

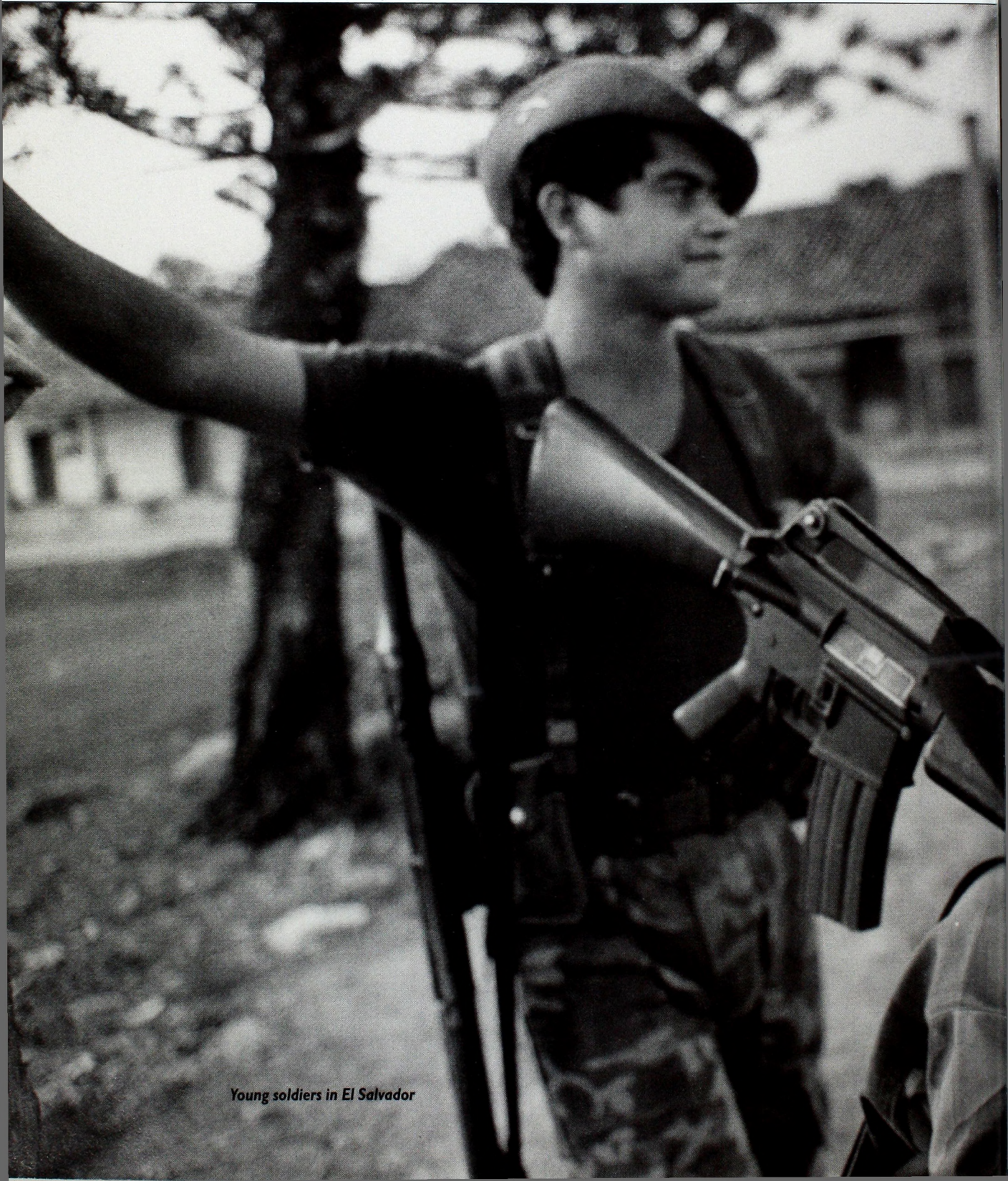
WORLD VISION®

**They are wounded,
they are killed—
and sometimes they kill.
They are the world's ...**

Children of **WAR**

The story of children in wartime is a journey into the darkest and most disturbing regions of human nature. It is also a journey of hope—a glimpse into the miracle of human resilience.

KEVIN MCKIERNAN



Young soldiers in El Salvador

Children of WAR

BY BARBARA THOMPSON

Not one of these persons is ever quite to be duplicated, nor replaced, nor [has any one] ever quite had precedent: But each is a new and incommunicably tender life, wounded in every breath and almost as hardly killed as easily wounded: sustaining, for a while, without defense, the enormous assaults of the universe.

— James Agee, from
Let Us Now Praise Famous Men

It was a warm July morning in Mostar, Bosnia-Herzegovina, and Maya Vujinovic, 14, and her brother Benjamin, 11, were tired of staying indoors. Like other children in their wartorn neighborhood, they were seldom allowed out to play. Their father, an engineer, had been taken away to a concentration camp, and random shootings and shelling by Serbian militia were frequent.

“It was a quiet day, and a group of seven friends came by to visit,” Maya remembers. “We were sitting on the step talking when the mor-



Maya



J.D. SCOTT

tar bomb fell. I looked down at my green shirt, and it was red. Then I saw that all my friends were hurt too and covered with blood."

Maya looked at Benjamin. His hands were over his head, and he was looking up at the sky.

"I was asking God, 'Where is my father?'" Benjamin remembers. "I wanted to know why God took him away, when we needed him so much."

Maya and Benjamin are only two of the millions of children who, every year, suffer the multiple and often unbearable traumas of modern warfare. As witnesses, as victims—and in a sad number of cases, as armed and dangerous soldiers—children pay a staggering price for adult wars.

The story of children in wartime is a journey into the darkest and most disturbing regions of human nature. In Bosnia, a hungry child jumps a fence to eat some grass and is shot dead by a sniper. In Afghanistan, soldiers from the former Soviet Union plant millions of butterfly bombs, designed to maim but not kill the children who mistake them for toys. In Iran, a 10-year-old is used as a mine sweeper. In Liberia, President Samuel Doe buries alive 3,900 children. In El Salvador, a small child is tortured to death in front of his mother.

For all its sorrows, the story of children in wartime is also a journey of hope, a glimpse into the miracle of human resilience. It is the story of sacrificial love between parents and children, of random, lifesaving acts of kindness from friends, strangers, and even enemies. It is the story of Rithy Chau and Chea Phala, of Alma and Amer, of the Guria family, and millions of other ordinary individuals who have faced the enormous suffering of war with courage and compassion.

FROM CRADLE TO GRAVE

In the past 10 years, 1.5 million children were killed in civil and international wars. Four million were blinded, brain damaged, or permanently maimed. Five million lost their homes. Ten million suffered profound psychological trauma. In at least 20 countries, children as young as 10 have been conscripted to fight as soldiers.

The short- and long-term consequences of war affect children in every area of their development, and this damage can begin in utero. In Vietnam, where Agent Orange remains in the food chain, a disproportionate number of babies are born with birth defects. In Rwanda, women raped by HIV-positive soldiers are giving birth to babies with AIDS. In the Gaza Strip, Palestinian women suffer a high number of miscarriages due to frequent exposure to tear gas.

"For four years, everything in my garden turned totally black because of

the almost daily use of tear gas," says Gerry Shawwa, director of the Atfaluna School for Deaf Children in Gaza City. "What will be the long-term effect on children who inhale this gas?"

For older children, war brings the constant threat of physical maiming. Experts estimate that worldwide there are between 85 and 100 million unexploded mines. In Cambodia alone, an average of eight people are killed or maimed every day by mines, and one of every 236 citizens has lost one or more limbs.

"I was 9 years old, and I wanted to surprise my mother with some fish for dinner," remembers Phala, who lives in a small Cambodian village. "I was slowly walking through the water, when there was an explosion. After awhile, I heard voices calling. A soldier told me to crawl out of the water—he could not come to me because there were probably more mines in the water. I could see my mother crying as I crawled to her." Phala lost both his legs and was blinded in his left eye.

HIDDEN EMOTIONAL COSTS

War-traumatized children like Phala seldom talk about the emotional pain caused by their extreme suffering. Often,

THE PRICE OF CHOCOLATE

In Sarajevo, I took some kids to talk with a Western journalist, who wanted to meet them near the front lines where Serbian troops were besieging the city. Many young people came because they thought the reporter might give them chocolate or cigarettes.

One boy pointed to a tank and said, "My father is in there." We didn't believe him, so he shouted. His father answered, and the two of them began arguing about the boy's mother, who was a Bosnian. Other soldiers gathered around. Finally the boy said, "Dad, I am so hungry. Can't you give me some food?"

The father threw a candy bar out of the tank, and it landed in the no-man's land between us and the Serbian tanks. The son didn't take a step, and there was a dead silence on both sides. Everyone knew that the boy could not go get the chocolate, because he was afraid his father would shoot him.

For me, the worst moment of the war was in front of those Serbian tanks, when I realized that this boy thought his father might shoot him.

—Daria Djuranovic



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however, they exhibit a constellation of physical and psychological symptoms called "post-traumatic stress syndrome" (PTSD). These symptoms range from headaches and nightmares to bedwetting, learning disorders, severe chronic depression, and vague physical pains.

In a recent study, one in two Cambodian refugee children was still suffering from PTSD four years after leaving the war zone. "Post-traumatic stress syndrome is so prevalent, I can't think of a single refugee family that doesn't exhibit the symptoms," says Trudi Langendorf, a refugee supervisor with Travelers and Immigrants Aid in Chicago.

A terrifying symptom of PTSD is the vivid reliving of traumatic events, caused by a sensory overload of impressions. "You are completely helpless to block them out," reports child psychologist Dr. Magna Raundelan in UNICEF's First Call for Children. "It is like looking at the sun with dilated pupils; the impressions are burnt into the mind."

Twelve-year-old Rubina sees again and again, in stark detail, the bloody death of a cousin killed by shrapnel. A young Bosnian girl relives a night of rape at the hands of Serbian soldiers. "Children are afraid that these tormenting memories and imaginary recurrences are abnormal," reports a UNICEF worker from wartorn southern Sudan, where a quarter-million children have died. "Hence many have never divulged their suffering to anyone, even to their closest friends."

Children under 5 suffer the most emotional damage during wartime. Unable to think abstractly, they often experience war as an inexplicable series of nightmarish events. Gloriose is a 5-year-old Rwandan orphan in the care of her young, widowed aunt. "Gloriose does not know that her parents are dead," says Beatrice sadly. "I have tried to tell her that her family has gone to heaven to be with their heavenly Father, but she doesn't understand."

"NOBODY'S NOTHING"

When asked to name their greatest fear, children of war overwhelmingly respond, "separation from parents." For far too many children, war brings not only the death of family members but a succession of traumatic losses.

Christine Wayezu is a Rwandan child whose name means "one who belongs to Christ." In April 1994, when her father was killed in a suburb of Kigali, Christine fled with her mother, brothers, and sisters to an aunt's home. There Christine saw the brutal murder of her uncle. The family then fled to the bush, where her mother was killed with machetes by a roving death squad.

Left for dead among the corpses of

her family and suffering from severe machete cuts, Christine crawled with an older sister to a Belgian hospital. When the Belgians fled, Christine was separated from her sister in the ensuing panic. Fleeing again, she was befriended by an older woman, but in yet another ambush, the two became separated. Four days later, Christine was found alone and in shock by Tutsi soldiers.

"I am nobody's nothing," responded one orphaned child of war when asked his name. He articulates the grief of countless children who, like Christine, have been left bereft of all significant human relationships. Their future, if any, lies in often overcrowded orphanages or hostile city streets.

Even children with parents often experience a traumatic breakdown of their family structure during wartime. Because of their inability to protect or provide, parents are frequently deposed from positions of authority. Children may even adopt the parental role as they struggle to survive.

According to a recent survey conducted in Gaza by a community health program, 50 percent of all Palestinian children had witnessed the humiliation or beating of their fathers by Israeli soldiers. "The result is that children often identify with the soldiers as symbols of

UNFINISHED BUSINESS

My family fled the war in Eritrea and moved to Ethiopia, and I was 14 years old when the Ethiopian police came for me. They wanted me to fight against my country, Eritrea. I escaped with some other boys, but I could never go home again. My uncle gave me some money and after 15 days I arrived in a refugee camp in Nairobi, Kenya. I couldn't believe I was on my own, and I still don't believe it today. In the United States, I have learned that kids want to leave home as soon as possible, but I didn't finish getting the love of my family, and I still miss it. It is my dream to see them again while I am still young.

—Tekle
Ghebretnsae



MICHAEL A. SCHWARZ

power," reflects Eyad Sarraj, director of the health program. "At the very least, the children are driven out of their homes to look for heroes to replace their fathers, who failed the test." With this turning

away from home, an important part of Arab culture and family life is destroyed.

RISKY REFUGE

Twenty-three million people in the world are refugees. Many of these are children who, with or without their parents, are fleeing war zones in search of safety and food. Often, the life they find in a refugee camp is scarcely better than the one they left behind.

"There is no place to play in the overcrowded camps, and the land is too hard to even attempt agricultural or animal programs," says World Vision's Heather MacLeod from a Rwandan refugee camp. "People are bored, and there is a lot of alcohol. The minimal levels of food seem to bring out selfishness, as people struggle for simple survival."

In a crowded refugee camp in Croatia, Angela Mason discovered that even simple survival is often denied refugees. Mason, a district director for World Vision in San Francisco, Calif., met a young child whose pregnant mother had been killed by shrapnel while the two of them slept together in the camp. When the child was found by neighbors, she was cradling her dead mother in her arms.

"I learned in Croatia what hell it is to be a refugee," says Mason. "It doesn't matter what walk of life you come from.

Worldwide there are between 85 and 100 million unexploded mines. In Cambodia alone, an average of eight people—including many children—are killed or maimed every day by mines, and one of every 236 citizens has lost one or more limbs.



When everything is taken from you, when you lose your home, security, friends, and the means of making a living, it is devastating."

SPIRITUAL WOUNDS

In the bloody chaos of war, even young children ask, "Where is God?" Overwhelmed by suffering and surrounded by helpless adults, many echo the despair of Rubina, whose father died in the Sri Lankan refugee camp where she lives. "I have no hope for the future," she says. "I feel like this will be our life forever."

Many children of war become increasingly enamored with guns and killing, and many become soldiers. Studies from Cambodia indicate that child soldiers are by far the most mentally disturbed victims of war, with a staggering percentage showing signs of paranoia and psychosis.

Equally tragic is the devastating loss of moral and spiritual values. "In West Mostar, Bosnia, a 17-year-old girl stopped us to say that she was a sniper," Mason says. "She proudly boasted of the deutsche marks she was paid to shoot men, women, and children. In disbelief, a cameraman looked at her right hand and recognized the callouses caused by repeated firing."

Whatever role children play in war, whether they are victims or victimizers or both, without special intervention they are likely to nurse a deep-seated and lifelong hatred for their enemy. This hatred becomes a fertile soil in which the seeds of the next war are sown.

STARTING OVER

In Comer, Georgia, a group of young Muslim refugees from Bosnia-Herzegovina sit in a cramped classroom, studying English. They're resident guests of Jubilee Partners, a Christian community that, since 1979, has helped more than 1,700 refugees learn English and the social skills needed to survive in North America. The community also shares with their guests Christian principles of reconciliation and forgiveness.

Today the young people are talking with a visitor about their war experiences. Amer and Alma Karamesic were 16 and 14 when they were forced to leave their hometown in Bosnia. The week before their flight, a drunken Serbian soldier killed six of Amer's closest high school friends. "He threw bombs in the jail where they were being held," Amer remembers. "Those who survived, he killed with a machine gun.

"A week later, my best friend from high school came to our door. He was dressed in a Serbian uniform and told us that we had 15 minutes to leave or we'd

get killed. I had known him since I was 4 years old—we slept over at each other's houses and played basketball together all the time."

"You wake up one morning, and the war has come," adds Denan Sator, who was 17 when he and his 9-year-old brother, Zlatko, were forced out of Bosnia. "Since you've never seen a war before, you say, 'What is this?' You have no idea what is happening."

Denan and Zlatko lost 13 members of their tightly-knit, extended family to chain-saw wielding soldiers and spent two years as refugees in Croatia, hiding in a small room. "My brother was just a child, but in a single moment he became an old man," Denan says. "Everyone has only one opportunity to be a child, and for Zlatko that time was destroyed."

Conversation turns to the mystery of neighbor turning against neighbor. The young people show no sign of the ethnic hatred that led to war. "Before the war, we didn't know who was Muslim and who

was Christian," Alma says. "Even today, don't care if someone is a Serb or Croat; only ask, does he have a good soul?"

"I am a Muslim, but here at Jubilee, went to a black Baptist church. There were beautiful people singing and praying. I didn't understand the words, but it was good for me just to see Christians with nice faces and smiles."

Zlatko, now 11, agrees. "I don't want to call people Muslim or Christian," he says. "I want to call them by their names. But other people can call me what they want, as long as they don't kill me." Zlatko has become increasingly agitated, and with this remark he asks to be excused.

"It is painful for him to talk about the war," Denan explains.

The remaining members of the group agree that "Bosnia is gone." They will never be allowed to return to their homeland, but they are optimistic about their future in the United States. Amer wants to be an archeologist, Alma, a lawyer. Denan, who at 11 was the youngest member ever to play in the Mostar symphony orchestra, would like to be a musician. He saved only the mouthpiece from his trombone but hopes one day to buy a new instrument.

"America gave us a new chance," Amer says, and the others agree. "If we could say anything to people here, it would be 'thank you'. And if we can ever do anything to help make the United States a stronger, better country, we will do it."

THE SECRETS OF SUCCESS

The unusual maturity, compassion, and hope with which these Bosnian youth face the future is no accident. Rather, according to child psychologists, it springs from a constellation of "resilience factors," including their own personalities, strong family bonds, and the social support they have received from new friends at Jubilee.

The phenomenon of resilient children extends across every culture and into every war zone. "I try to be the same as any other boy who is growing up," says Chea Phala, undeterred by the loss of his legs and eye in the Cambodian land-mine blast. "I am number three in my class, and I have taught myself to ride a bicycle and motorcycle."

Resilient children are far more mature than their peers and often possess unusual empathy for the suffering of others. World Vision's Angela Mason remembers a visit in Bosnia with a teenage Muslim girl who had been repeatedly raped by Serbian soldiers. "My friends were killed because they screamed," the girl told Angela tearfully. "I kept quiet by leaving my body and thinking of my mother's love. But now I can never have a family or children."

ABANDONED

My father was an American and my mother was Vietnamese. She left me behind as a baby when she went to America in 1973. My foster mother tried to comfort me by saying I was her real child, but the other children made fun of me and said my father was an American.

When I was 11, my foster mother got sick, and I had to quit school. I worked at cracking rocks from 6 in the morning until 11 at night. Sometimes I thought of my mother and wondered why she left me to starve in Vietnam.

When I was 12, my foster mother died. I wanted to kill myself, but didn't know how. I said to God, "Why did you give me this life? I wish I had never been born." Sometimes when you feel sad, you say things you don't mean.

When I was 15, I came to the United States with other Amerasian children. I lived with my mother for one month, but the sadness was so strong I could not stay with her. I always wondered why she gave me away.

My dream for the future is to be happy. Perhaps I will meet someone who

loves me, and I will love them. I don't care if we are poor; I just don't want to feel so sad. Sometimes I think even when I die, I will still be sad.

—Kim Nguyen



MICHAEL A. SCHWARZ



Jubilee Partners is a Christian community in Comer, Ga., that, since 1979, has helped more than 1,700 refugees, including many children of war, learn English and the social skills needed to survive in North America. The community also shares with their guests Christian principles of reconciliation and forgiveness.

"Yes, you can," said Angela, who at 20 was raped and nearly killed in Britain by two strangers. "The same thing happened to me, and I married and have a beautiful 5-year-old daughter."

"As soon as I said those words, the girl forgot her own suffering and thought only of how she could comfort me," Angela says. "Although her experience was far worse than my own, she was full of concern and compassion. There was a strong bond of love between us."

THE ROLE OF CARING ADULTS

Supportive parents and other caring adults play an enormous role in the physical and emotional survival of children of war. In psychologist Anna Freud's famous World War II study of the bombing of London and its impact on children, up to 50 percent of the boys and girls evacuated to the safety of rural England exhibited psychological signs of trauma. In striking contrast, there was almost no incidence of emotional problems among the children who stayed in London and endured the bombing with their parents.

Rithy Chau's father was killed by the Khmer Rouge and from age 7 to 11 he

worked at hard labor in a Cambodian concentration camp. He and his four brothers and sisters were only occasionally able to visit their mother, but Rithy attributes their survival to her supportive, if limited, presence. "Our 10-year-old brother, however, was completely separated from our mother and died alone in a distant concentration camp," Rithy says. Today Rithy is a graduate of Duke University at Durham, N.C. and an epidemiology student at Emory University in Atlanta, Ga.

Children of war need caring adults to help them recover a sense of meaning and purpose for their lives. "The most important thing an adult can do for a child of war is to listen openly and empathetically to their story, no matter how horrible it seems," says Dr. Kathleen Kostelny, a senior research associate at the Erikson Institute for Advanced Study in Child Development in Chicago.

This informed attention from adults helps children of war recapture their self-esteem, which is the single most important factor in alleviating the serious depression from which one in three suffers. It also enables them to find significance in their suffering and to renew

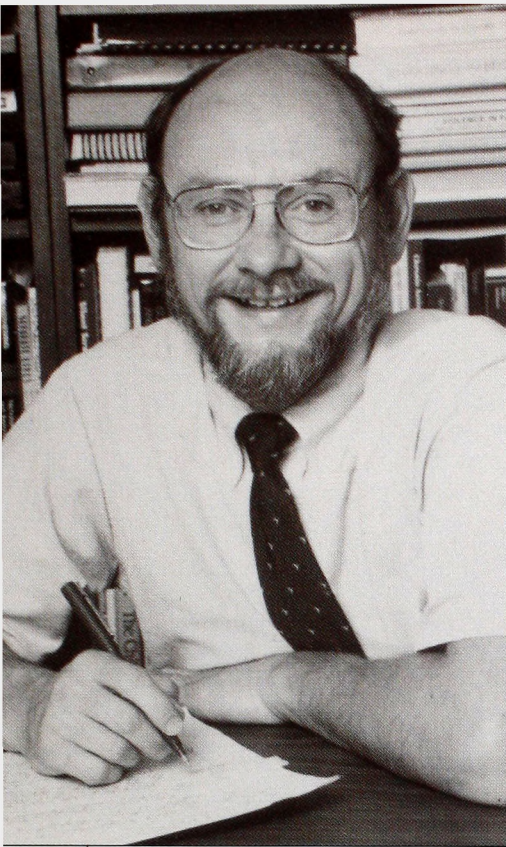
the ties that bind them to the human community.

In Comer, the young refugees wrap up their conversation about the war in Bosnia. "I have a pain in my stomach from talking," Alma says. "But I feel lighter than I have felt in two years."

Denan looks out the window at his brother Zlatko, who is riding a Jubilee bike in circles near the classroom. "My father was in prison, and he can't sleep because he can never forget the things that happened there," Denan says sadly. "But war is hardest on little children. Someone needs to speak for them, because they cannot speak for themselves."

The others nod. "Please tell people to think about the children and what the future is for them," Amer pleads. "Ask them to talk about their problems. War must be the last thing, not just in Bosnia-Herzegovina, but in the whole world." ☉

Barbara Thompson is a free-lance writer in Decatur, Ga. The following World Vision journalists also contributed: Mikel Flamm in Cambodia; Virginia Woodward in Jerusalem; Heather MacLeod and Karen Homer in Rwanda; Nelathi M. Nanayakkara in Sri Lanka.



ERIKSON INSTITUTE

BY BARBARA THOMPSON

An interview
with James
Garbarino
on the impact of
violence on
CHILDREN

James Garbarino is an internationally recognized expert on the impact of violence on children. He has studied children of war around the world and is the author of *No Place to Be a Child: Growing Up in a War Zone*. Currently he is director of the Family Life Development Center and professor of human development at Cornell University in Ithica, New York.

BT: What is the impact on countries and cultures when an entire generation of children is exposed to violence?

JG: In general, there are two major consequences of trauma: emotional and psychological effects, and spiritual impact. It is important to ask, "Is the trauma so widespread that the majority of people are suffering psychological consequences?" And more importantly, "Are most people suffering from a philosophical or spiritual crisis?"

The answer depends a great deal on what kind of war it is. For instance, soldiers in both World War II and the Vietnam War had a high degree of psychological symptoms. However, it was easier for veterans in World War II to go forward with their lives because they had a sense of meaning and purpose that was missing for Vietnam veterans. The biggest problem is when individuals suffer from psychological symptoms and feel there is no meaning to the cost they are paying.

It is always hard for children to make sense of their suffering. In a recent study, 70 percent of people who had experienced a clear trauma in the first four years of life answered "yes" when asked, "Have you given up all hope of finding meaning in life?"

This sense of meaning also separates some war zones from the chaos of our inner cities. In the inner city there are no clear sides or ideologies with which kids can identify. There are also no rules and no prospect of ever signing a peace treaty.

BT: What is the specific impact of war on individuals?

JG: In wartime, parents tend to develop "terminal thinking," a sense of dread about whether their children will sur-

vive. They assume death is the ultimate reality and give up the future.

Second, people often develop an ideology of revenge that drives and sustains them. Part of what is happening in former Yugoslavia is that all three groups have been historically victimized, and three see themselves as victims.

When a sense of victimization built into a culture, this leads to a lot of atrocities. There is an old saying, "If you start on a journey of revenge, begin digging two graves—one for your enemy and one for yourself."

The price people pay for using violent revenge as a means of dealing with their victimization is the sacrifice of their own mental health. Revenge and hate do help motivate and unify cultures, but the long-range result is more conflict and another generation damaged by violence.

That is why a "psychology of reconciliation" is not just politically helpful but emotionally and spiritually important.

BT: What can be done to help implement psychology of reconciliation?

JG: We have to start with the children. Studies done in the United States indicate that by the time a child is 8 years old, patterns of aggression and beliefs about violence are well-established. Without intervention, these patterns only build up momentum. And the longer war continues, the more difficult it is to rehabilitate children, psychologically and spiritually.

Since 1986, I've spent a great deal of time with a couple of families on the West Bank and in Israel. Over the years I've seen their children harden. They have never known anything but conflict and they are being pushed further and further into extremes, where it is very difficult to solve political problems. We can see the cost to these children. They are losing their joy of life and becoming serious fanatics.

I can't help but compare [them] to children I know who, for one reason or another, have retained the ability to see the humanity of their enemy. They don't ignore the wrongs done to them, but they don't dehumanize their enemies either.

BT: Can you give an example?

JG: I met a young girl in Croatia who was the product of a mixed marriage between a Serb and a Croat. Where other kids in her class saw the Serbs as

sters, she insisted that they were beings who should be evaluated individually. She was under a tremendous amount of pressure to give up this and choose sides, but she managed to keep this flame of humanity alive.

Our efforts at reconciliation here in the United States are also under tremendous pressure from dehumanizing influences and increasing polarization. For example, in 1960, three out of four poor people in Cleveland lived in economically depressed neighborhoods. By 1990, 63 percent lived in neighborhoods that were predominantly poor. The likelihood of poor income kids becoming friends with more affluent neighbors and vice versa has dropped tremendously.

I am grateful that there is scattered-site public housing where I live in Cleveland. My son has a friend there, and I know each other as individuals instead of stereotypes. When I walk down the alley at night and see a big kid talking to me, I know that it's Tony. He says, "Hi, Mr. Garbarino." That humaneness to each other in a way that would not be possible if we were geographically separate.

In your travels in war zones, what kind of resilience factors have you found in children?

Families that cope well and are able to overcome their difficulties usually have a strong spiritual life and an allegiance to values beyond just day-to-day necessities. These commitments enable them to behave decently toward one another even when outside circumstances are bad.

One of the most important features of child development is the social map children draw inside their heads, which contains their basic values and allegiances. This map is critical to maintaining their humanity and is often of a religious or spiritual nature.

As the pressures of war increase in a community, people's previous commitments are intensified. Those who have strong religious beliefs hold them more strongly, and those who have shallow or superficial beliefs find that these commitments aren't strong enough to sustain them. They are likely to slip into despair or become polarized.

In your visits with children of war around the world, what surprises you?

I'm always surprised how normal they appear at first glance, even in horrendous

situations. They almost always seem to be handling things pretty well, and it is easy for the naive observer to overlook what is really going on with them.

For example, in Texas, the 21 children who were rescued from the Branch Davidian complex before its burning were initially evaluated by some fairly unsophisticated mental health personnel. The children were pronounced "fine." Later, other experts found that their little hearts were beating on average at 148 beats a minute. The normal heart rate for a child is 70.

These children had internalized their stress and terror, and their hearts were racing all the time. But if you evaluated them merely by outward appearances, they appeared to be doing well.

When dealing with traumatized children, it is important to find ways to get beneath the surface. One method is to ask them to draw or talk about how they see their future and the meaning of their lives.

BT: What experiences did you find particularly disturbing in your travels?

JG: I am always shocked by the amount of physical damage to Cambodians. Because of all their land mines, they have the highest number of amputees per capita in the world.

It's also disturbing to see how children buy into an ideology of revenge. You hear them say in a calm, straightforward manner, "I hope all these people get killed or mutilated." In Croatia, I talked with a group of kids who were evacuated from an area only 15 miles from the city in which they were refugees. The kids in the city were throwing stones at them and berating them as if they were aliens.

BT: How has your experience changed your own attitude toward war?

JG: My work grew out of the feeling that war must always be a last resort, and my travel has only strengthened my belief in nonviolent conflict resolution.

It has also strengthened my belief that there is evil in the world. That's something with which people in the social sciences have extreme difficulty, but some things that happen are hard to understand unless there really is evil.

At the same time, there is good in the world, and there are some things that cannot be explained without it. Just as there are people so callous that they enjoy inflicting pain on others, there are

also people willing to sacrifice themselves for others in the name of a higher goal.

In thinking about these things, C.S. Lewis is an author I've found particularly useful. He talks about the reality of good and evil, and how each culture has its own special strengths and vulnerabilities.

Every culture has special enemies that people are tempted to dehumanize. When I was in Iraq, I had a Sudanese counterpart who was very sensitive to the forces driving the Iraqis. But when the subject of Shiites came up, it was like pushing a button. He started pouring out stereotypical invective against them.

This is why I find cross-cultural work so important. It helps me see what weaknesses and prejudices I have inherited from my own culture.

BT: What response are communities making to the children of war in their midst?

JG: Some communities are responding more and more openly to kids in need, but in general, little is being done. Two things stand in the way. One, the kids look normal. They aren't catatonic or cutting their wrists. Second, it is upsetting for adults to think that kids are traumatized, and they go to great lengths to rationalize or ignore the problem.

BT: Can you explain your concept of "child impact analysis?"

JG: Before we go to war, we should be required to recognize the cost to other people's children and our own.

This is something our foreign policy doesn't always consider. For example, when we supplied Iraq with weapons in their fight against Iran, we did not take into consideration the long-term impact. Americans who thought we should oppose the Sandinistas in Nicaragua weren't thinking, "I want to send a land mine there to blow off the legs of an 8-year-old child." But these costs aren't explained to us. We are led to believe that we can march off to a clean war, where only those evil people on the other side will suffer.

In countries where land mines are the biggest public health problem, perhaps it would have been helpful if the people going to war had been made to sign on the dotted line: "Yes, I understand that the cost of this war will be 10,000 children with their legs blown off and 5,000 children blinded." With this kind of cost analysis, maybe there would be fewer wars. ☉

The shooting began at night," Shamil Askarora, 52, recalls. "Then the soldiers came. We left our house, everything in it, our cattle, our poultry, and we ran away."

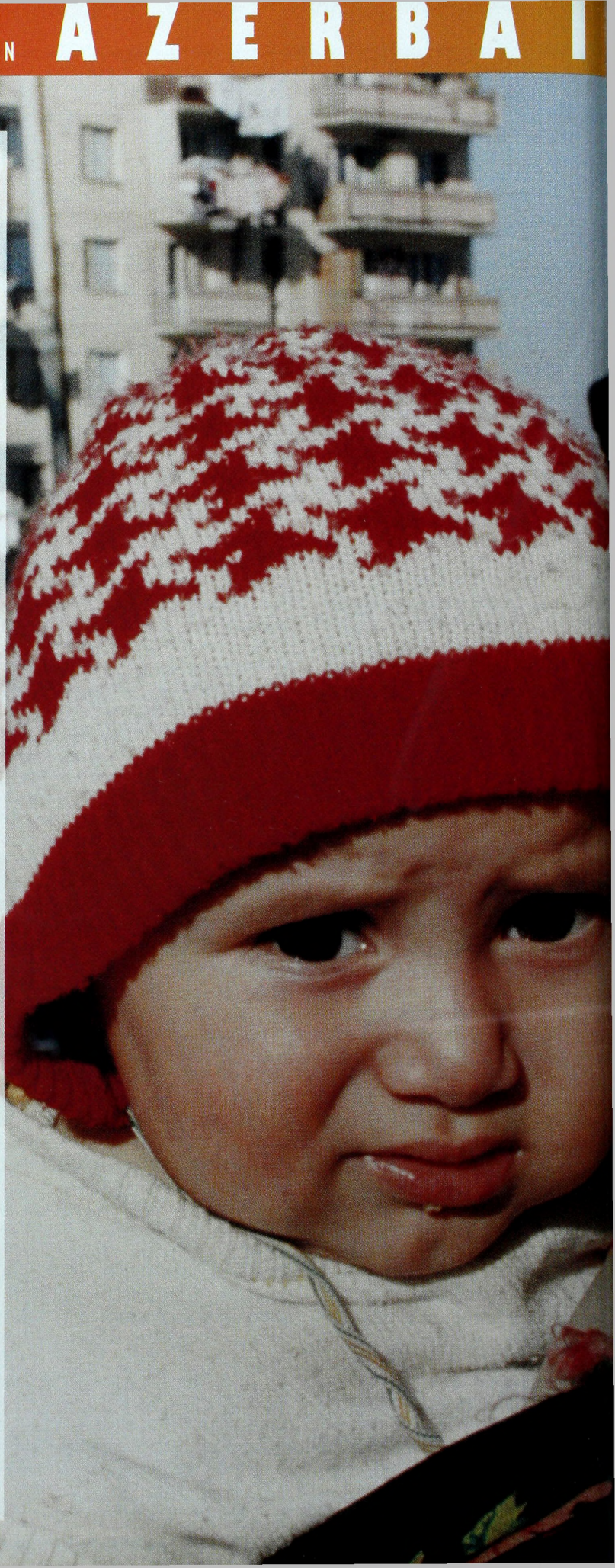
She, her husband, and their three children fled their land in the former Soviet republic of Azerbaijan. They joined an estimated 1 million Azerbaijanis displaced by a seven-year war between their southwest Asian country and neighboring Armenia over control of the Nagorno-Karabakh district, an enclave of Armenians within Azerbaijan. The Askarora's 15-month-old daughter, Aygun, (shown here) was born among displaced people billeted in government buildings, schools, and former military barracks in the city of Ganje in the country's northwest.

Living under a war-ruined economy where salaries average \$7 per month, most displaced Azerbaijanis remain unemployed, subsisting on tiny government stipends. World Vision began helping tens of thousands of the exiles in August 1994.

A nationally hired staff, most of them displaced people who formerly were jobless, distributes food. They also deliver body and laundry soap to escapees, who often own only the clothing they are wearing and were developing skin diseases for lack of washing. In the crowded billets, the agency designed and built concrete latrines to aid sanitation.

A World Vision program to distribute live chickens with feed and metal cage kits for egg production proved especially popular among the exiles, many of them farmers. World Vision also purchased sewing machines so women can manufacture clothing for sale. The agency became the women's first customer as it distributed heavy coats, boots, and other garments to help the resettled people survive the region's cold and snowy winter. World Vision's work in the country will continue through 1995. 🌐

Photo by Bruce Brander





Did We make a Difference in SOMALIA?

BY ANDREW NATSIOS

In March 1995, the last contingent of United Nations peacekeeping troops departed from Somalia, and their home governments breathed a sad sigh of relief.

Warlords have reasserted their authority and security has deteriorated for relief workers still helping the country and its people recover from the chaos and starvation of 1992.

After spending millions of dollars to provide food, health, and security for the displaced and starving people, and after losing several dozen peacekeeping soldiers—including 23 Americans—in the process, we need to confront a painful question: What did all this accomplish? Did we—the humanitarian organizations, the United States military, and the United Nations—make a difference in Somalia?

The news media give the impression that we squandered our blood and treasure with no good results. Yet the facts tell a very different story.

Before U.S. troops arrived in December 1992, nearly 500,000 Somalis had starved to death in a deadly combination of clan warfare and massive drought. Around the city of Baidoa in the center of the country's south, where World Vision set up operations along with other agencies, 70 percent of the children under 5 years of age and 40 percent of the total population had died—the worst famine death rate in recorded history, according to the U.S. government's Centers for Disease Control.

Nearly 2 million farmers and herders who normally sustained the country had fled their homes and gathered in squalid camps for displaced people to escape the violence and receive enough food for survival. Organized thuggery was so bad that many humanitarian organizations were considering withdrawal because so little of their resources were going to the people in gravest need.

How does this situation compare with conditions today?

Now no one is starving in Somalia. Malnutrition rates have been reduced dramatically. Hundreds of thousands of children have been immunized against disease, and as a result the death rate among children has been driven down. The epidemics that once swept the country have been stopped. The presence of troops allowed people in need of food to receive it. The emergency ended in mid-1993.

During 1994, distribution of free food was cut back as Somalia's agricultural system recovered. Two-thirds

of the displaced farmers and herders returned to their homes. Crops were replanted and farms rebuilt. Animal herds are being restored.

World Vision provided seeds and tools to 75,000 farmers and helped them return to their land so they could plant the next crop. In the breadbasket of the country, in the south, 12,000 farmers worked for five months, with the help of humanitarian organizations, to reconstruct hundreds of miles of destroyed irrigation ditches critically important for growing crops. U.S. Army Engineers rebuilt 800 miles of road, which has facilitated commerce and agricultural development as well as the total rehabilitation effort.

Markets have reopened all over the country and trade is reinvigorated. By mid-1993, the United Nations had rehired 6,000 Somali police, among the best trained and most professional in Africa, and put them to work patrolling city streets. Judges have been hired and some prisons opened to put the criminal element where it belongs.

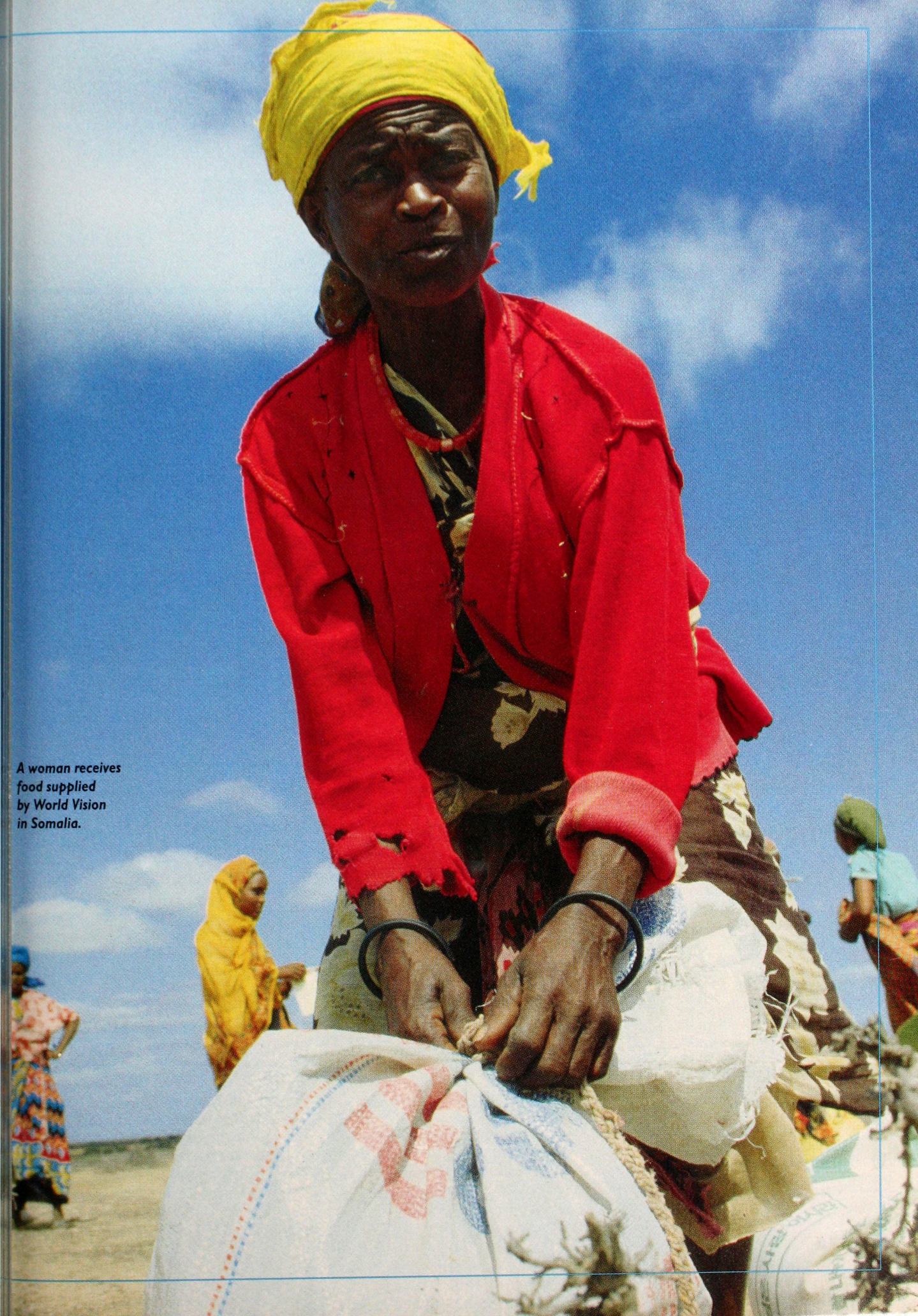
More important, schools have reopened in cities and rural areas, and thousands of children have left the streets for classrooms. While World Vision encouraged and supported this effort, Somali mothers led the drive. I remember visiting Somalia's capital, Mogadishu, in the spring of 1993 and asking where the children I had seen on the streets five months earlier had gone. I was told that mothers enticed teachers back to classrooms by paying for their work with food.

While the humanitarian and economic crisis that killed so many people is over, Somalia's political crisis is still festering. Even during the recent period of relative peace, the political and clan factions have been unable to reach accommodation. Leaders have refused to put aside their personal ambitions and form a coalition government that everyone can support. As a consequence, fighting continues.

Outsiders cannot solve Somalia's political conflicts; they can only create an environment for all sides to talk, then facilitate negotiation. Only Somalis can resolve their political problems and bring the healing that will allow the people to get on with developing their country.

The international effort to aid Somalia gave the country a second chance—a chance it has not made full use of. While starvation and epidemics are over, the fighting is not. There always will be hope, but it has yet to be fully realized. ☉

Andrew Natsios is the vice president of World Vision Relief and Development.



A woman receives food supplied by World Vision in Somalia.

SAMARITAN SAMPLER

RESOURCES FOR
HELPING OTHERS
IN THE NAME
OF CHRIST

MARIANNE MCINERNEY / WORLD VISION



DAYTIME DELIVERS

Television celebrities Scott Baker of "The Bold and the Beautiful," William Christian of "All My Children," Amy Carlson of "Another World," and Tonya Lee Williams of "The Young and the Restless" traveled recently to Rwanda and Zaire to visit a refugee camp, centers for displaced children, and a health clinic where World Vision works. World Vision is providing food, shelter, clothing, and medical care for 750,000 people, 5,000 of them children, affected by Rwanda's 1994 civil war.

These celebrities have formed a group called "Daytime Delivers" to inform television viewers of today's critical issues. Currently they work with World Vision to help people in Central Africa. In the future, Daytime Delivers will focus attention on homelessness, violence, and drug and alcohol abuse in the United States.

For more information about Daytime Delivers, or to receive their quarterly newsletter, call (800) 393-7775.

Left to right: Tonya Williams, Amy Carlson, Scott Baker, and Bill Christian on their way to Goma, Zaire.

INNOCENT ONES

Several resources promoting nonviolence are available from The Mennonite Central Committee in Akron, Pa. One video, *The Innocent*, explores the question of who is responsible for the violence, suffering, and lingering effects of war. It comes with discussion questions.

In another video entitled *The Past is Present*, Laotians tell how bombs dropped by United States forces during the Vietnam war continue to maim and kill people.

Asia Resource Box teaches elementary school children about peace-



JOHN LECKIE

making and the countries of Laos and Thailand.

The Mennonites are pacifists and were opposed to the U.S. government's intervention in Laos during the Vietnam war.

For more information, contact the Mennonite Central Committee at (717) 859-1151.

HARVEST WORKERS

You can join Harvest Evangelism, a missions program founded in 1980 by Ed Silvos, to bring Christ to the cities of Azul and La Plata, Argentina.

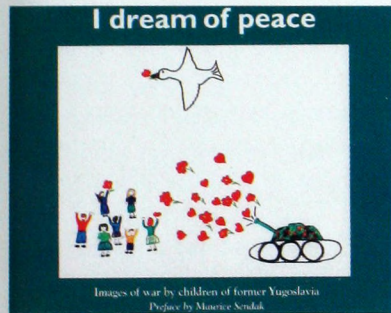
From Aug. 1 to 17, you can evangelize, sing in churches and streets, present drama, and give your personal testimony to the people of these cities. You can visit orphanages, prisons, hospitals, and schools, bringing donated clothing and medical supplies. Free time for recreation and touring also is scheduled.

Applications and deposits must be received by Harvest Evangelism by May 1, 1995. For more information, call (408) 927-9052.

compiled and written by Stephanie Stevenson

DREAMING OF PEACE

Out of the trauma of war in the former Yugoslavia comes the book *I Dream of Peace*, UNICEF's collection of poignant paintings and writings by children. The book contains color illustrations, black-and-white photographs, poems, and prose. *I Dream of Peace* was developed from UNICEF's psycho-social



program for war-traumatized children. "When I close my eyes, I dream of peace," wrote Aleksander, 14, of Sarajevo. The late James Grant, former executive director of UNICEF, said the children deliver this message to adults: "Understand the cruelties of this war and what it is doing to us, your children! Do whatever it takes to end it! Take our child's-eye view of the promises and possibilities of peace!" For more information, or to buy the \$12.95 book, call (800) 242-7737.

“ Evil’s curse of violence and death can only be overcome in one place—in the kingdom of God that Jesus Christ initiates within you and me by the power of his holy love . . . ”

—John 20:21-22, Revised Standard Version



Give your young people an experience they'll remember for a lifetime.

It's about saving KIDS' lives!

On February 24-25, 1995, groups of young people from around the nation will come together for a special event they'll never forget—the **30 Hour Famine**. ■ Tell your church youth group or a local youth organization about it. **Every day, 35,000 kids around the world die of hunger or hunger-related causes.** ■ First your young people

will ask friends and family to sponsor them. Then they'll spend 30 hours without food to help feed starving children. ■ The **30 Hour Famine** is great fun, but the young people will also learn important lessons about life. And they'll be making an incredible difference—last year, participants raised over \$1 million to send food to the world's

world vision

starving children. ■ To learn more, call toll free **1-800-7-FAMINE** or mail the coupon today. We'll send you a free 30 Hour Famine video to share with a group of caring young people. In Canada, call 1-800-387-8080.



Call toll free

1-800-7-FAMINE

YES! I'm ready to help feed starving kids with the **30 Hour Famine**. Please send me the free video and materials for _____ participants.

I'm not ready to sign up yet. Please send me the free video.

Mr./Mrs./Miss/Pastor _____

Name of Organization or Church _____

Address _____

City _____ State _____ Zip _____

Phone (____) _____

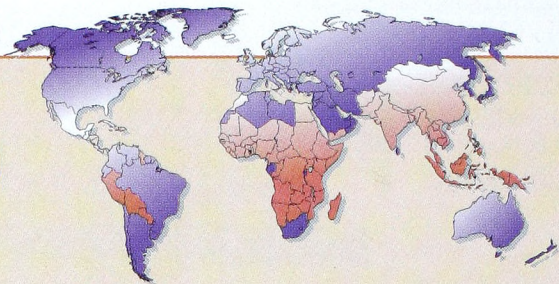
B524 _ _

OR MAIL THIS COUPON TODAY TO:

world vision

30 Hour Famine • P.O. Box 1131 • Pasadena, CA 91131

WORLD VISION NEWS



WV STAYS IN SOMALIA AS UN FORCES DEPART

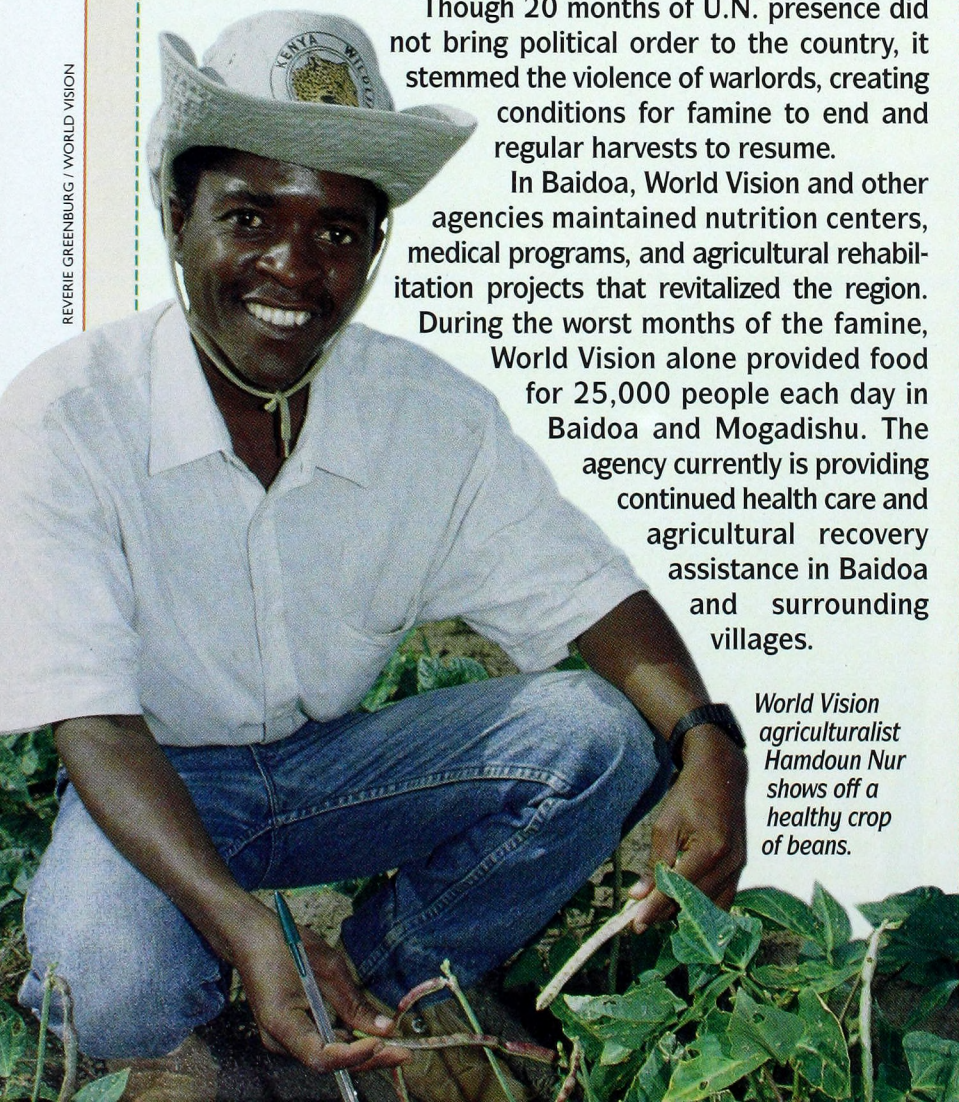
As United Nations peacekeeping forces pulled out of Somalia in early 1995, World Vision continued its work in the city of Baidoa, 160 miles northwest of the capital, Mogadishu.

World Vision began operation in Baidoa in September 1992, at the depths of the country's civil anarchy and famine. Known then as the "City of Death," the community of 20,000 people was swelled by 50,000 country dwellers seeking safety and food and finding neither. Each week relief workers collected 1,700 corpses from the city's dusty streets.

Though 20 months of U.N. presence did not bring political order to the country, it stemmed the violence of warlords, creating conditions for famine to end and regular harvests to resume.

In Baidoa, World Vision and other agencies maintained nutrition centers, medical programs, and agricultural rehabilitation projects that revitalized the region. During the worst months of the famine, World Vision alone provided food for 25,000 people each day in Baidoa and Mogadishu. The agency currently is providing continued health care and agricultural recovery assistance in Baidoa and surrounding villages.

World Vision agriculturalist Hamdoun Nur shows off a healthy crop of beans.



REVERIE GREENBURG / WORLD VISION

CAMBODIA'S PRIME MINISTER THANK WV FOR WORK THERE

There should be only one war in Cambodia ... the war on poverty. Cambodia's First Prime Minister Prince Norodom Ranariddh told World Vision International Senior Vice President Dr. Hirsch of Monrovia, Calif., during a recent meeting in the capital of the Southeast Asian country, Phnom Penh.

Thanking the agency for its work in Cambodia, the prime minister encouraged World Vision's continued assistance to farmers, especially in regions of the country still wracked by war between the government and Khmer Rouge forces. World Vision presently works in several provinces in Cambodia, including Battambang in the country's northwest, one of the areas where fighting is heaviest.

Earlier in his visit, Hirsch met Cambodia's second-ranking Prime Minister Hun Sen, who also expressed gratitude for the agency's work.

World Vision began operating in Cambodia during the Vietnam War in 1970, when the agency's president Stanley Mooneyham, personally took a truck convoy carrying emergency relief supplies through enemy lines into Phnom Penh. In 1974, World Vision opened a pediatric hospital in the capital city, also aiding more than 16,000 Cambodians each month with emergency food, medical assistance, and child sponsorship.

When the brutal Khmer Rouge government took over the country in 1975, many World Vision staff members were executed and the hospital was turned into a prison and torture chamber. After the overthrow of the Khmer Rouge, World Vision was one of the first humanitarian agencies to resume work in Cambodia, specializing in nutrition and medical programs, clearing of land mines, refugee resettlement, and rural development.

MASS STARVATION EXPECTED IN SUDAN

May, June, and July are likely to see widespread starvation in southern Sudan, says Jacob Akol, a World Vision Africa journalist who was born in that region of Africa's largest country.

More than 1 million people presently are displaced from their homes by Sudan's civil war. The conflict, between the Arab government in the north and black Christian and animist Africans in the south, has raged for many of the years since Sudan gained independence from British-Egyptian rule in 1956.

"Despite relative peace and good harvests in parts of southern Sudan in the past growing season, there are large areas of extreme need in Upper Nile and Bhar el Ghazal [provinces]," Akol said. "All the warring parties are heavily armed and gearing up for war. The situation can only deteriorate to a life-and-death struggle for a majority of southern Sudan's people as the dry season rolls on through April and the war heats up. Peace is no longer a possibility in the foreseeable future," Akol concluded.

World Vision has worked in Sudan since 1972. The agency currently maintains nutrition, health, and rehabilitation projects in several areas of the remote and isolated south.

pers, among other relief goods.

Japanese staff members from World Vision's office in Tokyo offered relief assistance at two Japanese Christian churches in the area. With local volunteers, they worked from the Aotani Lutheran Church in Kobe and the Church of the Brethren in Nishinomiya, a community about 15 miles northeast of Kobe that also suffered severe damage from the temblor.

In weeks following the disaster, World Vision helped repair and rebuild homes and churches in the quake zone.

WV REOPENS OFFICE AS PERU'S CAPITAL CALMS

With security returning to Peru, World Vision recently reopened its office in the country's capital city, Lima.

The agency shut down most of its operations in Peru in 1991 when conditions became too dangerous for aid work to continue. That year, two key staff members were machine-gunned to death outside the World Vision office. Shortly after, three other staff members and a community leader disappeared en route to Lima

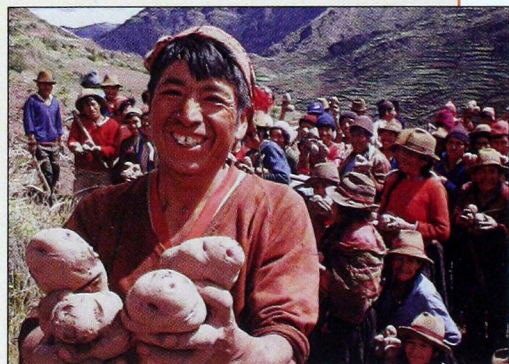
from a project in the interior. The missing people were never found.

The *Sendero Luminoso*, or Shining Path, terrorist organization was believed responsible for the incidents. Seeking to disrupt Peru's government, the terrorist group perpetrated random violence throughout the country. It also threatened aid agencies and their beneficiaries.

World Vision withdrew from most of its 139 projects to safeguard not only staff members but also the people they served, including some 23,000 sponsored children and residents of their communities.

About 90 staff workers were laid off. Soon after, the agency opened an

Peruvian farmers show potatoes grown from seed supplied by World Vision.



PABLO CARILLO / WORLD VISION

office in the inland city of Cuzco, where it continued scaled-back services.

In 1992, Peruvian authorities began apprehending Sendero Luminoso leaders, crippling the group. Since then, calm has returned to the country.

Through five projects, World Vision now is aiding 9,600 people in Peru. 🌐

V AIDS JAPAN TAKE VICTIMS

World Vision brought long-term assistance to victims of the major earthquake that devastated the Kobe area on Jan. 17. The quake, measuring 7.2 on the Richter scale, killed more than 2,000 people, injured over 34,400, damaged 169,000 houses, and cost more than \$95 billion in total damage.


Early in the emergency, World Vision provided food for thousands of survivors.

At the height of Japan's earthquake crisis, one victim was as concerned about his sponsored child half a world away as he was about himself. Shigeo Kimura, 56, whose home was destroyed by the 7.2 quake, wondered how, in the midst of Kobe's devastation, he could meet his monthly pledge for 4-year-old Olvin Orlando Perez, a child he sponsors in Honduras through World Vision's Japan office. His solution was to call upon a workmate in Osaka to send the money for him.

"I thank God for Mr. Kimura," said the child's mother, Maria de la Cruz Vasquez, when World Vision staff in Honduras told her of his dedication. "He is a man of sound heart who is looking after our well being."

Kimura is one of 1,500 World Vision child sponsors who live in the Kobe area. Japanese sponsors help more than 12,000 children in World Vision projects around the globe.

The director of the agency's office in Tokyo, the Rev. Tatsuhiro Mineno, personally drove a two-ton truck of relief goods to Kobe immediately after the quake. The agency also contributed medicines, portable heaters, soap, and baby dia-

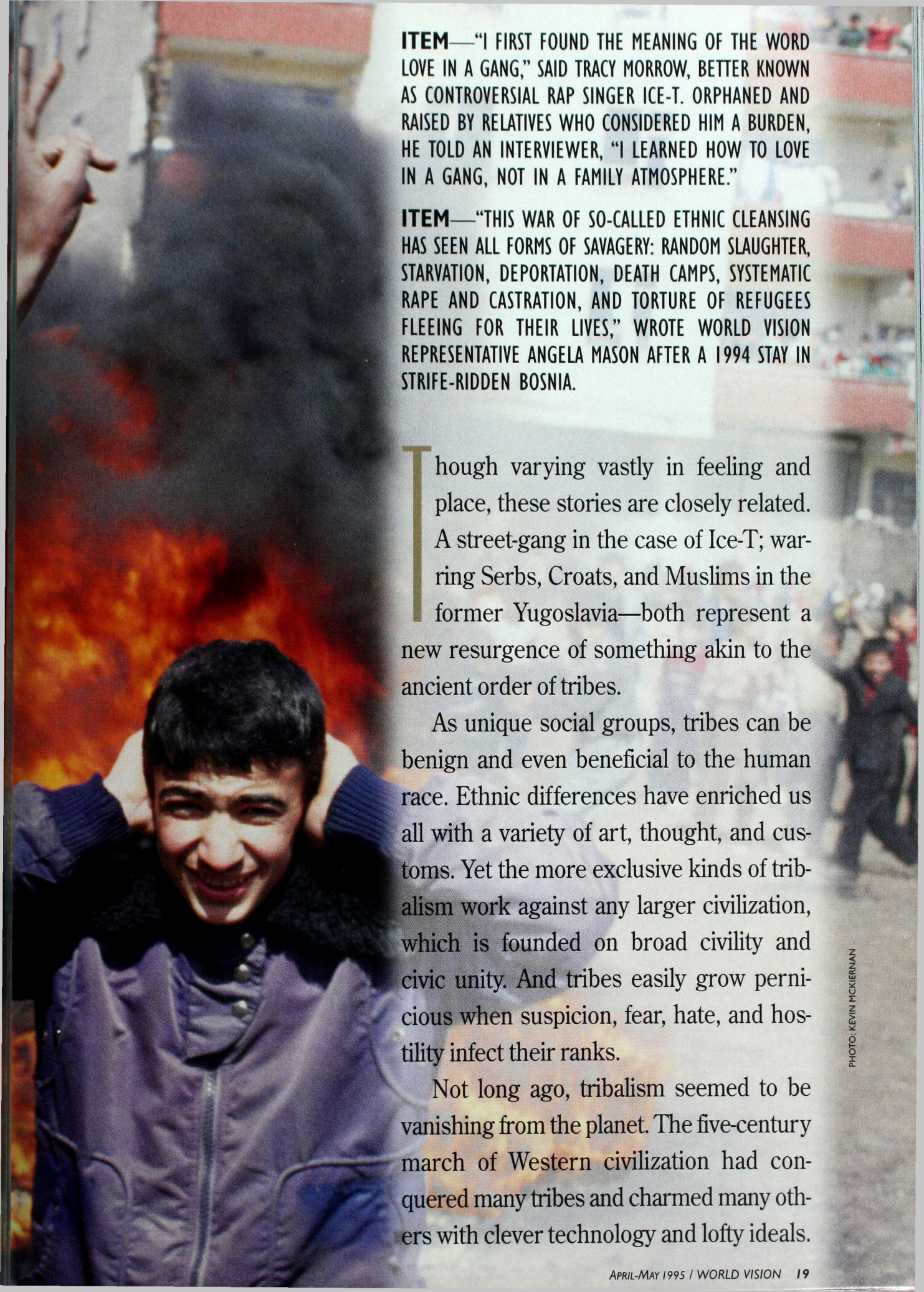


**IN THE WAKE OF
COLLAPSED EMPIRES
AND WEAKENED
NATIONS, THE WORLD
IS SEEING A
RESURGENCE OF
TRIBALISM.**

*Young men
of Turkey's
Kurdish tribe
demonstrate
for secession.*

BY BRUCE BRANDER

Return of the **TRIBES**



ITEM—"I FIRST FOUND THE MEANING OF THE WORD LOVE IN A GANG," SAID TRACY MORROW, BETTER KNOWN AS CONTROVERSIAL RAP SINGER ICE-T. ORPHANED AND RAISED BY RELATIVES WHO CONSIDERED HIM A BURDEN, HE TOLD AN INTERVIEWER, "I LEARNED HOW TO LOVE IN A GANG, NOT IN A FAMILY ATMOSPHERE."

ITEM—"THIS WAR OF SO-CALLED ETHNIC CLEANSING HAS SEEN ALL FORMS OF SAVAGERY: RANDOM SLAUGHTER, STARVATION, DEPORTATION, DEATH CAMPS, SYSTEMATIC RAPE AND CASTRATION, AND TORTURE OF REFUGEES FLEEING FOR THEIR LIVES," WROTE WORLD VISION REPRESENTATIVE ANGELA MASON AFTER A 1994 STAY IN STRIFE-RIDDEN BOSNIA.

Though varying vastly in feeling and place, these stories are closely related. A street-gang in the case of Ice-T; warring Serbs, Croats, and Muslims in the former Yugoslavia—both represent a new resurgence of something akin to the ancient order of tribes.

As unique social groups, tribes can be benign and even beneficial to the human race. Ethnic differences have enriched us all with a variety of art, thought, and customs. Yet the more exclusive kinds of tribalism work against any larger civilization, which is founded on broad civility and civic unity. And tribes easily grow pernicious when suspicion, fear, hate, and hostility infect their ranks.

Not long ago, tribalism seemed to be vanishing from the planet. The five-century march of Western civilization had conquered many tribes and charmed many others with clever technology and lofty ideals.

PHOTO: KEVIN MCKIERNAN

As the civilization spread like a global umbrella, placing 85 percent of the world under European control by 1935, most tribes were overshadowed, contained, submerged, or absorbed.

Holdouts were herded onto reservations. Only a few traditional groups, like the Kung bushmen of Africa's Kalahari Desert and the Tasaday of the Cotabato forest in the Philippines, continued hunting animals and gathering plants in faraway solitude. Tribalism, most people thought, was primitive, backward, an earlier state of humankind soon to be surpassed.

Not quite.

The English historian Arnold Toynbee, who studied the rise and decline of every known civilization—some 35 of them—writes about powerful and admired societies breaking down due to general failure of leadership. As once-creative leaders diminish to uncreative power figures and the blessings of civilization take on aspects of a curse, subjects once loyal or submissive begin to secede or revolt. At that point, he noted, once unified civilizations split and shatter into all manner of smaller groups.

Be that as it may, the modern world's recent history of collapsing empires, weakening social institutions, and disintegrating cultural mores and morals has left former major unities all over the world fraying or fragmented.

The sense of identification, belonging, and self-esteem once afforded by countries and flags is on the wane. Established authority, once assuring guidance and protection, is suspect and distrusted. The broader social community, once welcoming, now feels cold, impersonal, uncaring.

Left alienated, lonely, and insecure, where is a sensitive person to go? A

common destination and resting place are smaller social units reminiscent of ancient tribalism.

Tribes hold the appeal of a cozy home for disoriented people in disordered societies. They give roots to the rootless, security to the fearful, power to the powerless, bigness to the small, belonging to the forlorn, warmth to the loveless, a sense of common identity to the alienated.

The American foreign news correspondent and scholar Harold R. Isaacs summarizes both the problem of modern social disintegration and this growing recourse.

"What we have been experiencing," he explains, "... is not the shaping of new coherences but the world breaking into its bits and pieces, bursting like big and little stars from exploding galaxies, each one spinning off into its own centrifugal whirl, each one straining to hold its own small separate pieces from spinning off in their turn."

Isaacs continues, "We are experiencing on a massively universal scale a convulsive ingathering of people in their numberless groupings of kinds—tribal, racial, linguistic, religious, national. It is a great clustering into separateness that will, it is thought, improve, assure, or extend each group's power or place, or keep it safe or safer from the power, threat, or hostility of others."

See it happening:

People grope for sub-groups—beatniks, hippies, yuppies, skinheads, Britain's Young Fogies and Sloan Rangers, Germany's neo-Nazis, Hare Krishnas, the black Nation of Islam, feminists, an attempt at masculinists.

The American social mix that

British playwright Israel Zangwill in 1914 first called *The Melting Pot* is separating out into Hispanic Americans, African Americans, Native Americans, WASPs. Citizens native-born to the land are proud to be Italian, Irish, Polish, Greek, and Armenian, though not necessarily American. Academics offer special group studies, often at the expense of the social whole, not to mention groups less currently conspicuous. Stress on our rights as individual people, once an American political staple, is giving way to the quest after group rights. Meanwhile, Crips, Bloods, and assorted other gangs hold shootouts for tribal territory on once neighborly city streets.

Following the Los Angeles riots of 1992, the London *Independent* made bold to write, "The United States is unwinding strand by strand, rather like the Soviet Union, Yugoslavia or Northern Ireland."

The rest of the world as well turns into a messy stew of diversity.

The United Kingdom sees separatist cultural reassertions of Welsh and Scots. Catholics and Protestants kill each other in Ulster. The Flemish and Walloons discriminate in Belgium, the Basques and Catalans in Spain, Jurassians in Switzerland, and Québécois in Canada, while Czechs peacefully separate from Slovaks.

Ethnicity not long ago meant folk dances, costumes, crafts, and interesting foods. Now ethnic differences battle their way to media attention in wild orgies of inter-tribal slaughter.

Hardly anyone was prepared for the breakup of the Soviet Union, but even less for vicious outbreaks of ethnic bitterness among the former union's 189 or so nationalities. As the *New York Times*

WORLD VISION Among the Tribes

Since 1950, when World Vision began serving the needs of Korean war orphans, major empires have dissolved, nations have divided, and a multitude of countries have been added to the atlas of a splintering world.

Today, World Vision's 5,400 staff members serve almost 45.5 million beneficiaries as they work in 100 countries. In many of those countries, growing consciousness of ethnic roots is further splintering populations into old and new tribal groups.

For most of its history, World Vision has worked amid ethnic peoples. In recent times, however, tribalism has played an increasing part in

the agency's agenda.

In 1994, World Vision dedicated \$10 million to assisting victims of tribal massacres in Rwanda that killed more than 500,000 people and displaced 4 million others from their homes.

In 1993, World Vision began assisting Kasai tribal people dislocated by ethnic strife in the Central African country of Zaire.

As the Balkan country of Yugoslavia split into segments, World Vision assisted war victims there.

In 1992, while clan warfare plunged Somalia into famine and murderous anarchy, World Vision brought food, medicine, and general relief supplies to the town of Baidoa, continuing a program of rehabilitation into the present year. Also in 1992, World Vision provided food, clothing, houses, and wells for clean water to more than 200,000 Muslim Rohingya tribal people driven

from Myanmar into Bangladesh by the historically Buddhist Burmese.

In 1991, World Vision brought emergency relief supplies to Turkey for Kurdish refugees fleeing Iraq, then helped them return to their homes.

In southern Sudan, since 1989, World Vision has been aiding victims of civil war between tribes of Christian and animist people and a hostile Arab government.

In a seven-year war between Armenians and Azeri peoples of Azerbaijan, World Vision has worked on both sides of the conflict, offering food and clothing to city dwellers and livestock and vocational rehabilitation to displaced farmers.

In many other areas as well, World Vision is working among the tribes. If present world trends toward social disintegration persist, humanitarian agencies are likely to be called upon increasingly to tend the wounds of violent separation. 🌐

reported in May of 1992, "The roll call of warring nations invokes some forgotten primer on the warring tribes of the Dark Ages—Ossetians, Georgians, Abkhasians, Daghestanis, Azeris, Armenians, Moldavians, Russians, Ukrainians, Gaugauz, Tatars, Tajiks."

Regarding the former Yugoslavia's shattering into historic sub-groups, *The Economist* speculated in December 1991: "Yugoslavia's may well be the war of the future, one waged by different tribes, harbouring centuries-old grudges about language, religion and territory, and provoking bitterness for generations to come."

Southeast Asia, India, Sri Lanka all groan with ethnic tensions. Afghan *mujahidin* freedom fighters, triumphant over Soviet military occupiers, now battle among themselves in complex tribal separations. Even China suppresses nationality conflicts, with some 60 non-Chinese minorities, representing 10 percent of its population, occupying half of the country's territory.

Africa, webbed with borders of colonial convenience, now is crisscrossed with faultlines of present or potential separation. The world's television viewers watch a virtual parade of victims of inter-tribal massacres, in Burundi and Rwanda, Sudan, and even, oddly, Somalia, where all people are of the large Somali tribe but under their natural unity into smaller warring clans.

Tribes—not necessarily racial, religious, linguistic, national, or anything else—become what we make them.

Always, however, they are made of hard stuff. Far more than other collectivities—social classes, political parties, clubs, professional associations—tribes tend to dominate the lives of their members. One cannot be only partly or occasionally a Tasaday, a Blood, a skinhead. The tribe demands all, reserving first call on everything. By nature a needy organization, the tribe, while nurturing its members, also feeds on them. A member quitting is resented, perhaps hunted, like a meal snatched away.

Tribes also hone a cutting edge that other assemblies lack. "Beware of the man with salt in his eyes," an old Fiji Islands proverb warned about aliens washed ashore from the sea. Tribalism does not merely distinguish; it divides. Asserting their existence in discrimination, rejection, and exclusiveness, tribes wall out others—"It's a woman's thing, a black thing, and you wouldn't understand!" Contrast this to people like Martin Luther King, who say human concerns are human things, and we'd better understand!

Ingrown and self-centered, the tribe feels little or no sense of community with anything outside itself, neither concern for other groups nor caring for the common weal. Tribes lack a sense of fairness or respect for the rights of others. They feel no need for political compromise or civility. When they speak of freedom and tolerance, they mean for themselves. When they demand justice, they mean "just us." In collective egoism, they strive for animal advantage, privilege, and supremacy, often absolute.

As an enemy reinforces social ties, so tribes define themselves best by who they mutually hate. It's nothing personal, necessarily. Tribes feel furious about someone else's race, religion, gender, nationality, or place of origin. They might even fight for causes lost in the mists of history. Tribal strife resents, persecutes, tortures, or kills not because of anything enemies do, but solely because they represent a different group.

The global trend toward tribalism, with its shifting fragmentations, carries threats of mind-numbing social confusion and battles without end. Yet how can we sustain that in a global village linked ever closer by multinational communications, economics, ideologies, entertainments, even consumer fashions? The two trends contradict each other and pull in opposite directions: a longing for tight community versus a need to pool the earth's resources; militant division versus the universal humanity that technology requires; even an appetite for chaos versus a need for order.

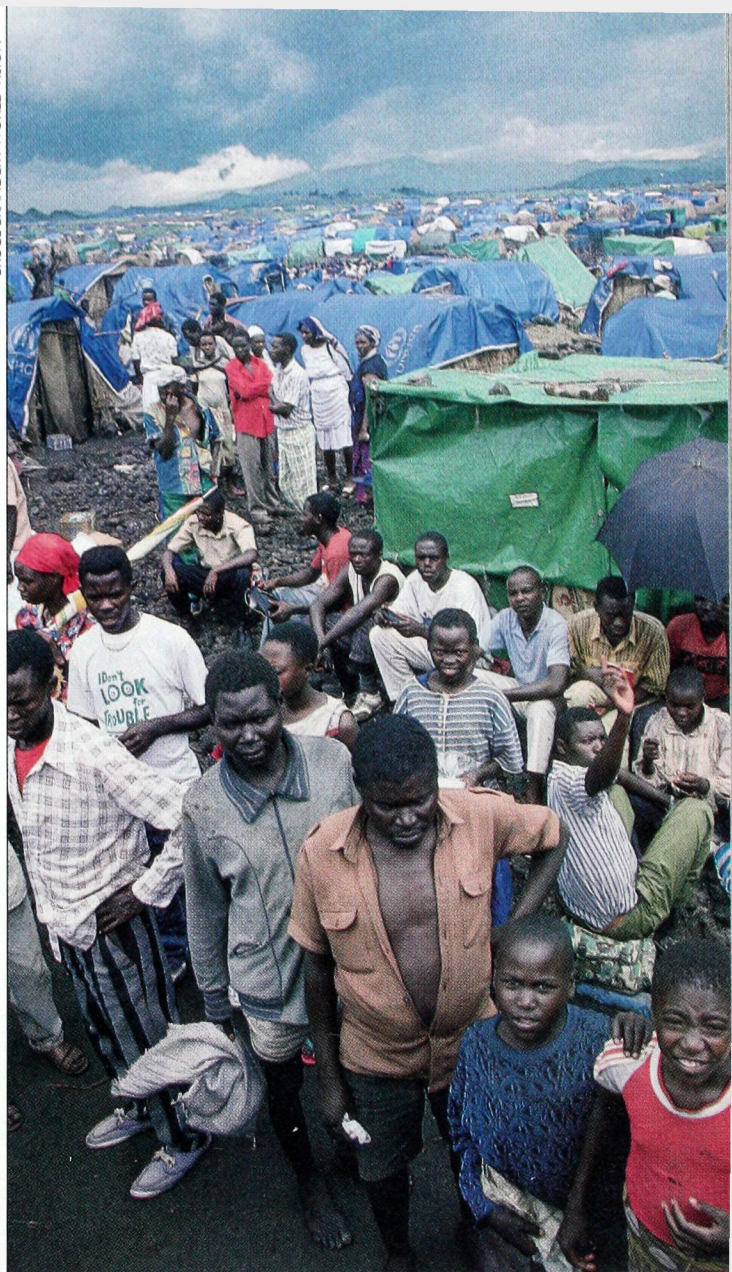
Only events still to unfold can provide a sound assessment of such a highly fluid situation. Yet historians with their long memories and sociologists with a knowledge of social give-and-take venture informed prophecies.

When strife gets out of hand and power is available, tough politics pull the pieces together. The smaller breakdown of Germany's Weimar Republic in the 1920s illustrated that with the rise of the Nazi party. On a larger scale, Toynbee writes of a "universal state" clamping order upon the entire world of a disintegrating civilization. This enforces peace and slows decline. At the same time, however, it allows little personal freedom and growth, except in the spiritual realm.

Such a social order is easy to imagine in modern society with high tech, low privacy, everybody numbered, and no place to hide. It's also a fine setting, Toynbee and other social historians observe, for the growth of religion as one of the few means remaining for people to thrive in fulfillment.

Again be that as it may, many people

BRUCE BRANDER / WORLD VISION



Nearly one million Hutu tribal refugees from Rwanda's 1994 civil war crowd camps near Goma, Zaire.

of the present are responding to the new call of the tribes. Sometimes only as a consequence of drifting, they lose themselves—and often their conscience—in the comfort of groups that relieve them of decisions and the need to grow in personal ways. Trends immerse people, like water does fish. Only those living conscious lives can rise to the surface, view their culture objectively, and select their own responses.

The Christian response to all social trends is clear: to live in the world and not of it. As the society turns increasingly secular, morally disordered, and antagonistic to godly values, closer Christian communities are likely to be needed soon, if they aren't already. But not tribes: not exclusive, not discriminatory, not rejecting, not hostile.

Tribes, after all, are social structures for emotionally stunted people who seek comfort over growth. Their members lack the maturity of vision to see beyond the surface of things: skin color, gender, place of origin, color of dress.

People of God, on the other hand, are constantly growing in maturity of spirit and emotions. They gain in ability to see beyond personal advantage to the common welfare of all humanity. They see past the rules of social groups to values that promote abundant life. They look beneath the surface of people to discern that all human beings, even enemies, hold inherent worth as part of God's creation.

To the Christian mind, neither Jew nor Greek, neither male nor female exist in significant contrast to their common humanity and acceptability to the body of Christ. "All you who have been baptized into Christ have clothed yourself with him," Paul says to the Galatians. Indeed, Christ's church requires diversity. "The body is one and has many members," Paul tells us in 1 Corinthians, "but all the members, many though they are, are one body."

So the model Christian community, while warm within, remains open and welcoming to everyone seeking its faith and values. Even more, it listens for God's call to reach out with assistance to the lost, poor, and lonely. 🌐

For many details, the writer is indebted to Daniel Patrick Moynahan (Pandaemonium, New York, Oxford University Press, 1993), who predicted the split of the Soviet Union along ethnic lines long before it occurred; Harold R. Isaacs (Idols of the Tribe, New York, Harper & Row, 1975) who saw the march of the tribes coming probably before anyone else; and Os Guinness, executive director of the Trinity Forum of Burke, Va., who provided guidance and critique.

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NEXT TO THE LAST WORD

I hope the last-minute insert about threatened cuts in foreign aid in our February/March issue grabbed your attention and forced you to wrestle with the ideas expressed in it. Even better, I trust it stimulated you to share with your elected representatives your thoughts on the role of United States leadership in the developing world. We encouraged you to become an advocate for the poor and the marginalized, because it is they who suffer most when urgently needed support is cut off.


The children of the world recently lost a great advocate, one whom many people never knew existed. James P. Grant, the son of missionary parents to China, and executive director of UNICEF (the United Nations International Children's Emergency Fund), died Jan. 28, two days after his retirement at the age of 72. He applauded World Vision's child survival programs, which include immunization and the use of oral rehydration solution, both inexpensive lifesaving interventions that he strongly promoted.

—Terry Madison

WORLD VISION

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Contributing Editor **Rebecca Russell**
Associate Editors **Jane Sutton, Shelly Ngo**
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ETHIOPIA: TEN YEARS LATER

Ten years ago, Ethiopia was fighting for survival. Famine was raging through the land. Civil war worsened the situation. A million people would die, yet 9 million people are alive today because the world cared. Churches, service groups, schools, entertainers all became players, participants in a nation that almost didn't make it.

By 1986, the "story" was over. The media went home. The images of starvation faded from public view.

The more dramatic story, however, has yet to be told. Ethiopia is back. The country has a pulse. Its children have smiles. Vulnerabilities have been reduced. Options for living have proliferated.

World Vision is properly positioned in the center of this story. We were there before the terrible famine. More important, we stayed after it was over. We contributed to the national infrastructure. Roads and airfields were built. Warehouses were put into place to store emergency supplies. A famine early-warning system was developed into which an indigenous staff could make collective input.

Here, in an out-of-the-way district in southern Ethiopia, I recently met my sponsored child, Wondimu Bekele. Wondi, 10, was born in the depths of the great famine. I wondered how he felt, sharing such an anniversary.

It was a miracle that he made it past his first birthday. The famine claimed victims of all ages, but the very young were the most vulnerable, and were usually the first to disappear through death's door.

But he survived, and this day, as he led me through the rich kaleidoscope of his life, I could only marvel how our Lord has looked after him. Wondi represents the very best of sponsorship—the child within the family and the larger context of community. My dollars help support an entire infrastructure of services. We walked from one intervention to another—a medical dispensary, a new school, a ribbon-cutting at a new bore hole offering up the most beautiful sight in all of Africa: clean water! A reforestation nursery, economic development projects, enhanced agricultural methods: The list keeps growing.

Wondi's father participates in a revolving loan fund. He is a recipient of World Vision agricultural rehabilitation packages. Also, as Wondi quietly but persistently reminded him, he receives school supplies for his son.

Sponsorship makes large organizations tangible. For me, sponsorship means that all those statistics, including potentially awful ones, get reduced to one: my child. My connectedness with all humanity, through a face and a name, is now forever personal. God becomes more real as I see his hand in this remarkable encounter with a child who has had a giant stumbling block removed from his life,

the void now filled with hope and gratitude for a life allowed to do more than survive.

That gratitude was obvious as he sang with his class at school a simple song with profound theological truth: "God is big. God does big things." Over and over—a paean of praise for the One who transcends famine, the One who finishes a good work started, the One who has always been biased toward children.

Later that day, we stopped playing a game of catch long enough to enter a warehouse where various economic development projects are in full swing. It was a busy place. Ten years ago it was the site of a different kind of busyness. During the famine, this warehouse was a triage center, with World Vision workers passing babies back and forth, trying to save as many as possible, spending the greater part of every morning burying those who had died the night before.

How big was God then? I wondered. The answer came swiftly. At the end of the warehouse was a cross—the reality of a God who turned his back on only one child ever, his only son.



Ten years of development, summed up in the smiles of Bob and Wondimu.

I know that cross provided hope during those difficult days. Hope, I'm discovering, emerges most clearly and deeply in those who have had their brush with death. Wondi would understand.

"God is big. God does big things." He transcended death, incarnating life eternal through his son and making hope tangible and real for me.

"God is big. God does big things." He also gives us something that works! In the midst of a chaotic, broken world, a world turned upside down, the God of history and the Christ of Calvary are the only rocks that can support hope. Hope eternal, life everlasting—and love overwhelming. Just ask children like Wondimu. ☉

My connectedness with all humanity, through a face and a name, is now forever personal.

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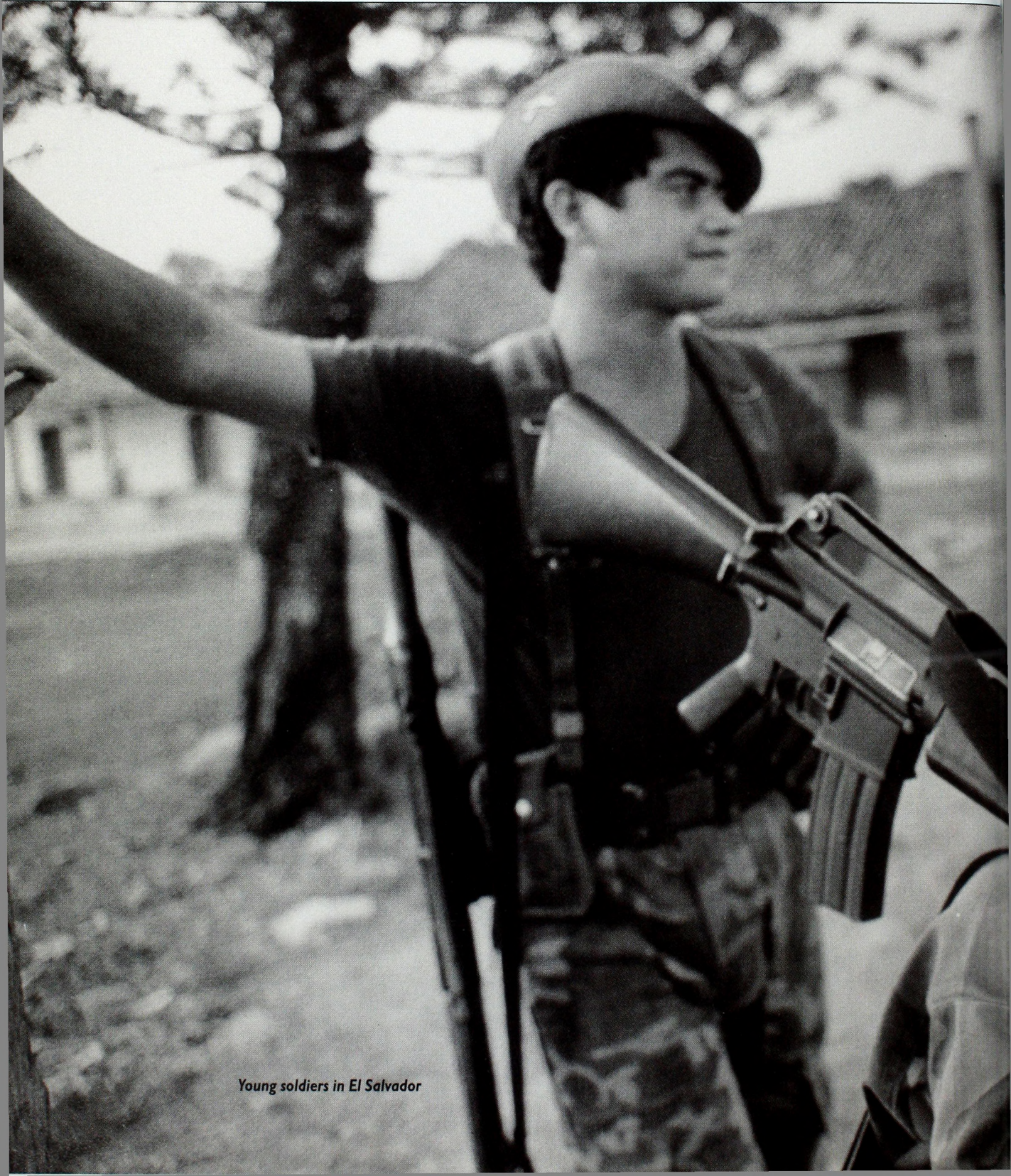
Children of

WAR

Somalia: DID WE MAKE A DIFFERENCE? pg. 14 • RETURN OF THE TRIBES, pg. 18

The story of children in wartime is a journey into the darkest and most disturbing regions of human nature. It is also a journey of hope—a glimpse into the miracle of human resilience.

KEVIN MCKIERNAN



Young soldiers in El Salvador

Children of WAR

BY BARBARA THOMPSON

Not one of these persons is ever quite to be duplicated, nor replaced, nor [has any one] ever quite had precedent. But each is a new and incommunicably tender life, wounded in every breath and almost as hardly killed as easily wounded: sustaining, for a while, without defense, the enormous assaults of the universe.

— James Agee, from
Let Us Now Praise Famous Men

It was a warm July morning in Mostar, Bosnia-Herzegovina, and Maya Vujinovic, 14, and her brother Benjamin, 11, were tired of staying indoors. Like other children in their wartorn neighborhood, they were seldom allowed out to play. Their father, an engineer, had been taken away to a concentration camp, and random shootings and shelling by Serbian militia were frequent.

“It was a quiet day, and a group of seven friends came by to visit,” Maya remembers. “We were sitting on the step talking when the mor-



J.D. SCOTT

Maya



tar bomb fell. I looked down at my green shirt, and it was red. Then I saw that all my friends were hurt too and covered with blood."

Maya looked at Benjamin. His hands were over his head, and he was looking up at the sky.

"I was asking God, 'Where is my father?'" Benjamin remembers. "I wanted to know why God took him away, when we needed him so much."

Maya and Benjamin are only two of the millions of children who, every year, suffer the multiple and often unbearable traumas of modern warfare. As witnesses, as victims—and in a sad number of cases, as armed and dangerous soldiers—children pay a staggering price for adult wars.

The story of children in wartime is a journey into the darkest and most disturbing regions of human nature. In Bosnia, a hungry child jumps a fence to eat some grass and is shot dead by a sniper. In Afghanistan, soldiers from the former Soviet Union plant millions of butterfly bombs, designed to maim but not kill the children who mistake them for toys. In Iran, a 10-year-old is used as a mine sweeper. In Liberia, President Samuel Doe buries alive 3,900 children. In El Salvador, a small child is tortured to death in front of his mother.

For all its sorrows, the story of children in wartime is also a journey of hope, a glimpse into the miracle of human resilience. It is the story of sacrificial love between parents and children, of random, lifesaving acts of kindness from friends, strangers, and even enemies. It is the story of Rithy Chau and Chea Phala, of Alma and Amer, of the Guria family, and millions of other ordinary individuals who have faced the enormous suffering of war with courage and compassion.

FROM CRADLE TO GRAVE

In the past 10 years, 1.5 million children were killed in civil and international wars. Four million were blinded, brain damaged, or permanently maimed. Five million lost their homes. Ten million suffered profound psychological trauma. In at least 20 countries, children as young as 10 have been conscripted to fight as soldiers.

The short- and long-term consequences of war affect children in every area of their development, and this damage can begin in utero. In Vietnam, where Agent Orange remains in the food chain, a disproportionate number of babies are born with birth defects. In Rwanda, women raped by HIV-positive soldiers are giving birth to babies with AIDS. In the Gaza Strip, Palestinian women suffer a high number of miscarriages due to frequent exposure to tear gas.

"For four years, everything in my garden turned totally black because of

the almost daily use of tear gas," says Gerry Shawwa, director of the Atfaluna School for Deaf Children in Gaza City. "What will be the long-term effect on children who inhale this gas?"

For older children, war brings the constant threat of physical maiming. Experts estimate that worldwide there are between 85 and 100 million unexploded mines. In Cambodia alone, an average of eight people are killed or maimed every day by mines, and one of every 236 citizens has lost one or more limbs.

"I was 9 years old, and I wanted to surprise my mother with some fish for dinner," remembers Phala, who lives in a small Cambodian village. "I was slowly walking through the water, when there was an explosion. After awhile, I heard voices calling. A soldier told me to crawl out of the water—he could not come to me because there were probably more mines in the water. I could see my mother crying as I crawled to her." Phala lost both his legs and was blinded in his left eye.

HIDDEN EMOTIONAL COSTS

War-traumatized children like Phala seldom talk about the emotional pain caused by their extreme suffering. Often,

THE PRICE OF CHOCOLATE

In Sarajevo, I took some kids to talk with a Western journalist, who wanted to meet them near the front lines where Serbian troops were besieging the city. Many young people came because they thought the reporter might give them chocolate or cigarettes.

One boy pointed to a tank and said, "My father is in there." We didn't believe him, so he shouted. His father answered, and the two of them began arguing about the boy's mother, who was a Bosnian. Other soldiers gathered around. Finally the boy said, "Dad, I am so hungry. Can't you give me some food?"

The father threw a candy bar out of the tank, and it landed in the no-man's land between us and the Serbian tanks. The son didn't take a step, and there was a dead silence on both sides. Everyone knew that the boy could not go get the chocolate, because he was afraid his father would shoot him.

For me, the worst moment of the war was in front of those Serbian tanks, when I realized that this boy thought his father might shoot him.

—Daria Djuranovic



however, they exhibit a constellation of physical and psychological symptoms called "post-traumatic stress syndrome (PTS). These symptoms range from headaches and nightmares to bedwetting, learning disorders, severe chronic depression, and vague physical pains.

In a recent study, one in two Cambodian refugee children was still suffering from PTS four years after leaving the war zone. "Post-traumatic stress syndrome is so prevalent, I can't think of a single refugee family that doesn't exhibit the symptoms," says Trudi Langendorf, a refugee supervisor with Travelers and Immigrants Aid in Chicago.

A terrifying symptom of PTS is the vivid reliving of traumatic events, caused by a sensory overload of impressions. "You are completely helpless to block them out," reports child psychologist Dr. Magna Raundelan in UNICEF's First Call for Children. "It is like looking at the sun with dilated pupils; the impressions are burnt into the mind."

Twelve-year-old Rubina sees again and again, in stark detail, the bloody death of a cousin killed by shrapnel. A young Bosnian girl relives a night of rape at the hands of Serbian soldiers. "Children are afraid that these tormenting memories and imaginary recurrences are abnormal," reports a UNICEF worker from wartorn southern Sudan, where a quarter-million children have died. "Hence many have never divulged their suffering to anyone, even to their closest friends."

Children under 5 suffer the most emotional damage during wartime. Unable to think abstractly, they often experience war as an inexplicable series of nightmarish events. Gloriose is a 5-year-old Rwandan orphan in the care of her young, widowed aunt. "Gloriose does not know that her parents are dead," says Beatrice sadly. "I have tried to tell her that her family has gone to heaven to be with their heavenly Father, but she doesn't understand."

"NOBODY'S NOTHING"

When asked to name their greatest fear, children of war overwhelmingly respond, "separation from parents." For far too many children, war brings not only the death of family members but a succession of traumatic losses.

Christine Wayezu is a Rwandan child whose name means "one who belongs to Christ." In April 1994, when her father was killed in a suburb of Kigali, Christine fled with her mother, brothers, and sisters to an aunt's home. There Christine saw the brutal murder of her uncle. The family then fled to the bush, where her mother was killed with machetes by a roving death squad.

Left for dead among the corpses of

er family and suffering from severe machete cuts, Christine crawled with an older sister to a Belgian hospital. When the Belgians fled, Christine was separated from her sister in the ensuing panic. Fleeing again, she was befriended by an older woman, but in yet another ambush, the two became separated. Four days later, Christine was found alone and in shock by Tutsi soldiers.

"I am nobody's nothing," responded one orphaned child of war when asked his name. He articulates the grief of countless children who, like Christine, have been left bereft of all significant human relationships. Their future, if any, lies in often overcrowded orphanages or hostile city streets.

Even children with parents often experience a traumatic breakdown of their family structure during wartime. Because of their inability to protect or provide, parents are frequently deposed from positions of authority. Children may even adopt the parental role as they struggle to survive.

According to a recent survey conducted in Gaza by a community health program, 50 percent of all Palestinian children had witnessed the humiliation or beating of their fathers by Israeli soldiers. "The result is that children often identify with the soldiers as symbols of

UNFINISHED BUSINESS

My family fled the war in Eritrea and moved to Ethiopia, and I was 14 years old when the Ethiopian police came for me. They wanted me to fight against my country, Eritrea. I escaped with some other boys, but I could never go home again. My uncle gave me some money and after 15 days I arrived in a refugee camp in Nairobi, Kenya. I couldn't believe I was on my own, and I still don't believe it today. In the United States, I have learned that kids want to leave home as soon as possible, but I didn't finish getting the love of my family, and I still miss it. It is my dream to see them again while I am still young.

—Tekle
Ghebretnsae



MICHAEL A. SCHWARZ

power," reflects Eyad Sarraj, director of the health program. "At the very least, the children are driven out of their homes to look for heroes to replace their fathers, who failed the test." With this turning

away from home, an important part of Arab culture and family life is destroyed.

RISKY REFUGE

Twenty-three million people in the world are refugees. Many of these are children who, with or without their parents, are fleeing war zones in search of safety and food. Often, the life they find in a refugee camp is scarcely better than the one they left behind.

"There is no place to play in the overcrowded camps, and the land is too hard to even attempt agricultural or animal programs," says World Vision's Heather MacLeod from a Rwandan refugee camp. "People are bored, and there is a lot of alcohol. The minimal levels of food seem to bring out selfishness, as people struggle for simple survival."

In a crowded refugee camp in Croatia, Angela Mason discovered that even simple survival is often denied refugees. Mason, a district director for World Vision in San Francisco, Calif., met a young child whose pregnant mother had been killed by shrapnel while the two of them slept together in the camp. When the child was found by neighbors, she was cradling her dead mother in her arms.

"I learned in Croatia what hell it is to be a refugee," says Mason. "It doesn't matter what walk of life you come from.

Worldwide there are between 85 and 100 million unexploded mines. In Cambodia alone, an average of eight people—including many children—are killed or maimed every day by mines, and one of every 236 citizens has lost one or more limbs.



MIKEL FLANNY / WORLD VISION

When everything is taken from you, when you lose your home, security, friends, and the means of making a living, it is devastating."

SPIRITUAL WOUNDS

In the bloody chaos of war, even young children ask, "Where is God?" Overwhelmed by suffering and surrounded by helpless adults, many echo the despair of Rubina, whose father died in the Sri Lankan refugee camp where she lives. "I have no hope for the future," she says. "I feel like this will be our life forever."

Many children of war become increasingly enamored with guns and killing, and many become soldiers. Studies from Cambodia indicate that child soldiers are by far the most mentally disturbed victims of war, with a staggering percentage showing signs of paranoia and psychosis.

Equally tragic is the devastating loss of moral and spiritual values. "In West Mostar, Bosnia, a 17-year-old girl stopped us to say that she was a sniper," Mason says. "She proudly boasted of the deutsche marks she was paid to shoot men, women, and children. In disbelief, a cameraman looked at her right hand and recognized the callouses caused by repeated firing."

Whatever role children play in war, whether they are victims or victimizers or both, without special intervention they are likely to nurse a deep-seated and lifelong hatred for their enemy. This hatred becomes a fertile soil in which the seeds of the next war are sown.

STARTING OVER

In Comer, Georgia, a group of young Muslim refugees from Bosnia-Herzegovina sit in a cramped classroom, studying English. They're resident guests of Jubilee Partners, a Christian community that, since 1979, has helped more than 1,700 refugees learn English and the social skills needed to survive in North America. The community also shares with their guests Christian principles of reconciliation and forgiveness.

Today the young people are talking with a visitor about their war experiences. Amer and Alma Karamesic were 16 and 14 when they were forced to leave their hometown in Bosnia. The week before their flight, a drunken Serbian soldier killed six of Amer's closest high school friends. "He threw bombs in the jail where they were being held," Amer remembers. "Those who survived, he killed with a machine gun.

"A week later, my best friend from high school came to our door. He was dressed in a Serbian uniform and told us that we had 15 minutes to leave or we'd

get killed. I had known him since I was 4 years old—we slept over at each other's houses and played basketball together all the time."

"You wake up one morning, and the war has come," adds Denan Sator, who was 17 when he and his 9-year-old brother, Zlatko, were forced out of Bosnia. "Since you've never seen a war before, you say, 'What is this?' You have no idea what is happening."

Denan and Zlatko lost 13 members of their tightly-knit, extended family to chain-saw wielding soldiers and spent two years as refugees in Croatia, hiding in a small room. "My brother was just a child, but in a single moment he became an old man," Denan says. "Everyone has only one opportunity to be a child, and for Zlatko that time was destroyed."

Conversation turns to the mystery of neighbor turning against neighbor. The young people show no sign of the ethnic hatred that led to war. "Before the war, we didn't know who was Muslim and who

was Christian," Alma says. "Even today, don't care if someone is a Serb or Croat; only ask, does he have a good soul?"

"I am a Muslim, but here at Jubilee, went to a black Baptist church. There were beautiful people singing and praying. I didn't understand the words, but it was good for me just to see Christians with nice faces and smiles."

Zlatko, now 11, agrees. "I don't want to call people Muslim or Christian," he says. "I want to call them by their names. But other people can call me what they want, as long as they don't kill me." Zlatko has become increasingly agitated, and with this remark he asks to be excused.

"It is painful for him to talk about the war," Denan explains.

The remaining members of the group agree that "Bosnia is gone." They will never be allowed to return to their homeland, but they are optimistic about their future in the United States. Amer wants to be an archeologist, Alma, a lawyer. Denan, who at 11 was the youngest member ever to play in the Mostar symphony orchestra, would like to be a musician. He saved only the mouthpiece from his trombone but hopes one day to buy a new instrument.

"America gave us a new chance," Amer says, and the others agree. "If we could say anything to people here, it would be 'thank you.' And if we can ever do anything to help make the United States a stronger, better country, we will do it."

THE SECRETS OF SUCCESS

The unusual maturity, compassion and hope with which these Bosnian youth face the future is no accident. Rather, according to child psychologists, it springs from a constellation of "resilience factors," including their own personalities, strong family bonds, and the social support they have received from new friends at Jubilee.

The phenomenon of resilient children extends across every culture and into every war zone. "I try to be the same as any other boy who is growing up," says Chea Phala, undeterred by the loss of his legs and eye in the Cambodian land-mine blast. "I am number three in my class, and I have taught myself to ride a bicycle and motorcycle."

Resilient children are far more mature than their peers and often possess unusual empathy for the suffering of others. World Vision's Angela Mason remembers a visit in Bosnia with a teenage Muslim girl who had been repeatedly raped by Serbian soldiers. "My friends were killed because they screamed," the girl told Angela tearfully. "I kept quiet by leaving my body and thinking of my mother's love. But now I can never have a family or children."

ABANDONED

My father was an American and my mother was Vietnamese. She left me behind as a baby when she went to America in 1973. My foster mother tried to comfort me by saying I was her real child, but the other children made fun of me and said my father was an American.

When I was 11, my foster mother got sick, and I had to quit school. I worked at cracking rocks from 6 in the morning until 11 at night. Sometimes I thought of my mother and wondered why she left me to starve in Vietnam.

When I was 12, my foster mother died. I wanted to kill myself, but didn't know how. I said to God, "Why did you give me this life? I wish I had never been born." Sometimes when you feel sad, you say things you don't mean.

When I was 15, I came to the United States with other Amerasian children. I lived with my mother for one month, but the sadness was so strong I could not stay with her. I always wondered why she gave me away.

My dream for the future is to be happy. Perhaps I will meet someone who loves me, and I will love them. I don't care if we are poor; I just don't want to feel so sad. Sometimes I think even when I die, I will still be sad.

—Kim Nguyen



MICHAEL A. SCHWARZ



Jubilee Partners is a Christian community in Comer, Ga., that, since 1979, has helped more than 1,700 refugees, including many children of war, learn English and the social skills needed to survive in North America. The community also shares with their guests Christian principles of reconciliation and forgiveness.

"Yes, you can," said Angela, who at 20 was raped and nearly killed in Britain by two strangers. "The same thing happened to me, and I married and have a beautiful 5-year-old daughter."

"As soon as I said those words, the girl forgot her own suffering and thought only of how she could comfort me," Angela says. "Although her experience was far worse than my own, she was full of concern and compassion. There was a strong bond of love between us."

THE ROLE OF CARING ADULTS

Supportive parents and other caring adults play an enormous role in the physical and emotional survival of children of war. In psychologist Anna Freud's famous World War II study of the bombing of London and its impact on children, up to 50 percent of the boys and girls evacuated to the safety of rural England exhibited psychological signs of trauma. In striking contrast, there was almost no incidence of emotional problems among the children who stayed in London and endured the bombing with their parents.

Rithy Chau's father was killed by the Khmer Rouge and from age 7 to 11 he

worked at hard labor in a Cambodian concentration camp. He and his four brothers and sisters were only occasionally able to visit their mother, but Rithy attributes their survival to her supportive, if limited, presence. "Our 10-year-old brother, however, was completely separated from our mother and died alone in a distant concentration camp," Rithy says. Today Rithy is a graduate of Duke University at Durham, N.C. and an epidemiology student at Emory University in Atlanta, Ga.

Children of war need caring adults to help them recover a sense of meaning and purpose for their lives. "The most important thing an adult can do for a child of war is to listen openly and empathetically to their story, no matter how horrible it seems," says Dr. Kathleen Kostelny, a senior research associate at the Erikson Institute for Advanced Study in Child Development in Chicago.

This informed attention from adults helps children of war recapture their self-esteem, which is the single most important factor in alleviating the serious depression from which one in three suffers. It also enables them to find significance in their suffering and to renew

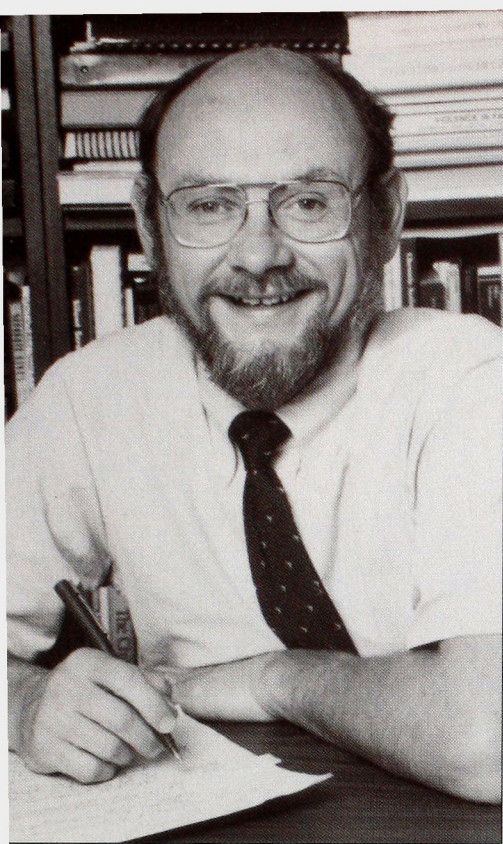
the ties that bind them to the human community.

In Comer, the young refugees wrap up their conversation about the war in Bosnia. "I have a pain in my stomach from talking," Alma says. "But I feel lighter than I have felt in two years."

Denan looks out the window at his brother Zlatko, who is riding a Jubilee bike in circles near the classroom. "My father was in prison, and he can't sleep because he can never forget the things that happened there," Denan says sadly. "But war is hardest on little children. Someone needs to speak for them, because they cannot speak for themselves."

The others nod. "Please tell people to think about the children and what the future is for them," Amer pleads. "Ask them to talk about their problems. War must be the last thing, not just in Bosnia-Herzegovina, but in the whole world." ☉

Barbara Thompson is a free-lance writer in Decatur, Ga. The following World Vision journalists also contributed: Mikel Flamm in Cambodia; Virginia Woodward in Jerusalem; Heather MacLeod and Karen Homer in Rwanda; Nelathi M. Nanayakkara in Sri Lanka.



ERIKSON INSTITUTE

James Garbarino is an internationally recognized expert on the impact of violence on children. He has studied children of war around the world and is the author of *No Place to be a Child: Growing Up in a War Zone*. Currently he is director of the Family Life Development Center and professor of human development at Cornell University in Ithaca, New York.

BT: What is the impact on countries and cultures when an entire generation of children is exposed to violence?

JG: In general, there are two major consequences of trauma: emotional and psychological effects, and spiritual impact. It is important to ask, "Is the trauma so widespread that the majority of people are suffering psychological consequences?" And more importantly, "Are most people suffering from a philosophical or spiritual crisis?"

The answer depends a great deal on what kind of war it is. For instance, soldiers in both World War II and the Vietnam War had a high degree of psychological symptoms. However, it was easier for veterans in World War II to go forward with their lives because they had a sense of meaning and purpose that was missing for Vietnam veterans. The biggest problem is when individuals suffer from psychological symptoms and feel there is no meaning to the cost they are paying.

It is always hard for children to make sense of their suffering. In a recent study, 70 percent of people who had experienced a clear trauma in the first four years of life answered "yes" when asked, "Have you given up all hope of finding meaning in life?"

This sense of meaning also separates some war zones from the chaos of our inner cities. In the inner city there are no clear sides or ideologies with which kids can identify. There are also no rules and no prospect of ever signing a peace treaty.

BT: What is the specific impact of war on individuals?

JG: In wartime, parents tend to develop "terminal thinking," a sense of dread about whether their children will sur-

vive. They assume death is the ultimate reality and give up the future.

Second, people often develop an ideology of revenge that drives and sustains them. Part of what is happening in former Yugoslavia is that all three groups have been historically victimized, and three see themselves as victims.

When a sense of victimization built into a culture, this leads to a lot of atrocities. There is an old saying, "If you start on a journey of revenge, begin by digging two graves—one for your enemy and one for yourself."

The price people pay for using violent revenge as a means of dealing with their victimization is the sacrifice of their own mental health. Revenge and hate do help motivate and unify cultures, but the long-range result is more conflict and another generation damaged by violence.

That is why a "psychology of reconciliation" is not just politically helpful but emotionally and spiritually important.

BT: What can be done to help implement psychology of reconciliation?

JG: We have to start with the children. Studies done in the United States indicate that by the time a child is 8 years old, patterns of aggression and beliefs about violence are well-established. Without intervention, these patterns only build up momentum. And the longer war continues, the more difficult it is to rehabilitate children, psychologically and spiritually.

Since 1986, I've spent a great deal of time with a couple of families on the West Bank and in Israel. Over the years I've seen their children harden. They have never known anything but conflict and they are being pushed further and further into extremes, where it is very difficult to solve political problems. I can see the cost to these children. They are losing their joy of life and becoming serious fanatics.

I can't help but compare [them] to children I know who, for one reason or another, have retained the ability to see the humanity of their enemy. They don't ignore the wrongs done to them, but they don't dehumanize their enemies either.

BT: Can you give an example?

JG: I met a young girl in Croatia who was the product of a mixed marriage between a Serb and a Croat. Where other kids in her class saw the Serbs as

BY BARBARA THOMPSON

An interview with James Garbarino on the impact of violence on **CHILDREN**

sters, she insisted that they were human beings who should be evaluated individually. She was under a tremendous amount of pressure to give up this flame and choose sides, but she managed to keep this flame of humanity alive.

Our efforts at reconciliation here in the United States are also under tremendous pressure from dehumanizing influences and increasing polarization. For example, in 1960, three out of four poor people in Cleveland lived in economically depressed neighborhoods. By 1990, 63 percent lived in neighborhoods that were predominantly poor. The likelihood of lower income kids becoming friends with more affluent neighbors and vice versa has dropped tremendously.

I am grateful that there is scattered-site public housing where I live in Chicago. My son has a friend there, and they know each other as individuals instead of stereotypes. When I walk down the alley at night and see a big kid coming at me, I know that it's Tony. He says, "Hi, Mr. Garbarino." That humanizes us to each other in a way that would never be possible if we were geographically separate.

In your travels in war zones, what kind of resilience factors have you found in children?

JG: Families that cope well and are able to overcome their difficulties usually have a strong spiritual life and an allegiance to values beyond just day-to-day activities. These commitments enable people to behave decently toward one another even when outside circumstances are bad.

One of the most important features of child development is the social map children draw inside their heads, which forms their basic values and allegiances. This map is critical to maintaining their humanity and is often of a religious or spiritual nature.

As the pressures of war increase in a community, people's previous commitments are intensified. Those who have strong religious beliefs hold them more strongly, and those who have shallow or superficial beliefs find that these commitments aren't strong enough to sustain them. They are likely to slip into despair or become polarized.

In your visits with children of war around the world, what surprises you?

JG: I'm always surprised how normal kids appear at first glance, even in horrendous

situations. They almost always seem to be handling things pretty well, and it is easy for the naive observer to overlook what is really going on with them.

For example, in Texas, the 21 children who were rescued from the Branch Davidian complex before its burning were initially evaluated by some fairly unsophisticated mental health personnel. The children were pronounced "fine." Later, other experts found that their little hearts were beating on average at 148 beats a minute. The normal heart rate for a child is 70.

These children had internalized their stress and terror, and their hearts were racing all the time. But if you evaluated them merely by outward appearances, they appeared to be doing well.

When dealing with traumatized children, it is important to find ways to get beneath the surface. One method is to ask them to draw or talk about how they see their future and the meaning of their lives.

What experiences did you find particularly disturbing in your travels?

JG: I am always shocked by the amount of physical damage to Cambodians. Because of all their land mines, they have the highest number of amputees per capita in the world.

It's also disturbing to see how children buy into an ideology of revenge. You hear them say in a calm, straightforward manner, "I hope all these people get killed or mutilated." In Croatia, I talked with a group of kids who were evacuated from an area only 15 miles from the city in which they were refugees. The kids in the city were throwing stones at them and berating them as if they were aliens.

How has your experience changed your own attitude toward war?

JG: My work grew out of the feeling that war must always be a last resort, and my travel has only strengthened my belief in nonviolent conflict resolution.

It has also strengthened my belief that there is evil in the world. That's something with which people in the social sciences have extreme difficulty, but some things that happen are hard to understand unless there really is evil.

At the same time, there is good in the world, and there are some things that cannot be explained without it. Just as there are people so callous that they enjoy inflicting pain on others, there are

also people willing to sacrifice themselves for others in the name of a higher goal.

In thinking about these things, C.S. Lewis is an author I've found particularly useful. He talks about the reality of good and evil, and how each culture has its own special strengths and vulnerabilities.

Every culture has special enemies that people are tempted to dehumanize. When I was in Iraq, I had a Sudanese counterpart who was very sensitive to the forces driving the Iraqis. But when the subject of Shiites came up, it was like pushing a button. He started pouring out stereotypical invective against them.

This is why I find cross-cultural work so important. It helps me see what weaknesses and prejudices I have inherited from my own culture.

What response are communities making to the children of war in their midst?

JG: Some communities are responding more and more openly to kids in need, but in general, little is being done. Two things stand in the way. One, the kids look normal. They aren't catatonic or cutting their wrists. Second, it is upsetting for adults to think that kids are traumatized, and they go to great lengths to rationalize or ignore the problem.

Can you explain your concept of "child impact analysis?"

JG: Before we go to war, we should be required to recognize the cost to other people's children and our own.

This is something our foreign policy doesn't always consider. For example, when we supplied Iraq with weapons in their fight against Iran, we did not take into consideration the long-term impact. Americans who thought we should oppose the Sandinistas in Nicaragua weren't thinking, "I want to send a land mine there to blow off the legs of an 8-year-old child." But these costs aren't explained to us. We are led to believe that we can march off to a clean war, where only those evil people on the other side will suffer.

In countries where land mines are the biggest public health problem, perhaps it would have been helpful if the people going to war had been made to sign on the dotted line: "Yes, I understand that the cost of this war will be 10,000 children with their legs blown off and 5,000 children blinded." With this kind of cost analysis, maybe there would be fewer wars. 🌍

The shooting began at night," Shamail Askarora, 52, recalls. "Then the soldiers came. We left our house, everything in it, our cattle, our poultry, and we ran away."

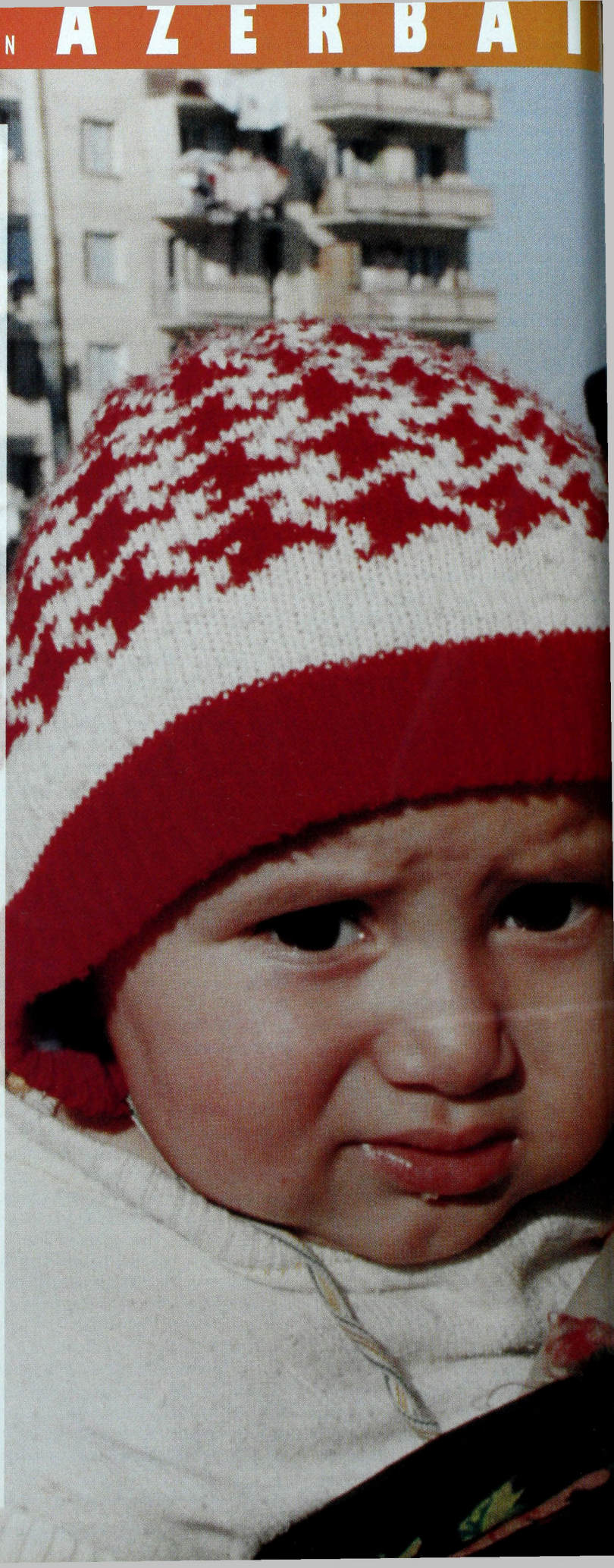
She, her husband, and their three children fled their land in the former Soviet republic of Azerbaijan. They joined an estimated 1 million Azerbaijanis displaced by a seven-year war between their southwest Asian country and neighboring Armenia over control of the Nagorno-Karabakh district, an enclave of Armenians within Azerbaijan. The Askarora's 15-month-old daughter, Aygun, (shown here) was born among displaced people billeted in government buildings, schools, and former military barracks in the city of Ganje in the country's northwest.

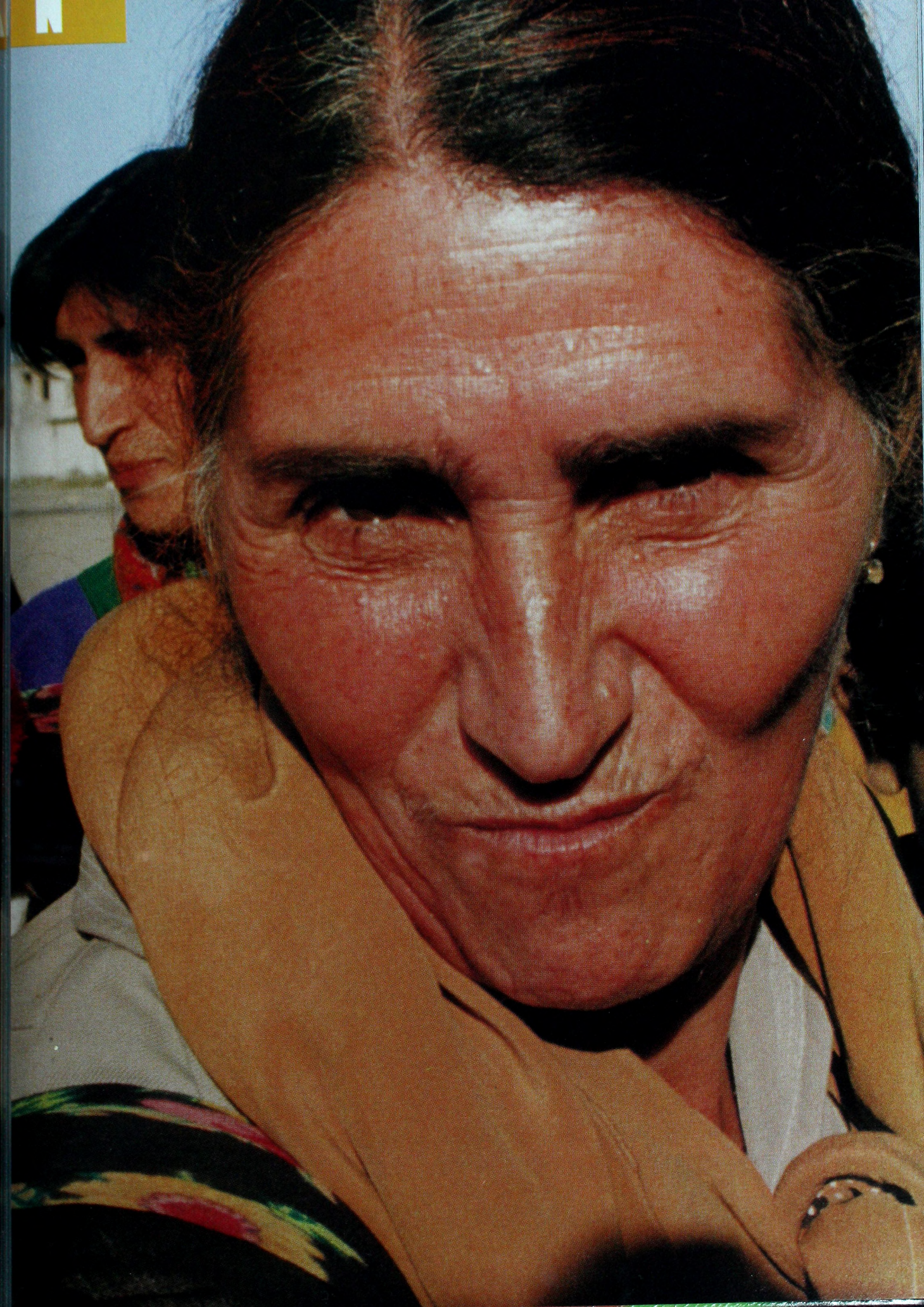
Living under a war-ruined economy where salaries average \$7 per month, most displaced Azerbaijanis remain unemployed, subsisting on tiny government stipends. World Vision began helping tens of thousands of the exiles in August 1994.

A nationally hired staff, most of them displaced people who formerly were jobless, distributes food. They also deliver body and laundry soap to escapees, who often own only the clothing they are wearing and were developing skin diseases for lack of washing. In the crowded billets, the agency designed and built concrete latrines to aid sanitation.

A World Vision program to distribute live chickens with feed and metal cage kits for egg production proved especially popular among the exiles, many of them farmers. World Vision also purchased sewing machines so women can manufacture clothing for sale. The agency became the women's first customer as it distributed heavy coats, boots, and other garments to help the resettled people survive the region's cold and snowy winter. World Vision's work in the country will continue through 1995. 🌐

Photo by Bruce Brander





Did We make a Difference in SOMALIA?

BY ANDREW NATSIOS

In March 1995, the last contingent of United Nations peacekeeping troops departed from Somalia, and their home governments breathed a sad sigh of relief.

Warlords have reasserted their authority and security has deteriorated for relief workers still helping the country and its people recover from the chaos and starvation of 1992.

After spending millions of dollars to provide food, health, and security for the displaced and starving people, and after losing several dozen peacekeeping soldiers—including 23 Americans—in the process, we need to confront a painful question: What did all this accomplish? Did we—the humanitarian organizations, the United States military, and the United Nations—make a difference in Somalia?

The news media give the impression that we squandered our blood and treasure with no good results. Yet the facts tell a very different story.

Before U.S. troops arrived in December 1992, nearly 500,000 Somalis had starved to death in a deadly combination of clan warfare and massive drought. Around the city of Baidoa in the center of the country's south, where World Vision set up operations along with other agencies, 70 percent of the children under 5 years of age and 40 percent of the total population had died—the worst famine death rate in recorded history, according to the U.S. government's Centers for Disease Control.

Nearly 2 million farmers and herders who normally sustained the country had fled their homes and gathered in squalid camps for displaced people to escape the violence and receive enough food for survival. Organized thuggery was so bad that many humanitarian organizations were considering withdrawal because so little of their resources were going to the people in gravest need.

How does this situation compare with conditions today?

Now no one is starving in Somalia. Malnutrition rates have been reduced dramatically. Hundreds of thousands of children have been immunized against disease, and as a result the death rate among children has been driven down. The epidemics that once swept the country have been stopped. The presence of troops allowed people in need of food to receive it. The emergency ended in mid-1993.

During 1994, distribution of free food was cut back as Somalia's agricultural system recovered. Two-thirds

of the displaced farmers and herders returned to their homes. Crops were replanted and farms rebuilt. Animal herds are being restored.

World Vision provided seeds and tools to 75,000 farmers and helped them return to their land so they could plant the next crop. In the breadbasket of the country, in the south, 12,000 farmers worked for five months, with the help of humanitarian organizations, to reconstruct hundreds of miles of destroyed irrigation ditches critically important for growing crops. U.S. Army Engineers rebuilt 800 miles of road, which has facilitated commerce and agricultural development as well as the total rehabilitation effort.

Markets have reopened all over the country and trade is reinvigorated. By mid-1993, the United Nations had rehired 6,000 Somali police, among the best trained and most professional in Africa, and put them to work patrolling city streets. Judges have been hired and some prisons opened to put the criminal element where it belongs.

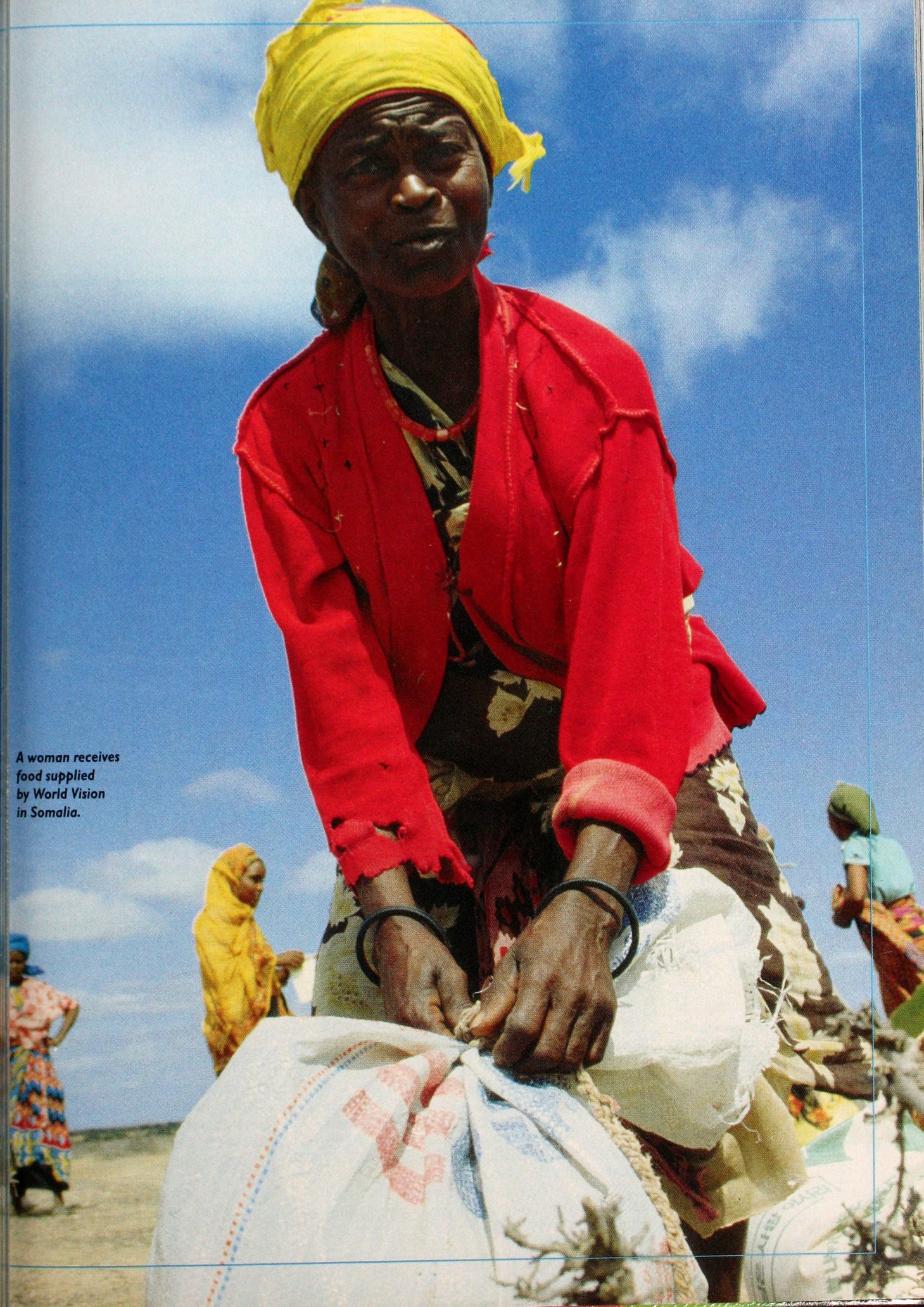
More important, schools have reopened in cities and rural areas, and thousands of children have left the streets for classrooms. While World Vision encouraged and supported this effort, Somali mothers led the drive. I remember visiting Somalia's capital, Mogadishu, in the spring of 1993 and asking where the children I had seen on the streets five months earlier had gone. I was told that mothers enticed teachers back to classrooms by paying for their work with food.

While the humanitarian and economic crisis that killed so many people is over, Somalia's political crisis is still festering. Even during the recent period of relative peace, the political and clan factions have been unable to reach accommodation. Leaders have refused to put aside their personal ambitions and form a coalition government that everyone can support. As a consequence, fighting continues.

Outsiders cannot solve Somalia's political conflicts; they can only create an environment for all sides to talk, then facilitate negotiation. Only Somalis can resolve their political problems and bring the healing that will allow the people to get on with developing their country.

The international effort to aid Somalia gave the country a second chance—a chance it has not made full use of. While starvation and epidemics are over, the fighting is not. There always will be hope, but it has yet to be fully realized. ☉

Andrew Natsios is the vice president of World Vision Relief and Development.



A woman receives food supplied by World Vision in Somalia.

SAMARITAN SAMPLER

RESOURCES FOR
HELPING OTHERS
IN THE NAME
OF CHRIST

MARIANNE MCINERNEY / WORLD VISION



DAYTIME DELIVERS

Television celebrities Scott Baker of "The Bold and the Beautiful," William Christian of "All My Children," Amy Carlson of "Another World," and Tonya Lee Williams of "The Young and the Restless" traveled recently to Rwanda and Zaire to visit a refugee camp, centers for displaced children, and a health clinic where World Vision works. World Vision is providing food, shelter, clothing, and medical care for 750,000 people, 5,000 of them children, affected by Rwanda's 1994 civil war.

These celebrities have formed a group called "Daytime Delivers" to inform television viewers of today's critical issues. Currently they work with World Vision to help people in Central Africa. In the future, Daytime Delivers will focus attention on homelessness, violence, and drug and alcohol abuse in the United States.

For more information about Daytime Delivers, or to receive their quarterly newsletter, call (800) 393-7775.

Left to right: Tonya Williams, Amy Carlson, Scott Baker, and Bill Christian on their way to Goma, Zaire.

INNOCENT ONES

Several resources promoting nonviolence are available from The Mennonite Central Committee in Akron, Pa. One video, *The Innocent*, explores the question of who is responsible for the violence, suffering, and lingering effects of war. It comes with discussion questions.

In another video entitled *The Past is Present*, Laotians tell how bombs dropped by United States forces during the Vietnam war continue to maim and kill people.

Asia Resource Box teaches elementary school children about peace-



JOHN LECKIE

making and the countries of Laos and Thailand.

The Mennonites are pacifists and were opposed to the U.S. government's intervention in Laos during the Vietnam war.

For more information, contact the Mennonite Central Committee at (717) 859-1151.

HARVEST WORKERS

You can join Harvest Evangelism, a missions program founded in 1980 by Ed Silvano, to bring Christ to the cities of Azul and La Plata, Argentina.

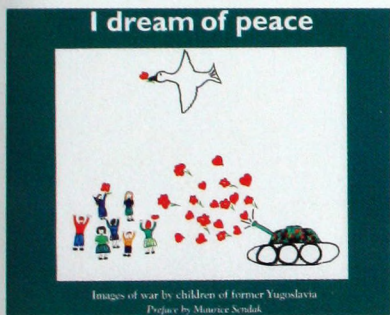
From Aug. 1 to 17, you can evangelize, sing in churches and streets, present drama, and give your personal testimony to the people of these cities. You can visit orphanages, prisons, hospitals, and schools, bringing donated clothing and medical supplies. Free time for recreation and touring also is scheduled.

Applications and deposits must be received by Harvest Evangelism by May 1, 1995. For more information, call (408) 927-9052.

compiled and written by Stephanie Stevenson

DREAMING OF PEACE

Out of the trauma of war in the former Yugoslavia comes the book *I Dream of Peace*, UNICEF's collection of poignant paintings and writings by children. The book contains color illustrations, black-and-white photographs, poems, and prose. *I Dream of Peace* was developed from UNICEF's psycho-social

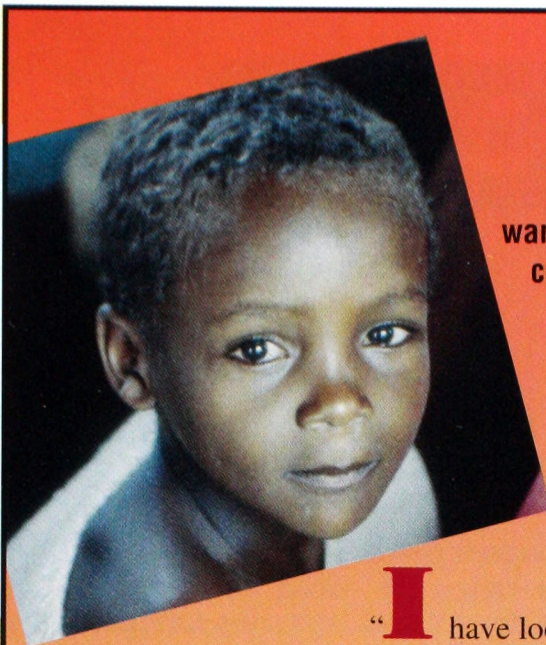


program for war-traumatized children. "When I close my eyes, I dream of peace," wrote Aleksander, 14, of Sarajevo. The late James Grant, former executive director of UNICEF, said the children deliver this message to adults: "Understand the cruelties of this war and what it is doing to us, your children! Do whatever it takes to end it! Take our child's-eye view of the promises and possibilities of peace!"

For more information, or to buy the \$12.95 book, call (800) 242-7737.

“ Evil’s curse of violence and death can only be overcome in one place— in the kingdom of God that Jesus Christ initiates within you and me by the power of his holy love . . . ”

—John 20:21-22,
Revised Standard Version

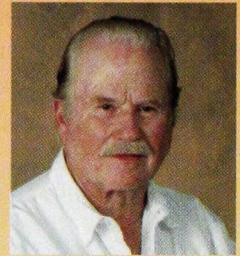


“My future is secure with God. I wanted to continue the compassionate work of World Vision, so I included the organization in my will.”

Fred Smathers

I have looked to God and His son Jesus to set the example for my life. God has always planned for my future, so I’ve had a will since I was a young man.

“But I’m amazed that at least half of all Americans don’t take advantage of their right to make a will. Without one, the state, not you, decides what happens to the property you’ve spent a lifetime working to acquire.



“It gives me great peace of mind knowing that my bequest will help World Vision continue serving the physical and spiritual needs of the world’s impoverished.”

1-800-426-5753

WORLD VISION

Please complete and mail to World Vision
919 West Huntington Drive
Monrovia, CA 91016

I’d like more information on how I can help to ensure the compassionate work of World Vision through a bequest.

Name (please print) _____

Address _____

City _____

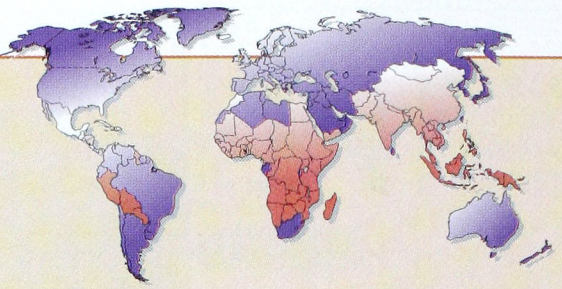
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FWV395

WORLD VISION NEWS



WV STAYS IN SOMALIA AS UN FORCES DEPART

As United Nations peacekeeping forces pulled out of Somalia in early 1995, World Vision continued its work in the city of Baidoa, 160 miles northwest of the capital, Mogadishu.

World Vision began operation in Baidoa in September 1992, at the depths of the country's civil anarchy and famine. Known then as the "City of Death," the community of 20,000 people was swelled by 50,000 country dwellers seeking safety and food and finding neither. Each week relief workers collected 1,700 corpses from the city's dusty streets.

Though 20 months of U.N. presence did not bring political order to the country, it stemmed the violence of warlords, creating conditions for famine to end and regular harvests to resume.

In Baidoa, World Vision and other agencies maintained nutrition centers, medical programs, and agricultural rehabilitation projects that revitalized the region. During the worst months of the famine, World Vision alone provided food for 25,000 people each day in Baidoa and Mogadishu. The agency currently is providing continued health care and agricultural recovery assistance in Baidoa and surrounding villages.

World Vision agriculturalist Hamdoun Nur shows off a healthy crop of beans.

CAMBODIA'S PRIME MINISTER THANK WV FOR WORK THERE

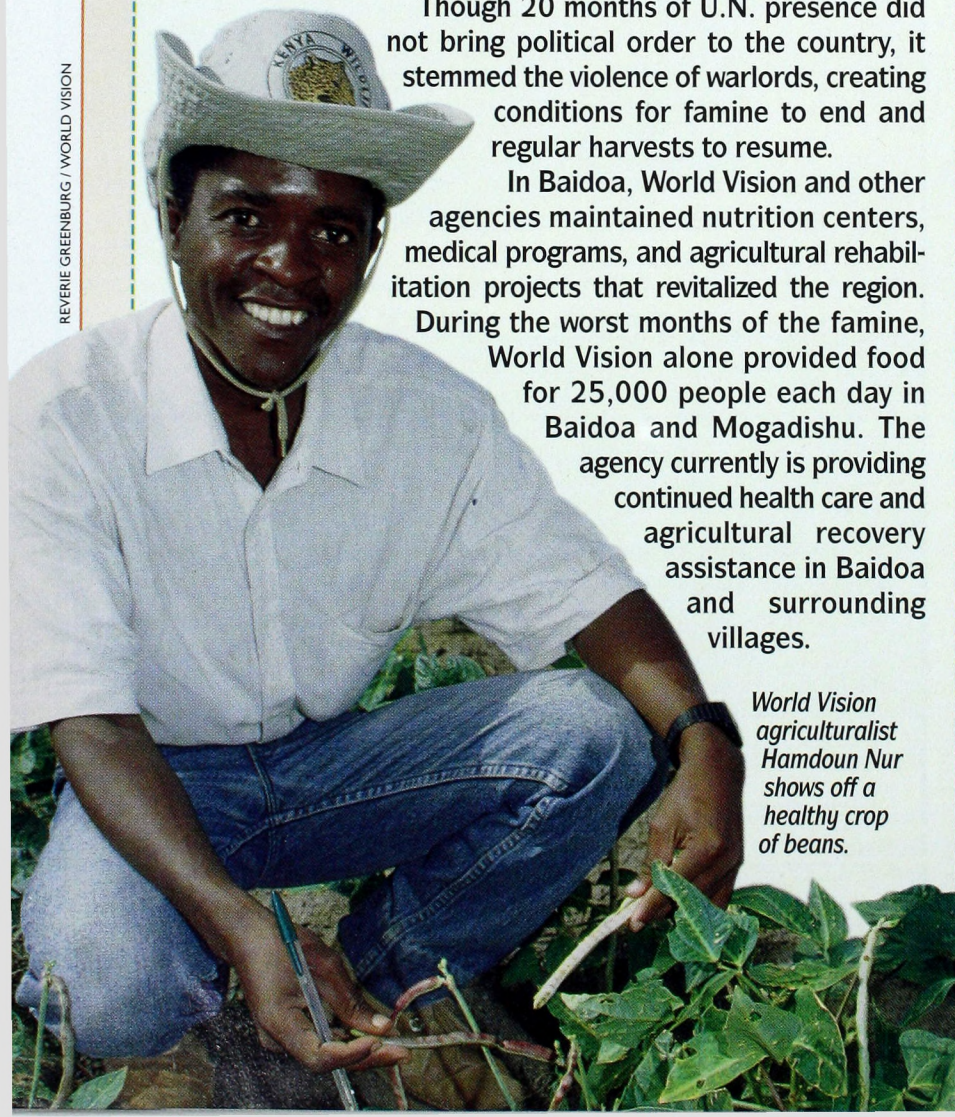
There should be only one war in Cambodia ... the war on poverty. Cambodia's First Prime Minister Prince Norodom Ranariddh told World Vision International Senior Vice President Debra Hirsch of Monrovia, Calif., during a recent meeting in the capital of the Southeast Asian country, Phnom Penh.

Thanking the agency for its work in Cambodia, the prime minister encouraged World Vision's continued assistance to farmers, especially in regions of the country still wracked by war between the government and Khmer Rouge forces. World Vision presently works in five provinces in Cambodia, including Battambang in the country's northwest, one of the areas where fighting is heaviest.

Earlier in his visit, Hirsch met Cambodia's second-ranking Prime Minister Hun Sen, who also expressed gratitude for the agency's work.

World Vision began operating in Cambodia during the Vietnam War in 1970, when the agency's president Stanley Mooneyham, personally took a truck convoy carrying emergency relief supplies through enemy lines into Phnom Penh. In 1974, World Vision opened a pediatric hospital in the capital city, also aiding more than 16,000 Cambodians each month with emergency food, medical assistance, and child sponsorship.

When the brutal Khmer Rouge government took over the country in 1975, many World Vision staff members were executed and the hospital was turned into a prison and torture chamber. With the overthrow of the Khmer Rouge, World Vision was one of the first humanitarian agencies to resume work in Cambodia, specializing in nutrition and medical programs, clearing of land mines, refugee resettlement, and rural development.



W AIDS JAPAN EATERS TAKE VICTIMS

World Vision brought long-term assistance to victims of the major earthquake that devastated the Kobe area on Jan. 17. The quake, measuring 7.2 on the Richter scale, killed more than 6,000 people, injured over 34,400, damaged 169,000 houses, and cost more than \$95 billion in total damage.

Early in the emergency, World Vision provided food for thousands of survivors.

At the height of Japan's earthquake crisis, one victim was as concerned about his sponsored child half a world away as he was about himself. Shigeo Kimura, 56, whose home was destroyed by the 7.2 quake, wondered how, in the midst of Kobe's devastation, he could meet his monthly pledge for 4-year-old Olvin Orlando Perez, a child he sponsors in Honduras through World Vision's Japan office. His solution was to call upon a workmate in Osaka to send the money for him.

"I thank God for Mr. Kimura," said the child's mother, Maria de la Cruz Vasquez, when World Vision staff in Honduras told her of his dedication. "He is a man of sound heart who is looking after our well being."

Kimura is one of 1,500 World Vision child sponsors who live in the Kobe area. Japanese sponsors help more than 12,000 children in World Vision projects around the globe.

The director of the agency's office in Tokyo, the Rev. Tatsuhiro Mineno, personally drove a two-ton truck of relief goods to Kobe immediately after the quake. The agency also contributed medicines, portable heaters, soap, and baby dia-

MASS STARVATION EXPECTED IN SUDAN

May, June, and July are likely to see widespread starvation in southern Sudan, says Jacob Akol, a World Vision Africa journalist who was born in that region of Africa's largest country.

More than 1 million people presently are displaced from their homes by Sudan's civil war. The conflict, between the Arab government in the north and black Christian and animist Africans in the south, has raged for many of the years since Sudan gained independence from British-Egyptian rule in 1956.

"Despite relative peace and good harvests in parts of southern Sudan in the past growing season, there are large areas of extreme need in Upper Nile and Bhar el Ghazal [provinces]," Akol said. "All the warring parties are heavily armed and gearing up for war. The situation can only deteriorate to a life-and-death struggle for a majority of southern Sudan's people as the dry season rolls on through April and the war heats up. Peace is no longer a possibility in the foreseeable future," Akol concluded.

World Vision has worked in Sudan since 1972. The agency currently maintains nutrition, health, and rehabilitation projects in several areas of the remote and isolated south.

pers, among other relief goods.

Japanese staff members from World Vision's office in Tokyo offered relief assistance at two Japanese Christian churches in the area. With local volunteers, they worked from the Aotani Lutheran Church in Kobe and the Church of the Brethren in Nishinomiya, a community about 15 miles northeast of Kobe that also suffered severe damage from the temblor.

In weeks following the disaster, World Vision helped repair and rebuild homes and churches in the quake zone.

WV REOPENS OFFICE AS PERU'S CAPITAL CALMS

With security returning to Peru, World Vision recently reopened its office in the country's capital city, Lima.

The agency shut down most of its operations in Peru in 1991 when conditions became too dangerous for aid work to continue. That year, two key staff members were machine-gunned to death outside the World Vision office. Shortly after, three other staff members and a community leader disappeared en route to Lima

from a project in the interior. The missing people were never found.

The Sendero Luminoso, or Shining Path, terrorist organization was believed responsible for the incidents. Seeking to disrupt Peru's government, the terrorist group perpetrated random violence throughout the country. It also threatened aid agencies and their beneficiaries.

World Vision withdrew from most of its 139 projects to safeguard not only staff members but also the people they served, including some 23,000 sponsored children

and residents of their communities. About 90 staff workers were laid off. Soon after, the agency opened an


Peruvian farmers show potatoes grown from seed supplied by World Vision.



office in the inland city of Cuzco, where it continued scaled-back services.

In 1992, Peruvian authorities began apprehending Sendero Luminoso leaders, crippling the group. Since then, calm has returned to the country.

Through five projects, World Vision now is aiding 9,600 people in Peru. 🌐

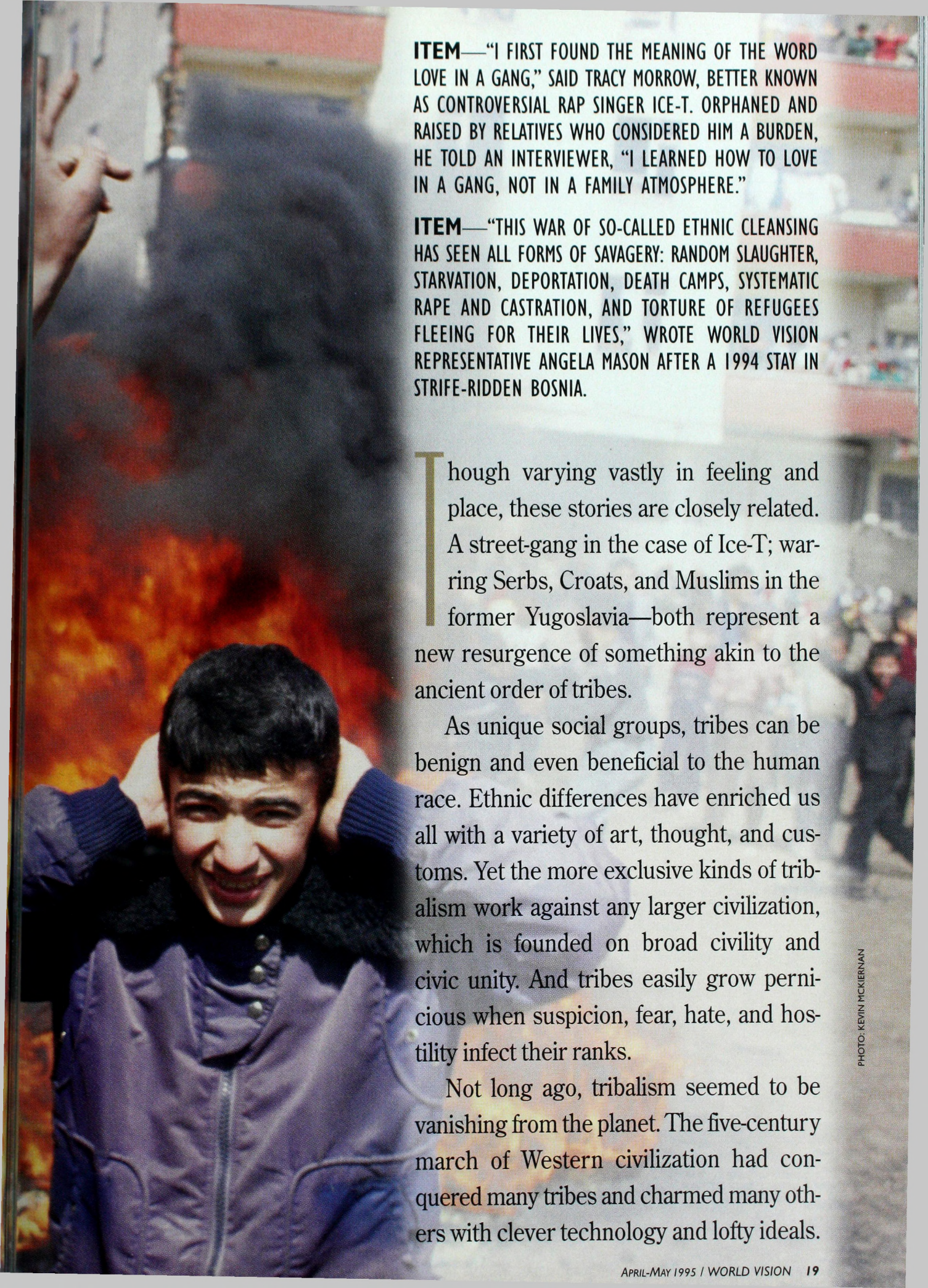


**IN THE WAKE OF
COLLAPSED EMPIRES
AND WEAKENED
NATIONS, THE WORLD
IS SEEING A
RESURGENCE OF
TRIBALISM.**

*Young men
of Turkey's
Kurdish tribe
demonstrate
for secession.*

BY BRUCE BRANDER

Return of the **TRIBES**



ITEM—“I FIRST FOUND THE MEANING OF THE WORD LOVE IN A GANG,” SAID TRACY MORROW, BETTER KNOWN AS CONTROVERSIAL RAP SINGER ICE-T. ORPHANED AND RAISED BY RELATIVES WHO CONSIDERED HIM A BURDEN, HE TOLD AN INTERVIEWER, “I LEARNED HOW TO LOVE IN A GANG, NOT IN A FAMILY ATMOSPHERE.”

ITEM—“THIS WAR OF SO-CALLED ETHNIC CLEANSING HAS SEEN ALL FORMS OF SAVAGERY: RANDOM SLAUGHTER, STARVATION, DEPORTATION, DEATH CAMPS, SYSTEMATIC RAPE AND CASTRATION, AND TORTURE OF REFUGEES FLEEING FOR THEIR LIVES,” WROTE WORLD VISION REPRESENTATIVE ANGELA MASON AFTER A 1994 STAY IN STRIFE-RIDDEN BOSNIA.

Though varying vastly in feeling and place, these stories are closely related. A street-gang in the case of Ice-T; warring Serbs, Croats, and Muslims in the former Yugoslavia—both represent a new resurgence of something akin to the ancient order of tribes.

As unique social groups, tribes can be benign and even beneficial to the human race. Ethnic differences have enriched us all with a variety of art, thought, and customs. Yet the more exclusive kinds of tribalism work against any larger civilization, which is founded on broad civility and civic unity. And tribes easily grow pernicious when suspicion, fear, hate, and hostility infect their ranks.

Not long ago, tribalism seemed to be vanishing from the planet. The five-century march of Western civilization had conquered many tribes and charmed many others with clever technology and lofty ideals.

As the civilization spread like a global umbrella, placing 85 percent of the world under European control by 1935, most tribes were overshadowed, contained, submerged, or absorbed.

Holdouts were herded onto reservations. Only a few traditional groups, like the Kung bushmen of Africa's Kalahari Desert and the Tasaday of the Cotabato forest in the Philippines, continued hunting animals and gathering plants in faraway solitude. Tribalism, most people thought, was primitive, backward, an earlier state of humankind soon to be surpassed.

Not quite.

The English historian Arnold Toynbee, who studied the rise and decline of every known civilization—some 35 of them—writes about powerful and admired societies breaking down due to general failure of leadership. As once-creative leaders diminish to uncreative power figures and the blessings of civilization take on aspects of a curse, subjects once loyal or submissive begin to secede or revolt. At that point, he noted, once unified civilizations split and shatter into all manner of smaller groups.

Be that as it may, the modern world's recent history of collapsing empires, weakening social institutions, and disintegrating cultural mores and morals has left former major unities all over the world fraying or fragmented.

The sense of identification, belonging, and self-esteem once afforded by countries and flags is on the wane. Established authority, once assuring guidance and protection, is suspect and distrusted. The broader social community, once welcoming, now feels cold, impersonal, uncaring.

Left alienated, lonely, and insecure, where is a sensitive person to go? A

common destination and resting place are smaller social units reminiscent of ancient tribalism.

Tribes hold the appeal of a cozy home for disoriented people in disordered societies. They give roots to the rootless, security to the fearful, power to the powerless, bigness to the small, belonging to the forlorn, warmth to the loveless, a sense of common identity to the alienated.

The American foreign news correspondent and scholar Harold R. Isaacs summarizes both the problem of modern social disintegration and this growing recourse.

"What we have been experiencing," he explains, "... is not the shaping of new coherences but the world breaking into its bits and pieces, bursting like big and little stars from exploding galaxies, each one spinning off into its own centrifugal whirl, each one straining to hold its own small separate pieces from spinning off in their turn."

Isaacs continues, "We are experiencing on a massively universal scale a convulsive ingathering of people in their numberless groupings of kinds—tribal, racial, linguistic, religious, national. It is a great clustering into separateness that will, it is thought, improve, assure, or extend each group's power or place, or keep it safe or safer from the power, threat, or hostility of others."

See it happening:

People grope for sub-groups—beatniks, hippies, yuppies, skinheads, Britain's Young Fogies and Sloan Rangers, Germany's neo-Nazis, Hare Krishnas, the black Nation of Islam, feminists, an attempt at masculinists.

The American social mix that

British playwright Israel Zangwill in 1914 first called *The Melting Pot* is separating out into Hispanic Americans, African Americans, Native Americans, WASPs, Citizens native-born to the land are proud to be Italian, Irish, Polish, Greek, and Armenian, though not necessarily American. Academics offer special group studies, often at the expense of the social whole, not to mention groups less currently conspicuous. Stress on our rights as individual people, once an American political staple, is giving way to the quest after group rights. Meanwhile, Crips, Bloods, and assorted other gangs hold shootouts for tribal territory on once neighborly city streets.

Following the Los Angeles riots of 1992, the London *Independent* made bold to write, "The United States is unwinding strand by strand, rather like the Soviet Union, Yugoslavia or Northern Ireland."

The rest of the world as well turns into a messy stew of diversity.

The United Kingdom sees separatist cultural reassertions of Welsh and Scots. Catholics and Protestants kill each other in Ulster. The Flemish and Walloons discriminate in Belgium, the Basques and Catalans in Spain, Jurassians in Switzerland, and Québécois in Canada, while Czechs peacefully separate from Slovaks.

Ethnicity not long ago meant folk dances, costumes, crafts, and interesting foods. Now ethnic differences battle their way to media attention in wild orgies of inter-tribal slaughter.

Hardly anyone was prepared for the breakup of the Soviet Union, but even less for vicious outbreaks of ethnic bitterness among the former union's 189 or so nationalities. As the *New York Times*

WORLD VISION Among the Tribes

Since 1950, when World Vision began serving the needs of Korean war orphans, major empires have dissolved, nations have divided, and a multitude of countries have been added to the atlas of a splintering world.

Today, World Vision's 5,400 staff members serve almost 45.5 million beneficiaries as they work in 100 countries. In many of those countries, growing consciousness of ethnic roots is further splintering populations into old and new tribal groups.

For most of its history, World Vision has worked amid ethnic peoples. In recent times, however, tribalism has played an increasing part in

the agency's agenda.

In 1994, World Vision dedicated \$10 million to assisting victims of tribal massacres in Rwanda that killed more than 500,000 people and displaced 4 million others from their homes.

In 1993, World Vision began assisting Kasai tribal people dislocated by ethnic strife in the Central African country of Zaire.

As the Balkan country of Yugoslavia split into segments, World Vision assisted war victims there.

In 1992, while clan warfare plunged Somalia into famine and murderous anarchy, World Vision brought food, medicine, and general relief supplies to the town of Baidoa, continuing a program of rehabilitation into the present year. Also in 1992, World Vision provided food, clothing, houses, and wells for clean water to more than 200,000 Muslim Rohingya tribal people driven

from Myanmar into Bangladesh by the historically Buddhist Burmese.

In 1991, World Vision brought emergency relief supplies to Turkey for Kurdish refugees fleeing Iraq, then helped them return to their homes.

In southern Sudan, since 1989, World Vision has been aiding victims of civil war between tribes of Christian and animist people and a hostile Arab government.

In a seven-year war between Armenians and Azeri peoples of Azerbaijan, World Vision has worked on both sides of the conflict, offering food and clothing to city dwellers and livestock and vocational rehabilitation to displaced farmers.

In many other areas as well, World Vision is working among the tribes. If present world trends toward social disintegration persist, humanitarian agencies are likely to be called upon increasingly to tend the wounds of violent separation. ☉

reported in May of 1992, "The roll call of warring nations invokes some forgotten primer on the warring tribes of the Dark Ages—Ossetians, Georgians, Abkhasians, Daghistanis, Azeris, Armenians, Moldavians, Russians, Ukrainians, Gaugauz, Tatars, Tajiks."

Regarding the former Yugoslavia's shattering into historic sub-groups, *The Economist* speculated in December 1991: "Yugoslavia's may well be the war of the future, one waged by different tribes, harbouring centuries-old grudges about language, religion and territory, and provoking bitterness for generations to come."

Southeast Asia, India, Sri Lanka all groan with ethnic tensions. Afghan *mujahidin* freedom fighters, triumphant over Soviet military occupiers, now battle among themselves in complex tribal separations. Even China suppresses nationality conflicts, with some 60 non-Chinese minorities, representing 10 percent of its population, occupying half of the country's territory.

Africa, webbed with borders of colonial convenience, now is crisscrossed with faultlines of present or potential separation. The world's television viewers watch a virtual parade of victims of inter-tribal massacres, in Burundi and Rwanda, Sudan, and even, oddly, Somalia, where all people are of the large Somali tribe but sunder their natural unity into smaller warring clans.

Tribes—not necessarily racial, religious, linguistic, national, or anything else—become what we make them.

Always, however, they are made of hard stuff. Far more than other collectivities—social classes, political parties, clubs, professional associations—tribes tend to dominate the lives of their members. One cannot be only partly or occasionally a Tasaday, a Blood, a skinhead. The tribe demands all, reserving first call on everything. By nature a needy organization, the tribe, while nurturing its members, also feeds on them. A member quitting is resented, perhaps hunted, like a meal snatched away.

Tribes also hone a cutting edge that other assemblies lack. "Beware of the man with salt in his eyes," an old Fiji Islands proverb warned about aliens washed ashore from the sea. Tribalism does not merely distinguish; it divides. Asserting their existence in discrimination, rejection, and exclusiveness, tribes wall out others—"It's a woman's thing, a black thing, and you wouldn't understand!" Contrast this to people like Martin Luther King, who say human concerns are human things, and we'd better understand!

Ingrown and self-centered, the tribe feels little or no sense of community with anything outside itself, neither concern for other groups nor caring for the common weal. Tribes lack a sense of fairness or respect for the rights of others. They feel no need for political compromise or civility. When they speak of freedom and tolerance, they mean for themselves. When they demand justice, they mean "just us." In collective egoism, they strive for animal advantage, privilege, and supremacy, often absolute.

As an enemy reinforces social ties, so tribes define themselves best by who they mutually hate. It's nothing personal, necessarily. Tribes feel furious about someone else's race, religion, gender, nationality, or place of origin. They might even fight for causes lost in the mists of history. Tribal strife resents, persecutes, tortures, or kills not because of anything enemies do, but solely because they represent a different group.

The global trend toward tribalism, with its shifting fragmentations, carries threats of mind-numbing social confusion and battles without end. Yet how can we sustain that in a global village linked ever closer by multinational communications, economics, ideologies, entertainments, even consumer fashions? The two trends contradict each other and pull in opposite directions: a longing for tight community versus a need to pool the earth's resources; militant division versus the universal humanity that technology requires; even an appetite for chaos versus a need for order.

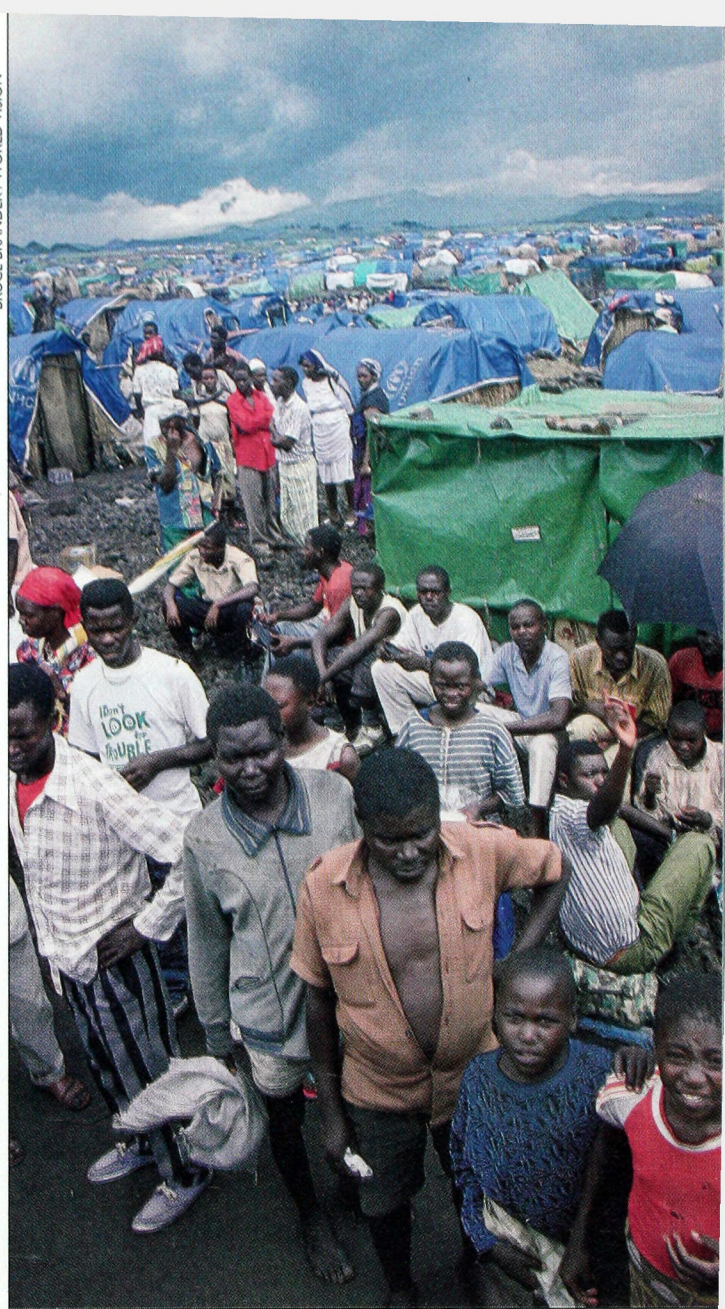
Only events still to unfold can provide a sound assessment of such a highly fluid situation. Yet historians with their long memories and sociologists with a knowledge of social give-and-take venture informed prophecies.

When strife gets out of hand and power is available, tough politics pull the pieces together. The smaller breakdown of Germany's Weimar Republic in the 1920s illustrated that with the rise of the Nazi party. On a larger scale, Toynbee writes of a "universal state" clamping order upon the entire world of a disintegrating civilization. This enforces peace and slows decline. At the same time, however, it allows little personal freedom and growth, except in the spiritual realm.

Such a social order is easy to imagine in modern society with high tech, low privacy, everybody numbered, and no place to hide. It's also a fine setting, Toynbee and other social historians observe, for the growth of religion as one of the few means remaining for people to thrive in fulfillment.

Again be that as it may, many people

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Nearly one million Hutu tribal refugees from Rwanda's 1994 civil war crowd camps near Goma, Zaire.

of the present are responding to the new call of the tribes. Sometimes only as a consequence of drifting, they lose themselves—and often their conscience—in the comfort of groups that relieve them of decisions and the need to grow in personal ways. Trends immerse people, like water does fish. Only those living conscious lives can rise to the surface, view their culture objectively, and select their own responses.

The Christian response to all social trends is clear: to live in the world and not of it. As the society turns increasingly secular, morally disordered, and antagonistic to godly values, closer Christian communities are likely to be needed soon, if they aren't already. But not tribes: not exclusive, not discriminatory, not rejecting, not hostile.

Tribes, after all, are social structures for emotionally stunted people who seek comfort over growth. Their members lack the maturity of vision to see beyond the surface of things: skin color, gender, place of origin, color of dress.

People of God, on the other hand, are constantly growing in maturity of spirit and emotions. They gain in ability to see beyond personal advantage to the common welfare of all humanity. They see past the rules of social groups to values that promote abundant life. They look beneath the surface of people to discern that all human beings, even enemies, hold inherent worth as part of God's creation.

To the Christian mind, neither Jew nor Greek, neither male nor female exist in significant contrast to their common humanity and acceptability to the body of Christ. "All you who have been baptized into Christ have clothed yourself with him," Paul says to the Galatians. Indeed, Christ's church requires diversity. "The body is one and has many members," Paul tells us in 1 Corinthians, "but all the members, many though they are, are one body."

So the model Christian community, while warm within, remains open and welcoming to everyone seeking its faith and values. Even more, it listens for God's call to reach out with assistance to the lost, poor, and lonely. ☉

For many details, the writer is indebted to Daniel Patrick Moynahan (Pandaemonium, New York, Oxford University Press, 1993), who predicted the split of the Soviet Union along ethnic lines long before it occurred; Harold R. Isaacs (Idols of the Tribe, New York, Harper & Row, 1975) who saw the march of the tribes coming probably before anyone else; and Os Guinness, executive director of the Trinity Forum of Burke, Va., who provided guidance and critique.



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I hope the last-minute insert about threatened cuts in foreign aid in our February/March issue grabbed your attention and forced you to wrestle with the ideas expressed in it. Even better, I trust it stimulated you to share with your elected representatives your thoughts on the role of United States leadership in the developing world. We encouraged you to become an advocate for the poor and the marginalized, because it is they who suffer most when urgently needed support is cut off.

The children of the world recently lost a great advocate, one whom many people never knew existed. James P. Grant, the son of missionary parents to China, and executive director of UNICEF (the United Nations International Children's Emergency Fund), died Jan. 28, two days after his retirement at the age of 72. He applauded World Vision's child survival programs, which include immunization and the use of oral rehydration solution, both inexpensive lifesaving interventions that he strongly promoted.

—Terry Madison

WORLD VISION

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ETHIOPIA: TEN YEARS LATER

Ten years ago, Ethiopia was fighting for survival. Famine was raging through the land. Civil war worsened the situation. A million people would die, yet 9 million people are alive today because the world cared. Churches, service groups, schools, entertainers all became players, participants in a nation that almost didn't make it.

By 1986, the "story" was over. The media went home. The images of starvation faded from public view.

The more dramatic story, however, has yet to be told. Ethiopia is back. The country has a pulse. Its children have smiles. Vulnerabilities have been reduced. Options for living have proliferated.

World Vision is properly positioned in the center of this story. We were there before the terrible famine. More important, we stayed after it was over. We contributed to the national infrastructure. Roads and airfields were built. Warehouses were put into place to store emergency supplies. A famine early-warning system was developed into which an indigenous staff could make collective input.

Here, in an out-of-the-way district in southern Ethiopia, I recently met my sponsored child, Wondimu Bekele. Wondi, 10, was born in the depths of the great famine. I wondered how he felt, sharing such an anniversary.

It was a miracle that he made it past his first birthday. The famine claimed victims of all ages, but the very young were the most vulnerable, and were usually the first to disappear through death's door.

But he survived, and this day, as he led me through the rich kaleidoscope of his life, I could only marvel how our Lord has looked after him. Wondi represents the very best of sponsorship—the child within the family and the larger context of community. My dollars help support an entire infrastructure of services. We walked from one intervention to another—a medical dispensary, a new school, a ribbon-cutting at a new bore hole offering up the most beautiful sight in all of Africa: clean water! A reforestation nursery, economic development projects, enhanced agricultural methods: The list keeps growing.

Wondi's father participates in a revolving loan fund. He is a recipient of World Vision agricultural rehabilitation packages. Also, as Wondi quietly but persistently reminded him, he receives school supplies for his son.

Sponsorship makes large organizations tangible. For me, sponsorship means that all those statistics, including potentially awful ones, get reduced to one: my child. My connectedness with all humanity, through a face and a name, is now forever personal. God becomes more real as I see his hand in this remarkable encounter with a child who has had a giant stumbling block removed from his life,

the void now filled with hope and gratitude for a life allowed to do more than survive.

That gratitude was obvious as he sang with his class at school a simple song with profound theological truth: "God is big. God does big things." Over and over—a paean of praise for the One who transcends famine, the One who finishes a good work started, the One who has always been biased toward children.

Later that day, we stopped playing a game of catch long enough to enter a warehouse where various economic development projects are in full swing. It was a busy place. Ten years ago it was the site of a different kind of busyness. During the famine, this warehouse was a triage center, with World Vision workers passing babies back and forth, trying to save as many as possible, spending the greater part of every morning burying those who had died the night before.

How big was God then? I wondered. The answer came swiftly. At the end of the warehouse was a cross—the reality of a God who turned his back on only one child ever, his only son.



BRUCE BRANDER / WORLD VISION

Ten years of development, summed up in the smiles of Bob and Wondimu.

I know that cross provided hope during those difficult days. Hope, I'm discovering, emerges most clearly and deeply in those who have had their brush with death. Wondi would understand.

"God is big. God does big things." He transcended death, incarnating life eternal through his son and making hope tangible and real for me.

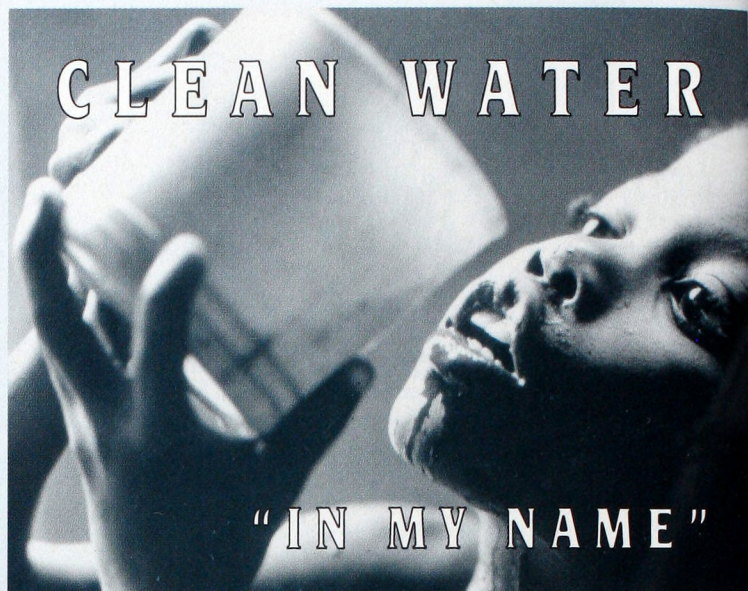
"God is big. God does big things." He also gives us something that works! In the midst of a chaotic, broken world, a world turned upside down, the God of history and the Christ of Calvary are the only rocks that can support hope. Hope eternal, life everlasting—and love overwhelming. Just ask children like Wondimu. ☉

My connectedness with all humanity, through a face and a name, is now forever personal.

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"I tell you the truth, anyone who gives you a cup of cold water in my name because you belong to Christ will certainly not lose his reward." Mark 9:41 (NIV)

Up to 50 percent of childhood diseases can be traced to unclean water. It is also a breeding ground for guinea worm, a painful parasite which drains both strength and morale. Yet people continue to wash in this water, to cook with it, to drink it. Their only other choice is death by dehydration.

Because water is vital to survival, many World Vision projects are based upon clean water. Such projects involve building rainfall-collecting tanks, dams and catchment basins, or digging shallow and deep wells—whatever is needed in each location. But health conditions won't improve just by installing a new water system. An all-encompassing program must teach villagers to maintain the water system, and to practice good personal hygiene and sanitation. Village health promoters lead people in this process of preserving and protecting their own health.

Please help us offer hope and opportunity in His name to suffering children and families who need pure, clean water. Your support is vital.

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