

Monique -

As folhas secitas e mã  
já são parte da conexão  
mas não têm ainda tempo  
de as passar a máquina.

Peço desculpa por vim a  
MLP por não ter podido ter.  
minhas esta tarefa mas, com  
todas as minhas pequenas  
ocupações sobre-me muito pouco  
tempo para o resto.

Saudades

Florence





# Day of the Terrorists

The rise of new 'international outlaws'

GWYNNE DYER

*Gwynne Dyer is a freelance foreign correspondent whose report is adapted from the independent Toronto "Star."*

There were over 3,000 terrorist incidents in the world last year, compared with 1,511 in 1978, and since 1970 there has been an almost 400-percent increase in politically motivated assassinations, kidnappings, and bombings. International terrorism is also growing. There were 353 incidents last year that involved terrorists of one country attacking people or property belonging to another, often in a third country.

Terrorism is overwhelmingly a phenomenon of industrialized countries because old-fashioned guerrilla warfare is not possible there. Revolutionaries in developed countries lack the inaccessible rural areas and disaffected peasant populations that their Third World colleagues can exploit, so they have been forced back on the tactic of pure terrorism.

In most advanced industrial democracies, however, the terrorist strategy never got off the ground. Groups like Canada's Front de Libération du Québec (FLQ), the Symbionese Liberation Army and the Weathermen in the U.S., and the Baader-Meinhof gang and its successors in West Germany failed to do noticeable damage before they were eliminated.

In rapidly industrializing countries with less stable political systems, like Italy, Turkey, and Argentina, urban terrorists have done more damage, though they have never come close to winning. In Italy, the Red Brigades is the largest of an estimated 137 terrorist organizations, most of them left-wing, which have claimed responsibility for murders and other acts of violence in the past year. The main targets have been businessmen, journalists, judges, and politicians.

The Turkish People's Liberation Army, together with its offshoot, the Marxist-Leninist Armed Propaganda

Unit, and their equally bloodthirsty rivals on the extreme Right, have made Turkey the country worst hit by terrorism in the world. From December to April alone 1,430 Turks died in terrorist attacks.

In Argentina, the Peronist guerrilla organization, Montoneros, and its Marxist rival, the People's Revolutionary Army, waged one of the biggest terrorist campaigns on record in the mid-1970s, but since the military coup of March, 1976, terrorism has accelerated, with over 5,000 guerrillas and suspects killed, 10,000 jailed, and more than 20,000 disappeared.

Elsewhere in South America, Colombia's 19th of May movement is the most prominent of several leftist groups engaged in urban terrorism in that country—the last South American nation where the wave of such movements in the 1960s has not died down. In February M-19 guerrillas took fourteen hostages in the Dominican Embassy in Bogotá.

The main surviving terrorist groups in the industrial world today are based on ethnic minorities. In Northern Ireland, for example, the Irish Republican Army is the oldest guerrilla movement in the world, and still going strong. The current round of fighting in Northern Ireland

began in 1968, and over 2,000 people have died in it. There have been bombings on the British Mainland, but most activity is in Northern Ireland.

Another ethnic minority terrorist group is Basque Land and Liberty (ETA). This nationalist and Marxist movement seeks independence for the Basque provinces from both France and Spain, but is militarily active only in Spain. It rejected the recent granting of home rule to Spain's Basque provinces as insufficient, and is currently killing Spanish police and soldiers at the rate of two or three a week.

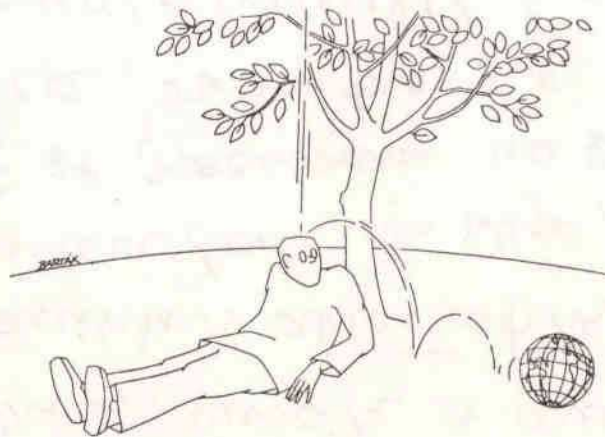
In Africa, Spear of the Nation, the military arm of the African National Congress, is the biggest of the exiled black nationalist movements of South Africa. Its campaign of urban terrorism got under way only in the past two years, but on April 4, eleven guerrillas attacked a police station near Soweto with hand grenades, rifles, and rocket-launchers.

Specialists in international terrorism generally choose that route precisely because they lack a country of their own. The prime exponents of this technique were always the Palestinians.

Since there is no international government that could be overthrown or coerced, the sole aim of international terrorists is publicity for the cause and recognition of their case. Once that has been achieved, they tend to abandon international terrorism.

The mainstream Palestinian groups abandoned international terrorism in 1973, having achieved the only goal they could: publicizing their existence and their cause. Groups like Al-Fatah and Al-Saiqa now concentrate their military efforts on attacks within Israel and the occupied territories.

(Apr. 27)



Bartak/Nebelspalter/Zurich

Vamos tentar avançar um pouco no tema de hoje  
que é mesmo.

(2)

Estando no meio do processo, nada + difícil de  
delimitar do que aquilo a que poderemos che-  
mar o movimento social no História. Por isso  
mesmo é importante saber que neste momento  
os aspectos sociais e culturais ã saí de modo  
algum um adquirido, ~~ou~~ mas sim etapas,  
intencões, hipóteses de trabalho formuladas  
em diferentes partes do mundo. ~~Apenas como~~  
~~índice~~

### Fundação Cuidar o Futuro

No social e no cultural convergem numerosos  
problemas que ã podemos escamotear ou  
iludir. Um deles é o pp conceito do Esta-  
do-nação. (Um colega meu dizia recente/ que  
o Estado-nação ã parece ser já 1 categoria com-  
patível q as novas redes de relações que se es-  
tabeleceram entre os povos. Na verdade, <sup>tanto</sup> os mo-  
vimentos autonomistas, regionalistas, que encon-  
tamos no mundo ocidental, como a frase  
explosão das nacionalidades <sup>q</sup> encontramos  
no bloco de Leste, parecem indicar <sup>q</sup> o

# SA Zion Church leading the way for peace

By Eugène Kruger

*They do not smoke or drink. They dance only at church festivities, have a reputation for honesty and solid work, and pay their annual church dues promptly. Throughout the land they can be recognised by their silver Star of David badge mounted on a green and black flash bearing the letters ZCC — the Zion Christian Church of Moria — reputedly the largest Black church in southern Africa.*

Today ZCC membership reaches across South Africa's borders into Malawi, Botswana, Zimbabwe, Swaziland, Lesotho and SWA/Namibia.

Its total membership is unknown, but one estimate of the crowd which gathered at ZCC headquarters at Moria, between Pietersburg and Tzaneen, over Easter to celebrate the church's 70th anniversary is 2,3 million people.

By nature of the church's credo, it is a following firmly bound by discipline and strong leadership. One cornerstone is its adherence to the principles of law and order and recognition of governmental authority. To the South African government it represents a conservative, stabilising force and therefore worth cultivating, as did Development and Co-operation Minister Piet Koornhof when he was invited to its anniversary celebrations.

Koornhof made good use of the opportunity (it was also the first time ever that Press and television crews were given access to Moria).

Although a politician and a cabinet minister, he told the mass that he was at Moria "in the first instance as an ambassador of *Modimo* (God)". South Africa, he added, had entered a new era which was based on Christian principles — spiritual, moral and constitutional.

Churches in the country — both Black and Whites — should work towards co-operation that would make change be achieved in a peaceful manner. "We must be helpful towards each other because the Lord God wants us together," Koornhof stated.

Certainly his words fell on well-prepared ground. Bishop Barnabas Lekgenyane's earlier preaching centred on obedience to those in authority. The ZCC believed in respect for law of the country. Without this, the Bishop said, there would be confusion and as a result no peace.

Attentive listeners included the chief ministers of Lebowa and Gazankulu, Cedric Phatudi and Hudson Ntsanwisi, while the ZCC's conservative stance was further strengthened by the presence of Soweto Council chairman David Thebehali.

Koornhof presented Lekgenyane with two gold pieces and a leather bound Bible (the latest translation into Afrikaans of the New Testament) as symbols of prosperity and peace. Certainly the power of the ZCC hierarchy in achieving this should not be underestimated, even though Lekgenyane's statements are contrary to those uttered by protagonists of Black liberation.

General secretary of the South African

Council of Churches, Bishop Desmond Tutu, told TO THE POINT that Lekgenyane's message was wrong in that it would only further what he terms "the deprivation of the Black people".

The former rector of St Peter's Seminary at Hammanskraal, Father Lebamang Sebedi, said that the ZCC was not particularly known for its political sophistication — in fact, it had the outstanding trait not only of religious naivete but it had nothing to show but political indifference.

There are others who also point out that Lekgenyane's approach could lead to his downfall. Says a White teacher at a Black



ZCC members: caught up in 'illogical' legend

school, Steve Giller: "The history of Africa has shown that being accepted by Whites can only mean the eventual downfall of any Black leader — look at Zimbabwe's Muzorewa."

But critics forget that there is no logical explanation for the ZCC's power and influence. It is not only a church with tremendous financial resources, but embodies much of the African mystique that has baffled outside observers for decades.

And much of its power is entrenched at grass-roots level. At the weekends its office bearers man a distinctively painted fleet of vehicles into the countryside and conduct services under the trees. In towns and cities the buses are commonplace, as are the khaki uniform, cloth cap and white boots.

At the gatherings, all food and drink is supplied only by the Church for its own account — no one may take their own. The amount of money collected, especially at the Easter meeting, is enormous. This year it is rumoured to be more than five million rands, an estimate "not far off" according to one bank manager.

Stories about the ZCC's wealth have passed into legend — one concerns a fleet of 80 motor-cars being bought for cash, with the surprised salesman helping count the notes and coins, and of Lekgenyane's own personal fleet of imported luxury cars.

Indeed his personal wealth is a source of pride to his followers. He lives in a magnificent mansion overlooking Moria and is a known globe-trotter. Enhancing his almost legendary image and the air of secrecy and mystery that surrounds him are his aides who guard him, making him "untouchable" and "indestructible" in the eyes of his followers.

All attempts to probe his personal life have failed, but it is known that he preaches an orthodox Christian message, having received some theological training at the University of the North's Dutch Reformed Seminary.

Assessing the political significance of the ZCC in South Africa's heterogeneous society must take cognisance of the Church's non-political beginnings. There are those who today still maintain that it was started as a purely money-making organisation and that a clever mix of Mafia-style organisation and religious mystique laid the foundation.

True, 70 years ago there was hardly any organisation that could offer the country's

scattered Black populations any affiliation to a centrally Black movement. The ZCC filled a void, and headquartered at Moria in an area which had no proper road system in those days, it could prosper unheeded.

Today, however, no matter how materially secure Lekgenyane and the ZCC is, some form of political role in the emergence of Black equality is bound to emerge.

Obviously this role should follow the path of change within the bounds of law and order, but there is the inherent danger that the ZCC's strength could become its worst enemy.

As a bastion of honest industry it is an easily identifiable target for left-wing infiltration in the interests of "liberation".

On the other hand its non-political stance could make it a target not worth dominating — certainly at present its members are not deviating from the teachings of the Bible.

Yet there is also the possibility that the people of Moria — city of Zion in South Africa — could one day defy logic and take up arms "to storm the walls of Jericho".

(3)

Estado-nação é o conceito que tem a fronteira real entre as sociedades. É justamente, a men-  
ver, a procura dessa fronteira real uma das  
preocupações + apaixonadas no domínio social.

No social e no cultural convergem tb a rela-  
ção das várias autônomias em que se diversifica  
a cultura - cultura "ultrada", cultura popular,  
Cultura de massas, cultura de elites, etc - todo  
o sedimento cultural. Também a expressão  
do social, não só como tecido orgânico, mas  
como a realidade fragmentada constitui um  
dos problemas evocados pelo NOTI. Se não  
há vasta a extensão que cobrem os domínios  
sociais e culturais, torna-se claro que eles não  
podem subtrair-se às consequências de uma  
fase de vida econômica de que os Estados e os  
indivíduos também têm consciência. Podemos  
por isso dizer que eles sofrem reflexos da crise  
em termos inequívocos. De uma maneira mais  
exemplificativa e muito sucinta, podemos as-  
sinalar que a situação de dependência econômica  
dentro de certos espaços de trocas e de mercados



## Religion As an Inkblot

**D**r. Michael Cavanagh writes a column of psychological insights for the newspaper of the Archdiocese of San Francisco.

Recently, commenting on why people take such diverse interpretations from texts of scripture, he wrote: "Knowing beforehand the unmet needs and unresolved emotions of five people, one could predict with high accuracy each person's interpretation of a (particular) passage."

Dr. Cavanagh recognized that there were objective scholarly norms for understanding a biblical text. His point was that most ordinary readers of the Bible do not approach it with these critical tools.

Instead, most of us approach the Bible under the influence of our life experience; our emotional attitudes toward law and freedom, guilt and forgiveness; the need for specific norms or our ability to live with ambiguity.

In other words, for such people, Dr. Cavanagh says the interpretation of scriptural passages can serve the same function as the inkblot tests. It can be more a revelation of what the interpreter brings to the text than of the text itself.

His comments came to mind when the editor of another diocesan paper, which carries my comments, published a generous testimonial to my loyalty to the church. A few of my columns had elicited such bitter denunciations that this editor saw the need to warn against the tendency toward intolerance and polarization among Catholics.

As with scripture, each of us brings to our religious belief and observance a whole bundle of personal experiences, attitudes and emotions.

Some of them come from our earliest family experience. If we were taught that the image of God was that ever-present, unblinking eye which saw and recorded every fault, even those in our thoughts and emotions, that was likely to influence our attitude toward the church as preserver of the law.

If, on the other hand, our primary image of God was that of the father of the prodigal son,

who immediately extended his arms and his forgiveness to his rotten offspring, we probably see the primary role of the church as one of encouraging the best that is in us, of revealing and celebrating the loving forgiveness of the Father.

I believe the church has both roles, that it would be a distortion to emphasize either one to the point that the other is excluded.

But the emphasis in my attitudes and emotions will make a difference in how I view many specific situations and decisions in the life of the church.

My interpretation will also be influenced by the kind of religious education I have received, the authors I have been encouraged to read and respect, the kind of people I have known as representing the leadership of the church.

If I have seen people terribly hurt by religious rigorism, my interpretation will differ from that of a person who has seen those he loves destroyed by license.

Today, within the church, this problem of differing interpretations is particularly acute because of two developments.

The life experience of those of us who are older—old enough to remember the Depression, World War II, the church of the Legion of Decency and the Baltimore Catechism—differs greatly from that of people who were shaped by the postwar baby boom, life in the suburbs and the experiential approach to religious education which blossomed around the time of Vatican II.

The life experience has changed; the church itself has changed in many ways. It's not a fault in younger people that they cannot grasp, in their emotions and attitudes, what the privation of the Depression meant to us.

Nor does it make a person a bad Catholic if he or she is too young to understand that there were rich religious elements involved in Friday abstinence, the Eucharistic fast, the willingness to publicly manifest your religious commitment when Catholics were generally held in contempt.

**N**one of us can—or should—completely discard that bundle of personal experiences and attitudes. But we can—and should—recognize that it exists, that it might distort the reality, that different experiences might have equal or greater value.

Tolerance and wisdom do not necessarily equate with religious indifference and the denial of objective truth.

jr, csc □



Impede  $\bar{\pi}$  se democratizem, a médio prazo, <sup>nas</sup> sociedades a  $\bar{\pi}$  são sujeitos, os benefícios sociais dirigidos à totalidade das populações. Há toda chance possibilidade de planificar benefícios sociais com as indústrias de mão-de-obra intensiva e em  $\bar{\pi}$  a acumulação de capital é mínima, como há e as indústrias de capital intensivo importado, e entre as partes sejam <sup>como e</sup> naturalmente totalmente diferentes. Não estaria isso, no entanto, hoje a discutir se o social e o cultural fossem apenas aspectos subsidiários da economia. Pelo contrário, eu julgo  $\bar{\pi}$  é possível pensar e afirmar  $\bar{\pi}$  o social e o cultural são em si portadores de outras forças que, sem evitarem a crise econômica, sem a escamotearem de modo algum, dão novas perspectivas à NOES.

Fundação Cuidar o Futuro

É certo  $\bar{\pi}$  a matriz não-dinâmica econômica é uma matriz sócio-cultural. Distribuir  $\bar{\pi}$  os dois elementos - o social do cultural - é um novo jogo de análise de  $\bar{\pi}$  infelizmente



Breast-feeding: bulwark against child mortality

## Breast-feeding statistics surprise family planners

Health planners have known for decades that breast-feeding constitutes one of nature's greatest bulwarks against physical morbidity among young children in developing countries. Today it is generally accepted by social demographers that breast-feeding in Third World regions is highly correlated with the overall physical and mental wellbeing of infants whose chances of living one full year are on average ten times smaller than those of children born in industrialised Western countries.

Information gathered by Dr Louise Williams, demographer with the Office of Population of the US Agency for International Development, and other researchers of the World Fertility Survey, supports mounting evidence that urbanisation and higher levels of educational attainment are causing breast-feeding patterns detrimental to the health of infants.

According to a report published by the US Population Reference Bureau in Washington two basic patterns have emerged: fewer women choose to breast-feed and those who do, breast-feed for shorter periods.

The overall prevalence of breast-feeding in the developing countries of Asia, Africa and Latin America is still high compared with the general pattern in Western countries.

In terms of nutrition, child survival and general health, the benefits to be derived from breast-feeding are borne out by an ever-increasing wealth of research data. Breast-feeding normally provides all the necessary nutrients for an infant during the first six months of its life and about 75% of the protein requirements from six to 12 months of age.

Mother's milk also contains immunologic substances which protect the child against a wide range of bacterial infections, including poliomyelitis. Comparative vital statistics show that mortality is significantly lower among breast-fed infants than among bottle-fed infants. In fact, it is estimated that the present risk of mortality to bottle-fed infants in de-

veloping countries is about the same as it was 50 to 100 years ago in Western countries.

Parallel with higher mortality rates, higher morbidity rates are associated with infants who are not breast-fed. The current drift from the nipple to the bottle is therefore foisting a high and largely preventable cost on health care facilities in Third World countries.

A major advantage of breast-feeding lies in its contraceptive effect. Recently a medical research team at Edinburgh's Royal Infirmary reported initial proof that breast-feeding constitutes a natural form of contraception which prevents more births than all the artificial methods combined (TTP, March 14, p.28). Demographers believe that this natural contraceptive function can make a positive contribution towards viable family planning programmes in developing countries.

## Monkeys for research

With the change of government in New Delhi American research agencies are once again trying to persuade the Indian government to lift the ban on the export of rhesus monkeys — one of the most essential links in the testing of polio vaccine.

India had been exporting around 200,000 animals a year to the US at prices ranging from R30 to R40 an animal.

During the period of premier Nehru the export was banned following representations that the animals were being used for nuclear and other hazardous experiments in US laboratories. However, on subsequent appeals by American scientists that the ban had seriously affected the production of poliomyelitis vaccine, it was lifted. But the number of monkeys exported was reduced to 50,000 a year, then to 30,000 and later to 20,000 per year.

On fresh representations, premier Morarji Desai who was known for his non-violent sensibilities, brought the trade to a complete halt some 21 months ago on complaints that the US Armed Forces Radiobiological Institute (AFRI) under the cloak of medical research is using the monkeys for carrying out other experiments such as neutron exposure, shooting through the head, immersing them alive in hot water, operating without anaesthesia, strapping them in the driving seats of vehicles being crashed to determine impact on human body under such conditions, and injecting them with syphilis.

On resumption of exports of monkeys US agencies have now promised to give a firm undertaking that none of the Indian monkeys will be subjected to radiation doses or nuclear weapon experiments.

The US alone needs about 35,000 primates plus a 10% reserve stock to breed its annual requirement of 12,000 monkeys required for medical research.

## Dagga helps in cancer treatment

A study at the Duke University Medical Centre supports mounting evidence that the active ingredient in marijuana, or dagga, can control the nausea and vomiting suffered by cancer patients receiving chemotherapy.

Dr Virgil Lucas and Dr John Lasxlo report in the *Journal of the American Medical Association* that the ingredient, known as THC, brought partial or total relief where legally available medicines had failed.

The doctors gave THC capsules to 53 patients who were plagued by severe vomiting after chemotherapy and had not been helped by commonly used anti-emetic drugs. The drug totally suppressed nausea and vomiting in 10 of the patients, and in 28 more those symptoms were reduced appreciably. The other 15 were not helped.

The cases represented many types of cancer, including leukemia, brain tumours and lung and breast cancer. They were being treated with 20 combinations of chemotherapy regimens and one of the medications, cisplatin, seemed to hamper the effect of THC.

Noting that a promising synthetic substitute for THC, called nabilone, had been found to have toxic effects in animal studies, they said they hoped that other synthetics would be developed. In the meantime, they concluded, there is no suitable substitute for THC "for managing this debilitating complication of cancer chemotherapy".

Dr Donald Sweet of the University of Chicago pointed out in an accompanying editorial that no one knew how THC produced its anti-emetic and other effects.

5  
tenho j me servir, porque parece assumir a  
rotina do tecido social nas suas componentes  
mas parece-me necessaria para ton clarifica-  
ção das interações. Não deixam, porém,  
de subsistir prestações de fundos.

Av distinguir o social do cultural, tenho j porém  
lar prestações: será que as relações sociais são anti-  
ciores à produção? Será que são apenas uma resul-  
tante da produção? Ou serão eítam uma mani-  
festação da organização dos homens em sociedade,  
concomitante c/ o processo produtivo, stando  
constante) a nascer dele e a opôr-se-lhe dia-  
leticamente? Onde está a fronteira do social?  
Onde está a s/ autonomia?

Posso utilizar a ním interação para a cultura,  
perguntando se o mundo se encontra em condi-  
ções de se situar cultural/ de forma inovadora  
em relação às estruturas de produção p' cria.  
Quando falo de cultura, ã estou sequer a  
tomar em linha de conta o aspecto sectorial



Fundação Cuidar o Futuro

# The Violent Life of Lagos

Corruption and chaos in Nigeria's capital

—JOHN LAWRENCE—



Lagos—"populace has learned to live with violence." Wide World

*John Lawrence, former Director of the Nigerian Institute of Journalism, writes for the independent "Age" of Melbourne, from which this is excerpted.*

The recent Lagos police van disaster, in which forty-seven prisoners suffocated en route to jail, shocks but hardly surprises those who have lived in West Africa's biggest, dirtiest, and noisiest city. Accidents in which dozens of people have been crushed, incinerated, or drowned are common in a country whose populace has learned to live with violence. Lynching is still the summary justice meted out to thieves; armed robbery is an almost daily occurrence.

Lagos, about four degrees north of the equator, is the capital both of tiny Lagos state and of Nigeria. Most of its people work on Lagos Island but live on the crowded mainland, which is connected to the city's central business district by two bridges. Western visitors find Lagos almost the ultimate culture shock—corrupt, costly, and chaotic. Power and water

failures are common, and communications are deplorable. When your telephone works, your neighbor's doesn't. Even the Lagotians find it hard to take. "This Lagos, it is not Nigeria," they readily say to one another in despair.

Lagos is one of the world's most expensive cities. A medium-sized cabbage costs about \$6. Housing rents in the low-density suburb of Ikoyi are unbelievable: up to \$40,000 a year, payable three years in advance.

When the Portuguese arrived in the 15th century, Lagos (then called Eko) was a small settlement with only a few tribesmen living around the edge of the Lagos Lagoon. Later, from the height of British rule in the late 19th century until well after independence in 1960, it was a quiet, well-ordered provincial capital.

The oil boom changed this steamy West African port from a colonial city with facilities for 500,000 to a home for more than 3.5 million. No one knows the exact population count; the last census was so inaccurate that the Government disowned it. In the past ten years an

enormous number of people, both Nigerians and other West Africans, have poured into Lagos to become contractors, entrepreneurs, and traders.

Bribery is a way of life, despite efforts to stamp it out. At the modern international airport, an immigration officer notices that a departing businessman has lost his currency declaration form. The officer lowers his voice. "You must help me." The businessman fans out a sheaf of bills and lets one drop to the counter. He is free to proceed to the departure lounge.

Before the Murtala Mohammed Airport opened last year, cancellations, long delays, and brawls made air travel a nightmare. Huge cargoes of goods simply disappeared, driven by trucks from the hangars under the blanket of sudden but convenient blackouts.

Partying—cocktail and dinner parties—is one of the few legitimate entertainments in a city almost devoid of theater and concerts. The professional-class Nigerians who attend the parties are charming, intelligent, and fun-loving, dressed either Western style or in the colorful native outfits. They drink beer, liquor, and palm wine (a milky, yeasty liquor tapped from the palm tree) and enjoy themselves immensely.

But by 10 o'clock they are nervous and anxious to go home, not because they are bored but because this is the time when armed robbers start to move around, waylaying cars by blocking the roads with boulders or fallen trees. Sometimes they pose as policemen.

The penalty for armed robbery is death by firing squad, and dozens of bandits each year meet their fate to the roll of drums on Victoria Island's Bar Beach. Until a few months ago the executions were public and were televised to the point of firing. Radio news reporters were permitted to thrust microphones under the noses of the condemned, soliciting farewell greetings or tearful advice that crime does not pay.

Bar Beach also gives the international community its greatest pleasures. On weekends they flock there in great numbers. It is the best place to shop for carvings, leather work, ivory, beads, swords, avocados, bananas, and peanuts.

The job of cleaning up Lagos belongs to Alhaji Lateef Jakande, a former chairman of the International Press Institute and the state's new civilian Governor. The pressing needs of housing, drainage, roads, transport, education, and agriculture are high on his agenda. ■

(Mar. 11)

da estrutura social e política em oposição a<sup>(6)</sup>  
um sector pária económica. Quero mar-  
car a utilidade p a cultura, tal como existe e  
se manifesta, não é a alternativa de T stou à  
procura. Cito, a propósito, um artigo dom an-  
tigo funcionário do UNESCO: "a incapacidade  
em se encontrar a um epíscopo de assegurar a  
continuidade aos factores de transformação cul-  
tural, de compreender as alienações e de resolver  
as contradicções decorrentes do primado dado  
aos técnicos, onde as directivas emanam de  
uma oligarquia do conhecimento) o cultu-  
ral, em que cada membro de 1 grupo humano  
partilha a responsabilidade de transformação  
e de organização bem como de determinação  
de scale de valores, p're um desafio perme-  
nente à sobrevivência de humanidade."

# Voters in Drinan's District Upset Over

## Vatican Order . . .

By MICHAEL KNIGHT  
Special to The New York Times

BROOKLINE, Mass., May 6 — It was hard to go out of doors anywhere in this state's far-flung Fourth Congressional District today without being set upon by small knots of people bearing nominating petitions.

And it was even harder to gather signatures on last-minute petitions for the 15 or more candidates seeking to replace Representative Robert F. Drinan without encountering voters upset and outraged over the events that have suddenly forced the 59-year-old Roman Catholic priest out of political life.

"People think he got a raw deal, that it just wasn't fair, and they're expressing a good deal of hostility toward the church because of it," said State Representative John A. Businger, who was standing on a street corner here and soliciting signatures in behalf of his own last-minute candidacy for the Democratic Congressional primary in September.

Congressional districts are supposed to

be compact and contiguous in accordance with the United States Supreme Court's one-man one-vote rule, but this is the state that gave the American political lexicon the word "gerrymander."

But by yesterday, when Father Drinan announced that he would bow to the orders of the Vatican and give up his seat in Congress, he was a revered figure in this district, loved even more than he was respected.

"I think it's a shame what happened to him — he was a good man, a wonderful man," said Ruth Dangel, the owner of a paper and party goods store opposite the big Chestnut Hill Mall in nearby Newton, where blue fox fur coats vie with \$100 children's dresses and \$80 men's shirts for the attention of affluent and politically liberal voters.

"Fifty people must have asked me to sign already today," she added, "and I already signed up at home when one of the neighbors came around."

### Scramble for Signatures

Father Drinan's announcement that he had accepted, with "regret and pain," the Vatican's order to refrain from seeking a new term in Congress came less than two days before this afternoon's filing deadline for nominating petitions, setting off a scramble for his seat among former district attorneys, town clerks, mayors, state representatives and other politicians.

A list of the candidates who have filed petitions with the required 2,000 signatures may not be compiled for several days, according to the Massachusetts Secretary of State's office.

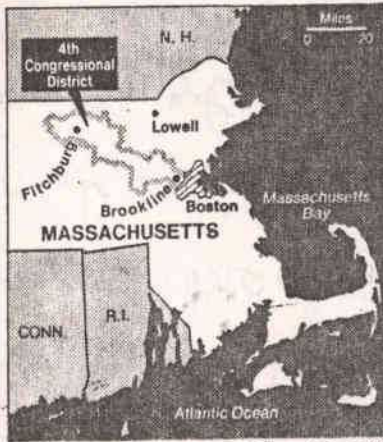
Registration in the district, with its suburban, white-collar orientation and a black and Hispanic population of only 1 percent, is 2-to-1 Democratic. But the voters are split more or less evenly between liberals in the heavily populated suburbs of Newton and Brookline and the conservative factory and rural towns.

For decades the district sent to Washington some of the most consistently liberal members of Congress despite the misgivings of about half the voters who did not share their views. Now the departure of Representative Drinan, who was re-elected in 1978 without opposition, promises to reopen that ideological contest here.

"There is a very real possibility of a liberal split that will hand the district to the conservatives," said Jerome Grossman, who was an organizing member of the 1970 citizens' caucus and a Drinan supporter. "We've agreed to fall in behind one liberal candidate after the dust settles, and we've adopted the same slogan we had in 1970 — pick only one."

Whatever the outcome, the contest this

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fall is unlikely to settle affairs for long. State officials, concerned over the state's loss of population, are predicting that the 1980 census results will mean a reduction in the state's Congressional seats from 12

### From Suburbs to Rural Area

The Fourth District in Massachusetts stretches in a narrow ribbon from the politically liberal Hassidic Jewish community along the Boston-Brookline city line out to affluent suburbs, through the high-technology "computer belt" along Route 128 and gritty, red-brick factory towns to the apple orchards and dairy farms of the state's politically conservative midlands.

Father Drinan, a Jesuit, ran in this ethnic and political crazy-quilt district for the first time in 1970 after being drafted by a citizens' caucus that grew out of the antiwar fervor of the era. He narrowly won after overcoming strong conserva-

to 11. And the two districts most often mentioned as possible merger candidates are the Fourth and the equally far-flung 10th District, held by Representative Margaret M. Heckler, a Republican.