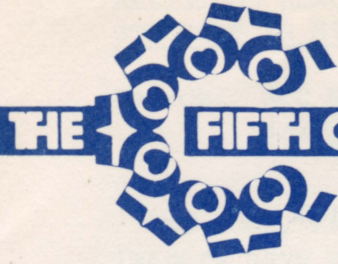


The Third World is not a geographical entity, but rather the world of oppressed peoples in their struggle for liberation.



THE FIFTH COMMISSION A MONITOR FOR THIRD WORLD CONCERNS

National Council of the Churches of Christ in the U.S.A. 475 Riverside Drive Rm. 824 New York, N.Y. 10027

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NCC AGAINST SUSPENSION OF SANCTIONS TO RHODESIA

*Resolution adopted by the NCCC
Governing Board, May, 1979*

BACKGROUND: In 1965 the white minority in Rhodesia, seeking to avoid independence under black majority rule, unilaterally declared its independence from Britain. The United Nations, in response to this illegal act, imposed sanctions against Rhodesia. In 1971 Congress approved the Byrd Amendment lifting sanctions of imports of what was called "strategic and critical materials." In 1977, the Carter Administration was successful in repealing the Byrd Amendment and again placing the U.S. in compliance with the earlier action of the United Nations. In 1978, Congress passed the Case-Javits Amendment to the International Security Assistance Act. It gave the President the authority to lift U.S. sanctions against Rhodesia at such time as he is able to determine that a government has been elected through a free election in which all the people of Rhodesia were able to participate freely.

An election was held in Rhodesia during the period April 17-21, 1979. Because of that election, the President is now being urged by some members of Congress to lift sanctions on the basis of the authority given him by the Case-Javits Amendment.

However, the recent elections did not fulfill the requirements stipulated in the Amendment.

WHEREAS: only whites, who are less than 4 percent of the population of Rhodesia, were allowed, through referendum, to approve the Constitution under which the election took place;

WHEREAS: the election took place under conditions of martial law in about 90 percent of the country;

WHEREAS: people in some areas of Rhodesia were coerced into participating in the election;

WHEREAS: the banning of the political movements which form the Patriotic Front prevented the people of Rhodesia from fully exercising their right to free choice;

WHEREAS: the election does not represent an authentic transfer of power from the white minority to the black majority; the judiciary, the civil service, the military and the police will remain under the control of the white minority.

THEREFORE, the National Council of the Churches of Christ in the USA

1. Deems that the conditions of the Case-Javits Amendment have not been met by the election conducted April 17-21, 1979;
2. Calls upon the President and members of Congress of the United States not to life sanctions against Rhodesia nor to extend diplomatic recognition to the Zimbabwe-Rhodesia government;
3. Calls upon its member communions to communicate to the President of the United States and members of Congress their support for continuing sanctions against Rhodesia;
4. Instructs the General Secretary to communicate this resolution to the President, Secretary of State and members of Congress.

THE FOLLOWING IS A STATEMENT BY REV. M. WILLIAM HOWARD, PRESIDENT OF THE NATIONAL COUNCIL OF CHURCHES, AGAINST SUSPENSION OF SANCTIONS TO RHODESIA:

"The NCC resolution has been applauded by representatives of not only the movements for liberation in Southern Africa, but by every representative of independent Africa who has had the occasion to read it. The resolution reflects a mature assessment by the NCC of the actual circumstances as they exist in Rhodesia: Ian Smith and the white minority are still in power even though the country will have a black titular head of state. And unlike conditions that have previously existed, the international community is being asked to aid and abet the imposition of legalized oppression. There is no question in my mind but that the Patriotic Front holds out as the only legitimate force for authentic liberation for Zimbabwe."

Fifth Commission members in the back of the Travis Park Methodist Church, San Antonio, TX at the moment in which the Rhodesia Resolution was approved by the Governing Board.



Tony Medina, Calvin Marshall, Anselmo Valdez, Eunice de Velez, and Juan Acosta.

Source: NCC NEWS
4/27/79

NEW YORK, APR. 27----Over 140 religious leaders have called on the U.S. banking community to stop making loans to the Somoza regime in Nicaragua and to put pressure on U.S. allies to stop sending arms.

In a letter to the Roman Catholic Archbishop of Managua, Nicaragua, the religious leaders said they were taking this action as a part of the National Week of Solidarity with the people of Nicaragua, and also to express their sorrow "at the tragic loss of life and repression of freedom" in that country.

The religious leaders said that they agree with Archbishop Miguel Obando y Bravo that "the problem extends beyond Somoza and that fundamental political, social and economic relationships must change."

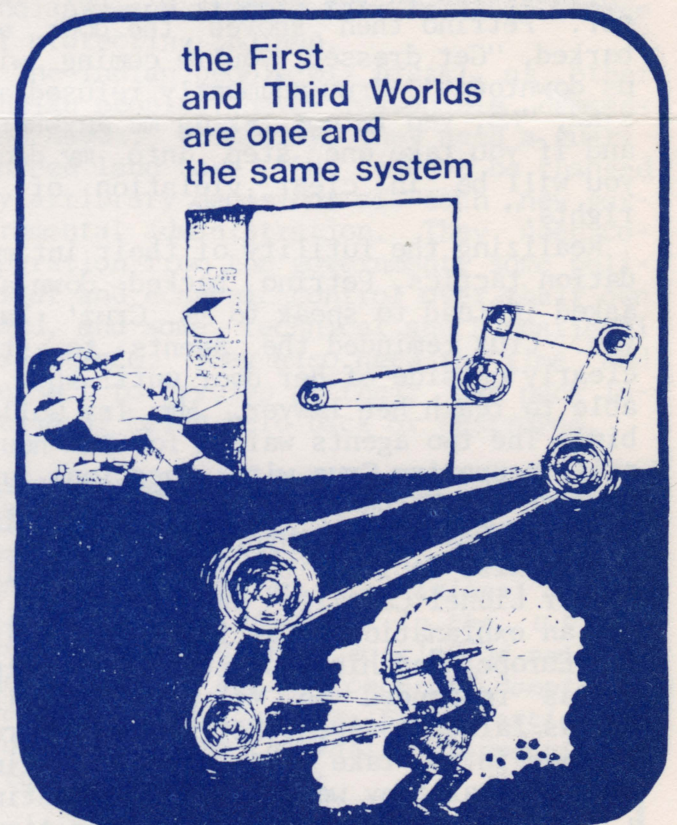
"Our government brought the Somozas to power," the letter states, "established the National Guard and has consistently supported them." The church leaders note that recently the Carter administration decided to cut off military and economic aid to the Somoza regime except for programs already in progress.

The letter is signed by a wide variety of Catholic, Orthodox and Protestant church leaders. Among those whose names are listed are: Arie R. Brouwer, general secretary of the Reformed Church in America; James L. Connor, president, U.S. Jesuit Conference; Dr. James R. Crumley, president of the Lutheran Church in America, Dorothy Day, editor and publisher of The Catholic Worker; Dr. Tracey K. Jones, general secretary, Board of Global Ministries, The United Methodist Church; Bishop James W. Malone of Youngstown, Ohio; James P. Noonan, superior general, Maryknoll Fathers; James O'Gara, editor of Commonweal; William Thompson, stated clerk of United Presbyterian Church USA; and Dr. William Wipfler, director of Human Rights Office, National Council of Churches.

Also as a part of the National Week of Solidarity, a special worship service was held in the chapel of the Interchurch Center in New York City.

Participants in that service signed an open letter to the Christians in Nicaragua, stating that "we know that the time of your liberation has arrived and that Somozismo with Somoza or without Somoza has no future in Nicaragua."

The worship service which was sponsored by the National Council of Churches' Human Rights Office and the Commission on Justice, Liberation and Human Fulfillment, contained liturgy from the Nicaraguan peasant mass and the Gospel Solentiname written by Ernesto Cardinal, a famous Nicaraguan priest and poet.



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INS AGENTS HARASS NAFL (National Alliance
for Fair Licensure) LEADER

Source: NAFL National Bulletin
May, 1979

Agents of the Immigration and Naturalization Service (INS) tried to barge into the home of Ms. Aimee Cruz, National Coordinator of the NAFL-FNG. Ms. Cruz and a visiting woman friend were rudely awakened by INS agents who came to her Woodside Queens apartment at 7:10am Wednesday, May 2.

Ms. Cruz opened her door to find two agents flashing their badges and demanding to get in. The agents said that they wanted to question Ms. Cruz about her organizing work among Filipino nurses. Ms. Cruz asked whether the agents could show a search warrant or a warrant to show cause. Unable to do so, Ms. Cruz denied them entry.

Agent Petrino then proceeded to ask Ms. Cruz questions about the NAFL-FNG while Ms. Cruz continued to refuse to answer any question in the absence of her lawyer. Petrino then shoved the door and barked, "Get dressed, you're coming with us downtown." Cruz adamantly refused and said, "No, you're not taking me anywhere, and if you take one step into my door, you will be in clear violation of my rights."

Realizing the futility of their intimidation tactics, Petrino backed down and asked instead to speak to Ms. Cruz' lawyer. Cruz reminded the agents to stay clearly outside of her door until she is able to reach her lawyer, Mr. Ira Gollobin. The two agents waited for two hours still peppering Cruz with questions and threats which she firmly ignored, as she tried to reach her lawyer.

Cruz also decided to contact Commissioner Lionel Castillo in an effort to get an explanation. Castillo was leaving for Europe, and his assistant, Mr. Ralph Thomas responded to Ms. Cruz' call. Thomas talked to Agent Petrino whom Cruz allowed in to take the phone. Petrino claimed that they were just "implementing a memorandum to conduct an expeditious investigation". In spite of Mr. Thomas' advice that they leave Ms. Cruz' home, Petrino insisted that they would only do so if ordered by their NY INS Supervisor. Thomas agreed to contact the agents' supervisor to order them to leave.

Finally, the agents' supervisor, Mr.

Stout, called Ms. Cruz and proposed that his agents would leave if Ms. Cruz would agree to appear at the INS Office in New York at some date. Ms. Cruz' lawyer and Mr. Stout agreed on May 30.

Stout finally agreed to instruct his agents to leave after obtaining Ms. Cruz' birthday and birthplace and her consent to meet with the INS (NY) on May 30 in the presence of her lawyer. After having received the information which they requested, Petrino nevertheless attempted to subject Ms. Cruz to further questioning. Ms. Cruz got back to the telephone with her lawyer and only a very sharp reminder from Mr. Gollobin that they (the agents) were already clearly out of legal bounds did the two agents prepare to leave.

In an act of desperation, they left shouting and hurling threats in Ms. Cruz' doorway, accusing her and her guest of being the "most impolite Filipinos they had ever met." Ms. Cruz calmly reminded them that awareness and readiness to fight for the observance of one's individual rights are considered impolite only by those who do not respect these rights in the first place. The agents continued with their rabid and foul threats with furiously shaking forefingers declaring that "We will scrutinize your files, and if we find one single thing and we can make a case on anything at all, we'll get you."

Harassment of the NAFL-FNG

Asked what this sudden visit by the INS agents could possibly signify, Cruz said that "some forces out there do not like what the NAFL is doing in protecting the rights of foreign nurses and they are trying to intimidate us to prevent our work from going on. This can be the only reason for this harassment."

Cruz added that although she feels angry about the violation of her individual rights, she is even more angry when she realizes that the harassment is directed against the democratic efforts of groups and individuals, aliens and minorities in particular, to fight for their democratic rights. She adds, "Now I know how the H-1 nurse feels when faced with these forms of intimidation. Now I know how shattering it feels to be treated like a criminal by the INS."

Chapters of the NAFL-FNG are calling for community meetings to discuss this incident and to plan out a campaign to defend the leaders of the NAFL-FNG and the organization as a whole from further harassment from the INS.

HUMAN RIGHTS FOR BRAZILIAN INDIANS

(Edited selections from written statements submitted to the UN Commission on Human Rights in March, 1979 by Jimmy Durham, Director of the International, Indian Treaty Council)

The Indigenous population in Brazil has experienced steady decline. It is estimated that of 3 or 4 million in the mid-1500's, less than 100, have survived. Of the 200 Indian nations existing in 1900, 87 have been annihilated. Many are nearly extinct.

Today, the invasion of the Amazon is gathering momentum. Corporate surveyors and mineral exploitation teams, mining crews and construction workers, cattle ranchers and land speculators, the kind of adventurers that 'frontier development' attracts, and the government are arriving in hordes.

The Brazilian government has asserted that the "pacification" of the Indigenous population in the Amazon is crucial in order to create conditions acceptable to foreign investors for resource exploitation, and to large agriculture enterprises involved in ranching and cultivation. The former Minister of the Interior, Costa Cavalcanti has said the "Indians cannot hold up the road to progress."

Pacification is geared to the 'integration' of the Indigenous population into capitalist society.

Recently, exploitation of the Amazon areas has intensified, and with it has come a resurgence of the "settler mentality". Newspaper articles once again speak of the "pioneers" settling the Amazon.

This phenomenon has brought two particularly disturbing developments to the Brazilian Indians. The first is a new law called the Indian Emancipation Bill. This law effectively obliterates the special status of the Indian people solely for the purpose of stealing their remaining land. Although that special status did not benefit the Indians and was racist in concept and practice, it did afford some small protection of Indian lands.

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The Emancipation Bill has been condemned by FUNAI (the Bureau of Indian Affairs) itself, by the Church, by all of the leading anthropologists, and by the Indian leaders, all of which conveyed their objections to the Brazilian governments months before the law was enacted. D'Arcy Ribeiro, the country's most eminent anthropologist, has said that the law was enacted partly because the Minister of the Interior, Rangel Reis, was personally involved in land speculations in the Indian areas.

Some thirty Indian leaders attempted to meet with government officials including the President and Rangel Reis, but were turned away because they were "not properly dressed".

The second disturbing development is the appointment early this year of a new president of FUNAI. This new president is the same man who was in charge of building the Trans-Amazon Highway for several years. During that time he was directly in charge of the oppression of Indians, and at this time he is in charge of protecting Indians.

The Indian people of Brazil, as other Indian people, have reasonable demands and needs. Primarily, they need a guaranteed land base that cannot be changed by arbitrary decisions of each new governmental administration. They need cooperation from the government, some political and economic control over their own land, and some technical and Educational assistance. They also need the time and respect to develop at their own pace instead of being held back or destroyed.

NATIONAL COUNCIL STAFF ASSOCIATION
RATIFIES FIRST-EVER CONTRACT

Source: NCC News
4/25/79
(Excerpts)

NEW YORK, APR. 25----After eight months of negotiations, the Staff Association of the National Council of Churches has ratified the principles of its first contract by an overwhelming margin.

One of the first union pacts ever negotiated with a national religious organization, the contract provides what management estimates to be an 18 percent increase in pay from July, 1978 through 1980. It also established improved medical and pension benefits, comprehensive new seniority and job security standards, and strengthened grievance and personnel procedures.

Though the 135-11 vote in effect ratifies the contract, it was taken before the full document had been prepared in written form, and was thus presented as a vote on the "principles" of the contract.

Judy Jorrisch of the Staff Association Negotiating Team stressed the job security provisions as the key victory in the contract. Explaining that the negotiating team had brought the contract to the membership without recommendation, she said, "The money part of it was not satisfactory enough for us to give our full-hearted recommendation, nor was it bad enough to recommend voting against it."

"The main aspect of the contract is the job security and the dignity it gives to workers here. The whole process has united the staff and given us much more dignity as employees."

The job security provisions revolve around a system honoring seniority in case of layoffs. The procedures provide for "bumping" less senior employees when layoffs occur, as well as a "recall list" giving those laid off first access when new vacancies open up.

The salary package breaks down into several pieces: a five percent pay increase retroactive to July 1, 1978; an additional six percent increase effective April 23, 1979; and a final 6.5 percent increase effective Jan. 1, 1980.

In an effort to close the gap between the top and bottom of the pay scale, the 1979 and 1980 increases will each be supplemented by an additional two percent for those whose salaries remain below \$9,275 a year.

Other central features of the contract are improved medical coverage, including a new medical-surgical plan and NCC paying a percentage of medical premiums, and a two percent increase in NCC contributions to employees' pension accounts.

NCC Assistant General Secretary for Research, Education and Planning, Peggy Shriver, also a member of the management negotiating team, underlined the financial hurdles imposed by the contract. "It's a very serious challenge," she said, "because we had to negotiate somewhat with phantom dollars, dollars that don't exist. And it's up to us to make those dollars real. Otherwise we are faced with re-trenchment."

The Staff Association made that process successful, Judy Jorrisch believes, "only because of the united actions of the staff. It was an enormous struggle on the part of every staff member to get the best contract we could--whether through actual research and negotiation, through our demonstrations, or just by holding out without an increase for a year and a half."

Jorrisch believes the NCC contract will have significant consequences for other religious institutions in the United States, long considered out of bounds for unions.

"We've been aware all along that other church workers have been watching carefully what's happening here at the NCC," she said. "I think that what's been made clear is that as church workers we have the same rights to organize as other workers, and that we're no more exempt from the problems of inflation or the need to have dignity and rights on the job than anyone else."

**NCC BACKS HAITIAN REFUGEE SUIT AGAINST
U.S. IMMIGRATION AUTHORITIES**

Source: NCC NEWS
5/17/79

NEW YORK, MAY 17-----Attorneys from the National Council of Churches and five other organizations concerned with refugee rights have filed suit charging the Immigration and Naturalization Service systematically violating the rights of Haitian refugees seeking political asylum in the United States.

The class action complaint, filed May 9 in a U.S. District Court in Miami, argues that the INS Miami district office has consistently ignored INS rules in processing refugees, denying their rights to due process and representation by a lawyer.

Plaintiffs are nine Haitian refugees and the Haitian Refugee Center, a Miami service organization funded primarily by the NCC. They have asked the court to halt any further processing of Haitian asylum applications until the Miami district office complies "with all applicable rules, regulations, statutes, constitutional provisions and treaties....."

Approximately 7,500 Haitians have applied for political asylum in the U.S. since 1972, when Haitians began fleeing the authoritarian rule of President-for-Life Jean-Claude Duvalier in significant numbers. Most fear for their lives if deported and returned to Haiti, where a pattern of arrest, imprisonment and often execution without trial has been documented by both Amnesty International and the Organization of American States.

While admitting thousands of refugees from Indochina and Cuba--including 7,000 Vietnamese per month at present--the INS has granted political asylum to less than 100 Haitians. It relies for guidelines on the State Department, which maintains that the great majority of the Haitians are not political but "economic" refugees seeking jobs and improved living conditions in the U.S.

During the last five years the Council provided the State Department with 300 affidavits from refugees about their political persecution, but State has taken no action to check them. "Yet these are boat people as much as those from Vietnam," says Nancy Nicalo, director of immigration and refugees for the Council. "Thousands of them have braved 800 miles of open sea in small boats to flee persecution."

WORLDWIDE POPULATION DECLINES

Perceptible declines in population growth rates have begun to emerge throughout the world, according to the Bureau of the Census, United States Department of Commerce.

The world population growth rate for 1976 was in a range of 1.7 to 2.0 percent, according to a study made by the Bureau with the support of the Agency for International Development (AID) of the State Department. The rate was reported as a range because of uncertainty of the date from many countries.

World wide, 70 percent of the population is in countries where growth rates declined during the 1966-76 decade, the study also showed. Among continents, only Africa had a higher growth rate in 1976 compared with 1966, although individual countries in Africa showed decline.

The decline occurred in less developed nations as well as developed nations where growth rate declines have been evident for a long time. Especially notable were declines in Sri Lanka where the 1966 growth rate was 2.3 percent and the 1976 rate, 1.5 percent for a decline of 0.8 of a percentage point; the Philippines, Thailand, and the Republic of Korea, in each of which the decline was 0.7 of a percentage point; Colombia, 0.6 of a percentage point; South Africa, 0.4 of a percentage point; and the People's Republic of China and Turkey, 0.3 of a percentage point.

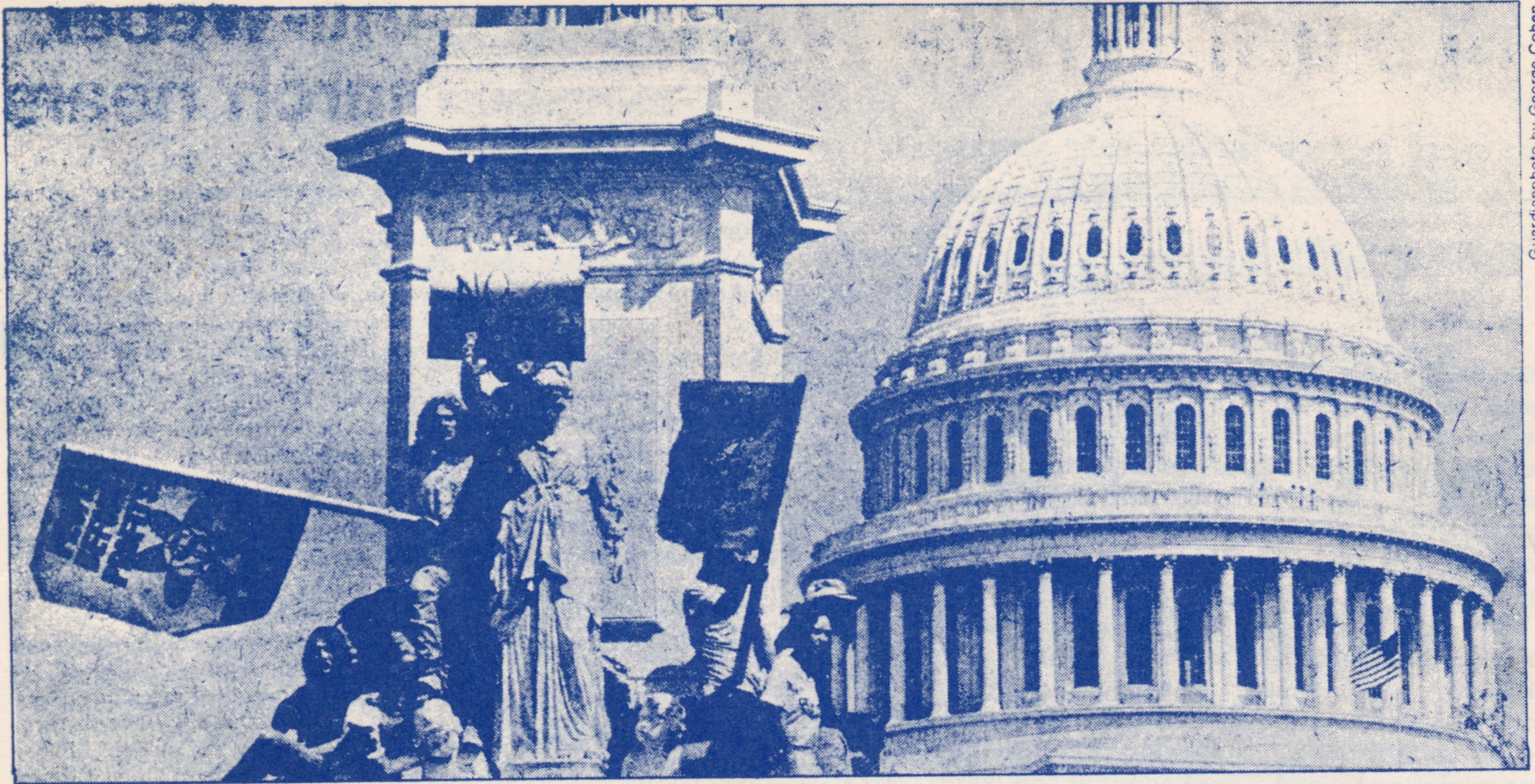
Although a pattern of growth rate de-

cline is evident, the number of people added to the world's population each year is greater than it was a decade ago because of today's much greater population base, the report points out. Between mid-1976 and mid-1977, 80 million persons were added to the earth's population; the annual addition in 1966-67 was 68 million.

China had an estimated 1977 population of 982.5 million (nearly a quarter of the world's total), the report observed that despite the lack of solid information, "there is little question that the growth rate is also declining in China"

Annual growth rates in 1976 were placed at slightly more than 2.0 percent in China, India and Indonesia and at 1.0 percent or below in the Soviet Union, United States, and Japan. In Brazil, the 1976 rate was 2.7 percent representing a decline from 3.0 percent before the start of the decade.

Growth rate declines during 1966-76 were also notable in developed nations. The U.S. had a 1966-67 growth rate of 1.1 percent compared with 0.8 percent in 1976-77, a decline of 0.3 of a percentage point. In the United Kingdom, the decline amounted to 0.5 of a percentage point, resulting in a zero growth rate in 1976; France, 0.4 of a percentage point; West Germany, 0.4 of a percentage point, resulting in a negative growth rate in 1976; and the Netherlands, 0.5 of a percentage point.



Guardianphoto by George Cohen

Capitol Hill demonstrators, demanding end to nuclear power May 6, sit at base of Washington sculpture.

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