

There is no doubt that its use has been more widespread. There is no doubt that it is practiced with the direct or implied permission of a large number of governments, many of whom consider themselves civilized. There is no doubt that, like a contagious disease, it spreads from one country to another, and, in many cases, is deliberately imported by the armed services of one country and taught to the services of another country. Brutality evokes more brutality and violence by those against whom it is used. Hence the continued escalation in the brutality which engulfs the world.

We have become almost accustomed—almost numbed—to hearing of recurrent crises and violations of body and spirit. And when there seems little that we can do, when avenues of action seem to be closed off, the frequent result is depression, real or protective indifference, or lassitude. But to accept the increasing use of torture as an accepted institution of the state—and it is just that in dozens of countries around the world—is to capitulate utterly. Something must be done, something can be done, and Amnesty International is one institution that is doing much of that something.

Amnesty International needs, of course, all the support it can get. It has offices in various parts of the world. Those who wish additional information in the United States can write to Amnesty International, 200 West 72nd Street, Room 64, New York, N.Y. 10023.

JF

## EXCURSUS V

### Guaranteed Annual Income—Again

There is little agreement on how the blame should be distributed for the defeat of the guaranteed annual income proposal the first time it came around. A fair amount of blame should be reserved for Richard Nixon and for aides who so ineptly managed the proposal's course through Congress. At the same time there is doubtless merit in the charge that the proposal was done in by supporters who wanted more and ended up playing into the hands of a social work establishment that wanted none.

Now it appears the Administration will be submitting the idea again, this time in the form of a negative income tax. There is an urgent need

to establish an economic floor of decency to replace existing welfare programs. Those with a vested interest in present programs can be counted on to fight the new proposal all the way. One hopes that this time they will not be able to count on the help of those who support the proposal. The churches in particular will be given another chance to exercise a political astuteness commensurate with their commitment to economic rights for all Americans.

RJN

## EXCURSUS VI

### Up Volunteerism

As the world seems to grow increasingly totalitarian—whether through political structures or because of the complex technological society which is emerging—the individual with a sense of self is increasingly aware of shrinking options.

One of the glories of humankind has been the exercise of free will through a developed intelligence. Of course, free choice depends on a free and nurturing environment. We believe that a democratic society provides such a culture. When one doesn't exercise this freedom of choice, the ability to act creatively and responsibly atrophies—and so then does democracy. People become drones. Members of a herd. Brainwashed robots.

Recently, leaders of the National Organization for Women (NOW) passed a resolution opposing "volunteerism" because it was said to maintain women's dependence on their husbands. Women, the resolution maintained, should be paid for their work; otherwise they place themselves in competition with wage-earners (*New York Times*, June 6, 1974).

Before developing this joint theme of free choice and voluntarism, let's examine some common assumptions about women, for example, the assumption that women are an oppressed minority and need liberation. The truth is that women are in the numerical majority throughout the world. And I am not prepared to accept the "oppressed" label unless we can carefully define which culture and society we are talking about. Furthermore, even in a culture where women are treated differently from men, it does not necessarily mean that they are not equal.

I do agree that even in the United States discrimination and prejudice exist against women in education, in employment, in ownership of

property, in credit restrictions, and in a number of other areas, and I support freedom of opportunity for women, as I do for people of all races, creeds, and ages.

But almost as cultural anthropologists we must examine the sources of discrimination, taking care to avoid lumping them all together. Conditions are not the same for all women. In New York City, for example, there are Spanish and Italian families in which there is still great emphasis on *machismo* and in which a double standard of morality has been accepted. However, with acculturation to the prevailing American ethic, Latin women have been less willing to accept the role of the suffering, dominated wife. The younger generation has gone even further, frequently asserting its equal rights to sexual freedom and to family planning. For black women there are different problems; one of them, to keep families together in the face of heartrending economic pressures. These women are not concerned about sexual freedom but about economic, educational, and social opportunity for themselves, their husbands, and their children. To them "liberation" means dignity and survival.

While Orthodox Jewish women do not share equal religious privileges in the synagogue, the Jewish wife not only has an esteemed role in the family but is a traditionally strong figure. It is not by chance—or for reasons of oppression—that such a large proportion of the Women's Lib leadership is Jewish. Rather, it is because Jewish women and men are encouraged to think independently and to question. These women come from a tradition that has produced Moses, Jesus, Marx, Freud, and Einstein.

To the matter of livelihood. The fact is that people do not live by bread alone, nor do they work for bread alone. While most people must labor to eat, people also work for the satisfaction of being productive, to be occupied, and for the companionship working situations afford. Work should be fulfilling according to the highest capacity of the worker—be that person a teacher, technician, housewife and mother, or elevator operator. We all must be assured that through our efforts the world is able to function. But while everyone wants to be a contributing member of society, everyone does not have to be a wage-earner or a professional. People have different skills, different talents. They have different obligations and different social, economic, and cultural resources. To call ours a pluralist society is not only to refer to religious or ethnic pluralism but also to the accommodation of a rich variety of lifestyles.

Our extremely heterogeneous, democratic society thrives on the richness of this diversity. A

retired person who wishes to contribute his skills or the wisdom of his experience on a limited basis and without undue pressure can be a welcome and important volunteer in a nonprofit agency such as a consumer affairs bureau or a small businessman's counseling service. A mother who wants to raise her own children may not want to tie herself down to the routines of a regular job, but may be able to help the local public library for which tax funds are scarce and which is threatened with curtailed hours if volunteers don't help out.

My own organization, Hadassah, has 335,000 members and a small professional staff. All the officers, including me, are professional volunteers who work a four-to-five-day week without salary. Because we raise funds without the aid of professional fund raisers, and because we manage these hard-earned monies ourselves, and because we personally supervise the medical, educational, and social services maintained by Hadassah in Israel and in the United States, we run a very tight ship. Ninety-six cents of every dollar sent into our national office goes directly to service in Israel.

Why do comfortable, mainly middle-class, women do this? Why do we accept the nerve-racking responsibility for raising over \$20 million annually? Why in Chicago, Oshkosh, and Rapid City do chairmen spend restless nights worrying about whether they will make their quotas? Because these women—and their families—are committed to an ideal. They believe in a Jewish State, and the schools and hospitals and children's villages and reclaimed land with young virgin forests are their translation of a dream into a deed. Theirs is the commitment of volunteers.

There are other reasons why volunteers and private voluntary agencies and foundations are important to the people involved and to the health of society:

- Because the voluntary agency is privately funded and not supported by taxes, it can afford to risk experimenting—and to fail. When the tax dollar is involved, the tendency is to support the sure thing. As a result, innovative ideas and early research often come from the pilot projects which the private sector sponsors and then proves worthy for the public sector to take over.

- We know that the level of care in institutions where people are shut off from the community (out of sight, out of mind) tends to range from fair to horrible. This is particularly true in correctional and mental institutions, homes for the aged and the retarded, and hospitals for the chronically ill. But where the relatives and members of the local community become involved in the institution, as volunteers and on advisory

boards, the morale of the staff rises, financial support increases, and services and care improve.

- Because the costs of building and maintaining services in hospitals and schools are so great, there are not enough funds for paid adequate staff, let alone for the extra personnel who provide the humanizing corps in an institution—the bedside reader or correspondent for the handicapped, the people who make coffee and comfort relatives of critically ill patients, those who give time-consuming attention to the culturally retarded child who needs someone who will play games and sing songs. Furthermore, this kind of human warmth, when extended by a volunteer because she or he wants to give, is different from the more professional attentions of a paid worker. One doctor has told me that the quality of love, sensitivity, and intelligence displayed by the volunteers at the New York hospital with which he is associated is of such a high level that the institution could not afford to hire people of that caliber.

- The volunteer often plays an important role as lobbyist. Because volunteers are not dependent on the agency for their livelihoods, they are freer to lobby for or criticize the institution than the paid worker, who is often silenced or who represents a professional interest. The combination of paid work and volunteer provides a healthy balance.

- Finally, there is a special democratic quality to voluntarism. Rich and poor, young and old feel good because they are able to give something without any thought of remuneration. The barber and the banker can both serve in a community's fire department, as they do in small towns throughout America. The Junior Leaguer and the secretary can both read for the blind. The doctor's wife and the bakery clerk can roll bandages or tutor immigrants.

We are not a country where only the rich may choose to volunteer services. Our volunteers do just that—they are *choosing* to give. They are active, involved people who enrich us as they enrich themselves.

On the corporate aspects of voluntarism—that is, with regard to voluntary agencies and foundations, as opposed to individual voluntarism—we must consider the role of the private sector in a free-enterprise society. It may well be that in a socialist state everything, theoretically, is provided by taxpayers' money. But even under such politicoeconomic conditions I believe there is still a place for personal or group philanthropic freedom of choice. Within a large and varied population provision must be made for the special interests of people, for differing philosophic and

religious beliefs, for minority and avant-garde points of view, not all of which may receive tax support—because of law separating Church and State, because they are not popular, because they may be considered too élitist, radical, or, possibly, in opposition to the establishment.

For instance, Catholic and Jewish hospitals may have a nonsectarian staff and clientele, but they are run according to the religious principles of their community. Many private schools reflect a religious or philosophic commitment, or even a political or developmental framework different from the public education system. Even in the area of social welfare and relief, whether for domestic or overseas aid, the private agency may not only reflect a different view from government, but, because it is not considered an extension of state policy, may be more acceptable on a people-to-people basis—CARE, for example, the great international religious relief agencies, and my own Hadassah.

The foundations, too, play a significant role in funding the experimental, the minority, and the special programs which government is not prepared to support. While the National Institutes of Health, for instance, may be concentrating resources on cancer research, a private foundation may be supporting work in a lesser known, less dramatic, or more controversial area. For many years, work in birth control and mental health, both highly controversial, had been almost the exclusive responsibility of the private sector. Research on tobacco, sugar, food additives, and work-related diseases from coal dust, asbestos, and radiation—which may seem to threaten the economy of certain industries—was initiated by the private sector, as was the agitation for better ecological policies.

Then there is support for the arts and like concerns, which are funded only halfheartedly by government, and then mainly for safe, popular programs that will reach the greatest number of people. While this is worthwhile, it does not provide for the development of new talent or for the little understood new artist who, as a member of an avant-garde, may not gain public acceptance even in his or her lifetime.

The question is raised by opponents of voluntary philanthropy: Why should a handful of people control the distribution of great wealth instead of our elected representatives? Aside from the reasons I have stated above, it should be pointed out that the professionals and laymen on the boards of these agencies generally know more about their specialized fields than public officials. Even then, when voluntary groups are chartered in the United States, they become accountable to government and are carefully super-

vised so that the funds and the quality of the programs meet approved standards.

Voluntarism, therefore, is not in competition with government but is a partnership between people and the state. In a democracy it is the yeast in our daily bread.

*A personal note.* Hadassah is the single largest Zionist bloc in the world. Its members hold top leadership roles in the World Zionist Organization. A past president, Charlotte Jacobson, is president of the American Sector, another past president, Rose L. Halprin, held the post before her, and Faye L. Schenk is president of the American Zionist Federation. Hadassah's founder, Henrietta Szold, social worker and scholar, has been called the first modern Jewish woman. And no one would ever ask the Hadassah delegation only to serve tea and cookies! Our slogan: Women-powerful. Our secret: idealism and organization.

**Rose E. Matzkin**

*National President, Hadassah, the Women's Zionist Organization of America.*

## QUOTE / UNQUOTE

### Peace of Mind

Thank you for riding Yellow!

We'd like you to know that since 1971, inflation has increased our operating expenses more than 100 per cent.

Your fare has gone up only 17 per cent

This taxi is driven by a morally fine person.

—Sign in a fleet of New York cabs

### About That Dying Church

As a political organization, the Catholic Church remains a unique institution that reflects both its ancient origins and the cultural development of the age in which it is operating at any given moment. Pope Pius XII insisted that the word Catholicism was not proper or traditional as a designation of the Church, since it suggested an ideology rather than a universal Christian presence in the world as a prelude to the achievement of the *polis theou* or Kingdom of God toward whose realization on earth the Church is striving. This concept of a kingdom needs to be considered in its theological significance even by the political scientist attempting to estimate the weight of the Catholic Church's influence on the contemporary world. . . .

A new era of the Church's presence in the world is aborning. Instead of fading out of the contemporary scene as a Roman relic, the Church seems to be on the verge of a new phase of world involvement comparable to its political renaissance in the fourth, twelfth, and sixteenth centuries. Perhaps this time, while viewing the world *sub specie aeternitatis*, it will avoid both the Constantinian syndrome of caesaropapism and the ideological triumphalism of the past three centuries.

—Francis X. Murphy, "Vatican Politics: Structure and Function," in *World Politics*, July

### Cave Publicum

[New York's Governor] Wilson also spent the day trying to undo a phenomenon that has frustrated him throughout the campaign. Few voters—18 per cent, according to one poll—perceive him as a Catholic although he attends mass daily and frequently discourses in Latin.

—*New York Post*, November 5

### Priorities

Dear N.B.C. News,

I am writing because the night before last I saw starving children from Inda. You can help them by stop sending rockets to the moon !!! The moon is always going to be there. But those children aren't !!!!! I know I'm only in fourth grade. But I'm going to try to do something about it. Just put yourself in thier place. Skinny, starving, and weak !!!! It's decsuting that you can send rockets to the moon and can't help these starving children !!!!!!! I hope you have my point !!!!!!! !!!!!!!

Elizabeth Cuccio

### Moral Confrontation

Bernard Atkins called the saving of neighborhoods a "life or death matter." "I love Brooklyn," he said, "and if there's no Brooklyn, there's no place in the world to live!" An ovation followed Charlotte Atkins' rousing plea that everyone "take a stand for something you believe in." . . . She recalled the example of Pastor Niemoller in Nazi Germany, who refused to compromise his principles even though he was only one small voice among many.

—Report on meeting protesting the location of a Burger King outlet in Brooklyn Heights in *The Phoenix*, a local newspaper