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AND REHABILITATION IN HONG KONG WITH
REFERENCE TO HANDICRAFT PROGRAMS.

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THE INTERNATIONAL SIGNIFICANCE OF CHURCH-RELATED
RELIEF AND REHABILITATION IN HONG KONG WITH
REFERENCE TO HANDICRAFT PROGRAMS

by

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PREFACE

While families in prosperous countries debate whether or not they can afford a second car or a colored television set, the Chinese refugee wonders if he can afford a second daily meal. This fact concerns us and should concern every thinking Christian in our affluent society.

One cannot imagine a place where the tug of war existing between Communism and Christianity for the hearts and minds of people is more acute than in Hong Kong. In comparison with her size, Hong Kong is probably tackling the biggest refugee relief and rehabilitation problem of any place on earth. The problem touches every facet of administration. It has meant the provision of more houses, more schools, more hospitals, more clinics, more markets, more playing fields, more roads, more public transport, more water, more sewers, more sanitary services, more food production, more factories, and more jobs.¹

This thesis will seek to examine the role of Church related relief and rehabilitation assistance in Hong Kong. Special reference will be given to self help handicraft projects. The writer is an ordained Methodist minister and for several years has had a special interest in mission handicrafts. In addition, I have made a study of

¹United Nations World Refugee Year Secretariat, The Chinese Refugees in Hong Kong (Geneva:United Nations, WRY/INF/30), p. 4.

Church related handicraft projects in Jordan, Hong Kong, India, Nepal, Haiti, and Guatemala. The material for this thesis is partly based on a personal survey of Church related handicraft programs in Hong Kong made during the month of July, 1963. Additional material was secured at the Missionary Research Library of the Union Theological Seminary, New York, New York. Other information was secured at the Inter-Church Center, Riverside Drive, New York. The author wishes to acknowledge Dr. Mary E. Bradshaw of the graduate School of International Service, American University, Washington, D.C. and Dr. James H. Pyke of Wesley Theological Seminary, Washington, D.C. for their helpful suggestions made during the preparation of this thesis.

An analytical approach will be used and special attention will be given to point out the international significance of this subject.

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CHAPTER I

INTRODUCTION

Before turning to an examination of Church related relief and rehabilitation in Hong Kong, it may be helpful to note the emergence and development of Church related relief in general. The Christian tradition of providing a helping hand for self help, begun by Christ, has been carried on over the years by providing food, clothing, shelter and other types of aid to those in great need.

A study of the first century Christians shows that they responded to urgent relief needs. For instance, in response to urgent famine conditions in Judea, the disciples sent relief to those in need.² In their highest and best moments Christians have served as guardians of human welfare.

The history of Christianity is filled with pages of illustrations describing how men have ministered to the physical needs of others. John Wesley is a good example. He was born in 1703 and later became a priest in the Church of England. In many ways he provided a helping hand for self help. He tried to put his faith into practice. He pleaded for prison reform, for the abolition of slavery and for the right use of wealth. He attempted local schemes to

²The Holy Bible (New York: Thomas Nelson and Sons, Revised Standard Version, 1952), Acts: 11: 27-30.

relieve unemployment by throwing open his church premises and providing yarn so that poor women might weave and earn an honest livelihood. He subsidized small tradesmen hard hit by unfortunate circumstances. He established schools³ and orphanages, and opened dispensaries for the poor.

Since the beginning of the missionary movement there has been a consciousness of the special needs of the people to whom the churches have ministered. Missionaries have ministered not only to spiritual needs, but also to the poverty, disease, and the suffering which have been at times an inescapable part of their environment. Some of the most inspiring stories in the history of missionary endeavor have had their origin in deep compassion for those in need.

In Southern India in 1876, the monsoon period passed without rain. The heat was intense. The sun rose hot and the sky was cloudless day after day. Panic struck the people, fields became parched, cattle died, grain merchants began to hoard, and prices advanced rapidly. Cholera, small-pox, and other endemic diseases began taking heavy toll on the impoverished people. Funds were sent from America, and missionaries turned their resources and counsel to the relief of the afflicted. The Reverend John E. Clough, an American Baptist, brought life to a dying people by the use of his engineering knowledge. He took a contract to build a three

³Leslie F. Church, The Knight of the Burning Heart (London: Camelot Press, Ltd., no date), p. 154.

mile section of the Buckingham canal, giving work to all without regard to caste, education, or religion. The British engineer in charge of the canal project was later to say: "of the thirty-five miles built under my direction, your portion is the best."⁴ In many cases, the missionaries of churches have been the pioneers in providing technical assistance to people in the underdeveloped areas of the world.

Dr. Gaither P. Warfield, General Secretary of the Methodist Committee for Overseas Relief, observes that the churches for years have been doing what the Peace Corps is now doing. British Baptist in East Pakistan are represented by Dave Stockley and his wife on a seventeen acre farm, showing the people of an underdeveloped area how to raise more and better crops. Methodists in India have a large extension program at the Ingraham Training Institute of Ghaziabad. Dr. Sam Higginbottom, a Presbyterian missionary, laid the foundation for the now famous Allahabad Agricultural Institute in India, fifty-two years ago. He planned a threefold program of teaching, research, and extension. On three continents, church workers are carrying on hundreds of projects to overcome the food gap.⁵

Another form of Church related relief assistance has been the development of self help handicraft programs

⁴Dana M. Albaugh, Who Shall Separate Us ? (Judson Press, New York, 1963), p. 43.

⁵Gaither P. Warfield, "The Church Is Already Leading The Way," Together, January 1963, p. 26.

on the mission field. In many areas where Christian missions have been established, the indigenous people possess handicraft skills, or may be taught handicraft techniques. Realizing the value of these handicraft skills, many mission groups in recent years have been developing cottage industry type programs in an effort to help raise the living standards of needy people. For example, in India there are over forty mission directed projects where handicraft products are produced to help provide a livelihood for the desperately poor of India's villages.

In these and many other ways Church related relief and rehabilitation programs have emerged and developed around the world. Over the years, instead of a piecemeal approach to relief and rehabilitation, churches have organized their welfare endeavors. For instance, Protestant Churches cooperate together in Church World Service, a world wide relief and rehabilitation organization. The Roman Catholic Church has channelled its overseas welfare work through Catholic World Service. In addition, various denominations have promoted their own relief aid programs, such as done by the Methodist Committee for Overseas Relief, Lutheran World Service, and the Maryknoll Sisters of the Roman Catholic Church. Refugee relief programs carried on by these and other Church related agencies in Hong Kong will be considered in the succeeding sections of this thesis.

⁶Brethren Service Commission, Self Help Gift Parcels (New Windsor, Maryland: no date), p.1.

CHAPTER II

HONG KONG

I. CHINESE IN DISPERSION

Since the Communist took over the Chinese mainland in 1949, the Chinese people, who could no longer endure Communist oppression and slavery, have begun to escape from behind the Bamboo Curtain for freedom and survival either individually or in groups. In 1960 it was estimated that twenty-three million Chinese people live outside mainland China, thus outside of Communist control. These are the Chinese in dispersion. Where are these twenty-three or more million outside of China? It is estimated that ten million are living in the Republic of China on Taiwan; three million or more live in Hong Kong; and ten million over the past years have migrated to South East Asia, where they live in Burma, Malaya, Borneo, Sarawak, the Philippines, Sumatra and other countries. Part of the frustration of these people comes from their indecision concerning whether it is to their advantage to break up as a race or remain united.⁷

II. A HAVEN FOR REFUGEES

Since Hong Kong and Macau border on the mainland, they have the largest number of Chinese refugees per total

⁷The Board of Missions of the Methodist Church, The Chinese In Dispersion (New York: The Methodist Publishing House, 1960), p. 1.

population per square mile. Hong Kong is indeed a haven for refugees. The proportion of the homeless and uprooted refugees in Hong Kong is exceeded by no country in the world. There are more refugees in South Korea, but there is also more land. There are the Arab refugees, but, found scattered over a wide area. For each Hong Kong resident in 1945 there are now five residents and the Colony with its three hundred and ninety-eight square miles, of which only sixty-five are readily usable, is faced with supporting a population equal to that of Norway. Hong Kong's attempt to deal with its population problem is a thrilling story.⁸

Hong Kong is a tiny dot on the map off the China mainland. However, it is a colony of an estimated 3,500,000 people jammed into an area where in 1946 only 600,000 people lived. With births over deaths 90,000 annually and twice that many entering Hong Kong illegally, living conditions do not improve even though there has been an economic boom resulting from Hong Kong's recent industrial revolution. The economic miracle of changing the old Hong Kong of a middle man trading post into an important industrial center has saved the city economically; at the same time Hong Kong Church World Service and other agencies have provided strategic relief and rehabilitation programs assisting the nearly 2,000,000 Chinese refugees for whom Hong Kong is the

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L. Stumpf, Report of the Hong Kong Office of the Lutheran World Federation Department of World Service for the Helsinki Assembly, 1963 (Hong Kong: Lutheran World Service, July 1962), p. 2.

end of the line.⁹

Hong Kong was over crowded before Pearl Harbor, but had shrunk to six hundred thousand by the end of the war. Between 1949 and 1951 the population increased rapidly. Later, thinking that the movement in and out of China could be equalized, the Hong Kong government lifted its restrictions by agreement with Peking. Within four months limitations had to be enforced again, for eighty thousand more Chinese came out to stay in Hong Kong than had returned to the mainland. The movement still continues, both by entry permit and illegally. Over a third of the population is under fifteen, only five percent are sixty or over, and males outnumber the females up to middle age. Although Hong Kong's population increased from two to three million between 1951 and 1960, deaths decreased, since the public health services are good, the climate mild, and the average refugee quite young.¹⁰

To find freedom in Hong Kong, people will travel across rugged boundaries at night, swim rivers, or pay exorbitant sums to boatmen to flee Red China. A discerning visitor to the crowded sampans in the Hong Kong harbor will often be able to distinguish the new arrival who is being

⁹Church World Service, Church World Service Annual Report, 1960 (New York: Church World Service, 1960), p. 21

¹⁰Andrew T. Roy, On Asia's Rim (New York: Friendship Press, 1962), pp. 134-135.

supplied with rice and fresh clothing by his welcoming Hong Kong relatives or by a relief agency.¹¹

III. REFUGEE HOUSING, HEALTH, AND EDUCATION

Since the end of the Second World War, refugee immigrants have swarmed into Hong Kong. There were not the houses to accommodate even a fraction of their number. No conventional housing program could even begin to meet their needs. Yet these needs were so pressing that any form of shelter was acceptable. As a result, Hong Kong has been combating for nearly fifteen years the twin evils of grossly over crowded tenements and squatter communities, where flimsy shacks- crudely built of wood, tinsplate, fiberboard, sacking and similar material- cover the hillsides, ravines and any vacant land like a gray scar.¹²

A 1957 account by the Reverend Loren E. Noren, an American Baptist missionary in Hong Kong, indicates that as late as that year it was believed 100,000 people slept on the streets themselves. A recent estimate is that 60,000 children are roaming the streets daily without home or school, searching for food, shelter, and amusement wherever they can find it. Another 70,000 are rooftop dwellers in Hong Kong. Visiting in Hong Kong this past summer, the

¹¹Albaugh, op. cit., p. 32.

¹²United Nations World Refugee Year Secretariat, op. cit., p. 1.

author was amazed to see so many people sleeping on the sidewalks using only newspaper or a blanket for a bed. Other refugees who consider themselves more fortunate sleep on a wooden frame with a mattress made of rope.

Official figures indicate that during 1962 nearly 160,000 illegal immigrants arrived in the Colony. In addition, the net increase of births over deaths during the year was 91,581. The influx of this large number of illegal immigrants plus their subsequent offspring has posed an enormous problem. Due to the extremely limited possibilities for emigration abroad, the Colony has become not only the country of first asylum but the country of final settlement for the majority of these people. This situation requires considerable welfare planning and work so that all the refugees and citizens of the Colony in need are cared for. Housing must be found and this in itself is an almost insurmountable problem.¹³

Information available in 1963 reveals that 750,000 persons or over twenty-five per cent of the population still live in shocking housing conditions, on a bedspace without light and air, in ramshackle huts, on the pavement, on rooftops, in caves and on staircase landings. Frantic efforts are being made to cope with this problem. Multi-story blocks each designed to house more than two thousand

¹³Stumpf, op. cit., p. 2.

people, ten by twelve feet for five persons per cement cubicle, are going up at a rate of one block every nine days.

The pace in the educational field is no less dramatic. A new school is opened in Hong Kong every ten days. Public health is another outstanding problem. Due to the lack of facilities, the work has to be done under very adverse circumstances. In 1954 Hong Kong had forty-three Out-Patient Clinics with an attendance of 2,517,815. In 1961 there were sixty-two of these clinics with 5,797,603 in attendance. This is an increase of forty-four per cent in clinics and an increase of 132 per cent in attendance. Hong Kong is still extremely short of hospital beds. At the present time, it has about two beds per one thousand of the population and requires about eight times the present facilities.¹⁴

IV. EMPLOYMENT CONDITIONS

Hong Kong, whose natural resource is people, was seriously plagued by unemployment before the arrival of the Chinese refugees without unapplicable skills. Hunger erases morality and desperation draws a straight line toward stealing. A twenty-four year old boy had this to say: "if I cannot find work when I am released from prison, I will steal again."

When the Hong Kong government's expanding public

¹⁴ Hong Kong Council of Social Service, Annual Report, 1962-1963 (Hong Kong: Hong Kong Council of Social Service, 1963), p. 3.

works program ultimately began, it was the refugee's largest single employer. But it only absorbed a small fraction of the job seekers. It was not a case of any volunteer agency finding jobs for refugees. It was a problem of inventing employment. Every working level was affected. China lost many doctors, lawyers, teachers, dentists, and government officials to Hong Kong. But these people were not allowed to practice their professions in Hong Kong unless they had graduated from Hong Kong University or a British University. Most of them had not. More recently some of these strict requirements have been modified due in part to the efforts made by the United Nations High Commissioner's Office for Refugees in Hong Kong.

Refugee farmers could not farm without land. Land values are very high in Hong Kong. Every effort possible is being made to "move the mountains and hills into the sea," thereby creating more usable land space. The jet airport in Hong Kong is the result of one of these "land making" projects.

Everything has seemed to work against the refugee. Hong Kong has no labor laws, and if one man isn't willing to work twelve to fourteen hours a day for \$1.25, there are plenty of men waiting for a chance. Many refugees seeking employment asked Maryknoll priests for a "letter" of reference. Since Chinese custom favors applications

with letters of reference, they give refugees more hope. However, the priests found that they must use discretion in giving out such letters of reference. It was discovered that a letter written for one man had been sold for \$9.00.¹⁵

Along with textiles, the plastic flower-fruit business is Hong Kong's most rapidly growing industry. Utilizing refugees two hundred and thirty-five factories began manufacturing the flowers. The 1960 plastic flower exports totaled \$26,250,000 of which \$18,550,000 was shipped to the United States. The 1960 exports were an increase of 140% over the 1959 exports, while the exports for 1959 increased 800 % over 1958, and the 1958 exports were a 4,000 % rise over 1957. Still inspite of the rapid business and increase of employment in such new fields as the plastic flower-fruit business, there are not enough jobs in Hong Kong. In 1962 over 200,000 refugees reported that they still had not found any semblance of permanent jobs.¹⁶ More refugees slip into Hong Kong every night, thus creating additional employment problems.

Life of the Chinese refugees in Hong Kong is thus characterized by: a very low standard of living, large numbers of employable but unemployed or under-employed persons, the prevalence of controllable diseases in epidemic form, malnutrition, inadequate housing and unwholesome or little recreation.

¹⁵ Jim Hart and Bill Surface, Freedom Bridge-Maryknoll In Hong Kong (New York: Coward-McCann, Inc., 1963), pp. 62-64.

¹⁶ Ibid., pp. 75-76.

The refugees in Hong Kong are seeking work. Thrifty, industrious, independent, the majority of Hong Kong's new citizens do not seek charity...only to fill their rice bowls through their own endeavors. The quest for employment and economic security therefore goes hand in hand with the search for somewhere they can call home. Most essential is the need to help families to become self supporting and to provide for at least one breadwinner of the family to find work, either by assisting him to find a job, or trying to see if there is a way to train him.

CHAPTER III

CHURCH RELATED RELIEF AND REHABILITATION IN HONG KONG

I. WELFARE-ACTIVITIES IN GENERAL

Welfare activities in Hong Kong have been carried on by means of close cooperation between the Social Welfare Department of the Hong Kong government, Church related welfare agencies, other voluntary organizations, and the assistance provided by the United Nations High Commissioner's Office for Refugees, and other U.N. specialized agencies.

Although a great deal of the welfare relief assistance has and continues to be provided in the form of granting food, clothing and medical aid, welfare organizations have shifted to rehabilitation projects. In addition to the excellent work of the Hong Kong Social Welfare Department there are ninety voluntary agencies cooperating within the Hong Kong Council of Social Service, plus others not related to it.

The Hong Kong Council of Social Service coordinates the work of over ninety social welfare organizations in close liaison with government departments. There are over twenty-five different Church related relief and rehabilitation agencies affiliated to the Council. The list

includes the following: the American Friends Service Committee, Catholic Relief Services, Hong Kong Christian Welfare and Relief Council, Lutheran World Service, Maryknoll Sisters, the Salvation Army and the World Council of Churches. Council projects include: the Central Relief Record Office, the Employment Assistance Scheme, Investigation Card Scheme, Resettlement Loan and Savings Association, and the Welfare Handicrafts Shop.

The aims and the objectives of the Council are:

1. To coordinate as far as possible the voluntary welfare activities in the Colony in order to prevent overlapping in work and in distribution of funds.
2. To initiate such form of relief and schemes of social welfare as are not covered by existing organizations.
3. To receive, administer and distribute such funds and supplies as are entrusted to it.
4. To collect and collate the opinions of persons or organizations on the subject of social conditions in the Colony, and to take all necessary steps to educate the public in the interest of social welfare.
5. To make recommendations to Government and to advocate and promote such laws or amendments to laws as may be deemed necessary for the furtherance of these aims and objectives.¹⁷

One of the very successful Council projects has been the Resettlement Loan Savings Association. Now in its sixth year of operation, it is financed partly from government and partly from voluntary funds. It aims to help small or one man businesses, primarily among the inhabitants of the resettlement areas, or to help families

¹⁷Hong Kong Council of Social Service, op. cit., pp. 4-5.

in need of small amounts of capital in these places. The basis of the loan is an acceptable guarantor, who must be found by the applicant. The loan itself is for thirteen months at no interest rate. Previously borrowing from money lenders resulted in charges for interest of as much as forty per cent. No repayments are asked for the first three months, after which one tenth is due every month. Most loans are for less than \$200.00, but in some cases loans up to \$500.00 are made almost always for the purchase of machines or equipment for an established trade. Many borrowers have had successive loans, year after year, and have been able steadily to expand their small businesses or trades to achieve a useful degree of self support, and it is felt that the scheme saves many from falling into debt through borrowing at high interest rates from unregistered moneylenders.

The whole work is made possible by government subsidy, by individual contributions, by help from the Hong Kong Council of Social Service, and by donations from other sources.¹⁸

The Hong Kong Christian Welfare and Relief Council, a member of the Hong Kong Council of Social Service, has been giving priority to self help projects for families,

¹⁸Ibid., pp. 15-16.

to the college student work projects, and to the enlarging of facilities for tuberculosis patients. Sixty thousand beds are needed at once instead of the two thousand that are available. Tuberculosis spreads because of the over crowding and kills ten times as many people as all other infectious diseases. This council also helps rural and forestry resettlement projects, the rehabilitation of drug addicts, ecumenical work camps, and a vocational training program.

Several welfare agencies deal specifically with the needs of children. One of them is the Boys and Girls Club Association, which now has a total of two hundred and eight clubs run by or affiliated with it and includes over 130,000 children. The Association provides libraries for both adults and children. The Christian Children's Fund, Inc. cares for 6,590 children in several homes. It provides an educational program and arranges for the adoption of infants from its Fanling Home.

In addition, specialized care is given to such groups as discharged prisoners and drug addicts. A Hong Kong Discharged Prisoners Aid Society helps over a thousand discharged prisoners each year. There is a steady reduction of serious crime in Hong Kong in contrast to other urban areas throughout the world where it is increasing. The government credits this to the law abiding nature of the Chinese, the increasing integration of the

immigrants into the local community, and fuller employment. However, over sixty percent of Hong Kong's criminals are narcotic addicts. Estimates of the total number of addicts vary from 150,000 to 250,000 or at least one in every twenty of the residents of the Colony. Opium addiction has had a long history in the area. The government is cooperating with international agencies to control the traffic. Churches also provide opportunities for care, though permanent cure is rare.

Churches of various denominations carry on active relief and rehabilitation programs in Hong Kong. They include the following: Methodist, Baptist, Presbyterian, Roman Catholic, Episcopal, Mennonite, American Friends, Church of Christ, Salvation Army, and Lutheran. In addition, there are several interdenominational relief organizations, such as Church World Service and the International Y.M.C.A. and the International Y.W.C.A., that carry on active refugee programs in Hong Kong.

The Church of Christ in China is unique in that it represents the union of several denominations formerly active on the mainland of China. The welfare activities of this group supports a family welfare center, vocational training, children's work, case work, group work, and medical and industrial welfare programs.

Not enough money is available to solve Hong Kong's problems on a relief basis, providing supplies of food and

clothing to needy refugees for long lines outside church and welfare offices. To help avoid confusion and misrepresentation in the distribution of food and clothing a Central Records Office has been established. Welfare agencies report to this office those they have helped, identity card numbers are filled, duplication is avoided, and division of responsibility become possible. Unfortunately, there are not enough of caseworkers available to investigate each case, recommend plans, and do the counseling. Group work is one answer to this problem. It guides refugees to help each other. Increased facilities for training social workers are also needed.

Dr. Andrew T. Roy, Vice President of the interdenominational Chung Chi College in Hong Kong, points out that in the colleges there are hundreds of needy refugee students. Some of the churches with the aid of Church World Service started several college student work projects. This was done by shifting from a program of grants to the assigning of students to non profit organizations and church welfare agencies for community service. Under this program students work two hours a day, five days a week, and earn their college board and lodging. They reach 23,000 children and underprivileged persons in over ninety projects including: free night schools, literacy classes in labor unions, welfare agencies,

boys and girls clubs, manual work, and anything that helps other Chinese. Each dollar is used twice. It helps the student and through him the clientele of the project in which he works. It enables the student to see the church in action as well as the welfare work of the city. It gives him needed training for later professional work. Above all, it strengthens his self respect; he has the satisfaction of earning his own way, and working with his own people. The skills of one group of people who have fled from Red China can be used to help another group. In addition, the young refugee that is preparing lessons for underprivileged children does not get into gambling or narcotic addition.¹⁹

II. OVERCOMING THE REFUGEE MENTALITY

A refugee mentality can and has developed when refugee assistance has been limited to relief aid. Such as providing food, clothing and shelter. While each of these are vitally important, a refugee may grow accustomed to this kind of aid and become resentful or indignant when it is reduced.

In an attempt to improve the welfare of the more than 3,000,000 Hindu refugees in West Bengal and Calcutta, Church World Service sent a study commission to India to

¹⁹ Roy, op. cit., pp. 134-139.

make a comprehensive report of immediate and long range objectives for a program of relief, rehabilitation, resettlement, and training. Dr. Herbert Stroup, chairman of the study commission reported: "Aside from the fact that the refugee in West Bengal has lost a great deal of his former material security, he has lost, perhaps more than anything else, his sense of confidence. He feels that not only have the gods turned against him, but also his fellow man. He thinks he is made to suffer through no fault of his own. He finds very few open doors of opportunity through which he may walk. His long presence in the refugee camps has paralyzed his will to succeed. He was once proud in his modest circumstances, but now he is embittered because of his ill fortune and fate."²⁰

Unfortunately, other reports concerning refugee problems have also mentioned this type of a situation. It can and has happened in Hong Kong. To help overcome this situation Church welfare leaders have been placing greater emphasis on rehabilitation, resettlement and training of refugees. Important as emergency relief may be, the basic tragic implication is in terms of the future in the under-developed and unused latent talents of homeless and jobless refugees around the world. Many schemes and programs have been developed to help people rehabilitate themselves, to become again contributing members of society.

²⁰ Herbert Stroup, Project Doya (New York: Church World Service, January, 1960), p. 1.

For instance, women have been trained to use sewing machines and to cultivate their unrecognized talents for handiwork. Men have been taught new trades or professions in such developing fields as plastics. Young people have been encouraged to pursue further education through scholarships and self help programs. Home industries in which the entire family can participate have been encouraged. In these and many other ways, refugees are becoming self supporting. Their sense of confidence is then restored. Their former refugee mentality is replaced by increased dignity and self esteem.

III. TEMPORARY RELIEF VERSES LONG TERM REHABILITATION

While providing food, clothing and shelter for refugees in need is an important welfare activity, ample consideration must also be given to assistance that will help the refugee come off the relief rolls.

Generally speaking, the activities designed by churches to alleviate or remedy the suffering faced by refugees have fallen into the following categories: relief, resettlement, rehabilitation and reconstruction. Whenever disaster has taken its toll, Christian forces have sought to move in immediately and effectively with emergency relief such as food, clothing, medicines, and temporary shelter. Following such calamities millions of people have had to make a new start in life. Frequently this has been in a

land totally alien to them. It has been a part of the churches' program during the last four decades to find homes for refugees, to place them in congenial surroundings free from religious or political persecution, and to give them a Christian environment. But the activities of the Christian churches have not terminated with these temporary and emergency measures. A helping hand for self help has been provided. Vocational training programs have been established. Unrecognized talents and skills are developed to help people regain their former usefulness.

In addition, Church loan funds have been established and expanded. Help has been extended for the reconstruction of schools, hospitals, kindergartens, and Christian centers. These projects are constructed only after the constituency of the local institution has demonstrated a desire to do everything possible toward self support.

This emphasis on long term rehabilitation can be applied in Hong Kong. The representative of China at the Executive Committee for the High Commissioner's Refugee Program in May 1961 stated that the problem of refugee in Hong Kong could be solved only through local integration and not through temporary relief. He mentioned in particular the possibility of the establishment of a revolving fund from which small loans might be granted to

help the refugees become self supporting.²¹ It is interesting to note that such a fund is used by several of the Church related welfare programs in Hong Kong, however, this type of assistance needs to be expanded.

A similar statement also appears in the United Nations World Refugee Year report. It points out the refugee work by the Hong Kong government will emphasize long term development, rather than temporary relief. Building schemes and training programs are given top priority.²² The training of refugees in home economics and cottage handicrafts are examples of long range assistance programs of great value carried on by Church related agencies in Hong Kong.

IV. FAVORABLE CONDITIONS FOR HANDICRAFT PROJECTS

Cheap labor, such as that found in Hong Kong, gives handicraft products a price appeal on the world market. In addition, after the United States lifted its embargo in 1952, Hong Kong could market Chinese type products in the United States if accompanied by a "Certificate of Origin" to verify that they had not been made in Red China.

Refugees in Hong Kong are seeking work, not charity. The Chinese refugee, like so many refugees, brought with him the clothing on his back and the skill in his fingers. It was not long before Church related welfare agencies

²¹"Report on the Fifth Session of the Executive Committee of the High Commissioner's Program, Geneva, 1961" in Report of the U.N. High Commissioner for Refugees (New York: A/4771/Rev.1, 1961), p. 28

²²U.N. World Refugee Secretariat, op. cit., p. 7.

began to provide a helping hand for self help in refugee handicrafts. Recognizing the need for helping refugees find employment, several Christian organizations operating relief and rehabilitation programs have established workshops where experienced refugee craftsmen might work at their trade and thus become self supporting. Also, younger members of refugee families are taught trades in anticipation of the day when they will become adult members of society.²³

²³Brethren Service Commission, Self Help Gift Parcels (New Windsor, Maryland: Brethren Service Commission, no date), p. 1.

CHAPTER IV

CHURCH RELATED HANDICRAFT PROGRAMS IN HONG KONG

I. CHURCH WORLD SERVICE

The Origin of Church World Service. The roots of Church World Service go back as far as 1920, when a number of denominations were interested in sending relief to China. Emergencies in that country were caused by severe droughts and widespread crop failures following World War I. Subsequent to the attack on Pearl Harbor in 1941, and the heavy fighting in Southeast Asia, it became clear that even larger relief efforts would have to be taken by the churches of all cooperating denominations and agencies, such as the Bible Society, the Y.M.C.A. and Y.W.C.A. At about this time, the World Council of Churches was in the process of formation. One of its divisions was concerned primarily with refugee resettlement and emergency relief in Europe. It was soon evident that the need for assistance after the war would be tremendous, also that the church interests could be served best by a single organization. Consequently, on May 1st, 1946, Church World Service was organized to coordinate the activities and the operations in the United States of the predecessor groups and to expand relief measures overseas.

Church World Service In Action. An indication of the C.W.S. program is evident from a recent report. In a period of fifteen years a total of more than two billion pounds of relief materials were shipped by C.W.S. on behalf of Protestant churches. The value was approximately 225 million dollars.²⁴ Recently, Church World Service distributed food to eight million needy recipients in twenty-six different countries. The amount of food totaled approximately twenty shiploads. The C.W.S. program is based upon the cooperation of the United States government, the charitable agency, and the government of the receiving country. Our government supplies the food, the government of the recipient country certifies the needy people, and the charitable agency distributes the food. However, these donations provide only a part of the need of the recipient; he is encouraged to become self-reliant as soon as he can. Manual skills are taught to refugees in church supported trade schools in an effort to help the refugee become self supporting.²⁵

Church World Service Handicraft Programs. The Church World Service program originally consisted of relief and resettlement assistance, such as providing food and

²⁴Albaugh, op. cit., pp. 56-57.

²⁵Don Paarlberg, "Telling Our Success Story," in Methodist Laymen (Vol. 22, No. 10, October, 1962), p. 6.

clothing for refugees. In addition, it has engaged in immigration services, ecumenical scholarships, medical services, financial support, building projects, teacher exchanges, and employment projects. Rehabilitation services have been added to the total program sponsored by Church World Service. These rehabilitation services vary in scope. For instance, revolving loan funds have enabled the more talented and ambitious to launch into small businesses such as tailoring, cement mixing, and banking. Self help projects have been started in Hong Kong and there are more than a dozen church sponsored craft centers where refugees utilize their skills in the production of clothing, porcelain, costume dolls, hand embroidered linens, neckties, furniture and other items.

Church World Service provides relief and temporary help for thousands of refugees in Hong Kong. However, not until a refugee earns his own way does he recover his dignity. Recognizing this as a basic principle, Church World Service has embarked on a program of work projects designed to give employment to hundreds of destitute people. These projects are equipped to produce high quality items for the local and international markets.

To date, three projects have been started. These are: (1) Hand knitting- sweaters, dresses, suits, stoles, ski sweaters, and mittens, (2) Neckties- fashioned from handloomed

²⁶Albaugh, op. cit., p. 58.

Thai silk and made to C.W.S. specifications, (3) Smocking- lovely cotton dresses for small girls, all classic in design and made by Swatow refugees who are world famous for drawn work, embroidery and fancy stitching. Top wages are paid to the workers in each of these projects. All profits are shared with the workers. Church World Service accepts no commission for its services. ²⁷ A target goal for four projects is set at two thousand employees.

Church World Service Knitting Project. Visiting the Church World Service handicraft centers in July of 1963, the author was impressed with the fine work being done at the knitting center. This knitting center is located at an orphanage for girls. The origin of this orphanage is worth noting.

When the Red Chinese swept over China, a Methodist missionary gathered together a group of thirty orphan girls for the long trek to Hong Kong, and freedom. These were girls of ten to fifteen years of age. Some were blind, some were without an arm or a leg, but all sought freedom from Red tyranny. They traveled for many days and finally arrived in Hong Kong, dirty, tired, hungry, and homeless. Church World Service made a grant of food, clothing and money. Other agencies came forward with material help. Soon an orphanage was built. Here the girls learned to knit and in a short time their skills improved. Mr. R. E. Clements,

²⁷ Hong Kong Church World Service, Help Them Help Themselves-Church World Service Work Projects (Hong Kong: Church World Service, no date), p. 5.

who was serving as a handicraft marketing consultant for Church World Service, visited this orphanage in Hong Kong. On his return to the United States, he secured a sizeable order for these hand knit sweaters and dresses made at the orphanage from Marshall Field's Department Store, Chicago, Illinois.²⁸ Sales have continued to increase at this and other Church World Service handicraft centers. Thus, in this way a thread has been added to the fabric of peace and international good will.

II. LUTHERAN WORLD SERVICE

Experience has shown that the traditional Chinese arts and crafts offer a feasible way of firmly establishing a considerable number of refugee families in Hong Kong. All that is needed is to enlist the skillful, patient, strong, creative hands of the Chinese people. Their hands then effect their rehabilitation and the restoration of self respect.

Welfare Handicraft Department. The Welfare Craft Department is the marketing agency for Lutheran World Service which sells hand work made by low income refugees in Hong Kong. The objective of this department is to help workers over a temporary period until they can sell to other buyers. This involves helping them improve their work to widen their opportunities.

²⁸Raymond E. Clements, Mission Village (Sag Harbor, New York, 1959), p. 2.

There are three main groups of customers for these refugee handicrafts: (1) Churches and individuals abroad who believe in encouraging self help, (2) commercial buyers who purchase because of quantity and value, and (3) tourists and local people who find the goods of high value.

There are six types of workers, most of whom are refugees: (1) convalescents who cannot yet stand the pressure of full time work, (2) younger and older people not employable by factories, (3) the permanently handicapped who are often ill treated and under paid, (4) those who must work at home because of family conditions, (5) those with unusual skills not in common demand, and (6) vocational graduates who need experience before commanding decent wages.

Jobs with the Welfare Craft Department are not usually held for more than six to eight months. Lutheran World Service does not wish to keep workers, but rather to equip them with more skill, better mental attitudes, and better health so that they can move into other jobs.

The handicraft work is done in three main locations. One type of worker uses his own home for a workshop. He goes to the Welfare Craft Department Office to receive orders and the materials with which to make the requested articles. He then returns the finished products and is paid for his labor on a predetermined piecework basis. The second group works entirely in the Welfare Craft Department workrooms. They are mainly cases referred by the

Lutheran World Service Tuberculosis Rehabilitation Department. They work a maximum of eight hours per day, and less if they are not strong enough for full time work. Here the craft department makes brocade garments and jewelry boxes, and can take special orders for clothing made by expert tailors.

The third group is the largest. There are two piece work centers where beadwork and embroidery are done. Highly skilled workers help newcomers to improve. After a period of working under the closest and most rigid supervision, the workers may take material home and do the embroidery or beading in their own quarters. They then return the garment or purse to the Welfare Craft Center, where it is finished by other workers. The piecework rates paid by the Welfare Craft Department are higher than those paid by local factories in Hong Kong, but Lutheran World Service demands perfect work. Working conditions are also better at the Welfare Craft Centers, with adequate light and air. There is a maximum of Hong Kong \$300.00 total income per month that can be earned by a refugee from the Welfare Craft Department. In the case of supplementary income, only a maximum of Hong Kong \$175.00 can be earned per month. These limits are to prevent the worker from feeling so well paid that he does not attempt to secure other work when he is able. The Welfare Craft Department

staff feels that anyone capable of earning more than these figures, is capable of doing without their services.

The Welfare Craft Department believes that it offers a fine handicraft product at average shop prices. On small articles, however, their prices are nearly double those of the side street stalls. But if they were to attempt to compete with these items, their workers would get almost nothing. The Welfare Craft Department tries to equalize this by improving the handicraft items made as to both material and workmanship.²⁹

Lutheran Handicraft Sales Record. With a revolving capital fund of \$U.S. ten thousand dollars, Lutheran World Service in August of 1957 embarked on a new venture. It selected forty refugee families, each with a special skill in handicrafts. During the first three months this new department exported 8,777 handicraft articles to foreign countries. These articles included: brocade handbags, blouses, dolls, paintings, brass plates, and other items.

In 1958, the number of families was considerably increased and a total of 55,526 articles were exported to six different countries. Over ninety different items were produced that year. In 1959 a total of four hundred and fifty families were engaged in producing these beautiful and useful things and the number of items sold increased to

²⁹ Hong Kong Lutheran World Service, What Is The Lutheran World Service Craft Department ? (Hong Kong: no date, Hong Kong Lutheran World Service), p. 1.

over sixty thousand. In 1960 and 1961 this department continued to work on about the same level. As the demand for handicraft articles was still growing, Lutheran World Service began to establish small workshops of its own, a feature which is still in a stage of experimentation and development.³⁰

In April 1963, a "Craft Room" was opened at the Lutheran World Federation Office building at 33 Granville Road, Kowloon, Hong Kong. This Craft Room serves as a demonstration workshop. Since May 1, 1963 the local refugee handicraft retail sales have been made through the Welfare Handicrafts Shop on Salisbury Road, Kowloon.

As a result of a display of Lutheran World Service refugee handicrafts at an Ideal Homes Exhibition in London, more than two thousand sets of "Hong Kong Twins" were sold. These are cotton dolls made by cottage workers. In addition, sixteen hundred bookmarks painted on silk and twenty thousand artificial birds were sold. More than one hundred direct inquiries for other Lutheran World Federation World Service goods were received.

The record of visitors during April 1963 included an increased number of Asian nationals from the Philippines, Malaya, India, Korea, Japan, Taiwan and Indonesia.³¹ Among other things, these visitors were

³⁰ Stumpf, op. cit., p. 6.

³¹ L. Stumpf, The Lutheran World Federation Department of World Service (Hong Kong: Hong Kong Lutheran World Service, May 1963), p. 3.

interested in the Lutheran World Service welfare craft program.

III. PRESBYTERIAN CASEWORK CENTER

General Description. The Presbyterian Casework Center in Hong Kong is dedicated to a social service ministry for needy Chinese refugees. The Center mainly serves the Mandarin speaking refugees, most of whom live in the re-settlement areas of Kowloon. For many of these refugee families, the immigration to Hong Kong has resulted not only in the loss of personal possessions but also in the loss of occupational and social status. Many find themselves under a severe handicap in their efforts to gain employment and support their families, since they neither speak Cantonese nor have other connections in an already overcrowded Hong Kong. The Presbyterian Casework Center is a part of the total work carried on by the Presbyterian Church in Hong Kong. Staff members work in cooperation with the Church World Service refugee relief program.

The Casework Center strives through personal interviews and investigations to find out the background circumstances of those who come seeking help. Trained social caseworkers discuss their problems with them, offering encouragement and whenever possible constructive suggestions for ways in which they can help themselves. The center carries on an extensive family welfare program

of medical, housing, and employment assistance, tuition grants, handicrafts, clothing, foodstuffs, and emergency relief. The center was established in 1955 by Miss Muriel Boone, a former missionary on the China mainland, when it became evident that a social ministry to the Mandarin refugees was especially needed in Hong Kong. Since 1957 the center's programs have continued to expand in scope under the leadership of its present director, Miss Doris Caldwell. The center now has a staff of thirty-five Chinese workers and three Americans appointed by the Presbyterian Church in the United States. Student workers and volunteers from abroad also participate in the program.

The Casework Center coordinates its program with other welfare organizations through the Hong Kong Council of Social Service. It is also a member of the Hong Kong Christian Welfare and Relief Council. In 1962 it was reported that the Presbyterian Casework Center served well over one thousand five hundred and sixty families, largely Mandarin speaking. The purpose of the center is to come to know its clients personally and to serve them in an atmosphere of mutual trust and appreciation. During the first half of 1962, approximately three thousand clients were interviewed by caseworkers at the office and more than one thousand requests for help were received by letter.

As the Presbyterian Casework Center tries to serve the whole family a variety of needs become apparent.

Adequate employment and better housing are often the most urgent. Through the Employment Assistance Scheme and individual contacts with employers the center is able to find employment for a limited number of clients. Others enroll in the Individual Help Program or work out a plan that can qualify as a self help project.³²

Presbyterian Handicrafts. Self help projects covering the initial expenses of starting small businesses or home industries are a creative way of helping refugee families become self sufficient. From ten to fifteen self help projects are approved at the Presbyterian Casework Center each month and include the purchase of materials, licenses, and capital for such operations as fruit stalls, newspaper stands, candy stores, plastic flower and rattan production. Caseworkers carefully supervise these projects which encourage families toward an independent livelihood. While some women receive sewing machines for independent self help projects, one hundred and thirty others supplement their family incomes through the sewing, knitting, spinning, and shoe making projects of the Industrial Help program. Five women work at the center daily preparing articles to be made up in the clients' homes. When the finished products are returned to the center, the clients are paid for their work, and the

³²Doris E. Caldwell, Presbyterian Casework Center (Kowloon, Hong Kong: Hong Kong Presbyterian Church, 1962), p. 1.

garments themselves are distributed to other needy families.

The need for adequate employment is often the most urgent request of all. Out of this need has grown the United Presbyterian Industrial Project, a department of the Casework Center, which provides handicraft employment for specially skilled refugees. There are now some one hundred and twenty-five families participating in the United Presbyterian Industrial Project, a self supporting program which sells their products to visitors and friends abroad in twelve different countries.

The families are channelled into the Casework Center when it is found that they can produce a handicraft article suitable for the overseas market. From time to time classes have been formed by the United Presbyterian Industrial Project to teach different handicraft skills, such as making smocked dresses, brocaded jewel boxes, and rattan articles. All of the handiwork is then done in the home and received at the project weekly. The project does not operate simply as an impersonal middle man, for staff members often make home visits to give further training and encouragement to the families and to keep up with the progress of their work. The amount of work that can be accepted from a family is directly related to the number of orders received each week from interested friends abroad. At this time there are one hundred and ninety different

articles sold through the Industrial Project. A small showroom is maintained at the Morrison Memorial Center, 2nd Floor, 191 Prince Edward Road, Kowloon.

The producer is immediately paid so as to be able to live. The Presbyterian Industrial Project takes over the responsibility for the sale of the goods. Many of them are beautiful as well as useful. Among these are: albums, baskets, purses, stationary, paintings, dolls, rattan toys, and other items. Individuals who have visited Hong Kong and some church groups in the United States have undertaken to order and sell these goods.

In the six month period, January-June, 1962, the Presbyterian Industrial self help program sales and mail orders included: three hundred and sixteen sales made to local residents and visitors, and two hundred and one mail orders shipped to customers abroad.

Any family that desires may submit a request for a self help grant for the purpose of developing a small private business or home industry. The client's self help plan is studied by the caseworker who investigates carefully to discover whether the plan is a sound one. The client's previous experience and the demand for the type of work he hopes to set up are taken into consideration. Some seventy-five families received self

³³ Hong Kong Presbyterian Church, Presbyterian Casework Center (Hong Kong: South China Morning Post, Ltd., no date), pp. 9-11.

help grants during the six month period of January-June, 1962. For instance, three women were granted sewing machines, five families received help with material for rattan work, and materials for art work, glove making, and other handmade articles were provided for several clients.

In addition, eight women work together daily in the spinning and rug making handicraft, using wool which is a gift from the New Zealand churches. The finished rugs in Chinese designs are sold through the United Presbyterian Industrial Project.³⁴

IV. METHODIST HANDICRAFT WORK

The most outstanding Methodist Church related handicraft work in Hong Kong is located at Wesley Village. Let us look at the origin of Wesley Village.

The origin of Wesley Village. On Christmas Eve of 1953, a fire swept through a whole section of Hong Kong gutting a dozen or more tenement buildings and leaving thousands homeless. The church which had been saddened by the situation was presented with its most compelling opportunity. The response of the Methodist Church was the creation of Wesley Village, several tiers of concrete block cottages against a hill near the center of Hong Kong island. The first families moved out of squatter huts and off the sidewalks into comparative splendor in

³⁴Caldwell, op. cit., pp. 1-2.

1955. Today the village consists of eighty cottages, each twelve by eighteen feet. Monthly rent is U.S. \$2.50, the cheapest rent in Hong Kong. In addition to the cottages, there is a community center, a local church, a clinic, a primary school, a library, five handicraft factories and four noodle factories. Wesley Village is like a small community consisting of 287 adults and 326 children.³⁵

Wesley Village Production Company. The refugees at Wesley Village do not sit around bemoaning their fate, but with energy, careful planning and a radiant spirit witness in the midst of adversity. Forty of its people formed the Wesley Village Production Company. Mr. Monte V.C. Liang was the founder, Reverend J.E. Sandbach is the Superintendent, while Mr. Lau Kwong-kwok serves as the Business Manager.

Founded in 1956, the purpose of Wesley Village Production Company has been to make the Village resident gain a better life. It is also meant to help and encourage men and women to utilize their talents on a handicraft industry within their homes. It was established for the benefit of the Village people and for their welfare. Each member receives a dividend after a tithe has been given to the church. Most of the profit of the Production Company is used in the educational and charity work of the village.³⁶

³⁵ Richard C. Bush, Jr., Witness In Hong Kong (New York: Methodist Board of Missions, 1963), p. 4.

³⁶ Leo L. Hsu, "Wesley Village," in Taiwan-Hong Kong Methodist Church Journal (Hong Kong: Wah Li Printing Press, 1962), p. 91.

In Wesley Village refugee craftsmen sew beautiful pajamas, robes, embroidered poplin blouses, and smocked dresses. The pajamas and robes are made of fuji cloth, and accented with a distinctive hand embroidered Chinese emblem. Visiting the village, the author was amazed to see how well the craftsmen were using the small space available for their handicraft work within their homes. Members of a family each have their own responsibilities in the production of the handicrafts. In this manner, the Wesley Village Production Company is closing the refugee unemployment gap in Hong Kong.

V. ROMAN CATHOLIC HANDICRAFT PROJECTS

Shortly after 1952, both Roman Catholic Fathers and Sisters began short term training programs in rattan furniture making, knitting, embroidering, and lacquer work. Home industries quickly sprang up around every parish.

Father Dempsey, when transferred to Hong Kong in 1954, shipped an electrically powered aluminum hand loom to the Ngau Tau Kak parish. The machine, capable of producing 35,000 different high quality patterns, worked so well that he ordered several more and opened a factory under the name of the Pius Company. Maryknoll paid the students, mostly widows and older unemployed men .80¢ a day while they learned to make tablecloths, stoles, and napkins. Soon the class reached 300, which required an outside staff of twelve, plus Maryknoll workers. When

students graduated from the six week course, they had a choice between remaining in the factory at \$42.00 a month, plus the unheard of benefit of paid overtime, or starting their own businesses at home. The priest gave out such assignments when he received orders from American firms like J.C. Penny, B. Altman and Co., Gertz of Jamaica, and Murphy Imports of Detroit.

Meanwhile, the squatter areas became a basis for an astonishing variety of new occupations. People of all ages made clothes pins and match boxes, converted raw plastic into combs, soap containers, painted Chinese scrolls, carved ivory, or made wax figures and rattan hand bags.

The Maryknoll Sisters have helped finance such cottage industries as plastic flower factories. The Sisters made an investment of \$1,750.00 in establishing a plastic flower factory and soon two hundred of the areas needy persons were employed to assemble these flowers in their homes. Across from the Maryknoll Sisters' Poor School in Hong Kong, is the Sisters' industrial section for older girls too destitute to attend any school. Here they can earn all or a substantial part of their family incomes by sewing, embroidering or knitting. The girls usually start in this section at fourteen years of age, and without previous formal education receive

seventeen and a half cents a day for their work. After they have learned to sew church vestments to be sold in the United States, the daily wage is raised to \$1.05.³⁷

In addition to these projects, the Catholic Women's League formed "Operation China Doll" in the United States. This organization marketed 25,000 economically priced cloth dolls made by Hong Kong refugee women.

VI. THE CHRISTIAN MISSION TO THE BUDDHIST MONKS

The Origin of the Mission. On top of a hill known as Tao Fong Shan (Hill of the Wind of Christ) a small porcelain painting workshop was established about twelve years ago. It is selling its products both abroad, particularly in Scandinavia and America, and at the Welfare Handicrafts Shop in Salisbury Road, Kowloon, Hong Kong. It is interesting to look back at the origins of the institution in the grounds of which this workshop has been established. It was built in 1931 to a special design modeled on the original Buddhist temples to be found in China.

Dr. K.L. Reichelt, a Norwegian missionary, had found that his work in China at the beginning of the century had been hampered by a lack of knowledge of Buddhist thought and concepts. He decided, after a visit to Buddhist monks at the famous Weishan Monastery, near Ninghsiang, that he would prepare himself for a special work among the Chinese by the cultivation of friendly intercourse with

³⁷Hart and Surface, op. cit., pp. 65, 70, 75.

the monks and the religious and enlightened lay people.

He subsequently founded the Christian Mission to Buddhists, supported by friends in Norway, Sweden and Denmark. He travelled throughout China, accompanied by a Danish architect, Prip-Moller, who studied the Buddhist temples and wrote a book on them in such detail that, if desired, identical buildings could be constructed. As a result, the present institute on Tao Fong Shan was built, with a beautiful octagonal temple, and a pilgrims' hall for any Buddhist monks who might wish to visit the place, where they might have vegetarian food and feel at home.

Soon pilgrims anxious to know more about Christianity, came to Tao Fong Shan from many of the provinces of China, and even from Tibet. They would stay for a time, study, and sometimes become converts. Other institutions staffed by those trained at Tao Fong Shan were established in China, including Nanking, where the mission started.³⁸

Porcelain Painting. Today pilgrims can no longer cross the border to visit the monastery and the pilgrims' hall is being used by the Mission for other religious purposes. However, the problem arose as to how a Buddhist priest converted to Christianity and unable to return to China could find a way to support himself. As long as he lived in a temple he received all he needed for physical

³⁸ Christian Mission to the Buddhist Monks, Tao Fong Shan Porcelain Painting Workshop (Hong Kong: Christian Mission to the Buddhist Monks, 1963), p. 1.

existence without the need to work. If he were not of sufficient education to teach he was usually untrained for anything else. The Christian Mission to the Buddhists felt they must look after those they had converted and consequently started the teaching of porcelain decoration, allowing trainees to remain for an unlimited time as workers in the shop.

A year is the minimum time taken to become proficient in painting on porcelain and baking the articles, though many years are required to reach the standard of the expert. However, not only is the work of a creative kind, giving satisfaction to the craftsman, but at the same time he can continue his studies, earning his livelihood and supporting his family.

The articles produced include tea and dinner sets, coffee sets, tiles and ornamental plates, in designs ranging from traditional Chinese patterns, birds, flowers, landscapes, to special Biblical designs. The craftsman at the Tao Fong Shan Porcelain Painting Workshop has tried to reproduce the Bible stories and the parables of Jesus in an indigenous Chinese way, using the old Chinese drawings as prototypes.

The workshop is under the supervision of the Reverend Per Engdal, who also assists the Superintendent, the Reverend Gerhard M. Reichelt, son of the founder, in many of

the religious and social activities of the mission.³⁹
It is the hope of the mission staff to become fully self supporting through the increased sale of this art handicraft.

VII. CHINA REFUGEE DEVELOPMENT ORGANIZATION

The China Refugee Development Organization is unique in so far as it operates under the close supervision of representatives of Church World Service, Catholic Welfare Committee of China, the Maryknoll Mission, and Aid Refugee Chinese Intellectuals, Inc. The China Refugee Development Organization works under the guidance of the China Refugee International Council.

The China Refugee Development Organization exists to promote and develop Chinese refugee handicraft work, to encourage new crafts suited to the requirements of Hong Kong and foreign markets, and to cooperate with any and all of the welfare groups which have handicraft schemes. Operations began by giving between two and three hundred refugees immediate work in embroidery, painting, basketware, and the like. The China Refugee Development Organization takes no profit for itself. Any margin of profit accrues to a fund of reserve capital belonging and available to the workers.

Items available through this source include: beadwork, rattanware, painting and embroidery work. Even

³⁹ Ibid., p. 2.

though the Hong Kong government helps to provide employment opportunities for refugees, directly and indirectly; and almost all the major voluntary relief agencies provide refugee handicraft assistance, even so, the great refugee need in Hong Kong leaves room for much more to be done. The China Refugee Development Organization, not connected with any one particular church agency but rather working in cooperation with many of them, has sought to bridge the gap of refugee unemployment in the handicraft field.

The China Refugee Development Organization arranges for the training of refugees in handicrafts. An advisory body investigates the needs of markets and provides guidance concerning the kind of work to be undertaken. The organization seeks all possible support, locally and abroad, in establishing regular markets.⁴⁰

⁴⁰China Refugee International Council, Chinese Hands (Hong Kong: China Refugee International Council, no date), pp. 8-14.

CHAPTER V

MARKETING OF HONG KONG REFUGEE HANDICRAFTS

As the various church related self help handicraft projects became productive, it was necessary to help the craftsmen find markets for their goods. Too often a craftsman may be an expert in his art and skill of hand weaving, wood carving or art work, but have very little if no idea of how to market or sell his handicraft products.

Likewise, those engaged in welfare activities have sometimes encouraged refugees to produce arts and crafts, without actually knowing how to sell them. In this regard, Constantin C. Vlachopoulos, the Public Information Officer for Non-Governmental Organizations at the United Nations Relief and Works Agency headquarters in Beirut, Lebanon, has stated that there is a great need to find well trained experts who can assist in the marketing of refugee handicrafts. While talking with him in his Lebanon office he further stated that a consultant had been employed to help market Arab refugee handicrafts, but that this had been a failure due to the lack of an adequate over all knowledge of the international handicraft market. It is unfortunate when refugees are

faced with such setbacks in their efforts to become self supporting.

In most cases, the refugee craftsmen have relied upon mission staff personnel to serve as their marketing agents in Hong Kong. Many things have been done over the years by missionaries and others to promote the exhibit and sale of Chinese refugee crafts. One very successful venture has been the Welfare Handicrafts Shop.

Welfare Handicrafts Shop. Perhaps one of the most noteworthy community projects of the Hong Kong Council of Social Service is the Welfare Handicrafts Shop in Kowloon, Hong Kong. There are seventy-five different organizations that supply refugee handicrafts for the Welfare Handicrafts Shop. Included in the list are the following: the Blind of the Canossa Workshop, China Refugee Development Organization, Christian Mission to Buddhist Monks, Church World Service, Hong Kong Red Cross, Lutheran World Service, Maryknoll Refugee Center, Rennie's Mill Camp- Haven of Hope Sanatorium, the Salvation Army, United Presbyterian Industrial Projects, and Wesley Village Production Company. One can see from this list that the shop serves all refugee welfare handicraft agencies in Hong Kong. It is an inter-faith endeavor.

Many of these welfare agencies depend upon the Welfare Handicrafts Shop for the sale of their handicrafts.

The shop is non-profit making. All proceeds, with the exception of a very small margin to cover overhead expenses, go directly to the people supplying the goods. The shop provides a permanent marketing center for welfare organizations in the Colony under whose auspices many underprivileged and physically handicapped people produce all types of handicrafts. These goods are well made and of fine quality. The shop has recently been completely redecorated and considerably expanded. It is located in a place where many people pass each day, near the post office, rail road station and ferry landing.

Handicrafts that are available at the shop include: brocade jewelry boxes, China dishes, Chinese dolls, embroidered and beaded sweaters, pajamas, robes, dresses, scrolls, metal wall pictures, and a wide variety of soft toys. In 1963, the shop exhibited goods in the Welfare Crafts Booth of the Hong Kong Street in the Ideal Home Exhibit in London. This was a very popular booth and gave an excellent opportunity to distribute informative material about the work of the shop.⁴¹

II. MISSION VILLAGE HANDICRAFTS

As a High School and College student the author had the ambition of working in a field which would be of some

⁴¹Hong Kong Council of Social Service, op. cit., 5, 10-11, 29.

service to the less fortunate of the world. It was while preparing for the Methodist ministry and serving as a Student Pastor at Pavillion, Wyoming, the writer conceived the idea of providing a marketing service for Church sponsored mission handicrafts. One of the first projects was a hand weaving endeavor in Guatemala. The congregation at Pavillion needed new altar cloths, so an order was placed with the mission weavers of the Primitive Methodist Church in Guatemala. The people at Pavillion were greatly impressed with the results. Soon afterwards a plan for Mission Village Handicrafts was under way.

For many years missionaries have provided self help technical assistance in the field of agriculture. This has helped people living in underdeveloped areas raise their standard of living. The mission village handicraft program was begun in 1957 with the same objective in mind. While a large per cent of the population of underdeveloped regions are engaged in farming, this is often seasonal employment. Many of these people have skills in arts and crafts, but lacking markets live in poverty.

Together with my father, Mr. R.E. Clements, and missionaries in Guatemala a plan was formulated. Mr. Clements, an importer of hand woven Guatemalan fabrics for fifteen years and with a knowledge of United States retail markets, placed orders with mission weavers assisted by

Presbyterian missionary, Dr. Paul Burgus. Soon distinctively patterned skirt lengths hand woven in Guatemala were being sold in U.S. department stores and at church fairs and bazaars.

From the outset, this mission village handicraft program had inter-faith as well as international implications. On an around the world trip, Mr. Clements met refugees and other needy people seeking markets for their handicraft skills. At a refugee camp in Jordan he found intricately carved mother-of-pearl jewelry; in Haiti, gleaming mahogany figurines made by the blind at a Salvation Army center; in Japan, charming costume dolls made by A-bomb victims aided by Church World Service.

Moving from the Methodist Church at Pavillion, Wyoming to the Sag Harbor, New York, Methodist Church the author enlisted the help of Presbyterian and Episcopal local pastors and laymen to launch Mission Village, a shop selling these imported items from refugee and mission centers. More than one hundred women volunteered to staff the store, the first of its kind in America.⁴²

The purpose of Mission Village Handicrafts is not to do things for other people, but to help them do things for themselves. It serves as a marketing agency for

⁴² Raymond E. Clements, "A Helping Hand for Self-Help," in Together (Nashville: Vol. VI, No. 2, February 1962), pp. 77-79.

handicrafts made by refugees and other needy people around the world. While missionaries and overseas welfare workers wish to encourage refugees to develop their hand craft skills, they do need help with styling, pricing, and finding markets. Mr. R.E. Clements serves as a consultant in this regard. The mission handicraft program, under his direction, is operated on a non-profit basis. It is also non-secretarian, since crafts made by people of all faiths are marketed by Mission Village Handicrafts.

Mission Village Markets Hong Kong Crafts. Mission Village Handicrafts has sought to serve as a marketing and consulting agency for the various church related handicraft centers in Hong Kong. In addition, it has placed orders for crafts produced at these centers. While in Hong Kong in the month of July 1963, the writer assisted in a special mailing for Mission Village Handicrafts to the Presidents of women's groups of Protestant Churches in the United States. This special mailing was sent to ten thousand women on a select mailing list. It suggested that church groups include an exhibit and sale of Chinese refugee handicrafts at their bazaars, fairs or mission festivals or study units. The response to this mailing was very effective and has stimulated the reorder of refugee crafts made in Hong Kong.

Another way in which mission village has assisted

refugee craftsmen in Hong Kong has been in the styling advice rendered. For instance, it has suggested that the Wesley Village Production Company include an extra large size in its production of pajamas, robes, and blouses. This innovation has resulted in an increase in the sale of these items in the United States, since men and women here are on an average of a larger body build than the Chinese.

Every item that is made by a refugee craftsman in Hong Kong is not saleable in the United States. Some items might soon become "dust collectors" on the shelf of an American department store. Mission Village Handicrafts has provided some direction in the production of refugee handicrafts so that items will not become "dust collectors." By experience, it has been found that the refugee crafts must be sold on the merit of their fine craftsmanship, rather than on an appeal based on charity. In order to compete on the American market, as well as on the international market, refugee handicrafts from Hong Kong need to be of top quality and reasonably priced.

One of the new ways in which Mission Village has marketed Chinese refugee handicrafts has been at Fashion Shows held by women in local churches. Wearing apparel featuring Chinese fashions made by refugees has been exhibited and displayed. Results in from the first such

fashion show held at Cedar Falls, Iowa report that sales were \$633.00. At a recent fashion show held at the Lakewood Methodist Church, Lakewood, Colorado a total of \$1,200.00 refugee mission crafts were sold. This is a sample of what may be done in the future.

A dynamic method of promoting international and inter-faith relations has been developed by Mission Village Handicrafts in bringing to this country native craftsmen who have demonstrated their skills of arts and crafts in churches and department stores across the land. This has been done with hand weavers from Guatemala and Germany. Plans are being made to do the same with craftsmen from Hong Kong and Jordan. In this way, Mission Village promotes cross cultural understanding.

At present, Mission Village Handicrafts operates a gift shop at Ocean Grove, New Jersey and has an office at Freeport, New York.

III. SALES EXCHANGE FOR REFUGEE REHABILITATION VOCATIONS

The Sales Exchange for Refugee Rehabilitation Vocations program conducted by the Brethren Service Commission with the cooperation of Church World Service, was initiated in the fall of 1960 after a lengthy period of exploration and study. This program is designed to provide a market in the United States for saleable

merchandise produced by refugees and in church related institutions overseas. With capital provided by Church World Service, this enterprise was originally designed to sell these goods to department stores and through other retail outlets.⁴³ Since the merchandise consists of handicrafts which are not mass produced, there has not been a department store market for these items. Merchandise is sold through an intermediary firm, The International Gift Shop, so that neither the Brethren Service Center nor Church World Service are selling goods commercially.

The International Gift Shop is administered by the Brethren Service Commission and has sales offices in the Church World Service Centers at New Windsor, Maryland; Nappanee, Indiana; and at Modesto, California. The Sales Exchange for Refugee Rehabilitation Vocations headquarters is located at the New Windsor center. Mr. Ray Kyle serves as the director. The International Gift Shop provides a sales exchange to a particular type of customer; a person who is sympathetically interested in the welfare of the people who produce the handicrafts. Each purchase directly assists those who produce the handicrafts, since the gift shop is a non-profit operation, only import duty, ocean freight, and similar costs are added to the selling

⁴³ Church World Service, "Sales Exchange for Refugee Rehabilitation Vocations," in Church World Service Annual Report 1960 (New York: Church World Service, 1960), p. 63.

price. The Sales Exchange for Refugee Rehabilitation Vocations program is designed to be self sustaining, although in its early stages financial nurturing by Church World Service has been required.

Although the International Gift Shop is essentially a rehabilitation program, it is necessary that all articles be saleable so as to maintain the revolving fund from which purchases are made. For this reason all articles sold by the gift shop are of excellent quality and workmanship.

Another outlet is the Brethren Service Center gift parcel project, whereby church groups may purchase representative merchandise for resale at church fairs, bazaars and other functions. For those interested in promoting the sale and exhibit of these gift shop handicrafts the following suggestions are made:

1. Plan a School of Missions on International Relations and have a sales-exhibit of International Gift Shop articles. Orders can be placed by visiting one of the sales offices, or orders for self help gift parcels can be made by mail.
2. Plan a "World's Fair" and invite the community to attend. Sell and take orders for articles from your display of self help gift parcels. Show audio-visuals related to various areas where articles are made. Serve simple refreshments, or a supper of Chinese food or the like. To this add ideas of your own. All of these together combine to make an impressive affair.
3. Appoint some member of your group to be the local gift shop representative. This person could take orders the year round and encourage people to purchase birthday, anniversary gifts from the International Gift Shop. This person might arrange for sales-displays at church suppers

and similar functions.⁴⁴

To understand how these gifts serve less privileged people, by encouraging rehabilitation through the use and development of their skills, an explanatory leaflet is enclosed in each self help gift parcel. It is necessary that all self help gift parcels be purchased and paid within thirty days after the parcel is received.

The Hong Kong Parcel contains articles supplied by the China Refugee Development Organization. The total value of the articles in the parcel ranges from twenty-five to seventy-five dollars. More than forty different handicraft items are available from Hong Kong refugee workshops, therefore, it is possible to order parcels without duplication of items.

Other self help gift parcels that are available from the International Gift Shop include: the Ecuador parcel, the Jordan parcel, and the Many Lands parcel. Advanced payment is made to overseas workshops for the handcrafts on sale at the International Gift Shops.

⁴⁴ Brethren Service Commission, Self Help Gift Parcels (New Windsor, Maryland: Brethren Service Commission, no date), pp. 2-7.

CHAPTER VI

THE INTERNATIONAL SIGNIFICANCE OF CHURCH RELATED RELIEF AND REHABILITATION IN HONG KONG

Hong Kong has special international significance and importance because it is a meeting place of East and West. The history of the Colony represents a record of how two very different races and completely different civilizations made contact, learned to respect, to understand, and to cooperate with each other. Hong Kong is one of the very few remaining areas where Chinese and Western Europeans are in daily contact with each other. In the story of Hong Kong can be seen the development of international trade, the spread of Western ideas, the growth of population, a haven for refugees, the development of industry, and the peaceful amalgamation of different cultures and traditions. As L. Stumpf has pointed out, in many ways Hong Kong has an importance which is out of proportion of its geographical area.⁴⁵

The problems faced by Hong Kong refugees represents one segment of a world wide dilemma. The refugees of Hong Kong are symbolic of the more than 17,500,000 homeless and displaced who are struggling just to exist in the disturbed

⁴⁵Stumpf, op. cit., p. 2.

areas of the world today. Can we imagine the entire population of New York State, including the great metropolitan area of New York City, without permanent housing and in desperate need of food, medicines, and employment? To overcome this type of a situation in Hong Kong, churches and other welfare agencies are working together to give refugees in need a helping hand.

Hong Kong is unique, not just because it is a meeting place between East and West, but also because it serves as an outstanding example of international teamwork in dealing with refugee relief and rehabilitation problems. When one considers the complexities of the refugee problem in Hong Kong it might be asked: has there been any progress shown in trying to overcome such tremendous needs? The writer feels it can be concluded that there have been many forward steps taken to assist the refugee in Hong Kong find food, shelter, clothing, medical aid and employment. However, this has been accomplished not by one single organization working independently, but rather it is the results of both international and inter-faith cooperation and teamwork. As Mr. Felix Schnyder, the United Nations High Commissioner for Refugees, has suggested experience shows that no refugee problem, however massive or difficult, is insoluble

and can in fact resist the combined will of the international community and the governments concerned.⁴⁶

Church related relief and welfare agencies have worked together in close cooperation in Hong Kong. It is difficult to find elsewhere such a fine spirit of inter-faith teamwork. The Hong Kong Council of Social Service is but only one example of the many ventures of international church cooperation. Both Protestant and Catholic as well as non-Christian leaders and workers are pooling their financial resources and talents in this endeavor. Most of the church related relief and rehabilitation agencies in Hong Kong receive financial aid, supplies, and staff members from the "sending" churches in America, England, and other countries around the world. In this way, the members of churches in America and elsewhere become informed about welfare activities in Hong Kong.

Each year churches in the United States cooperate together in "One Great Hour of Sharing." The date for this observance this year was March 8, 1964. On this occasion special attention is given to urgent world wide needs which confront the church, such as church related relief and rehabilitation programs in Hong Kong. In addition, refugee needs in Hong Kong become an international

⁴⁶United Nations High Commission for Refugees, op. cit., p. 32.

concern as individuals and denominations support the work of their church overseas.

In these and many other ways, church related relief and rehabilitation takes on international and inter-faith significance. If all the staff members of Church welfare agencies in Hong Kong were assembled at the same time, one would be amazed how much this group would represent a meeting of United Nations delegates in miniature. The staff members for church welfare agencies in Hong Kong have been recruited from around the world. Before they have taken their assignments they have received special training and preparation so that they may be able to be effective members of an international team.

The role of church welfare agencies in promoting international relations is further extended by self help handicraft projects in Hong Kong. Those who admire and purchase arts and crafts made by refugees in Hong Kong directly assist them in their effort to become self supporting members of society. A helping hand for self help is thereby extended from Hong Kong to people around the world. The international sale of refugee handicrafts helps to promote international peace and understanding.

CHAPTER VII

CONCLUSIONS

Although Chinese refugees have a willingness to learn and work, what they require is a small amount of capital, tools, materials, and a market for their products. In addition, they need some guidance and understanding. Home industry, a small workshop, or a small trade is the only opening for many thousands.

What can be more hurting to the dignity of a person than the loss of the opportunity to be himself, to use his own abilities and talents, to work out his own problems, or at least have a hand in shaping the economic life of his family? This study has endeavored to show how church related welfare agencies in Hong Kong have provided a helping hand for refugee self help. Church related organizations have established vocational training centers and marketing programs which have enabled the Chinese refugee to develop and use his handicraft skills and talents. The church has responded to the needs of refugees in Hong Kong by not only ministering to the spiritual needs of these people, but also by ministering to their economic and social needs as

well. The church has been concerned about the welfare of the "whole" man.

This thesis has also revealed that with the growth of social services, Hong Kong has an increasing need for trained social workers. Hong Kong University trains some, the Government's Social Welfare Department others, but not enough. Chung Chi College and the Baptist College also have training programs in social work. Churches are concerned and add an invaluable element. Professional standards are needed. Refugees need to feel that the strange new society they have entered recognizes that they have a contribution to make. The isolated refugee needs a sense of community, of belonging, as much as he needs food or work.

By providing a helping hand for self help in Hong Kong, the churches have not only preached brotherhood and inter-faith cooperation, but also have practiced brotherhood and inter-faith cooperation. The elevation of misery, famine, nakedness, homelessness, sickness, and unemployment has been the result of both inter-faith as well as international teamwork. Men and women from all corners of the world are working side by side in an effort to be of service to those in need in Hong Kong. Both Protestants and Roman Catholics, as well as men and women of all faiths and racial backgrounds, are pooling their

resources to cope with the problems that exist in the Colony. In addition, ministering to the needs of refugees in Hong Kong serves as an outstanding example of how church related agencies, governmental agencies, United Nations agencies, and non-governmental agencies are working in close cooperation.

Although the main body of this thesis has dealt with the challenge of providing refugee relief and rehabilitation programs in Hong Kong, church related self help handicraft programs serve the needs of needy people around the world as well. Two projects in Central America deserve mentioning. One is that of the Salvation Army wood work project in Haiti, while the other is the hand weaving project sponsored by the Primitive Methodist and Presbyterian Churches in Guatemala.

In the summer of 1962 the author visited Haiti with the sole purpose of surveying self help handicraft programs. One outstanding program is conducted by the Salvation Army for the blind and handicapped. Mahogany and taverneau wooden bowls, dishes, plates, cups, and other items are beautifully made by the workers in this center. Unskilled men are taught this fine art and craft, providing them with gainful employment. The items produced at this center are sold locally to tourists and in the United States by the Salvation Army, the International Gift Shop and Mission

Village Handicrafts. Other handicraft projects are desperately needed in Haiti. Although the number helped by the Salvation Army wood workshop is very small, it does give an indication of what might be done on a larger scale.

Centuries before the white man first set foot on the new world, peoples of the ancient Mayan civilization had developed infinite skill in the craft of weaving by hand the most intricate patterns in exquisite colorings. One country where this craft has managed to be kept alive is Guatemala. The author, having visited and inspected the handicrafts of this land, can appreciate why the hand weaving done there is claimed to be of the finest in the world. Today, in the highlands of Guatemala, a group of Mayan decendents associated with the Presbyterian Church at Salcaja are carrying on this ancient craft of their ancestors. Hopeful of bettering the living standards of their families and to help their church, they are busily engaged in hand weaving skirt lengths which capture not only the skill, but also some of the spirit of their people's glorious past. In order to promote an interest in these hand woven fabrics, Mission Village Handicrafts has sponsored the visit of four native weavers from Guatemala to the United States. While on tour across our country, they demonstrated their art and

skill both at department stores and churches. Two such hand weavers that visited America were Filomena and Julia Puac, from the village of San Cristobal de Totonicapan. These ambassadors of good will, in their own way, helped to bridge the gap of cross cultural understanding between Guatemala and the United States. Everywhere they went they were warmly welcomed and people showed a keen interest in their fine hand weaving abilities.

Like in Hong Kong, relief assistance in Nepal for Tibetan refugees is an outstanding example of the importance of international teamwork. At the Tibetan refugee center outside of Katmandu, Austrian, Swiss and American staff members form a team sponsored by the International Red Cross. The author visited this center in July 1963 and was greatly impressed with the high quality of craftsmanship under production. Items produced include fine hand made wool rugs, blankets, jackets, bags and wall hangings. The English speaking Protestant Church of Katmandu has taken a particular interest in promoting the work of this refugee handicraft center. In addition, Mission Village Handicrafts is displaying and selling the products of this center in the United States.

Another example of international and inter-agency teamwork is the technical assistance which is being

provided the Indians that live at the high altitudes in the Andes of Bolivia, Ecuador, and Peru. The governments of three countries together with the "Evangelica" missionaries and certain specialized United Nations agencies, are working together to improve the health, nutrition, housing, education, and working conditions of the people in the altiplano and to integrate them more closely into the economic and social life of their countries.

The church is concerned that young people become vocationally trained for work in occupations of gainful employment not only in Hong Kong, but also in other areas around the world. Visiting in India, at a Methodist School in Agra, the author was impressed by the fact that classes were being taught in arts and crafts as part of the regular curriculum. The training of young people at such schools will greatly assist them in finding employment upon graduation.

The rural village program known as "Schools for Christian Living" serves as a good example of how the mission of the church has been concerned in India not only with the spiritual needs of the people, but also concerned about their physical needs. In Gangapar, India, for instance Prabhu Dayal and his wife have set up a "School for Christian Living." At this school villagers are taught

how to read, write, and how to keep away sickness, poverty, and indebtedness, as well as how to conduct their own worship services. More and more on the mission field it is being realized that occasional or even regular worship services are not enough. Whether it be in Hong Kong, Haiti, Guatemala, or India better and more hygienic conditions of living have to be taught. Child care training needs to be introduced. Above all people need to find employment or some form of supplementary income. New methods of agriculture must be found. New seeds must be introduced. A helping hand for self help must be extended. Hidden and latent skills in arts and crafts need to be discovered and developed.

The handicrafts made by refugees in Hong Kong, India, Nepal, Jordan, and by other needy people around the world are being produced, marketed and sold and admired by people in other lands. To admire the handicraft of a people is to express appreciation of that people.... and a willingness to accept cultural differences without severe judgements; thus, another thread is added to the fabric of peace with which to unite mankind.

The fine spirit of inter-faith and international cooperation that exists in the production, exhibit and sale of refugee crafts made in Hong Kong and in other lands mentioned above, may soon develop and flourish in

other areas where relief and rehabilitation are urgently needed. In this manner, a helping hand for self help will be extended and we will no longer be doing things for other people, but rather helping them to do things for themselves.

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A Guatemalan Indian girl's deft hands bring the skills of generations to vivid life.

A Helping Hand for Self-Help



Sag Harbor shoppers find distinctive gifts from many nations at the little shop.

VISITING missionary friends in Guatemala in 1954, Ray Clements, Jr., marveled at the beautiful textiles woven on primitive hand looms by the Indians. The son of a Long Island importer, he knew such fabrics commanded good prices in the U.S. But the weavers, lacking markets, lived in poverty.

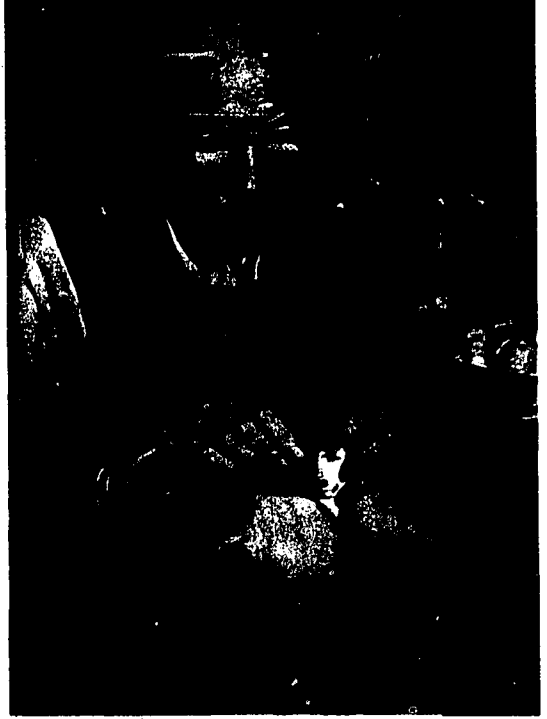
Appalled by the misery of people of such obvious capability and energy, the young pretheology student began to formulate a plan: working with the missionaries, he and his father could import the fabrics, sell them, and return profits to Guatemala. Back home, he sold his father on the idea, and soon they had a sample shipment of distinctively patterned skirt lengths. Delighted women bought them up and clamored for more. In

Guatemala, 300 happy weavers bent over their looms to keep pace with the unprecedented demand for their products.

By 1959, when Ray, Jr., became pastor of Sag Harbor Methodist Church on Long Island's east tip, the Clementses were ready to branch out. On a round-the-world trip, Ray, Sr., visited missionaries of many denominations in 20 countries. At a refugee camp in Jordan, he found intricately carved mother-of-pearl jewelry; in Haiti, gleaming mahogany figurines; in Japan, charming costume dolls made by A-bomb victims.

Armed with these and other samples, he approached buyers of major U.S. department stores. Several responded with orders, and reorders followed. In Sag Harbor, Ray, Jr., enlisted the help of Presbyterian and Episcopal pastors to launch Mission Village, a shop selling the imported items at retail. More than 100 women volunteered to staff the store.

Now associate pastor of Linthicum Heights Methodist Church in Maryland, Ray, Jr., has started part-time studies at American University's school of international service. Eventually, Ray, Jr., hopes to devote full time to importing while Ray, Sr., develops new sales outlets scattered across the United States.



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Mission Village sales bolster the meager earnings of refugees like Mr. Yuan.



At a Protestant center in Hong Kong, Grandmother Ch'en combines baby-sitting and embroidery of pincushions for U.S. sales.

Mission Village

"Helping Others to Help Themselves"

Serving as the marketing agency for SELF-HELP programs overseas, MISSION VILLAGE with the co-operation of Methodist, Presbyterian, Lutheran, Episcopal and other SELF-HELP programs is pleased to present ---

An Exciting Fashion Show for Church Groups
beginning March, 1964

Showing:

- Hand Woven Skirts
- Hand Woven Jackets
- Hand Woven Dresses
- Hand Woven Shirts and Pullovers
- Hand Embroidered Robes and Pajamas
- Hand Embroidered Blouses
- Hand Smocked Dresses

with glamorous accessories from SELF-HELP programs in:
Haiti--Mexico-- Hong Kong-- India-- Nepal-- Jordan-- and Hawaii

The assortment of twelve beautiful made fashions with complete accessories would be sent on consignment. All items would be available for purchase, with additional stock sent if desired. On all sales made a commission of 20% would be paid the sponsoring group.

The Ladies of your Church would act as modles (at least six would be required) A script for use by your commentator telling the story of MISSION VILLAGE and the part your Church plays in this practical approach to SELF-HELP, together with details of the Fashion Show, would be provided.

Since this exciting Fashion Show will be limited, we would urge you to fill in the attached form and mail it to us as soon as possible. Thank You.

Mail form to: Rev. Ray Clements, 320 School Lane, Linthicum Heights, Md.

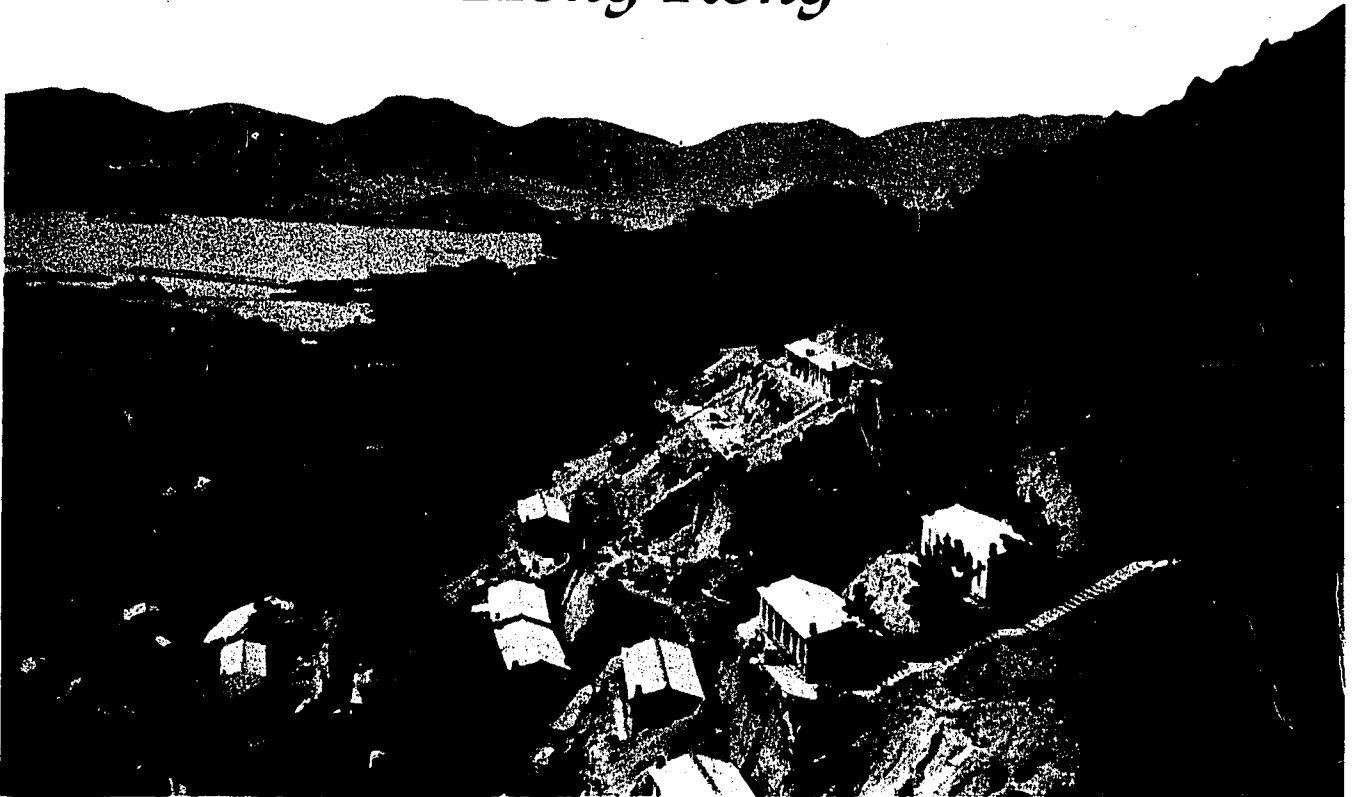
We are interested in presenting the MISSION VILLAGE FASHION SHOW on _____ (date) _____ (alternate date)

Church _____
Name of person in charge _____ address _____ city _____ state _____



WESLEY VILLAGE

*in
Hong Kong*



Wesley Village in Hong Kong will provide housing for refugee families.

WHEN destitute refugees swarmed by the thousands into Hong Kong after World War II, the church went into action. Methodists in the United States provided money directly and through the M.C.O.R. British and Chinese joined in the resettlement program. The result: Wesley Village.

Land for the project was leased from the Chinese government. Residents were drawn from government lists of refugees displaced either by fire or forced to move because of land clearance. It took two years to clear land and begin construction. The first families moved in in April, 1955.

The houses are made of cement blocks with corrugated metal roofs. The Village can accommodate about 500 persons and each family pays a modest rent to make the Village self-supporting. Located nearby are Methodist churches with which a close relationship is possible.

Democracy is a principle of procedure in Wesley Village. Each ten families choose a representative. From the fifty representatives, an official mayor emerges. There are separate committees to care for health, building maintenance, and other community problems.



Most refugees live in a collection of shacks such as these.

The spiritual needs of these residents are given constant attention, also. Moses Lee, a theological student, has been assigned to the Village as an evangelistic worker. A duplex cottage is being used temporarily for church services until the proposed religious and social center is built. Special religious classes are being held for children under Mr. Lee's supervision.

Wesley Village has become one of the most distinctive projects of its kind. It is far more than a place of better shelter, clean air, and sanitation. It has become a unique Society with a radiating Christian spirit. It is a growing nucleus for wholesome citizenship in the Free World.

To maintain this unique and strategic enterprise the following gifts are needed:

1. Grants to rehabilitate families resettled in this project. 10 gifts of \$ 100
2. Partial support of Wesley Village pastor, the balance of his support raised locally. 15 gifts of \$ 50
3. Wesley Village Community Center
 - (a) Equipment needed. 20 gifts of \$ 50
 - (b) Maintenance of program. 10 gifts of \$ 25
4. Other maintenance 40 gifts of \$ 50

For further information write to:

ADVANCE DEPARTMENT
Division of World Missions
Board of Missions of The Methodist Church
150 Fifth Avenue New York 11, N. Y.

Advance Special credit will be given to your church, district, and conference as directed. Gifts may be sent direct to the Treasurer, Division of World Missions, 150 Fifth Avenue, New York 11, N. Y., or through your conference treasurer.

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