make buns every week. And there are always cookies, cakes, and pies to keep ready for lunch boxes, coffee breaks, and guests—expected and unexpected. Chickens have to be recleaned and cut up, and many times we buy a hog or half a beef and cut and package our own.

We live at our Baptist Assembly at Limuru, where we also have a farm, so we are blessed by having fresh eggs, milk, and vegetables, and even plums, pears, and peaches once a year. Naturally, canning, freezing, jellifying, and putting up follow.

But there is one very bright spot in my kitchen—this kitchen sink. I don't have to use it. A nice man comes five and a half days a week to wash all those dirty dishes created by all that food preparation. He also cleans my house and does my washing and ironing. After I cook, I'm free to do the more exciting parts of the work of a missionary wife.

I am a nurse, so much of my work outside my kitchen is medical. I have a small clinic here on the conference grounds where I treat the staff and their families for minor aches, pains, cuts, and scrapes. But my major medical work is at Mathare Valley, where we have a clinic in the midst of the largest slum area in Nairobi. Mary Saunders and I began the work four years ago in a small room of a toy workshop built and operated by the National Christian Council of Kenya. Under the direction of Missionary Dr. John T. Adams, the work has expanded, and a new building has gone up.

This year, however, John Adams is on furlough, and Mary's husband has become area secretary for Eastern and Southern Africa. But the other missionary doctor in Kenya, Lorne Brown, stationed 225 miles away, comes once a month and examines those I cannot treat. He also teaches me how to fill in more as a doctor without really being one. And there is assistance by the African pastor in the sector, African women, and fellow missionary women.

The primary emphasis, even in the

By Nancy Jones

At the Kitchen Sink



Author Nancy Jones at her kitchen sink in Kenya.

clinics, is the gospel. It is important that we reflect the love of Jesus, because many times the people come as much to see our friendly smiles and receive our "TLC," as they do to have their babies treated.

I have been asked to teach nutrition to a group of women during their lunch hour. This will be an opportunity to show how they can have strong, healthy babies by buying the right kinds of food, boiling water, and washing their dishes and children's hands. (Here we are, operating out of the kitchen sink again.)

Many of the babies brought to us are malnourished, bordering on starvation. Last week a mother brought in

her one-and-a-half-year-old child who weighed only 12 pounds. The story was the same—he doesn't eat, drinks only a little milk, has diarrhea, and swollen tummy, face, and feet. We gave her some vitamins, treated his diarrhea, and told her what foods he must have to live. I impressed upon another mother the importance of bringing her child back to see the doctor—but she didn't.

Another bit of work I do, perhaps the part I love most, is working with church women. We are members of the Tigon Baptist Church at the Baptist Assembly, and most of the members are staff and their families. Most are Kikuyu, and since the

The author, Mrs. Thomas A. Jones, and her husband were appointed missionaries to East Africa in 1968. They are assigned to Kenya.

majority of these Kikuyu understand Swahili, the church uses Swahili for services.

We meet weekly on Tuesday afternoons. The women are habitually late, but promptness has never been one of my virtues, either. Since Swahili is a second language for all of us and we learn together, the most important part of the meeting is when we talk informally. We spend a lot of time laughing together at our mistakes and teaching each other.

At one session I urged the group to hurry along with the program. One dear lady, Rosemary, responded, "Aren't we discussing the topic? And how will we learn if we don't talk about it?" She was right, so I didn't rush them. My kitchen can wait. Besides, they all have but one little charcoal burner to return to.

Rosemary teaches me much. She and I are about the same age but live such different lives. She works at our assembly in the washroom; she and another woman have the daily task to keep the laundry clean at the conference center. Rosemary, the mother of four older children, is raising them alone in a three-room house. She is a Christian and a faithful member of our church.

At our meeting one day I asked, as I usually do, what we should pray about—problems, joys, the sick. (I've wanted us really to pray together for each other, instead of just "saying prayers.") After we discussed some matters, Rosemary spoke up. "You ask about our illnesses and problems, and we pray about them, but you don't really understand," she said.

Since I still don't have a good understanding of Swahili, and many times need to repeat myself to be understood, I thought this was what she meant. I repeated all that had been discussed and said, "See, I do understand." But on later reflection, I believe she meant something entirely different. And I cried a little and thanked God for Rosemary's truthfulness and willingness to say what she felt. This is our big problem—really knowing what the people are thinking and feeling and caring enough to do something about it.

This takes time, I know, and perseverance to stick with it after failure or when there is no breakthrough in the cultural differences. I want to know these women well and to laugh and cry with them, because this is the only way we can really study the Word of God and learn to depend on Jesus for growth in him.

But, as I said, we live such different lives. And it starts here in this kitchen sink—I have one; they don't.

TC



Woman spins wool in carding comb class in Ethiopia.

AWAKENING

Ethiopian women join the ranks of women in their early teens and usually have a baby to care for soon after their marriage. They tie the babies on their backs and go right on with their work. One thing they never need is a baby sitter.

In the countryside only a very few girls ever get to go to school. Most begin early their lifetime work of hauling water in pots on their backs from the spring, grinding grain for bread, spinning wool by hand, and making dung patties for cooking fuel. They wear each dress until it turns to shreds. Then they spin cotton and have it woven into cloth for another dress. Few women ever travel more than a few miles from home in their lives.

Community development classes have given women a chance they never had before. I have been teaching 50 women a week the use of the carding comb in making wool into yarn. In return for spinning a pound of wool, they receive a set of hand-made carding combs.

Bible studies are an important part of each week's lessons, and these women are awakening to the idea that they have minds of their own and can make their own decisions for Christ. TC

—Lauralee (Mrs. Raymond V.) Lindholm
Missionary to Ethiopia

Unappreciated

I have enjoyed the women's group that I started on the farm where we live. It's a mixed group tribally, which makes it interesting—and sometimes explosive. Most of the women are illiterate and are learning to read and write at our meetings. All of them are in their twenties and already have three or four children.

They are burdened with the needs of their families. There's always a sick child or two, a quarrel in the village, fear that the husband will take another wife (as two of the husbands already have done).

These women have taught me a lot about an African woman's life. I'm convinced that the African woman is the most overworked, ill-used, unappreciated, imposed-upon human being in the world. If I had to do what the average woman does, I wouldn't last a week. And these are not exaggerations. TC

—Betty (Mrs. Harold T.) Cummins
Missionary to Kenya

CHRIST AND THE WOMEN OF JAPAN

BY AKIKO MATSUMURA

How I wish I were not the youngest girl in the family!" Time after time throughout my high school days I wrote this in my diary. It was a cry for freedom and independence.

In my family the boys were favored. They were encouraged to study hard, to get the best possible education, and to develop their ability to the fullest. But the girls were less important. They were expected to be obedient to the male members of the family. Higher education was discouraged, because it was considered a hindrance to the cultivation of the virtue of "sweet submissiveness."

Also in my family there was an inviolable order of authority, from the oldest downward to the youngest. The father was supreme. The older one could give his orders to the one younger than himself. Those orders were invariably passed down to the youngest. Therefore, the youngest girl in the family had to wait on all the other members, and was constantly running errands for them.

In this environment I grew up with resentment and confusion. I wanted to live my own life, but I did not have any conviction. I was confused because those who gave me orders and instructions were often divided in their viewpoints.

But early in my twenties a great change came to me. One day an American missionary said to me, "God has made an investment in you. You

must develop and use it for him."

"I have something valuable in me!" I thought. "My life has some significance of its own. God expects me to develop my talent to serve him." This was a totally new discovery. This discovery brought a revolutionary change in me.

From that time, I began to seek God's will for my life. I strove for what I believed to be right in the sight of God. And God opened the way

'To grow independent through struggle, a woman needs to recognize the value inherent in her. She must also have a strong incentive to move upward, resisting the forces which pull her down to lazy dependence. This unique value and the incentive for growth are found in Christ.'

for me to get the training necessary to serve him, first as a youth director and then as a pastor's wife.

There has been a considerable change in the status of women since the end of the war. Today women have more freedom. Civil law guarantees women equal rights with men. Women are being liberated from the domination of men. Given this new freedom, can the women of Japan become dependable and respectable members of society?

A woman must face some basic problems if she is to attain maturity. These problems may be stated as "an inclination for lazy dependence" and "a destructive force in human freedom."

The Japanese women cry for independence. They seek liberation from the bondage of the old system. They have a right to it, because what I went through in my early years is just one example of the dependence and the submission forced on Japanese women in the past.



Young Japanese women in traditional garb pose in a Tokyo garden.

However, do the Japanese women really want independence? I bring up this question because there is a peculiar comfort and convenience in the state of dependence.

A wife who depends completely on her husband does not have to think for herself. She simply follows her husband in every decision and plan. If anything goes wrong, she can blame her husband for it. In a way, it is safe and cozy to be dependent, and in a society where feminine dependence has been encouraged for many generations, achievement of independence as a responsible person is a real struggle.

To grow independent through struggle, a woman needs to recognize her own value, not the value attached to her by family heritage or social status, but the value inherent in her. She must also have a strong incentive to move upward, resisting the forces which pull her down to lazy dependence. This unique value and the incentive for growth are found in Christ.

The author is president of the Baptist Women's Union of Japan and the Asian Baptist Women's Union. She is wife of a Tokyo pastor and is the author and translator of several books. The article is reprinted from *The Japan Christian Quarterly*, Vol. XL, No. 2, Spring 1974 issue. The publication is an independent journal of Christian thought and opinion, sponsored by the Fellowship of Christian Missionaries in Japan and published by the Christian Literature Society. F. Calvin Parker, a Southern Baptist missionary, is serving as editor.



Paul says that he was chosen by God even before the foundation of the world and that he was destined to be God's son through Jesus Christ (Eph. 1:4-5). He also says that he was pressing forward to respond to God's high calling through Christ (Phil. 3:14).

As I found my own value in the love and plan of God revealed to me in Christ, so a Japanese woman will come to see her inviolable dignity and irreplaceable value as she relates herself to God through faith in Christ. The recognition of God's investment in her can be a driving force toward the maturity that God intends for each of us to attain. When God is at work in each one of us, "both to will and to work for his good pleasure" (Phil. 3:13) becomes our new way of life.

Again, in order to grow mature, a woman must perceive the destructive force in human freedom.

We sometimes hear men say, "Women are now our threat. They are getting stronger every year." It is a fact that the postwar democracy has given Japanese women the coveted opportunity to express themselves.

It may be natural that the innate desire for self-development and the creative energy in woman burst out with force when the pressure of the feudal system is released.

But self-assertion without discipline destroys human relationships. If each woman asserts herself freely, there is bound to be competition, jealousy, and enmity. We often observe division and strife among capable women in various groups and organizations.

Unbridled freedom is also destructive. A woman who is free to want and free to get never knows satisfaction. Desire breeds desire, and greed is intensified once its object is attained. One woman said, "I am free to do anything, but I am unhappy and always confused."

In Colossians 1:17 Paul states, "He is before all things, and in him all things hold together." This passage declares two things: supremacy of Christ in all creation, and his power to hold all things in order. Where the lordship of Christ is accepted, all created beings find their proper places in God's universe.

I was confused when I had to

follow the divergent opinions of my parents and older brothers. Women in the present age are torn inside, allured by the prosperity of a consumer society and driven by the appeals and stimulations of commercialism. But when Christ is recognized as Lord, our desires and plans become integrated for the purpose of serving him. When we dedicate ourselves to Christ, we find freedom from the bondage of enslaving greed and conflicting desires.

Japanese women are trying to find their way from the bondage of the old system to the freedom and independence of the new age. The Women's Lib Movement is getting enthusiastic support from among women. However, unless a woman finds true freedom and independence in Christ, such a movement may end as an empty cry.

On the other hand, if we become mature in Christ, we can win the respect and the confidence of men, and together with them we can work to build a better nation—under the authority of God and in his plan for the whole world. ☪

A woman's status in Japan is halfway between that of a bird and a man," wrote a Japanese woman in *Asahi Shimbun*, the daily newspaper with the largest circulation in the world.

"I'll never succeed in learning English," humbly remarked my middle-aged friend. "My husband always says I am *baka* ('a fool')."

The daughter of Former Prime Minister Tanaka stated in a magazine interview that not only did her father beat her, but he urged her husband, his son-in-law, to beat her also, "if it makes you feel like a man."

Behind the beautiful, usually non-complaining mask of Japanese women, a sensitive foreign ear can pick up an elegy of frustrated hopes, daily humiliation, and physical as well as psychological suffering due to the sexist climate of Japan.

The worldwide struggle to end discrimination against women that has begun to get results in Europe, North America, and even Africa is still barely discernible in Japan. Confucian concepts of hierarchy which decree that man is superior to woman are still generally accepted.

The media are systematically opposing the Women's Liberation Movement. An NHK television broadcast of an interview with an officer of the U.S. National Organization of Women recorded the calm, cultured voice of the American but gave a continuous Japanese version of her words delivered in a querulous, high-pitched Japanese voice. Instead of a translation, inaccurate representations of the words were also given the Japanese listening audience. When reporting the tragic Red Army murders, because a few of the 20 or so participants were women, the *Asahi* asked in a headline, "Is This the Result of Women's Lib?"

Whereas women are finding an increasing number of sympathetic psychologists, sociologists, and churchmen understanding and cooperating with their struggle in the U.S., scarcely any Japanese men have dipped even a toe in the still icy water of liberation for women in Japan.

American Christians who have grieved over some aspects of recent U.S. foreign policy can be comforted by recalling the Constitution of Japan. Not only does this great document renounce war as an instrument of foreign policy, but it prohibits discrimination against individuals because of sex, and this

constitution is a gift to Japan from the U.S. "Marriage shall be based only on the mutual consent of both sexes, and it shall be maintained through mutual cooperation with the equal rights of husband and wife as a basis. With regard to choice of spouse, property rights, inheritance, choice of domicile, divorce, and other matters pertaining to marriage and the family, laws shall be enacted from the standpoint of individual dignity and the essential equality of the sexes" (Art. 24).

It is a great advantage to have this noble document the law of the land, but as every American black can testify, generations may pass between the enactment of a law and its acceptance by the community. This kind of cultural lag is demonstrated in the way Japanese society treats women.

While the Japanese Fundamental Law of Education prohibits discrimination because of "race, creed, sex, social status, economic position, or family origins," there is in fact enormous discrimination against women in schooling. Statistically, higher education opportunities appear to be

A woman doctor of my acquaintance had the misfortune to marry a doctor. The male medic treats his wife like a scrubwoman, relegating her function to servicing him in the treatment room, just as men expect their wives to serve them in the domestic realm.

Lest one become overwhelmed with discouragement at the present disadvantages of Japanese women in industry, it is helpful to recall that 50 years ago, in the Taisho period, conditions for young working women were even worse. Coming largely from tenant farm families, which were in turn exploited by landlords, unmarried girls working in textile industries lived restricted lives in dormitories. Their meager wages were sent directly to their parents without their even having seen them.

The 1947 Labor Standards Law among many humane provisions prohibits wage discrimination, but it is widely known that men and women with like qualifications receive wages differing from 30 percent to 50 percent in favor of men at the start. The percent of difference increases with advances. Gradually women are

It Doesn't Have To Be Like That

By Margaret Hopper Taylor

almost equal. As many as 82.7 percent of women and 81.6 percent of men advance to high school, and 25 percent of the males and 23.5 percent of the females advance to university and junior college, but analysis of the figures gives a different story.

In four-year universities 82 percent of the students are men, with women composing less than one-fifth of the student bodies, roughly 2 percent of all women of college age. Junior colleges attract 82.2 percent women and 17.8 percent men; one-half of junior college courses are home economics-oriented, and 60 percent of junior-college women are enrolled in these courses. Instead of stimulating women for a lifetime of learning and contributing to society, Japanese colleges for the most part train women for a lifetime of house-keeping, a chore which is actually using less and less time of women in all developed countries and which, in a democracy, should be shared by all those benefitting from it.

Even those women who succeed in acquiring a real education face almost insurmountable barriers in using it.

fighting discrimination through the courts, where recently, forced retirement because of marriage, reaching age 25, or giving birth were declared illegal. Illegality does not prevent many companies from continuing these pernicious practices, however. The few women who have carried their suits against illegal retirement through the courts have been supported by their labor unions.

When I questioned one very able male Japanese social worker, who has done outstanding service for the Burakumin, about the responsibility of Christian social workers to oppose unequal pay for women, he replied, "Oh, the labor unions are taking care of that." Unfortunately, one or two instances of success in court do not alter a cultural pattern. If there is to be any substantial change, Christians and concerned persons will have to make a united, persistent effort to eradicate the deep prejudice which supports unfair treatment of women. The overwhelming majority of Japanese men oppose any change.

One of the most abused labor groups in Japan are the two million persons

The author is a professor in the social welfare department of Shikoku Christian College. She is a former president of the Fellowship of Christian Missionaries in Japan. This article appeared originally in *The Japan Christian Quarterly* and has been abridged for this use.

doing piece work at home. Of these workers 93 percent are women, 90 percent housewives. The work averages six hours a day for an average pay of 131 yen (about \$.50 U.S.) per hour, smaller even than the 180 yen (\$.70) for part-time workers and 305 yen (\$1.00) for employees of small businesses. Home laborers are not covered by workmen's accident compensation insurance. They usually belong to poor families and are systematically exploited by small-time manufacturers. Lack of a minimum-wage law punishes all Japanese workers, but especially women.

By 1970, 27.9 percent of adult

"Mrs. Tom Jones," they at least retain their individuality as "Mrs. Mary Jones." But like their sisters elsewhere, married working women do the vast majority of the housework for the family. In addition to her own double load, a married career woman must compete with a married man whose wife-servant is also family secretary, chauffeur, valet, laundress, sewing woman, nursemaid, and cook on 24-hour duty with neither vacation nor pay. The married man is thus freed from nearly all earthly care and can devote his energy almost entirely to the furtherance of his career or side interests. The daily, mind-

problem. A few are engaged in basic research defining the issues and proposing methods of change.

Churches can open all positions to women, counteracting the put-down of women throughout the rest of society. Sadly many U.S. writers, such as Kate Millet in *Sexual Politics*, which is now available in Japanese, have indicted the church justifiably for its restrictive behavior. The number of female church officers and pastors in Japan exceeds that of some groups in Europe and the U.S.; we can give thanks for these signs of leadership in Japan.

On the other hand, a married couple, both of whom were graduated the same year from our college in Shikoku, both applied for admission to a seminary in Kobe. She had the superior academic record, plus experience in radio broadcasting. He was admitted; she was offered a job in the kitchen.

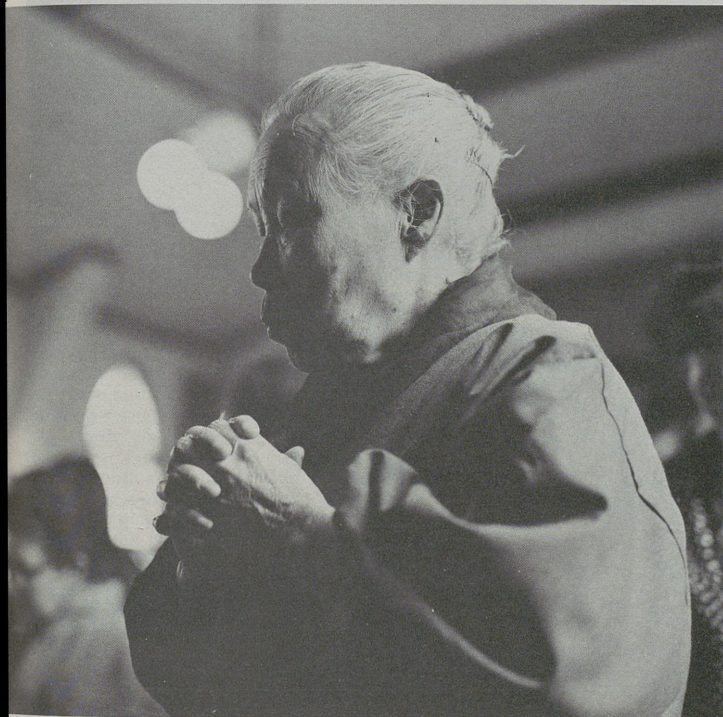
We Christians can improve our teaching and preaching of the whole Bible, not just those first-century, culturally bound fragments admonishing women to cover their heads in church and be subject to men.

Male chauvinistic stereotyping (or ethnic or minority stereotyping) occurs in Sunday School literature and school textbooks which many of us have responsibility of choosing. It is our responsibility to suggest alterations, and if that fails, substitutions.

When we consciously suggest women for leadership positions, speakers, and preachers, we help to right the heavily unbalanced leadership roles in society. It helps to examine our own conversation to locate sexist attitudes and joke-telling habits that pillory women and minorities.

Efforts to democratize Japanese speech will be necessary before women in Japan can know real equality. For Christians, calling one's husband *shujin* ("lord") seems blasphemous. Some wives are using *otto* ("husband") or the man's name as replacements. A few of the kanji denigrating women are *shitto* ("envy"), *dorei* ("slave"), and *kobi* ("flattery"). All these use the female radical. There is nothing easy or superficial about the changes necessary for women actually to achieve the position guaranteed them by the constitution.

Japanese women, however, have not given up hope. Recently I asked a group of students whether they preferred living in Japan today or would they elect to live 100 years ago if they could. To a man, all the males expressed the wish to live 100 years ago, and every woman preferred the present. It may be slow, but times are improving for women. **TC**



women in Japan were employed, with 60 percent of them married. Women's wages are not even half that of men (48.5 percent).

Making the economic plight of women even more difficult was the 1973 Supreme Court decision that women could be retired five years earlier than men "because they are the weaker sex." The ultraconservative court ignored the fact that the "weaker" sex outlives men on the average by two or three years in Japan.

After marriage Japanese women have at least one custom in their favor. Instead of losing their identity entirely in their new names, such as

dulling chores performed by women the world over gradually blunt sensitivities, sap creativity, and deaden ambition, until many women become the *baka* their husbands always said they were.

Despite their own classroom experience and my having cited numerous psychological studies demonstrating that intelligence is not sex correlated, approximately one-fourth of my college students state on final examinations that men are more intelligent than women. Prejudice yields only slowly to facts. Nevertheless, some students and teachers are growing in their understanding of the

IN MODERN SINGAPORE:

NEW DAY FOR WOMEN

By Darlyne Sears



Perhaps nowhere outside the "Western world" has the status of women changed more in recent years than in the Republic of Singapore.

Singapore has been a man's world. It was established as a trading port of the East India Company by Sir Stamford Raffles in 1819, and as late as 1870 of the total community residents 85 percent were men; of the Chinese (the dominant racial group) 93 percent were men.

Singapore was a colony of expatriates who considered the port only a temporary base. They came just to make money and then return home. The various ethnic groups did not mix.

Not until 1933 were women allowed to immigrate, and a degree of permanency began to take shape. Work for women became available. It was found they could tap rubber, help with tin mining, keep shop, and do other work. From 1933 to 1938 some 190,000 women arrived in Singapore, many of them from Canton. There was then no immigration quota on women, and a big surge in the colony's population followed.

Up until this time banishment had always been a threat to residents, but when children were born in Singapore, they held United Kingdom citizenship and could not be banished. The former high death rate of infants began to decline. Opium ceased to be as great a problem.

Today, both economically and politically, "Singapore women have arrived," to quote George G. Thomson, lecturer in the Department of Government and Public Administration at Nanyang University. From the legal standpoint the women rank among the most advanced in the world.

"They can own property and have equal rights to education and employment," said Thomson. "In fact, some of the rights which women in other Western countries are still fighting for are already secured in the Women's Charter."

The Women's Charter, applying only to non-Muslims, came into effect September 15, 1961. It was aimed primarily at abolishing polygamy and also did away with old customary divorces. Up until then, the population was governed by basic family laws and traditional customs. Men could practice polygamy, and a man had a right to repudiate his wife for offenses such as disobedience to him or to

his mother and even for talkativeness, according to Kenneth Wee from the University of Singapore. Now the legal position of non-Muslims in Singapore is one of absolute equality for men and women.

"In some cases," said Wee, "it seems that the women were even more equal than the men. In the divorce courts men have five causes for divorce, while women have seven. The wife does not pay alimony, and she sure has more holidays than her male counterpart."

Wee was quick to point out, however, that in spite of the many advantages of the Charter, "True equality is determined not only by legal laws, but by the attitude of people and the traditions which govern their lives."

That the new roles of Singapore women have yet to be defined or accepted was also pointed out by Thomson in a speech to the Zonta Club (a restricted membership of women holding executive positions in business and the professions).

"There is a great, silent revolution going on in Singapore which has not been discussed enough," he said.

"More and more women are transforming themselves from private and domestic persons into public persons, in a good many cases occupying important positions in the professions. This new attitude of partnership outside the home is, however, at complete loggerheads with the traditional role that a large part of Singapore society still expects women to play."

Perhaps a comparison of the mother and the wife of Singapore's progressive Prime Minister Lee Kuan Yew will illustrate the tremendous change that has taken place.

The prime minister's mother, Chua Jim Neo (Mrs. Lee Chin Koon), was one of 11 sisters and 7 brothers. Her father had two wives. She was Straits Chinese, meaning that she was brought up with a mingling of Chinese and Malay cultures and spoke Malay. Girls in her day were not usually educated. They were trained to serve (especially a future mother-in-law) and to obey. To be a good cook was essential for marriage, and marriage was arranged at a young age to a husband the bride had not yet seen. Mrs. Lee was married at age 15. Her eldest son, Lee Kuan Yew, was born when she was 16. His father was 20.

In contrast, Lee Kuan Yew's wife, Kwa Geok Choo, was the most brilliant girl scholar of her year. Educated at the Methodist Girl's School, she was

first in the Senior Cambridge Examination for all Malaya. At Raffles College she graduated in 1947 and was awarded a Queen's Scholarship. Then she went to Cambridge, where she became the first Malayan woman to be awarded first class honors, which she obtained after only two years of study. The Lees have three children, two sons and a daughter.

Women are playing an increasingly important part in Singapore's developing technical society. The number of working women has increased from 86,470 in 1957 to 187,453 in 1970. Singapore has the highest percentage of working women in Southeast Asia. Among undergraduate students, 42 percent are girls. Of the working women in Singapore, 60 percent are single, but efforts are being made to attract more married women into industry so that Singapore will be less dependent on migrant labor.

"If we want to see more working wives in industry, we must start with the reeducation of our men and help them to acquire new values," C. V. Devon Nair, trade union leader, said in a recent forum. "Regrettably, a good number of husbands in Singapore behave not like modern men, but as feudal lords, for whom the wife is a chattel and not a working partner."

A three-part special feature in a Singapore newspaper, *New Nation*, set forth some of the problems. A couple who had been married 51 years were interviewed. They had not met until their wedding day and still feel, "The important thing is that the family backgrounds of two people must match, and there must be a willingness to learn to care for each other."

A woman teacher who was interviewed said, "When two people are match-made, they have less problems, because their expectations are much less. When you fall in love and get married, it is easy to expect your partner to be perfect."

The younger generation usually didn't agree. Said one young man, "I want a wife who can discuss with me the events of the day during dinner and not the price of fish."

"Most Indian marriages are still match-made, but I want a love marriage," stated Sarguna Rajah, 24. "My wife must be of the same intellectual caliber as me. I want a wife I can talk to, not a doormat."

"Marriage was a status symbol previously," said one working woman. "Now it is not. I will marry when I feel that I can live with the man for

The author, Mrs. Stockwell B. Sears, and her husband were appointed missionaries in 1953. They have served in China, Indonesia, and, since 1966, in Singapore.

the rest of my life because I love him."

This attitude is revolutionary for the Orient.

Most Malays in Singapore are Muslim, and the law for Muslim marriages is different from the others. An old Malay proverb declares, "*Biar mati anak, jangan mati adat* (It is better for your children to die than for customs to be broken)." However, plural marriage now has more restrictions and requirements, and it is not as easy for the man to obtain a divorce. The divorce rate has dropped from 50 percent to 8 percent.

Men still slightly outnumbered women at the end of 1972. For the Malays there were 1,035 men to every 1,000 women. The figures for Chinese were 1,015 men to 1,000 women. The Indian totals of 1,472 men for every 1,000 women reflect their past migration pattern. In colonial days many Indian men were brought as laborers without their families; the sex imbalance was as great as 18 females for 1,000 males. It is still almost two to one in the older group, but nearly balanced among those under 35 years of age. The major wave of immigration came from 1946 to 1956. Ten years ago 65 percent were Indian-born; now most younger than 35 are Singapore-born. Their literacy rate is 83.9 percent, and large numbers are in the professions.

Recent headlines proclaimed, "Women Drivers on the Increase—Up by 7 Percent in Just Two Years." Statistics showed that 19 percent of the motorists in Singapore in 1973 were women. That is truly a new day in this part of the world.

Christopher Smith, an experienced Methodist marriage counselor, provides a fitting summary. "Life-styles are changing," he says. "So are the expectations men and women have of life and marriage. . . . The traditional roles of the man as the unopposed boss and the woman as the subservient slave hardly exist anymore in Singapore. Women are absorbing modern ideas on marriage faster than the Singapore men. They want to be treated as equals and have an important say in decisions. . . . Boys are brought up to think they are more important than girls, and this feeling persists. . . .

"Men, though outwardly Westernized, still tend to be old-fashioned about marriage. Many have seen their fathers going out and having mistresses, while their mothers accept the situation meekly. . . . But now women want to be treated as equals and have a say in their marriage. They are more conscious of their rights."

This is modern Singapore. **TC**



Mrs. Patsy Lum at her desk in Singapore.

SINGAPORE'S 'MRS. BAPTIST'

By Darlyne Sears

When a representative of Singapore was chosen at the meeting of the Asian Baptist Women's Union in April 1973, the overwhelming choice was Mrs. David (Patsy) Lum. She had been the hard-working chairman of the steering committee to plan the meeting in Singapore. She also serves as one of the two area representatives who, with the officers, make up the women's union administrative committee. At the local level she serves as chairman of the women's committee of the Singapore Baptist Churches Fellowship.

She is truly Mrs. Baptist of Singapore.

She was born in Hankow, China, in a non-Christian family. Her family moved to Shanghai and then to Hong Kong when she was about nine years old. Her first visit to a Baptist church came when she followed a funeral procession into Hong Kong's Caine Road Baptist Church. She started attending the church, but did not join.

She went to a Catholic high school, but her education was interrupted by the Japanese occupation. She fled to the interior with family friends to attend Ling Nan University. They traveled to Kweilin and then to northern Kwangtung Province by sea, sedan chair, and by foot.

When the war ended, Patsy returned to Hong Kong to see her family. She was offered an office position in Canton with an international organization for relief and rehabilitation. She went back to Hong Kong after about two years, and there she met David Lum in 1949. She describes herself at that time as only a

"nominal Christian," but was singing in a church choir. When Lum attended church with a friend, he expressed a desire to meet the attractive songstress. The couple was married in 1951, and both continued working.

Lum was transferred to Singapore in 1954, and the couple made the move just three months before baby Janet was born. Mrs. Lum soon started working again. At the invitation of Missionaries Eugene Hill and Ernest Glass she, and later her husband, began attending the Baptist chapel which became Calvary Baptist Church. The Lums were charter members.

Both husband and wife have been mainstays of the work at Calvary. She has taught Sunday School and sung in the choir, has been WMS president and Training Union leader, and has served on the kindergarten committee and in countless other jobs. Lum is a deacon, served as Sunday School superintendent for many years, and is currently church treasurer. A son, Geoffrey, was born to the couple in 1959 (and was baptized at Calvary in 1974).

Mrs. Lum's overseas travels have included two Baptist World Congresses (in Miami, Fla., and Tokyo, Japan) and the 1968 Asian Baptist Women's Union Conference in Hong Kong. She also accompanied Janet to enroll her at Howard Payne Baptist College, Brownwood, Tex.

This busy mother works for an American petroleum company but also finds time to be a good cook, to cultivate her flowers, and to care for the family's pet dogs. A more active or charming Mrs. Baptist couldn't be found. **TC**

KOREAN WOMEN:

Their Place and Progress

By Lucy Wagner



Women of Korea are charming, intelligent, strong, and possess an admirable resiliency of spirit. They can be very adept in handling business matters. Today many of these and other fine traits are being recognized. But it has not always been so.

Down through the centuries a Korean family has considered a daughter unworthy of educating and a burden, since she would only grow up, marry, and leave the family. A daughter would do nothing to carry on the family line. She could not perform the filial duties and ceremonies of ancestor worship.

A daughter was considered the lowest member of the family. The birth of a daughter brought little joy, and the father would seldom even mention the child's birth. Since they could not be educated, girls could only hope for a marriage that would be blessed with sons. This was the only way they could hope to gain any favor in the eyes of husband and family.

Heroic women of Korean folk stories are those who were the mothers of illustrious sons, or women whose fidelity or patriotism won them acclaim. In Korea's history contributions to education, literature, government, politics, and the arts are generally attributed to men. One exception is "Lady Shin" (1512-1599), an artist. The second daughter of an impoverished scholar, she learned the classics, as well as the art of painting, which she began at age seven. She is now acclaimed as one of the most famous painters of the 16th century. She also was famed as the mother of a scholar-statesman named Yi I, or Yulkok. Simplicity and clarity characterized her painting, and she was favorably compared with a professional painter of the early Yi dynasty, An Kyon (1400-1470).

For centuries, marriages in Korea have been arranged by a go-between. Once the parents of the girl and boy have agreed to the match, there is little opportunity for the two to express any opposition. In a survey several years ago among a group of college girls who were questioned about how they felt concerning arranged marriages, the majority said they favored them over Western-style "love matches"—if they had veto power.

Korean custom calls for the eldest son to be responsible for his parents. They usually live with the son and his family. Because the Korean mother-in-law is often a tyrant, making



a servant of her daughter-in-law, many Korean girls do not want to become engaged to an eldest son. One Korean expression is that the sky on a cloudy, dreary day looks like a mother-in-law's face. For a wife either to fail to have sons or to show disrespect to her in-laws has been considered sufficient reasons for a husband to send her away.

After a woman marries, even though she may be a "son's mother," she does not walk beside her husband in public. Her place is two paces behind. Neither does she sit down to a meal with her husband in their home. The husband is served first; the women and children eat after he has finished.

A Korean woman keeps her own name after marriage; she does not assume her husband's surname. She is often referred to as the mother of her oldest child—"Sung Nam's mother," for instance. A husband never uses his wife's name in the presence of others. He may refer to her as

the "house person," the "inside person," or as the "baby's mother."

In one classic example, the position of women was reversed. For many centuries the inhabitants of Cheju Island, south of the mainland, have lived under a form of matriarchy. The women of the island were engaged in sea diving for seafood products and pearls. As the bread-winners, they held the economic power. The husbands stayed at home and cared for the children.

The Korean woman in a rural setting is today much more firmly bound by traditional customs than is her sister living in an urban area. Farm women devote most of their efforts to the care of the children and the home. They raise vegetables and work in the field with the men at the busiest seasons—the time of transplanting rice plants, weeding the grain fields, and during harvest.

Among traditional holidays in Korea, two relate especially to women. On the fifth day of the fifth month by

The author has been a missionary to Korea since 1955.

the lunar calendar—usually a warm, spring day—girls and young women swing on swings put up on poles or in tall trees. Prizes go to those who swing the highest. For years, a special day in May has been observed as Mother's Day. (Children's Day was also observed the same month.) Asked why there was not a Father's Day, one Korean observed that every day of the year is Father's Day. A few years ago the special day for mothers was changed to "Parents' Day."

Three influences have greatly changed life and situations concerning women in Korea: mainly, education; Western influences; Christianity. It was deep concern about girls' having no opportunity for education that led an early Methodist missionary to persuade several Korean fathers to send their daughters to her to be taught. She began with only a few girls in her own home; the number of students increased year by year. The now well-established Ewha Girls' High School and Ewha Woman's University are an outgrowth of this missionary's early efforts. The university is one of the largest universities for women in the world—more than 8,000 students. This school has had great influence in educating women leaders in Korea.

In 1945, of the Korean population over the age of 12, 78 percent were illiterate. By 1952, due to a widespread literacy program, only 25 percent were illiterate. Today the percentage is much lower. Primary education now is compulsory for boys and girls. Being able to read has opened new worlds of interest and opportunity to girls and women in Korea.

Many women who have had the privilege of education and have become informed concerning national and international affairs have contributed immeasurably to Korea's development. Helen Kim (Kim, Hea Ran), a graduate of Ewha University, became the first Korean president of the school. A dedicated Christian and an intelligent, gifted woman, the late Dr. Kim was chosen as Korea's representative to the United Nations, at that time as an observer.

Honored by her denomination as a recipient of the Upper Room Award for outstanding contributions to her church, country, and world, she was highly revered by Koreans. She represents but one of the many Korean women who have worked in national and international spheres for the betterment of conditions through education, government, social welfare, and religion. Educated women have been able to effect many changes in the home and have shared

their knowledge and experience to the benefit of many other women.

Western influences have been both helpful and detrimental for Korean women. Foreign movies, reading materials, and television programs have all had their effect on the people's minds. Koreans who have studied abroad have also conveyed many concepts learned during their foreign residence. Family life and child-rearing have been influenced. As Korean women have learned of privileges and freedoms enjoyed by women in other countries, they have sought to achieve the realization of such privileges.

Christianity has exerted a tremendous influence. As already noted, the first educational opportunities for girls were offered by Christian mission schools. And as is always true, where the gospel is preached, the status of women is raised. This is well illustrated in the life of Miss Yang, Chung Shin.

Born in North Korea, she was ill-treated by her family, because they had wanted a son. At age six, when she lost her eyesight, she was even

'Christianity has exerted a tremendous influence. As is always true, where the gospel is preached, the status of women is raised.'

more despised. Her one joy of childhood was attending Sunday School and hearing of God's love. As she grew, her father sensed that even though she was blind, and a girl, she did have an educable mind, and he made it possible for her to go to school.

After she completed study in the school near her home, she attended a mission high school and later college. She taught for several years and then went to Japan for medical training. Upon completion of that training, she returned to Korea to serve as a teacher and medical worker. Assisted by missionaries, she later went to the United States for further study. After several years in America, she went back to Korea, where she taught in a seminary, has been a speaker much in demand, and actively promotes organizations for assistance to the blind. In 1972 she was ordained an elder in her church; she is one of six or eight women elders in the Presbyterian churches of Korea.

At the 1974 commencement exercises of the Korea Baptist Theological Seminary in December, four married women were among the 22 graduates. They were the first married women to complete requirements for graduation from the seminary. All four

are wives of seminary students and, having felt a call to Christian service, have been trained to serve in churches or in ministries projected by Baptists in Korea.

In Korean Baptist churches various offices and positions are being filled by women. They serve as deacons, not usually ordained, though one urban Baptist church has ordained five women as deacons. Women serve also as teachers in Sunday School and as organists. Some churches employ them to assist the pastors in visitation and teaching ministries; these women are called evangelists or Bible women. In other denominations several women have been ordained as ministers. One of them serves as a minister among the several thousand members of *Sun Pok Um* ("Pure Gospel") Church in Seoul.

Korean women are making vital contributions in the fields of education, medicine, business, social welfare, and, to a somewhat smaller degree, in government. More women work in the field of education than perhaps any other. However, most teachers are still men, as are nearly all the school principals.

Among women serving in the armed forces, one has distinguished herself as a pilot. On the Red Cross negotiation team, sent from South Korea to Pyongyang in North Korea three years ago, was a Christian teacher in a girls' high school.

The women in Korea today who enjoy the greatest freedoms are those in whose hearts Christ dwells. They share with their husbands and families the joys of the abundant life in Christ. Many women are finding that their God-given talents and abilities can be used both in fulfilling their roles as wives and mothers and in vocational positions that benefit both themselves and others.

Improvement in employment standards is needed, for girls and women are now hired as the cheapest labor in factories and elsewhere. In rapidly developing South Korea, capable women who are sensitive to needs and opportunities may have many doors opened to them for work and service—opportunities never before experienced. Korean Baptists face unusual possibilities for Christian witness and church growth. Their women with spiritual gifts and abilities can now bring glory to God through many avenues of service.

Surely it is Christ's will that his abundant life become the personal experience of every woman in Korea. In the freedom of that experience she may serve Christ in her home, community, and country, using every talent and ability she possesses. TC

Bible Woman: Guatemalan Style



In many ways Juana Juárez de Bámaca looks and talks like any other Guatemalan woman in her mid-fifties, but her life has been used of God to lead many persons to a salvation experience.

Like many other women, she has a large family and home responsibilities. Yet while she lived in the Pacific coastal plains of Guatemala, no day was complete if she had not spent hours walking in the hot, semi-tropical sun to visit the sick, the non-Christians, and believers who had problems or who needed an encouraging word.

The two-room, dirt-floor house where she lived had no telephone, yet she was in constant contact with many people. Juana always seems to know who is interested in the gospel or who needs a visit from pastor or missionary.

She never attended a formal school, but she says that the Holy Spirit enabled her to learn to read as she taught a group of illiterates how to read.

Her geographical location has changed recently, but her life and work are the same. She and her family have moved to the department of Izabal, in northeastern Guatemala. There they have homesteaded land offered by the government to the poor. Through correspondence our family has maintained contact, so even though she is now on the other side of the country from us, we know she is still reaching out to people. She is especially involved in using literacy work for evangelistic purposes and conducting Bible studies for children.

The author was appointed a missionary in 1970. He is now stationed in Quezaltenango, Guatemala.

(Even after her husband and part of the family had moved to Izabal, Juana stayed on the coast for about a year and a half, feeling that God still had work for her there.)

How did Dóna Juana become the kind of Spirit-filled person she is? After some harsh experiences.

Juana's father, though poor and uneducated, was a devout Christian. He and Juana together walked the four kilometers to a nearby town to attend an Evangelical church. Often he cut large leaves to use as umbrellas on the walk during the rainy season. When the pastor was absent, Juana's father would direct the service by recalling from memory hymn numbers and Bible passages.

But this strong influence on Juana was lost when she was 11. Her father died after an accident.

Her mother never took Juana to church. In contrast, her mother often beat her in anger. One particular day, Juana was taking fish home when she became very thirsty and hungry. The people she asked for a drink gave her liquor. Since the girl was not used to alcohol, she lost consciousness beside the road. Some passing Evangelicals found her there, bought more fish for her, and took her home. But Juana's mother, in a fit of anger, beat her anyway.

By the time she was a teenager, Juana had forsaken her father's Christian principles. Her mother taught her to smoke, drink liquor, and enjoy the local dances. At age 17, Juana left home and began living with a young man who was a Spiritualist.

Whenever the man who had been her father's pastor saw her, he

encouraged her to attend church. He also invited her to services held in homes. One day a layman gave Juana a gospel tract and invited her to a Christian service to be held in a home that night. Juana could not read, but the picture on the tract reminded her of her father's life. The memory made her want to attend the service.

When her husband returned home from work, Juana, her baby, and her brothers and sisters who lived with her were ready to go to the service. Her husband threatened to beat her if she went. After she firmly declared that she was going, he made good on his threat. But even after the abuse, Juana and the children attended the service. There she heard a hymn that encouraged one to "leave the world and follow Christ" and a sermon on the parable of the lost sheep. Juana longed for the kind of life her father had lived.

After the service Juana and the children found themselves locked out of the house by her husband; they slept on the ground. Her husband refused to speak to her for more than a week.

Despite her husband's renewed threat of a beating, Juana attended the next home service held in the community. That night she publicly professed her faith in Christ as Savior. To denote what she did, Evangelicals of Guatemala often use a Spanish verb—*rendir*, meaning "to yield" or "to surrender." She yielded her life to the transforming power of Jesus; he miraculously changed her.

Her first desire as a new Christian was that her common-law husband become a Christian. Every morning and evening she went to the same



Far left: Juana Bámaca teaches Bible story to a children's class.

Left: She is accustomed to drawing all the water for her family of eight.

Below: Doña Juana poses with her husband, son, daughter, and granddaughters.



spot in her yard, knelt, and prayed for her husband. One month after her conversion, he became a Christian. A short time later they were legally married and then were baptized.

Many a morning Doña Juana would arise at 2:00 A.M. to sweep the yard by candlelight and do the housework so she could leave home by six o'clock to spend a typical day of visitation and church-related activities. If her husband were not also a dedicated Christian, she would not have this kind of freedom, because the average, non-Christian Guatemalan man permits his wife very few liberties.

On a typical day Juana could be seen at a river, washing clothes for a woman who was sick. Later she might visit unbelievers to witness and to hand out gospel tracts. She might also work with the local missionary, teaching Bible classes for children or helping to train illiterates to read. She often liked for the missionary to arrive early for classes, so they could visit prospects for church before the classes were to begin.

Night services often were held at the church, a mission, or in the home of an interested family. One night Juana accused herself of being lazy because she went to sleep during a worship service; two friends caught her just as she fell off the bench.

She holds a deep interest and respect for the Bible. Once when she arrived at a home to present a Bible study for the residents and some of the neighbors, Doña Juana was shown a chair covered with an ornate Guatemalan tablecloth. This, she was told, was her place, especially prepared. She declined the honor,

preferring to sit on a rock among the people. But she placed the Bible on the chair of honor.

She possesses a simple faith in the goodness, power, and faithfulness of God to take care of her. At one time she and her family, extremely poor, lived in El Petén, the rugged, isolated northern section of Guatemala. She found work in a dining room as a dishwasher, but a painful skin infection caused the skin on her hands to crack so badly that it bled each time she washed dishes. No doctor was available locally, so each day Juana held her open hands toward heaven and prayed: "Lord, here are my hands. You made them. I am trusting you to heal them." Finally a missionary visited the area and gave her some medicine to cure the infection. Doña Juana bears witness that the Lord healed her through a missionary and some medicine.

A particular type of insect in El Petén reproduces by implanting its egg in animals or humans with a sting. The larvae from the eggs can cause serious medical problems—even death. As Doña Juana talked one day with a stranger, he noted that she had the mark of such a sting on her arm. With his pocketknife the man removed the egg that could have caused so much difficulty. Once again God had ministered to her through human instrumentality.

As Juana walked home in the heat near midday on one occasion, she began to feel weak—too weak to go on. She had just done the weekly wash for a sick woman she had visited. She told the Lord of her need. The next car to come along stopped, and an elderly couple—strangers—gave

her a ride home.

She has observed the custom of kneeling nightly beside the bed of each of her children and praying for God to guide them into the Christian life. All but the two youngest children had become professing Christians even before the family moved from the coast.

Doña Juana never studied formally or from a book about how to witness, but there is a naturalness in her approach that lends effectiveness. "This morning," she might begin, "I was feeling such joy that I just had to come and tell you about it."

She frequently makes the conversation of the person to whom she talks as a springboard into words about the Lord. One day a woman expressed concern for a sick child. Doña Juana offered sympathy, then said, "Just think how much more our Heavenly Father is concerned for us."

On another occasion a woman remarked that she had never traveled further than nearby Coatepeque, thus she was unacquainted with many places in Guatemala. "It is always good to learn about other places," Juana responded. "Also, it is good to know about places in the Bible, such as heaven," she added.

One way to learn about the Spirit-filled life is to examine the walk of such a person in biblical light and to ask, "What has that person done that I, a powerless Christian, have not done?" What Juana Bámaca does is to walk unobtrusively among her people, simply being herself in the Lord and touching the lives of many.

TC

Rebuttal on 'Submission'

By Anne Plunkett Rosser

The "Women in Missions" issue of The Commission (Nov. 1974) has drawn from a Richmond, Va., woman some words of appreciation but also a detailed rebuttal to a point of view and scriptural interpretation expressed by two women in the issue. She was disturbed particularly by the interpretation of Genesis 3:16 to mean that "the married woman is to be submissive to her husband." To state her "heartfelt concern" for what she feels is a "misconception of the true meaning of the liberating gospel of Jesus Christ," Anne Plunkett Rosser offered this article in refutation. (Her husband, Aubrey J. "Buddy" Rosser, is a Baptist pastor in Richmond.)

Jesus came "to seek and save the lost," and this means that no Christian is to hold another person in any kind of bondage—spiritual, physical, marital, or whatever. Scripture consistently teaches that "submission" is to place the welfare of one's fellow human beings—friends or enemies—always above one's own selfish concerns. Obviously this includes us all—male as well as female. Our paramount model for this basic Christian teaching is our Lord Jesus, who, over and over in his brief earthly ministry, demonstrated that the way to true greatness is through submission and sacrificial service to others in his name.

Where, then, did the perversion of this teaching arise so that throughout Christian history it is woman, not man, who has been cast into the servant role? Is it true, as many scholars seem to indicate, that the heathen world, penetrated by the gospel in the early Christian era, so colored and distorted the simple message of love, freedom, and redemption that Christianity became a dilution of the pure way of Jesus?

The New Testament teaches that Jesus became the embodiment of the suffering servant, whom Isaiah had foretold. In no way, by word or deed, did Jesus ever state that one sex is to assume a leadership role over the other, or one race over any other race, or one economic class over any other economic class. Rather, in every applicable situation Jesus pointed out that the true leader or great one is to be the servant of his fellow human beings.

The matchless power of Jesus' self-sacrificing love—even the submissiveness of his whole nature, divine and human—is magnificently and poignantly portrayed in John 13:1-17. There the Lord lays aside his robe of authority, wraps around himself the towel of the lowest household servant, and begins the most despised of all servant's tasks—washing the dirty, sweat-stained feet of these friends he loved. Overcome with shame and filled with remorse for their sinful hubris—the hubris that constantly goaded them to seek positions of power over others—his friends never forgot that experience.

Why has the Christian church failed so miserably in the areas of race relations and sex relationships? Why is it

so difficult for us to put the central Christian teaching of servanthood into practice? What will it take before we ever learn what it really means to live "in Christ"?

Some, of course, will point out that the Apostle Paul appears to contradict Christ in several passages dealing with sexual relationships. In reality, however, Paul is not contradicting Christ; instead, he is simply reminding new converts that one forfeits one's freedom in Christ when denying it to another. Paul's concern in both the Corinthian and the Ephesian churches was that Christian women not imitate the pagan prostitutes who were used in the shrines of the chief deities of these cities. Aphrodite, the Greek sex goddess (Venus to the Romans), was the chief deity of the Corinthians, while Artemis (Diana to the Romans) was the chief deity of Ephesus. Paul's seemingly harsh words of warning to the Christian women in these two cities must never be construed to be Christian doctrine, for he is dealing with a local problem. These particular Christian women needed to be reminded of what Christ had liberated them from, and they must not prostitute their freedom in imitating the immoral priestesses of the Corinthian and Ephesian cults.

We do not construe as Christian doctrine Paul's advice that it is better to remain unmarried than to marry. This is simply another instance in which the apostle is dealing with a contemporary situation in the early church. Many Christians, however, have seized on this as a precedent for their feeling that celibacy is more highly regarded by God than marriage. But the Scripture as a whole never exalts celibacy over wedlock.

One further comment on Paul: His beautiful treatment of the marriage relationship in Ephesians 5:21-23 has been so consistently misinterpreted and misconstrued that many pastors today are loathe to use it in their wedding ceremony. How tragic! The fault here is not with Paul but with the English Bible translators. In exegeting this passage from the Greek text, one immediately sees that the section begins with the statement found in verse 21: "Submit yourselves to one another, because of your reverence (or love) for Christ." There follows exquisitely beautiful language, almost poetic, in which the apostle reveals the self-sacrifice of God in Christ who loved us so much he died in our place.

The Greek text does not have the word "submit" in verse 22 in relation to wives. Correctly translated, the verse should read: "Wives be unto your husbands as unto the Lord." Or freely, "Be as kind to your husbands as you would be to the Lord." In this context one must see that Paul is using language and analogies that his readers in the early church clearly understood. In our twentieth-century sophistication we are tempted to impose our own interpretation on this passage and thus completely pervert its meaning. "Headship" to us means ownership. It implies a unilateral exercise of power whereby the "head" or "owner" is the decision-maker and thus the source of authority. But this was not the meaning of "head" in this passage, for Paul here skillfully develops

the Christian concept of submission to one another as that in which both wife and husband are to defer to each other in every life situation. How easily we in the twentieth century miss what he is saying in first-century language: True Christian marriage involves mutual submission between husband and wife.

One of the astonishing results of the exegetical process here is that we see Paul actually bearing down harder on the husbands than on the wives, for the life situation in his day tended to crush women into lives of anonymity and meaninglessness. His advice to husbands occupies three times as much space as that to wives. Also, he tells husbands six times over that they are to love their wives. And this love is the self-sacrificing, self-giving love as demonstrated by Jesus. This advice reflects upon the harsh reality of pagan, first-century family life, for men were not expected to love their wives. The first-century wife was little more than burden-bearer and baby-maker. Husbands routinely sought love and sexual fulfillment outside of marriage. Prostitutes or courtesans for every economic class could be found in all the cities of the Graeco-Roman world.

Truly, Paul's advice in Ephesians is both liberal and revolutionary in the best sense! He is literally turning the society of his day upside down. No wonder the early Christians in their submission to one another and concern for the weak and helpless were called "the ones who turned the world upside down."

With this New Testament meaning of submission in mind, now we can see what Genesis 3:16 really means. In the first two chapters of Genesis the writer has extolled the Lord in the beauty and perfection of his creation. The crown of God's creation, male and female, and their basic unity as intended by God, are celebrated in 2:23-24.

Beginning with chapter three in Genesis, a harsh note of dissonance sounds, for here the biblical writer reveals that something incomprehensibly evil has happened to God's marvelous creation. Sin is introduced as the agent of suffering, sorrow, disease, and death. The root sin is identified as arrogant pride, or hubris. It is the inordinate desire to be one's own god. The creature (man and woman) in effect has dared usurp the Creator. The biblical writer thus sees that no dissonance, disorder, or human misery in the creation is from the hand of God but from the sin of the creatures (man and woman).

In the account of the harsh penalties visited upon the serpent, the woman, and the man as a result of their sin, the writer of Genesis 3:14-19 attempts to answer some basic questions about life. The penalty imposed upon the serpent brings into the open the hopeless struggle in which man and serpent will continually be engaged. The severe affliction visited upon the woman as her punishment strikes at the core of her being. She who was created, like man, in the image of God, will face degradation and suffering. The man's punishment, equally severe, goes to the root of his life and work.

Here is laid bare in all its ugliness and brutality the horrible nature of sin. The biblical writer in no way involved God in the creation of this monstrous evil. God can only create good. In Genesis 3 is seen not only the etiology of sin, but also the fact that it always brings separation from God and his goodness.

But the primeval history does not end here, for the Scripture begins to unfold, in the succeeding chapters of Genesis, the story of God's redemption of all men and women. Salvation history per se begins with Genesis 12, when God calls one family (Abraham and Sarah) to follow his leading, and thus all the families of earth will be blessed (released from the penalty of sin and death).

This is finally accomplished in the coming of Jesus Christ.

What some have interpreted in Genesis 3 as being God's will is, indeed, the opposite—the horrible result of sin's curse.

But—praise God—Christ has overcome the awful curse of sin. We live in the power of his resurrection. It is Jesus who continually liberates us—both women and men—to be whole and complete human beings.

In John 3:14-17 it is emphasized that Christ has set us free. No longer is woman (or man either) bound by the chains or curse of sin. In a word of warning in verses 19-20, Jesus emphasizes that Christians must live in the light. We must reveal to the world the true way of Jesus in all of its purity, beauty, and life-giving freedom to choose the good over evil. How then, can any Christian believe that a wife must live in subjection to her husband? This is the teaching of Islam, not of Jesus Christ.

May I suggest a few ways in which Southern Baptists can implement, through our mission enterprise, the great Christian doctrine of the priesthood of every believer, male or female, regardless of one's background.

(1) During orientation for new missionaries, could it be arranged for a competent theologian from one of our seminaries to spend a day or two teaching to the new missionaries the theological implications of the gospel as they apply to personhood and self-actualization?

(2) In listing missionaries' names and birthdays in Convention publications, could the practice be stopped of designating women missionaries as being engaged in "home and church" work only? This tends to put a negative value on the missionary husband's work, for he shares an equal responsibility with his wife, before God, for his home and children. As Christians, women have been called to share equally in the work of Christ, not simply to be wives and mothers.

[Note: Recent indications are that the Foreign Mission Board may begin listing missionary wives' assignments according to training and skills, not just as "home and church."]'

(3) In implementing the above suggestion, could every missionary wife be required to be trained in some professional field in order to share in the mission enterprise as a more effective partner with her husband? In the Genesis account of creation we are told that woman was created to share equally with man in the work of God's creation. (See also Galatians 3:25-28.)

(4) Within state and local Baptist associations, as well as within the Southern Baptist Convention, could we not nominate and thus elect more women to committees and positions of leadership? As yet, we have not even achieved token representation.

[Note: Of the 68 members of the Foreign Mission Board, 8 are women.]

(5) Could the Foreign Mission Board go on record as saying that it actually believes in placing persons, regardless of sex or race, who qualify both spiritually and academically, in positions of responsibility and leadership? Are we really practicing the teachings of Jesus when we appoint only males to all of the executive positions of our mission enterprise? Our FMB has consistently upheld a higher, more Christ-like ethic than our individual churches in relation to discrimination among persons. However, it is disturbing to many of us that, while God has continued to call a veritable plethora of women to serve in missions at home and abroad, our Board trustees continue to staff all executive positions with men in both the Home and Foreign Mission Board offices.

I feel we shall come under Christ's judgment as Christians who have not been obedient, if we fail at this basic task of trying to remove all discrimination from within our ranks. **TC**

Needed Now

Requests for missionary personnel come to the Foreign Mission Board from Baptist Missions on the fields. Shared here are but a few among top-priority requests.

LAOS: *Evangelist, church planter.* Seminary training and pastoral experience needed; study and experience in church planting desirable. Would locate in Pakse, fastest-growing city (about 200,000 population) in southern Laos, situated on the Mekong River. Other mission groups have some work among refugees around the city, but no missionaries living there and no work among the ethnic Lao. Opportunity: to begin new work in an untouched territory, where main religion is Theravada Buddhism, mixed with animism. Language: Lao.

ANGOLA: *Theological educator and area evangelist.* Would need special skills in teaching and in leadership training. Would locate in Luanda, the capital. At Bible institute would assist in teaching basic theological and practical courses to train national leaders. Also would work in responsive area north of Luanda; work is already being projected in four different towns and villages. Language: Portuguese.

GUATEMALA: *Music and youth worker.* Need seminary training and experience as youth-music minister. Would carry out music ministry and promotion with churches, choirs, and individuals, as time permits. Churches have tremendous needs in all areas of church music. In youth ministry would cooperate with the National Youth Federation and youth groups, working in churches and in activities with children of missionaries. Of Guatemala's population, 60 percent is 24 years of age or younger. Young people in churches are in need of training. Work with university students offers unlimited possibilities. Would probably locate in Guatemala City, but travel throughout the entire country. Language: Spanish.

MOZAMBIQUE: *General field evangelist and teacher* in institute. Would locate in Lourenço Marques, the capital; only a small fraction of the city's 1,000,000 population have been touched by the gospel. Baptist work could be started in at least six small towns and many rural locations in the area. Unlimited expansion of Baptist work now is possible. Nine students are enrolled in the Baptist institute, with a number of prospects expected to enter within the next two years. Language: Portuguese essential; African language optional.

For additional information concerning these and numerous other opportunities for career missionary service abroad, contact: Department of Missionary Personnel, Foreign Mission Board, SBC, Box 6597, Richmond, Va. 23230.

MISSIONARY FAMILY ALBUM

NOTE: Current addresses of Foreign Mission Board missionary personnel, including emeritus missionaries, are available in the *Missionary Directory*, published every four months by the Board's Department of Missionary Education. The *Directory* is available free on request from the department, Box 6597, Richmond, Va. 23230.

Arrivals from the Field

BANKS, J. Allison/Sue (assoc., Yemen), Box 1083, Waynesville, N.C. 28786.
COOPER, Martin R./Glenda (Zambia), c/o Mr. Al Collins, 615 S. Darney, W. Covina, Calif. 91792.
DOYLE, C. Donald/Patricia (Costa Rica), 3030 Sherwood, Dickinson, Tex. 77539.
HAWKINS, Dorine (S. Brazil), 509 S. Lahoma, Norman, Okla. 73069.
HOPPER, John D./Jo Ann (Austria), 4618 Frazier, Ft. Worth, Tex. 76115.
ICHTER, William H./Jerry (S. Brazil), 305 Lakeshore Dr., Minden, La. 71055.
LOZUK, George S./Veda Rae (Venezuela), 2206 McKinley Ave., Ft. Worth, Tex. 76106.
PEARSON, F. Faye (Taiwan), 1113 Meadow Dr., Lake Charles, La. 70601.
SUMMERS, Mabel (Lebanon), Rt. 1, Box 70-A, Bardstown, Ky. 40004.
WEBB, Lehman F./Virginia (assoc., Singapore), 1210 W. Sixth, El Dorado, Ark. 71730.
WILLIAMS, Robert A., Jr./Olivia (Honduras), 521 Bankhead Hwy., S.E., Mableton, Ga. 30059.

Departures to the Field

BAKER, Johnny I./Josephine, E.g. Brazil.
BALYAT, Kent W./Lloydene, Argentina.
BLACKMON, Dennis L./Alita, S. Brazil.
GILMORE, Helen, Kenya.
GRAHAM, H. Clifford/Helen (assoc.), Jamaica.
LANE, Dorothea K., Japan.
MCNAIR, John L./Kathleen, India.
RAY, Daniel B./Frances, Korea.
ROBERTS, Rita W., N. Brazil.
SWEDENBURG, Mary S., Japan.
WALKER, Catherine B., Indonesia.

Transfers

LONG, Valda E., Tanzania to Nigeria, Mar. 11.
LUSK, Richard L./Ida, Hong Kong to Vietnam, June 1.

Resignations

CLIFT, Annie Sue (Japan), Mar. 31.
HUNT, Bob W./Rosalee (Taiwan), Mar. 31.
REVES, Robert F./Beverly (Trinidad), April 30.
STELLA, Anthony, Jr./Mary Virginia (Korea), Mar. 31.

Assignments Terminated

MARBLE, Elmo R./Elizabeth (assoc., Ecuador), Mar. 31.

Births and Adoptions

BUSH, Robert Harry, son of Harry T., Jr./Barbara Bush (Indonesia), Nov. 19.
HOALDRIDGE, Christopher Scott, son of Vernon M., Jr./Judy Hoaldridge (Israel), Jan. 31.
PURTLE, James Sidney, son of Charles E./Jane Purtle (Dominican Rep.), Jan. 27.

Deaths

CADLE, Mrs. F. L., mother of Betty Lynn Cadle (Rhodesia), Mar. 5, Warner Robins, Ga.
COLLIER, F. D., father of Martha (Mrs. Charlton L.) Cohen (Taiwan), Jan. 4.
HENSLEY, Mrs. Gertrude F., mother of Robert L. Hensley (S. Brazil), Feb. 6.
HOOVER, Mrs. Eudie F., mother of Annie Hoover (Japan), Feb. 24, N. Little Rock, Ark.
MCALL, Mrs. Helen, mother of Louis E. McCall (Giam), Feb. 10.
NASH, Mrs. Andrew, mother of Robert N. Nash (Philippines), Feb. 11.
RIFFEY, John L. (emer., Brazil), Feb. 13, Hendersonville, N.C.
SUTTON, Mrs. E. W., mother of J. Boyd Sutton (S. Brazil), Feb. 23.
TUNSTAD, Mrs. John W., Sr., mother of Hazel (Mrs. Leslie) Watson (Japan), Jan.
WHITE, Maxey G., Jr., son of Maxey G. White, Sr. (emer., Brazil), Jan. 22.
WINHAM, Mrs. George, mother of Evelyn (Mrs.

In Memoriam

JOHN LESLIE RIFFEY

Born Marianna, Ark., Dec. 22, 1901
Died Hendersonville, N.C., Feb. 13, 1975

John L. Riffe, emeritus missionary to South Brazil, died Feb. 13 in Hendersonville, N.C., following a heart attack. He was 73.

He and Mrs. Riffe were appointed by the Foreign Mission Board in 1935 and retired in 1967. He served as pastor, field evangelist, and educator. He led in developing the extension department of the South Brazil Baptist Theological Seminary, Rio de Janeiro. For 16 years, as organizer and director of this department, he traveled extensively to conduct training institutes to provide instruction in Bible, theology, homiletics, and other subjects for pastors and lay preachers who could not attend the seminary in Rio.

After leaving the seminary he traveled in Rio de Janeiro state for five years as a general evangelistic worker. For the next five years he served as pastor of Central Church, Teresopolis.

Survivors include his wife; a daughter, Mrs. J. Boyd Sutton, missionary to Brazil; and three grandchildren.

Pat H.) Carter (Mexico), Feb. 15, Oklahoma City, Okla.

WORKMAN, Gerald M., Sr., father of Gerald M. Workman, Jr. (Malawi), Feb. 17, Beeville, Tex.

Marriages

ANDERTON, Frederick H., Jr., son of Frederick H., Sr./Mollie Ellen Anderton (Italy), to Elaine Marie Paeur, Feb. 14, Gadsden, Ala.

MOVING?

Give us advance notice (at least five weeks, if possible) of the address change so we can keep your copy of **The Commission** coming to you every month. Attach old mailing label, or copy FULL label information below, and new address information, and mail to: Editor, **The Commission**, Box 6597, Richmond, Va. 23230.

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NEW Address _____		
City _____	State _____	Zip _____

Missions Update . . .

Responding to an urgent request from missionaries in SOUTH VIETNAM, the Foreign Mission Board in late March sent \$250,000 for emergency relief and resettlement of refugees. Later, however, due to rapid advance of Communist forces, the Mission voted that missionary wives and children be evacuated from Vietnam by April 5. Earlier all the missionaries had withdrawn to Saigon. The Mission had asked the Board for \$600,000 for relief work; W. EUGENE GRUBBS, Board disaster response coordinator, traveled to Vietnam to evaluate needs. BOB HARPER, The Commission art editor, also went to provide photo coverage. Southern Baptists have 36 missionary personnel assigned to Vietnam.

The Board in March made what was then the largest single relief appropriation since the special post-World War II relief offering, when it voted \$225,194 for relief and rehabilitation needs in BANGLADESH. The money will be used for food distribution, food production projects, rebuilding and developing villages destroyed in war or floods, and providing medical assistance. The amount was one-third of what the Bangladesh Baptist Mission had requested. "As other funds become available, further steps will be taken in Bangladesh and in other lands where suffering is severe," said Board Executive Secretary BAKER J. CAUTHEN.

"While the walls of our cities may tell you, 'Yankee, go home,' we, the Argentine Baptists, say to you, 'Stay here. You are needed.'" Those words, written by E. DAVID GILLES, Argentine Baptist pastor, and directed to Southern Baptist missionaries, were read at a conference of Baptist leaders held in CORDOBA, ARGENTINA. More than 100 national Baptists at the meeting affirmed the message with a standing ovation lasting for several minutes. (Nationalists in Argentina recently have voiced anti-American views.)

URUGUAY has become the seventh country to receive missionaries appointed by the Brazilian Baptist Foreign Mission Board, an agency of the Brazilian Baptist Convention. First to be appointed was a couple; two single women were soon to go to Uruguay, and another couple may be appointed in 1976. Baptists of BRAZIL now have a total of 35 foreign missionaries. . . . Book sales by the Jordan Press, Baptist publisher for JAPAN, totaled more than \$1 million in fiscal 1974, the first time sales had reached that mark since the press began publishing in 1948. Formerly a department of Japan Baptist Convention, with Foreign Mission Board (SBC) support, the press in 1974 became independent and self-supporting. . . . The SINGAPORE Baptist Convention, made up of 12 churches and chapels, has been formed, the culmination of 18 years of cooperation between Southern Baptist missionaries and national Baptists. The Convention officers are Chinese laymen.

A plan for a "more comprehensive endeavor to evangelize the major cities of the world" has been proposed to the Foreign Mission Board by JOSEPH B. UNDERWOOD, consultant in evangelism and church development. Phase 1 (12 to 18 months): emphasis on teaching and training national Christians for effective witnessing and church leadership. Phase 2: infiltration of all cultural and vocational segments of society with a Christian witness. Phase 3: a week-long campaign in a central meeting place, involving all Baptist churches in the area, followed by a week of simultaneous campaigns in all city churches. Phase 4: follow-up. Major leadership "should come from national pastors and laymen," said Underwood, adding, the FMB's role, "as well as that of the many guests to be invited, must always be supportive, never supplanting."

After visiting SOUTH KOREA as an official state guest of Prime Minister KIM JONG PIL, Pastor WILLIAM L. SELF of ATLANTA, GA., offered this appraisal of the mission work: "Baptist work is growing in South Korea. Our Baptist Mission is maturing. I foresee major expansion in the near future." Self became the first American clergyman to be officially invited by the government of President PARK CHUNG HEE. (Self is a member of the Foreign Mission Board, but his visit was neither planned nor endorsed by the Board.) Self praised the work of Southern Baptist missionaries he met. "They are deeply involved in national life," he said, but added, "they do not interfere with political activities." Mr. and Mrs. Self were impressed with "vitality" of South Korean churches."

FROM THE EDITOR

Quote of Note

Myriad items come across any editor's desk, among them bits of verse, quotations, personal notes suggesting various kinds of content for publication. Everything of this sort must be at least scanned and evaluated on a scale of usability. As you probably suspect, the great bulk of such material is screened out either to be filed for later consideration or to be discarded. Sometimes the borderline choices are too numerous for comfort and the decisions difficult.

No difficulty was encountered, however, with regard to the quotation you are about to read. It was brought to our attention by Foreign Mission Board Member Andrew M. Hall, Delray Beach, Fla. The statement first appeared in *Study in Acts*, a book written by William J. Fallis, now the Sunday School Board's chief editor for general religious books. *Study in Acts* was published in 1949, when Southern Baptists had only 700 overseas missionaries and a foreign missions budget of three and a half million dollars.

"However grand may be our plans, however generous may be our gifts, however broad may be our knowledge, we cannot evangelize the world without missionaries. Great plans for missionary advancement must include missionary enlistment. Tithes and offerings must be matched with the gifts of our sons and daughters. Along with mission study must go the acceptance of the opportunity to rear missionaries in one's own family." (Page 94.)

Even though today's statistics for personnel and finance appear almost astronomical when compared with the 1949 figures, let us not assume that we have some kind of momentum built up that guarantees continued advance. Perhaps what Fallis wrote in 1949 has even more urgent validity now.

May we all be open to what the Holy Spirit would make this mean to us as churches, families, and as responsible individuals casting the die for tomorrow.

Again, the Game

ON THIS PAGE in the April issue you were introduced to *Cooperation: The Cooperative Program Game*. The headline for that presentation included the word "PERA." It seems that some readers regarded that term as the title of the game. On that basis they placed their orders with the Baptist Book Stores.

It is understandable that persons responsible for filling the orders were at a loss when they tried to find a game named "PERA" in stock. Perhaps the matter can be cleared up a bit here by a repeated identification of the term. "PERA" is the unit of value, simulating a monetary amount, used in playing *Cooperation: The Cooperative Program Game*. The special term was coined from the middle two syllables of *coOPERATION*.

On Target—As You Pray

France (Tours)—Frank ("T") and Kathie Thomas are learning the French language before going to their first term of missionary service in Upper Volta. In their Easter newsletter we read: "Each Sunday night we take an American girl . . . to church with us. A Japanese student in our class, who speaks some English, has asked a number of questions. Somehow we managed to find some tracts in Japanese for him.

"We hope you will include [both persons] on your prayer list, along with the church here. Another concern of ours is the fact that neither our professor nor her husband [is a] Christian. At present he is hospitalized following another heart attack."

Guyana (Georgetown)—"Praise the Lord for Charles and Mary Love who have returned to Guyana for another term of service. Pray for them in a special way as they face the tremendous challenge of carrying the full missionary responsibility when we go on furlough (June)."

—Missionaries Otis and Martha Brady

The second prayer request in the April issue could have caused some readers geographical confusion. Yours truly, the editor, listed Kenya as the country location for Mbeya, the town where the East Africa Mission's hospital is located. Mbeya is in Tanzania. The Mission consists of all Southern Baptist missionaries in both countries.

You Can, If You Will

WITHIN the same week that we received the quote by Fallis, a prayer in the form of three rhyming quatrains came from Marsha Huffstetler, a reader in North Carolina. She projects the mood and commitment shared by all who hear our Lord's "Go ye" as a command superseding all others. It serves almost as a benediction for the Fallis quotation.

Lord, never again let me look upon
This earth as the land of the living dead,
But rather as the place where
Your loving Word must be spread.

Lord, never again let me look upon
These people as a hopeless, evil race,
But rather as the people you love
And forgive through your sweet grace.

Lord, never again let me look upon
This life as a burden too heavy to bear,
But rather as a time when I can
Give myself to the cause of your care.

If You Wondered

AS YOU THINK of foreign missions awareness how would you rate your church? If a measurement could be taken, what do you estimate would be the result?

Your estimate is likely to be little more than a guess, unless you have learned how many are actively engaged in a continuing program of missionary education and how many are fairly consistent readers of *THE COMMISSION*.

We are more concerned about missions awareness than we are in merely "getting subscribers." However, the basic purpose of this magazine is to inform the reader so that his or her grasp of, and commitment to, the cause of world missions grow constantly and significantly. A gift subscription is always in order and affords a way for anyone to extend the cultivation of awareness, while expressing friendship. A three-year subscription costs only \$3.50. Two years—\$2.75. One year—\$1.50.

MINISTRY OF RELIEF

By Baker J. Cauthen

The appropriation of \$225,197 for relief in Bangladesh at the March meeting of the Foreign Mission Board gives occasion for careful thinking concerning the ministry of relief.

In the first place, it can be assumed that most people agree that Christians ought to be involved in helping their fellowman. Both the Old Testament and the New Testament speak eloquently on this matter. One has only to look at the ministry of Jesus to see it highly emphasized.

It is also evident that we are living in a day when efforts to relieve our fellowman are going to be greatly increased. The hunger problem, caused by escalating population and low increase in the production of food, points to the fact that an era of suffering lies ahead for millions of people throughout the world.

It should not be assumed that Christian people feel that they can do all that is necessary in meeting this great crisis. Resources must be provided by governments on a massive scale in order to deal with it. Christians, however, have a very important part to play, because they come into close contact with people in their personal situation. They see to it that relief gets to many people who otherwise would be overlooked. They also add to it the quality of Christian love and compassion, which gives to the effort much greater significance.

A study of the amount appropriated for relief by the Foreign Mission Board in March gives indication of the direction in which relief efforts must move. Of the sum of \$225,194 appropriated, \$73,194 will be used for food distribution, and \$62,000 for food production projects.

Responsible people in the government of Bangladesh urgently advised that in trying to meet this critical situation, effort be made to avoid creating long-range dependence upon outside help. While much must be done in extending direct aid to needy people so that they can have something to eat, more needs to be done in enabling

them to have work to do whereby food can be produced. For this reason, fertilizer, feed, insecticides, tools, and other necessary items will be provided. Wells will be dug, and work projects will be developed.

Of the appropriated funds \$80,000 will help rebuild and develop villages that were destroyed by war or floods. The villages are very simple. The houses are made of bamboo with thatched roof or perhaps corrugated iron roof. The floors are dirt. These simple houses are greatly appreciated by the people who inhabit them, and continued assistance in rebuilding also will be deeply appreciated.

Medical assistance calling for \$10,000 will be of great meaning. This part of the relief effort will be increased as needed personnel are made available.

The appropriations indicate, therefore, that in extending relief in a stricken area, effort is made to come to the immediate help of hungry, homeless people and, at the same time, to give assistance to projects that will enable them to become self-sufficient.

It needs to be carefully remembered that the work of relief is very demanding. It is probably the hardest work done on a mission field, because it drains emotional as well as physical resources. Missionaries are on their fields with a very heavy work load of preaching, teaching, cultivation of churches, publication of literature, and a vast array of responsibilities which are necessary in making Christ known.

There is no thought of asking missionaries to abandon their regular work, which takes them to the mission field, and become a relief operation. The efforts in relief will be in addition to what they do in their regular service for Christ. This means that people must earnestly pray for missionaries who are caught in emergency situations. They have heavy loads to carry and need special help from the Lord to stand up to the demands upon them.

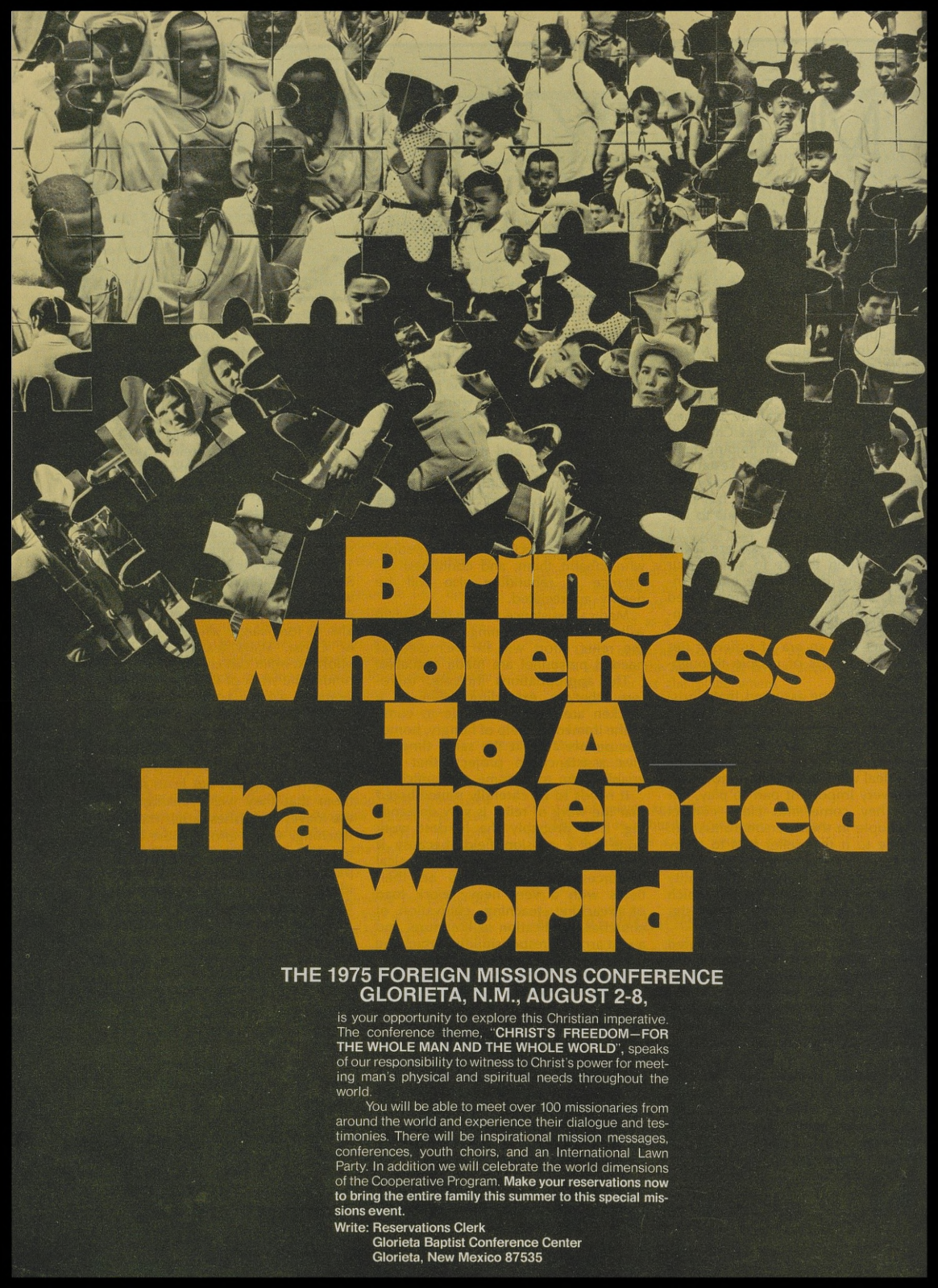
It needs also to be kept in mind that the people on the field nearest to the suffering can best measure what is

wise to do. At a distance of thousands of miles, determination of what should be done in a local situation is very difficult. Suggestions can be made, but they must always be subject to the evaluation and final decision of those who know the realities on the field.

This explains why relief funds are appropriated in response to recommendations arrived at on the mission field by the missionaries and the disaster relief coordinator, with the guidance of the area secretary for consideration by the Foreign Mission Board. This ensures that money given by Southern Baptists for relief will be wisely expended and will not only minister to immediate suffering but also to long-range witness in the name of Christ. Well-meaning but unwise efforts in relief can create problems that hinder the work of Christian witness for years to come. Long experience has taught missionaries the importance of avoiding any measures that seem to develop "rice Christians." During Jesus' ministry great crowds of people followed him eagerly, but Jesus reminded them that they were seeking him for the loaves and fishes rather than for his teaching. Great efforts must be made to minister to human need lovingly and patiently without generating erroneous ideas that becoming a professed Christian will result in material support.

All of this points to the fact that gifts of money channeled to the Foreign Mission Board and appropriated for projects recommended by missionaries on the field will minister to immediate suffering and contribute to long-range strengthening of Christian witness and service.

The hearts of Southern Baptists have been stirred with compassion because of great suffering. We are glad that the Foreign Mission Board is in position to receive and utilize in ministries of relief throughout the world all the gifts that Southern Baptists may make as an expression of Christian love and concern.



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