

JULY 8, 1980

Awake!



RAPE

Why Does
It Happen?

How Can You
Protect Yourself?

Also:
Changing Values in a Modern Age

FEATURE ARTICLES

In some places rape is the fastest growing crime. Why is it? What circumstances and situations often lead to rape? What kind of woman generally is a victim? How can women protect themselves? This is a subject with which every woman today should be familiar.

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WHY THIS MAGAZINE IS PUBLISHED

"Awake!" is for the enlightenment of the entire family. It reports the news, tells about people in many lands, examines religion and science. But it does more. It probes beneath the surface and points to the real meaning behind current events, yet it stays politically neutral and does not exalt one race above another. It also shows how to cope with today's problems. Most importantly, "Awake!" builds confidence in the Creator's promise of a peaceful and secure new order within our generation.

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HAVE YOU EVER WONDERED



UNDoubtedly the saddest experience in anyone's life is his attending the funeral of a loved one. A father, a mother, a husband, a wife or a child—the nearer the relationship the greater the feeling of loss and emptiness.

During a grievous time like that the questions are often asked: "Is there life after death?" or, "Will I meet my loved one again?"

WHAT IS DEATH?

Perhaps it would be easier to consider life first. What is it? Life is existence. We can see, hear, talk and move. We can feel warmth or cold. We can be happy or sad. Yes, with life we are able to experience the full spectrum of emotions or feelings.

Now death is the direct opposite of life. One cannot see, hear, talk or move. One cannot feel warmth or cold, be happy or sad. It is unconsciousness, non-existence.

But someone may ask . . .

DOESN'T THE SOUL KEEP ON LIVING?

By checking the oldest human language, the Hebrew found in the Bible, we can find the word that today is rendered in English as "soul." It is interesting to know that this word, "ne-phesh," does not refer to something

that is separate or separable from the body. Rather, its use shows that it refers to the creature itself, whether

human or animal. (Gen. 2:7; Num. 31:28) Literally it means "a breather." If the creature stops breathing it dies, that is, the soul dies.—Ezek. 18:4, 20.

For people saddened by the death of a loved one, this can be a difficult thing to believe. As a result, a vast number of beliefs and customs have developed that are not in harmony with the facts about death.

WHERE DID THE TEACHING OF LIFE AFTER DEATH ORIGINATE?

We must go back some 6,000 years to when life began for the first human couple. Adam and Eve had a beautiful environment in which to enjoy perfect human life. But the right to continue to live was dependent on obedience. "As for the tree of the knowledge of good and bad you must not eat from it, for in the day you eat from it you will positively die." (Gen. 2:17) These are the words of the Creator of man, Jehovah God. Plainly the opposite of life would be death.

But sometime later another voice was heard claiming: "You positively will not die." (Gen. 3:4) That was a lie, but regrettably Eve heeded the voice

that said 'You will not die,' and ate from the forbidden tree. At her instance Adam also ate. As a result, they were expelled from their paradise home and all their children were born under the curse of sin and death. (Rom. 5:12) The expounder of the lie became known as Satan the Devil.

It soon became obvious that humans do die. Now what? Under Satan's influence, there developed the teaching of immortality of an invisible human soul, and this has been handed down from one generation to the next.

HOW ARE THESE TEACHINGS KEPT ALIVE?

By religious traditions. People saddened by the death of a loved one are told that such a one is alive in the spirit world. They have been taught that bad persons who die go to a place of torment in hell; good ones, to bliss in heaven. Some religions teach a half-way place called purgatory. Religious teachers call on the people to pay for Masses, prayers and other forms of intercession to guarantee that the deceased will eventually get to heaven or nirvana.

Days are set aside for special activity. There is "All Saints' Day" around November 1. In Japan it is called "Obon"; this comes in the middle of August, or in the middle of July in some areas. Buddhist temples keep records of the anniversaries of the death of those in families belonging to the temple. These are called on by the priests to offer prayers at the family altars.

If there is a misfortune, then pressure is brought to bear by the priest's saying that it is because the deceased ancestors have been neglected and not worshiped as they should have been. Thus, the falsehood that the soul does

not die is kept alive by compulsion and obligation.

WHAT IS THE HOPE FOR THE DEAD?

Prayers? Chanting? Candles? Or incense offered to the dead? No, it is the promise of Jehovah God to resurrect the dead through his Son, Jesus Christ. By means of his sacrificial death, Jesus Christ has provided the basis to wipe out the sin and death inherited from Adam. So the dead can be expected to be restored to life here on the earth, just as Jesus demonstrated when he was a man.—John 5:28, 29; 11:23, 39-44.

WHAT IS THE RESURRECTION?

It means that God re-creates the same person, with the same personality. He will bring a new body forth from the earthly elements, and in that body he will place the same characteristics, the same distinctive qualities, the same memory, the same life pattern that the person had built up until the time of his death. Is it really possible?

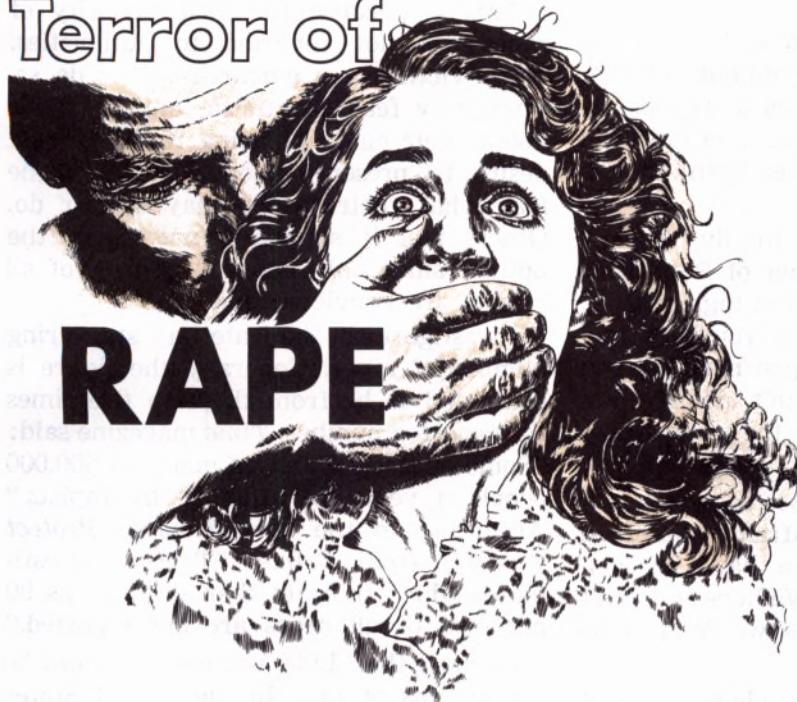
Can you remember some of the people with whom you went to school, even though it was 10, 15 or 20 years ago? Even with imperfect memories we can recall certain former associates.

Surely, then, God, the Originator of memory, can re-create men whom he has kept in his memory because he loves them. In God's due time he will bring the dead to life again, just as he created the first man. Only, in the resurrection he will do it many times over.—Acts 24:15.

Yes, there is life after death—by means of the resurrection! Do you want to be on hand to welcome back those close to you? Then study the Bible to learn what God requires of you to share in that privilege. Jehovah's Witnesses will be glad to assist you.

The Growing Terror of

RAPE



RAPE! Perhaps it frightens you so much, or you find it so distasteful, that you are reluctant to read about it. If so, and if you are a woman, you may be the type of person who especially needs to think about the matter. We say this because of the way rapists go about picking their victims.

"A potential rapist looks for a woman who is vulnerable to attack," explains James Selkin, director of the Center for the Study of Violence at Denver General Hospital. Gene G. Abel, a professor of psychiatry, describes such a vulnerable person: "Most rapists are seeking a startled, stunned, passive woman who submits sexually with minimal resistance."

Threatened by a rapist, would you be that type of woman? How would you react?

How Most Victims React

Understandably, a woman faced with the threat of rape may be terrified. In fact, two Boston College professors, after interviews with 80 rape victims, noted: "The primary reaction of almost all women to the rape was fear." And the problem is that such fear can be paralyzing.

The illustration was given by a rape victim: "Did you ever see a rabbit stuck in the glare of your headlights when you were going down a road at night? Transfixed—like it knew it was going to get it—that's what happened."

Often coupled with the fear is confusion and uncertainty. For example, a 19-year-old explained: "I never physically fought him off in any way, partly because I was frightened, mostly because in my naiveté I thought a girl has to do what she's told. . . . I was overwhelmingly confused and defenseless against the whole suddenness."

She reacted as many others have under similar circumstances. She submitted. Few are prepared to resist—to resist for all they are worth. Elizabeth R. Dobell, writing in the magazine *Seventeen*, made the surprising revelation: "In only one of the 4,057 rape cases reported in New York City in 1974 was there an act of resistance. . . . Profound terror in the face of physical threats simply renders most women helpless."

Would a rapist be able to intimidate you to submit to him? How would you resist? Do you know?

Need to Learn How to Resist

Some advisers may tell you not to resist, especially if the rapist has a weapon. It is best, they say, to let the man have his way and thus avoid further harm. But is this counsel wise?

"I think that [it] is totally wrong," says Frank Lena, a teacher of Rape Self-Defense courses in American high schools. "I teach these girls that if you let a guy rape you out of fear, he just may kill you when he's done so you can't identify him later." Other experts say the same thing, urging women to resist.

Yet the problem of *how to resist* is a very real one. "We're afraid," observed one woman, "because we have no confidence in ourselves. . . . We hope it doesn't happen. And when it does, we don't know what to do."

But conditions in many places make it important for you, as a woman, to learn. You need to learn to react to a potential rapist in a way that might be totally different from what you would do under other circumstances.

A Real Threat Today?

"But really," you may ask, "aren't rapes relatively rare? Isn't being raped a rather remote possibility?"

Looking at certain rape statistics, a person could assume so. In 1933 only 4,930 rape cases were reported in the United States. By 1962, although the number had increased to 16,310, not that many women seemed to be affected.

However, in the next 16 years reported rapes leaped more than fourfold, to 67,131 in 1978. And during the first nine months of last year they rose another 9 percent. Rape is the fastest growing crime in

America. Yet *reported* rapes give little idea of the extent of the threat faced by women today.

This is because the vast majority of rapes are not reported to authorities. Many victims are embarrassed to do so. They may fear skepticism and suspicion about their claim of being raped, or just desire to preserve their privacy. Some fear what their family may say or do. Others feel it simply is not worth the bother, since only about 2 percent of all rapists are convicted and jailed.

Investigations indicate a staggering number of rapes. Generally the figure is estimated to be from three to five times the *reported* number. *Time* magazine said: "Some analysts claim as many as 500,000 people a year are attacked by rapists." According to the book *How to Protect Yourself from Crime*, "There are estimates which indicate that as many as 90 per cent of all rapes are *not* reported."

So more than 1,000 women a day may be the victims of rape in the United States alone! And this number does not include most of the 60,000 children who are sexually abused annually.

Yet rape is by no means an American problem. Sexual violence is also increasing in South America, Africa and Europe.

Why has rape become such a problem today? What causes men to rape?

In Future Issues

- **Drugs—How Dangerous Are They?**
 - **Marijuana—What Really Are Its Effects?**
 - **Will There Be Enough Food to Eat?**
-

Why Does It Happen?



INCREASINGLY, men are raping women. "On college campuses there are so many rape incidents," observes the book *Against Rape*, "some large schools have put anti-rape measures into effect. At one Midwestern university an escort service was established. Women then reported being raped by the men who volunteered as escorts."

Rape is nothing new. The Bible tells about the rape of Jacob's daughter and David's daughter thousands of years ago. But why has such conduct become so commonplace today?—Gen. 34:1, 2; 2 Sam. 13:1-14.

A Rape Mentality

The way many men today view women is an important factor. They seem to think that the chief function of women is to provide sexual pleasure for men. The tremendous spread of pornography is a factor in such mentality. The phrase "piece of meat" is even used to describe a woman. The mentality that prompts such speech also is the mentality of a person who could rape.

Youngsters often are raised in an environment where they learn these attitudes. Young boys are taught that aggression and violence prove virility and masculinity. And girls learn to play hard to get, in effect, to tease men. Commenting about this, a counselor at a rape center in Chicago claimed: "Rape is the logical consequence of the way men and women are taught to treat each other."

Sexual confusion in a boy's formative years is also a factor in some men's becoming rapists. Some female relatives, by treating boys as sexual playthings, have contributed to their having aggressive feelings toward women. One study of 200 convicted sex offenders in the United States revealed that 44 percent of them had slept with their mothers in the same bed, and that the mothers had behaved in a sexual way toward them.

Change in Modern Life-Styles

The fact that women are getting out and competing with men, becoming increasingly "equal," is pointed to by some as another reason for the increase of rapes in America. Camille E. LeGrand, a California lawyer, says that rape is a way, consciously or unconsciously, of men 'keeping women in their place' by showing men's continued strength and power over women.

The greater freedom of movement of modern women in itself exposes them more to rape. Psychologist Carolyn J. Hursch explains: "There are more rapes because there are more women out doing things. Fifty years ago there hardly was a woman out alone at night without a man. Today, that is obviously quite common."

Also, more women today are putting themselves into rape situations. A popular TV commercial shows a woman alone at home inviting a male acquaintance over to her apartment for an alcoholic drink. She explains to viewers that to do so now

is "downright upright." And since the Bible's standards of morality have been discarded by so many persons, the stage is set for women, in such a situation, to be forced, against their will, to have sexual relations.

"Date Rape"

The above expression may seem strange to many, yet it is appropriate. One authority estimates that "35 percent of rapes" occur in the dating situation; another, that "the vast majority" do. Thus the description "date rape."

In a survey of 1,070 rapes, sociologist Pauline Bart of the University of Illinois reports that 59 percent were by men the victims knew. Pointing to the problem, the *Toronto Star* observed: "In many cases where a woman is sexually assaulted, it's by someone she knows, she liked and trusted prior to the assault. In about half the cases, she found his initial sexual advance acceptable."

Why, then, the rape?

Basically, it is because the woman dates a man who doesn't respect the Bible's moral standards. Dating has become a sort of "game" with many, rather than a means of seeking a suitable marriage mate. In such a dating situation, some men "misread" women. "They think if a woman has a drink with them that it's OK to have intercourse with them," explains psychiatrist Gene G. Abel. An invitation to her apartment, or by her accepting one to his, may mean to the man that the woman is willing to have sexual relations, even though when it actually comes to following through she says, "No!" and tries to get away.

Violence and Sex

There is debate over just what prompts a man to rape. It is commonly assumed that it is to satisfy sexual passion. But some say that often more is involved. A

team of Boston College researchers reported: "Rape is a pseudo-sexual act, a pattern of sexual behavior that is concerned much more with status, aggression, control, and dominance than with sensual pleasure or sexual satisfaction."

Sides often are drawn very sharply in the debate. A newspaper columnist expressed the view of many: "Rape is not a crime of lust—it is a crime of violence." No doubt some rapes are principally crimes of violence, with the motivation being to hurt women, dominate them, 'keep them in their place.' Yet the arousal of a man's sexual desire—whether the woman intended this or not—also is a major reason why many men force women to have sex relations with them.

Interest in this matter prompted Donna Vali, a Los Angeles sociologist and criminologist, to send questionnaires to 645 psychiatrists. She asked such questions as: "*If a female wishes to avoid being a sex-crime victim, would it be wise for her to consider what her clothing and actions might be saying as interpreted by males?*" Also, "*Are bikinis, tight sweaters, short skirts, low necklines and the no-bra fad among styles which might attract the consideration of a potential sex criminal?*"

A total of 88 percent of the psychiatrists answered, "Yes," to the first question, and 62 percent, "Yes," to the second one. Vali commented: "Resentment against women is often given as the motivation [for rape]. This resentment is often the result of being teased by revealing clothes, then rejected if he tries to follow through on what looked to him like a come-on."

Obviously, since both women in their 80's and small children are victims, clothing is just one factor of many that can contribute to rape. But regardless of the factors involved, there can be no excuse for a man's forcing a woman to submit to sexual relations.

Failure to Punish Offenders

Yet another reason for the rapid increase in rape is the failure of the courts to punish offenders. According to the Associated Press: "Police in Seattle received 308 reports of rapes last year, but only six persons were convicted." Only about 2 percent of rapists are convicted and jailed. The rest go free. As the Bible says: "Because sentence against a bad work has not been executed speedily, that is why the heart of the sons of men has become fully set in them to do bad."—Eccl. 8:11.

Even convicted rapists are soon released, to rape again. "Turnstile justice is a hackneyed term—but that's what it is," observed one police officer.

A Sign of the Times

So rape and other crimes are increasing at a faster and faster rate, creating a vio-

lent, sex-mad world in which it is almost too dangerous to live. Significantly, the Bible says "the last days" of this system of things would be "critical times hard to deal with" because men would be "fierce, without love of goodness." Thus the unprecedented increase in rape is just another evidence that we are living in a most significant time foretold in Bible prophecy.—2 Tim. 3:1-5.

Authors of a book dealing with rape prevention noted: "Some people, reading over our advice, will say that it verges on paranoia. . . . But paranoia is a necessary part of survival. When you consider our society, paranoia is to be expected. You shouldn't be ashamed of it, or try to deny it, but, rather, you should deal with it."

What can you do? How can you protect yourself from rape?

How You Can Protect Yourself



AS UNPLEASANT as thinking about a rape may be, the experience itself can be absolutely terrifying. And since, as we noted in the previous article, we are living in "the last days" of this system of things, we may well expect that the number of such experiences will continue to increase.

This means that you, as a woman, need to know how to protect yourself. For one thing, it is important to know what circumstances often lead to rape.

Resisting in Dating Situations

Many girls are raped while on a date. Typically, the couple engage in kissing, perhaps even petting. Then the man, sexually aroused, wants more. But the girl doesn't want to go any farther. The man presses the issue, and the girl, intimidated and confused, submits. As a 17-year-old explained:

"I was sedate, demure, humble, submissive—and a virgin. . . . On our last date he

pushed me in the back of his car and held me. I just gave up."

Why are girls often so easily raped? Their first mistake is to date men who fail to hold to the Bible's moral standards. And their second is to allow themselves to be maneuvered into a compromising situation. They may not want to seem concerned or to look foolish by taking a strong position against the man's early advances. But in a rape-prevention manual for women, the authors urge: "You have to be blunt, make a stand, perhaps even look foolish. You will undoubtedly lose a suitor, which in this case would be no loss."

Going on, these authors say: "Once you start to play along with the situation, you're trapped. The point is not to start, to stay clear of the entire matter." Yes, girls need to understand fully the effect of getting started with preliminary sex play, such as kissing. Frederic Straska, who has spent years investigating rape, said of a victim who had engaged in kissing:

"The next mistake [Gayle] made was to assume that 'kissing isn't that important, is it?' Kissing is a very potent sexual activity all by itself. The upper lip is one of the most sensuous areas of the body. Either a man or a woman could be as enticed sexually by passionate kissing as by fondling direct sexual areas of the body. . . .

"From Mike's standpoint, Gayle was leading him on, teasing him. She may not have meant to. She probably didn't. But that's what he perceived. That's what most men would have perceived in a similar situation. By allowing as much as she did, by putting up no convincing stop signals, Gayle led Mike to what, for him, was the point of no return."

Parents can do much to protect their daughters. They should get to know well the young men with whom their daughters keep company. Do these youths respect God's moral requirements? Do they apply them in their lives? If so, there should not

be a problem. But if a young man has been able to disguise his true motivations, the girl needs to take a bold stand, letting him know that by no means will she submit to him.

There are many things a girl can do to resist. When the improper intentions of her date became apparent, one girl did what others have also found effective. She turned her head away from him, stuck her finger down her throat, turned back and vomited on him. Immediately his passion was quenched; he was sympathetic, concerned about her health, and took her home.

Resisting Others You Know

Other persons you know may also be potential rapists, including your own relatives, neighbors, relatives of your girl friends, and so forth. To protect yourself, it is vital to be *aware*. It's not that we should be suspicious of every relative and friend who hugs us or otherwise shows us affection or attention. But remember, every rapist is somebody's relative or friend.

While visiting relatives, a 15-year-old was raped by her cousin when others were not around. A 17-year-old was raped when she accepted an invitation to the apartment of her sister-in-law's brother. It is being done all the time—by people the girls knew and often trusted. Surprised, shocked, confused, many girls, sadly, prove easy victims, often raising the question, even in the minds of their own parents, as to whether they were not willing participants.

Properly, a girl in such a situation will resist boldly. Some have successfully avoided rape by doing all sorts of vulgar and repulsive things to make themselves unattractive and unfeminine. Also, what one says can turn off a potential rapist.

A 14-year-old baby-sitter was being

taken home by the child's father. On the way he turned off the road into a secluded area. He began touching and fondling her, then started stripping off her clothes. At that she stopped struggling and said: "You know, Mr. Jones, in nine or ten years this could be happening to your little girl." That stopped him cold. He apologized and even wept.

Take Precautions

"Prevention is the key," one police officer says. "I maintain that 95 percent of all rapes could have been avoided." You need to think about possible consequences of your actions.

For example, the practice of hitchhiking places women in a vulnerable situation. According to the results from questionnaires provided by two rape researchers, the majority of the women raped by men whom they did not know had been hitchhiking at the time of the rape. Neither is it wise to pick up a hitchhiker.

Similarly, inviting into your home a man whom you don't know well can lead to your being raped. Perhaps it's a man you hired to do yard work, and you want to give him something to drink. Or it may be a man that knocks on your door desiring to make an "emergency" phone call. Wisely, take the drink outside to the man, or make the call for the one who needs help. Especially if you live where crime is rampant, don't permit strangers inside your home when you are alone!

Also, guard the security of your home with adequate locks on doors and windows. Since living alone exposes one to greater danger, if you do you might think about getting a roommate.

If you are a parent, you need to consider your daughters who may be home after school before you arrive. Exercise care that a daughter is not there alone with a boy other than her brother, or in

a situation where she may be the only female in a group. Discuss rape prevention with your daughters, as well as how to resist an attack.

Wisely, draw your blinds when dressing or undressing. Don't walk around your home scantily attired so that those from the outside can see you. One woman did that. A neighbor viewed this as an invitation. One evening he came to her apartment. She let him in, and he raped her.

If you can at all avoid it, don't travel alone at night. Even though rapists generally choose women 16 to 24 years of age, don't assume you won't be a target because of being much older, or much younger. Remember, even children and women in their 80's are sometimes attacked. And since sexy attire is a factor in some rapes, it is wise to dress modestly.

New York City policewoman Mary Keefe gave insight regarding precautions to take when she described how rapists often operate, saying: "He usually chooses a late hour (8 P.M. to 4 A.M. are the hours of highest incidence), or a lonely, deserted place—a shortcut, a vacant lot, a laundry room."

Yet, despite the precautions you take, suppose one day you are confronted with a rapist. What should you do?

Resisting Strangers

In one word, *resist!* Don't be intimidated. As policewoman Mary Keefe said: "Once the unsuspecting woman has been accosted, the potential rapist tests her to make sure she can be intimidated so that he will have little trouble having her comply with his demands."

So make it clear that you positively will not submit. Right at the outset, let him know that it won't be easy if he tries anything with you. This is what experts say. Psychologist James Selkin urges:

"It is important that a woman resist at the very beginning of the attack, when the assailant first makes his intentions known. At this point he has not committed a serious crime, and it's easier for him to look for a more cooperative victim than to struggle to overcome one who has already shattered his hopes for a smooth sex-fantasy trip."

Professor Gene G. Abel says:

"To prevent rape, a woman should convey in a firm, unequivocal manner using brisk, assertive language that under no circumstances will she permit intercourse and that unless the rapist leaves immediately he will be in trouble. The rapist must see her as a difficult, aggressive opponent, not a cowering, passive individual groping for a response to his threat of rape."

Firm resistance at the outset really works. A woman had the following experience in New York city:

"I had been shopping and came home around 9 P.M. and was going into the building where I lived. As usual I checked out the elevator before entering. All was clear. But when I got to the 4th floor, the elevator door was pulled open. A man had run up the stairs to catch me on the 4th floor, and I hadn't seen him. He got in and started to come toward me, saying that he wouldn't hurt me if I would have relations with him.

"Before he could progress any further, I said to him without anger, 'You must be crazy to ask me to do a thing like that. Don't you know that I'm a Christian and that would be wrong for me to do? I don't do things like that. And besides, I'm on my way home to my family because they are waiting for me.'

"He then answered, 'OK, OK, OK, don't be angry, and please don't scream. I'm going.' So he got off at the 5th floor and ran down the stairs to get away from me."

But someone may ask: 'What if the man has a knife or a gun? Isn't it dangerous to resist?' She is the one to decide what she will do. But Susan Brownmiller, a leading spokesperson on the subject of rape, observes in her book *Against Our Will*:

"Despite the popular myths of male violence and the alleged safety in submission, it has never been demonstrated that resistance on the part of a rape victim in an attempt to escape 'provokes' an assailant to commit an act of murder."

On the other hand, resistance has time and again saved women from being raped, and even killed. The rapist-murderer Albert DeSalvo, known as the "Boston Strangler," chose women he could intimidate. A waitress who resisted him, biting his finger to the bone, and keeping up a loud, sustained scream, was neither raped nor killed. He fled from her in anger and confusion.

Weapons to Use

To what extent may a woman resist? May she properly inflict damage on her assailant? Indeed she may, as did the waitress mentioned above. And if the attack continues, she may use any means at her disposal to resist intercourse. A woman may talk to her husband or father or a trusted friend to get advice on defensive measures. Some women have been able to incapacitate their attacker with a well-placed blow. Even if a woman is not a strong fighter, she has a powerful weapon that she can use.

This weapon is her voice. *Screaming* has proved to be an effective method of deterring a rapist. Interestingly, an Israelite girl in ancient times was obligated to scream if attacked.—Deut. 22:23-27.

The power of a scream was illustrated when a woman was called on in a radio script to scream. She had never done so before. When she finally cut loose with all her might, the stunned group reacted: "Please don't ever do that again!" It had actually frightened them. Just for practice, try sometime screaming with all the energy you can muster. Keep in mind that you have available this powerful weapon, and use it if need be.

Relief at Hand

It is indeed sad that most women today, and even some men, face the threat of sexual assault. The violence in the world is like a spreading plague. Pretending that it doesn't exist only increases the possibility of your being a victim. So, wisely, face the problem. Take precautions. And, if assaulted, do all in your power to resist.

Happily, the time is near at hand when

such problems will no longer exist on earth. For this promise of God is soon to be fulfilled: "Just a little while longer, and the wicked one will be no more; and you will certainly give attention to his place, and he will not be. But the meek ones themselves will possess the earth, and they will indeed find their exquisite delight in the abundance of peace."—Ps. 37:10, 11.

THE DELUGE

a view from Ancient Mesopotamia

THE young man I was talking to was a student of history. When I told him of my interest in Bible history, he said something to me that still rings in my ears: "What do you expect to gain with the Bible? You fail to note that there are historical accounts that are much older."

"Which ones do you have in mind?" I responded. "The Gilgamesh Epic," he replied. "It reaches much farther back in history than the Biblical account."

I recalled that the ancient Babylonian Epic of Gilgamesh contained an account about a vast flood that destroyed all mankind. Many claim that this flood legend is based upon history that is much older than the Biblical account of a global flood as found at Genesis chapters 6 through 8.

Curiosity aroused, I determined to do some research on this matter. The well-stocked National Library of Vienna made available to me a number of technical publications about the Gilgamesh Epic. Let me share



with you some of the results of my research.

Babylonian Deluge Stories

I found that during the early part of the 19th century, the Bible's record of a worldwide deluge survived by Noah and his family was subjected to much criticism and dismissed by many as mere legend. But due to an archaeological discovery in the spring of 1850, widespread

interest in the Noachian flood was once again aroused. Diggings at Nineveh led to the discovery of a room filled with clay tablets. Archaeologists had found the clay-tablet library of Assyrian ruler Ashurbanipal.

Later, as George Smith of the British Museum proceeded to decipher cuneiform texts from this collection, he encountered a series of tablets known as the Gilgamesh Epic. As he worked with one of those tablets, Smith's heart leaped for joy. Letter by letter he made out:

"Man of Shurippak, son of Ubara-Tutu!
Tear down (thy) house, build a ship! Abandon (thy) possessions, seek (to save) life!
... [Cause to] go up into the ship the seed of all living creatures. The ship which thou shalt build, Its measurements shall be (accurately) measured . . . "

Smith realized that he was dealing with a report of the Flood from an Assyro-Babylonian point of view.

Though that version was dated to the seventh century B.C.E., scholars realized that the source material used in its composition was much older. Today some of the more ancient accounts have been discovered. The oldest known non-Biblical Flood account is found in a Sumerian narration. Fragments of that narration on a broken clay tablet were found at Nippur in southern Mesopotamia. Some experts believe that it was written between the 21st and 18th centuries B.C.E. A passage from this Sumerian document reads: "[Give] ear to my instruction: *By our* . . . a flood [*will sweep*] over the cult-centers; To destroy the seed of mankind . . . Is the decision, the word of the assembly [of the gods]."

The Gilgamesh Epic

But let us return to the Gilgamesh Epic. I learned that Gilgamesh is thought to have been an early ruler of the town of

Uruk (called Erech at Genesis 10:10). A Sumerian king list assigns him to the first dynasty of Uruk. One dictionary says of this individual: "A cycle of Sumerian mythical-epic poetry was built around Gilgamesh, handed down only fragmentarily since about 1900 B.C.E."

The Gilgamesh Epic itself contains a number of poems combined into one work. It spans 12 clay tablets of which the 11th presents the Flood story that so much interested me. In summary, its contents are as follows: Gilgamesh learns that his friend Enkidu has died. Consequently, fear of death drives Gilgamesh to seek out Utnapishtim, said to be the only mortal who has attained to eternal life. Gilgamesh crosses the river of death by means of a ferryman and meets Utnapishtim, who tells him of the Flood and how he managed to survive it. In an older Babylonian Deluge story Utnapishtim bears the name Atrahasis, meaning "the exceedingly wise one."

That information on clay tablets is truly significant. Though highly charged with fanciful details, it demonstrates that a flood of massive proportions had become stamped on the memory of mankind.

A Difference of Opinion

After experts had carefully examined the Gilgamesh Epic, opinions became divided over which Flood account was older, the Mesopotamian one mentioned in the Epic, or the one found in the Bible. Many adopted the viewpoint that the non-Biblical account was first. For example, in *Gods, Graves, and Scholars*, C. W. Ceram asserts that it is "impossible to question the fact that the primal version of the Biblical legend of the Deluge had been found." Perhaps the young man with whom I had spoken had based his viewpoint on such a statement.

But is it correct? Does the Flood nar-

rative of Genesis really have its origin in Sumerian or Babylonian legends? It seemed best to seek an answer to that question by making a comparison of the Bible's Flood account with that found in the Epic of Gilgamesh.

Some Similarities

The global flood occupies a prominent place in the histories of ancient nations. More than 100 separate Deluge stories from every part of the earth have been found, including the one in the Gilgamesh Epic.

As my research showed, in some details that ancient Mesopotamian Flood account resembles the one in the Holy Scriptures. For instance: Both sources relate that, with the exception of just a few survivors, the entire human race suffers destruction. One person is told to build a vessel for preservation. Waters pour down from the heavens day after day. Afterward, birds are sent out of the vessel to determine whether dry land has emerged. Upon leaving the preservation vessel, survivors offer sacrifice.

Do such resemblances constitute proof that the Gilgamesh Epic or earlier Mesopotamian Deluge legends take precedence over the Biblical record? Before answering that question, I found it helpful to isolate some of the . . .

Conspicuous Differences

First, as to the cause of the Deluge. According to the Gilgamesh Epic, an assembly of gods resolved to destroy mankind by means of a flood. Though that decision was to be kept secret, the god Ea (in the Sumerian account "Enki") warned his favorite, Utnapishtim, about it.

The older Babylonian Atrahasis Epic states that one of the gods (Enlil) felt disturbed in his sleep due to noise made by humans. He turned for help to the divine

assembly of "great gods" who then sent a famine for some six years, but without bringing the desired quietness. When the gods decided to send a flood, Ea disclosed the plan to Atrahasis, who built a survival vessel according to divinely given measurement.

The Biblical Flood account is altogether different. In it is stated a truly just cause for the Flood:

"Jehovah saw that the badness of man was abundant in the earth and every inclination of the thoughts of his heart was only bad all the time. And the earth came to be ruined in the sight of the true God and the earth became filled with violence. So God saw the earth and, look! it was ruined, because all flesh had ruined its way on the earth. After that God said to Noah: 'The end of all flesh has come before me, because the earth is full of violence as a result of them; and here I am bringing them to ruin together with the earth.'"—Gen. 6:5, 11-13.

As to perishing in the Flood or surviving it, the Bible relates that people died because they 'took note' of neither the work being done by Noah and his family on the ark for survival nor what Noah said as "a preacher of righteousness." (Matt. 24:39; 2 Pet. 2:5) If they had heeded Noah's warning words and example, they would have survived.

Too, in the Bible there is no command that Noah keep secret the fact that God was going to bring a global flood. However, the Mesopotamian legend indicates that the god Ea went so far as to suggest that Utnapishtim should deceive his contemporaries so as to keep them in the dark with regard to the coming catastrophe.

Important differences appear also with reference to the effect of the Flood. The Gilgamesh Epic relates that the gods became full of dismay and sought refuge in the highest heavens of the god Anu. Before entering, they "cowered like dogs," crouched in distress and pressed to the

wall. With weeping they raised voices of protest. Especially the goddess Ishtar reproached herself bitterly for originally consenting in the council of gods to mankind's destruction.

And there are yet further differences. The Epic reports that, following the Flood, when Utnapishtim was about to offer sacrifice, "the gods crowded like flies about the sacrificer." Ishtar, "the great goddess," desired to exclude Enlil from the sacrifice and reproached him for having caused the calamity. The Mesopotamian account depicts Enlil as being enraged that one of the human race had survived.

I found this analysis of similarities and differences to be very helpful in determining which account of the Flood came first, and other reference works there in the National Library confirmed my conclusions.

'Dependence Totally Unlikely'

After noting differences between Flood accounts from the Bible and ancient Babylon, P. J. Wiseman wrote in *New Discoveries in Babylonia About Genesis*: "The Bible account is simple in its ideas, and irreproachable in its teaching about God, while the Babylonian tablets are complex and polytheistic. The difference may be compared to that between the pure waters of the springs at the source of the Thames, and the contaminated waters of the docks of London. There are resemblances between a river at its source and at its termination, both are in one sense the same river; so in Genesis we find the story at its pure source, while in the Babylonian it is seen at its contaminated development."

As for the Bible's being dependent upon Flood accounts from ancient Babylonia, the *Lexikon zur Bibel* by Fritz Rienecker contains the remark: "A literary depen-

dence of the Biblical, entirely unmythological Flood account on the Babylonian stories appears to be, however, totally unlikely in view of the differences of both texts in manner and contents."

From my own study of Bible chronology, I knew that the writer of Genesis did not need to draw upon any Babylonian legend. Because of the overlapping of life-spans, the truth about the Flood could easily have been handed down by Noah's son Shem (who was an eyewitness) through just three human links to Moses, the writer of Genesis. It is unreasonable to think that the Hebrews, who worshiped the same God as Noah did, would not have included an event of such importance in their history.

I also was aware that other Bible writers had endorsed the Genesis account. For example, Isaiah and Ezekiel called attention to Noah and the Flood. (Isa. 54:9; Ezek. 14:14, 18, 20) The apostles Peter and Paul made specific references to the Flood. (1 Pet. 3:20; 2 Pet. 2:5; 3:5, 6; Heb. 11:7) And all such Bible writers, including Moses, were "inspired of God," which gives me assurance as to the truthfulness of their accounts.—2 Tim. 3:16.

Jesus Christ, too, acknowledged that the Genesis account was the truth. When speaking of the coming destruction of the present wicked system of things, he said: "For as they were in those days before the flood, eating and drinking, men marrying and women being given in marriage, until the day that Noah entered into the ark; and they took no note until the flood came and swept them all away," so it would be at this system's end.—Matt. 24:37-39.

Thus, the research I did strengthened my conviction that the Bible's account of the Flood is authentic, genuine. It does not rest on the shifting and exaggerated folklore of primitive peoples.—Contributed



CHANGING VALUES IN A MODERN AGE

as viewed on the African scene

"I HAD seen the clothes my brothers had brought back and heard them speak of the wages to be had. They had described the street lights, the cinemas, the dance halls, the women and the clever town men. My father did not wish me to go, but without saying good-bye to my parents I boarded the bus for the big city.

'I was amazed at what I saw and wished I had come earlier. There was nothing like this at home. Every house was bright with lights; there was an unbelievable and exciting bustle, thrill and glitter. Everyone radiated wealth, confidence, success. Life in town must be easy, the rewards great and quickly plucked. I was glad that I had left the dark quiet hut of my father, where I was only a boy, a messenger, a fetcher, a laborer. *This was Life!*'

So began the experience of one African who wished to explore the delights of another world—life in a big city.

He felt that his move to the city and the prospect of more material possessions would be a springboard to happiness. Many share his feelings. Perhaps you do. What is happening in Africa has taken place, or is taking place, in many parts of the world.

Changes Touch Minds and Hearts

Minds and hearts accustomed to a very simple way of life have become acquainted with a manner of living that involves an endless array of fascinating possessions. The effect is portrayed in a selection from the African poem "Song of Lawino." A newly educated man returning from town had just brought a clock home to

his village wife who had never seen one before. She said: "To me the clock is a great source of pride. It is beautiful to see. And when visitors come, they are highly impressed!" Yes, this new "toy" seemed to add glitter and excitement, as well as prestige, to her life. Who of us has not seen and then desired some new gadget that could make our life more enjoyable?

However, all the benefits of modern technology come with "price tags"—they cost money, sometimes plenty of it! The question each person must face is, How much am I willing to sacrifice to have that item? Enjoying certain benefits of this modern age may even require that you sacrifice personal values. This has been happening, not merely in Africa, but world wide.

To appreciate fully what precious values are being lost, let's briefly examine the "traditional life-style" that has characterized much of African society for millennia.

Traditional Values

There is evidence that Africans in ancient times were responsible for many outstanding technical feats. However, the real achievement of African culture was in another area.

Basil Davidson in the book *African Kingdoms* relates: "In the shadow of their pomp and glory rests the modest but impressive achievement of village-level Africa. In community attitudes that joined

man to man in a brotherhood of equals, in moral rules that guided social behavior, in beliefs that exalted the spiritual aspects of life above the material, the African village achieved a kind of social harmony that often functioned without any need of centralized authority. This, in fact, was where Africa best displayed its real genius—in its capacity for social organization. . . . more concerned with the amenities of personal relationships than with material progress."

FAMILY LIFE: An international press release noted regarding traditional African societies: "The young, the old, the infirm are never without care, food or shelter as long as there is a relative or tribal brother with anything at all to share." The family worked together and, basically, the villages were, and many still are, close-knit groups of several "extended" families. Children were reared in an atmosphere of family interest.

HOSPITALITY: It was the general practice in ancient Africa. Strangers were welcome without reservation. Two white American writers lived for a time with some of the most primitive tribes in Africa. One wrote: "The hospitality of the Nuba is wonderful to experience." The other reported: 'The Masai have a development of spirit, of human dignity, warmth and humor, a love of family and friends. I thought that the Masai had developed something very special.'

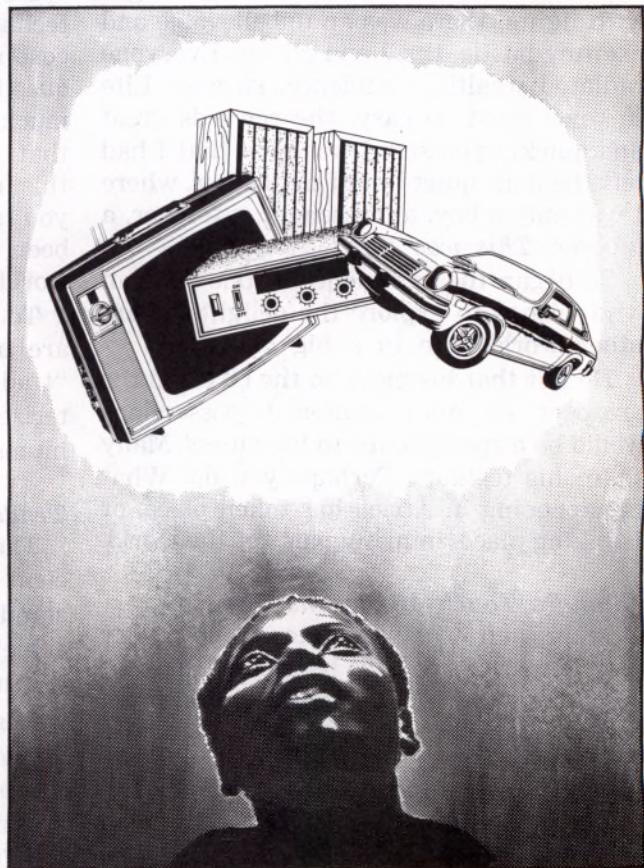
RULE OF LAW: The villages all had chiefs, village elders and a judicial system. Crimes were punished and criminals were ostracized from the community. There was security, and village life as a whole was relaxed and warm.

Yes, love for family, hospitality, rule of law—are not these all valuable qualities, especially in a cold world where a close family and friends are becoming a rarity and lawlessness is increasing? Traditional African life considered these things precious. But what is happening to such values?

What Is Changing?

FAMILY LIFE: "Already the problems of affluent society are knocking hard on our doorsteps. Drug addiction, problems of adolescence [and] high increase in divorce rates."—African writer Ebomuche Oguuh-ibe.

"Parents neglect their roles. . . . The check and balance system of behaviour



which characterised an African family is totally lacking nowadays."—African student Francis Uzoeshi.

HOSPITALITY: "Hospitality is disappearing [because] one does not trust unknown visitors: they may be thieves!" (*Bantu Customs*) Also, many cannot afford to show much hospitality and still maintain their standard of living or care for the needs of their immediate family.

RULE OF LAW: "Time To Wage War On Crime." "This Brutal Land." "The War Against Corruption."—African newspaper headlines.

"People increasingly tend to be more callous and selfish than ever before, even up to the point of not caring about what happens to the neighbour next door, quite contrary to the traditional African belief in the brotherhood of man."—African writer Oguuh-ibe.

What Is Causing the Changes?

A group of young mothers in southern Africa were asked: "What causes more trouble, beer or money?" Unanimously they answered: "Money." Of course, it is not the money *itself*, but what one does to get it and how it is used.

For instance, to earn more money, some men move far away into town, leaving the wife to cultivate the family plot and rear the children. Long hours of loneliness lead to temptations of excessive drinking and immorality. Some men even take on a 'town wife,' a woman who will live with a man without marriage. With these new pressures he may be unable to send any of his salary home, putting further strains on the family's already disrupted life. He may go home only once or twice a year!

Yet, even where the husband and wife live together in town, the wife often works to supplement the husband's earnings. In many cases young children are left at home to be cared for by a house servant, who herself may be a young girl. Such

lack of proper training has contributed to a dramatic increase in juvenile crime and immorality in many cities of Africa. This is especially serious to Africa because nearly one half of the population is under 16 years of age!

The destructive effect of the quest for wealth is vividly illustrated with some of the Nuba tribesmen. Author Leni Riefenstahl, who lived with the Nuba, reported that in years past she could leave her photographic equipment in unlocked crates for months at a time. But recently she had to stop. Why? Thievery. She writes: "Because of a very poor harvest, some of the Nuba tribes had to go to the towns to earn some money to buy cattle or a few goats. In the towns they saw how everything could be bought with money and this had a destructive effect on them."

Before becoming acquainted with modernization, they were basically self-sufficient. Riefenstahl adds: "They knew nothing else and were happy and content with this life. The possession of money used to be foreign to them. But soon the inevitable march of civilization will reach the Mesakin Nuba and change them too."

In pursuit of the things that this modern age can bring, many have also become ensnared by something else.

Enslaving Credit Buying

"This easy credit is a terrible snare," wrote one African couple. "It makes buying things seem so easy and cheap, whereas in reality it isn't. The fact that one can walk into a shop and buy a dress without paying for it right away is a real lure, and as for payment—well, they can think about that later. When 'later' comes and they get the bill, they realize that they can't pay, and then the 'fun' starts. They become *real slaves to these credit stores* because the desire for new things is so great. I have been in homes that have new hi-fi sets, a new car, beautiful furni-

ture and yet they don't have enough money for food because they're paying it all off. Husband and wife are both working and the kids are running wild."

In this respect Africans do not stand alone. Debt created by credit buying is an enormous problem in other countries as well. For instance, one out of every 20 Americans is in serious credit debt, since over 60 percent of their total income is committed to credit payments.

The effects on one, mentally and emotionally, are truly harsh. One person deep in debt from credit buying wrote: "I lost my job, and my unemployment compensation isn't enough to make the minimum payments, let alone pay rent and buy food. I have resorted to selling blood plasma and doing odd jobs. Ducking creditors is driving me crazy. I'm a nervous wreck."

Not All Change

Of course, not all Africans have lost good judgment and proper values in their desire to enjoy the benefits from modern technology. There are many honest and upright persons throughout Africa.

A foreign correspondent who spent a short time in Africa noted some dishonest ones, yet candidly reported: "But I should tell as well of . . . a young man who refused money after guiding me for hours around an irrigation project. Of the woman laundry worker who returned to me the eighty naira that I left in a shirt pocket. And I should tell of the kindnesses shown to me by the man I had called stupid."—*National Geographic*, March 1979.

Not all who move to the big city change their values. Necessity may have required the move, but some have retained their good principles and kept their families united. They have taken a realistic look at a life-style centered around a quest for money and the comforts it can buy. They know that other things are worth more.

The Good Life?

Do you remember the young man mentioned at the beginning of this article who felt that his new way of life would bring genuine happiness? His story continues:

"I have been six months now in the big city. I had moved from the first job, where the hours were long and the work unending, to another job and then a third. The conditions were little different and the pay actually a little less. I had settled into the rhythm of town life—dead low before payday, then a surge at the end of each month. Eventually all I had went into pawn, and I lived a life as quiet as I once did at home.

"Each evening when work was over I went out into the street and stood and watched. There were always the same sights, the same procession of cars, the same well-dressed women in taxis, the same flush-looking boys. Where did they get it? There was a trick somewhere. I was worked as I was never worked before, but the money—which came in handfuls that I would not have dreamed of—went out again as fast. I began to see that people like me never had a chance."

Though not all who go to the 'big city' end up feeling this way, many see the utter futility of seeking happiness merely through material things. They yearn for the simple life that existed before. Not that they wish to live again in poverty, as some did, nor to revive everything in the traditional culture. But they sorely miss the values of a close family, hospitality and rule of law, which are being eroded in this modern age.

Perhaps you too are concerned about the way your life has been affected by materialism. You may wish to make a change. But how? A practical answer that is already assisting thousands throughout Africa is discussed in the following article.



AN EDUCATION THAT BRINGS RICH BENEFITS

THERE has been a real push for education in Africa, especially for the young. Some nations there reportedly devote a major part of their resources to it.

But something more is needed. Noting the many educated persons roaming the streets unemployed, the black mayor of a large city in East Africa pleaded: "We need to start giving our children practical educations that prepare them and *train them for the realities of life.*"

Among other things, such education must assist one to know what is truly valuable in life and to be convinced of it. But what textbook can do this?

"The Supreme Guide in the Art of Living"

For hundreds of years the Bible has been the most widely distributed book in Africa. Concerning it, author Thomas Tiplady once wrote: "Of all great books, the common sense of mankind has declared the Bible to be the supreme guide in the art of living." Why is it so outstanding in this regard? The Bible itself explains that it is the Word of God.

It is a book that deals with life. As you read it, you will find it full of real people and you will see how some made their lives happy and why others failed. The more you read the more it will become plain to you what things are worth while and what things are not. You will, as one appreciative reader put it, find "the key to your own heart, your own happiness, and your own duty."

For decades in Africa and throughout the earth, Jehovah's Witnesses have been assisting millions of persons to apply Bible principles in their own lives. The results have been significant. Following is but a sampling of what such education has accomplished. As you read, ask yourself: What if everyone in Africa, in fact in the whole world, lived by such values?

Preserving Family Unity

"Well, what is your decision? The promotion will mean much more money. You are honest and a reliable worker, you deserve the raise." So an official of a large African railway addressed one husband and father of four children. It would seem like an easy decision. However, there was one catch—the new job would require his being away from his family for long periods of time.

The man, who had studied the Bible with Jehovah's Witnesses for some time, replied: "I'm sorry, but I must decline. You see, I love my family very much and I cannot afford to be separated from them in this manner." The officials could hardly believe their ears. Yet, they were impressed with his view of priorities in life and granted his request to continue working near home.

Did he make the right decision? The man has been rewarded with a family that is noted in the community for its warmth, unity and happiness. The good conduct of his children is the talk of the neighborhood. These things money cannot buy.

Honesty Leads to Self-Respect

"Dear Sir:

"We thank you for your letter and hereby also acknowledge the receipt of our Clinic Clock you returned. We are pleased to read that from your converted faith, you learn that stealing is against the law of Jehovah God."

This letter, written to one who had recently become a Witness, was the result of some highly unusual changes. The recipient of the letter was once a heavy smoker of marijuana, led a life of sexual depravity, and engaged in stealing and other crimes. His mind was so affected by this way of life that he had to be admitted to a mental hospital. After weeks of care, he had not been cured, so he was declared mad and sent home.

Shortly afterward he began a study of the Bible with Jehovah's Witnesses in his Nigerian village. The education he received helped him to change his life. His mental health gradually improved as he could now cope with the "realities of life." The villagers were amazed and thought it was a miracle. "It was the work of the Bible with God's blessing and help from his people," was his explanation. He managed to obtain a job to support himself. Remembering that he had stolen the clock from his previous employer, he returned it. For the first time in his life he had self-respect.
—Eph. 4:28.

Not Pretending to Be Rich

In Namibia, South-West Africa, one of Jehovah's Witnesses, a family man, lost his job. His family was accustomed to a high standard

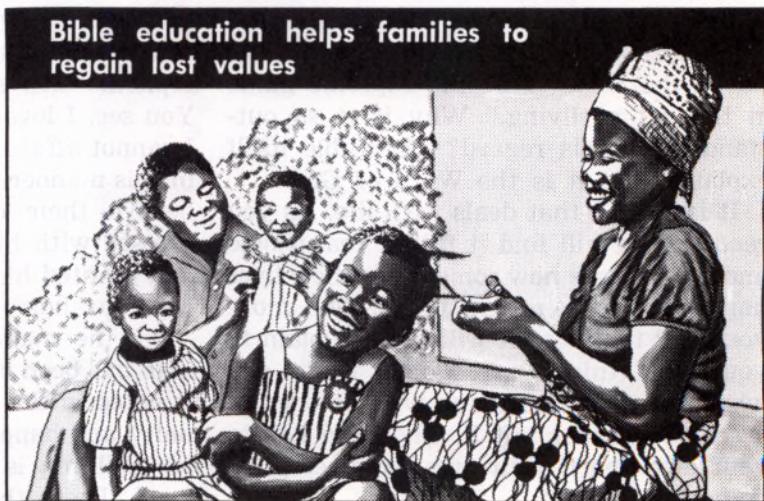
of living, but now the only job available paid considerably less than the one he held previously. After talking it over with his wife, he accepted the job and decided to make the best of it.

Rather than pretending he still had plenty of money and trying to maintain his previous standard of living, he and his family cut their expenses. They moved into a tumbledown railway house. Yet, after painting and some minor repairs, they had a home with low rent. His garden produced almost all the vegetables they ate, and fishing also helped to keep the food bill down. Some knitting by the wife almost covered the clothing costs. It was a humble way of life, but the family was content with having necessities.—1 Tim. 6:7, 8.

His industriousness and honesty were not overlooked, and within a year his salary was increased. In time his fine reputation even brought him job offers from others.

How They Manage

The Bible does not advocate poverty. (Prov. 30:8, 9) Yet there are times when a person can do little to alter his situation



without sacrificing an important principle. Under such circumstances, how can a person make it economically without centering his life on money?

For one thing the Bible helps a person to avoid bad habits, such as gambling (which has cost many a worker his entire paycheck), drug addiction, smoking, sexual immorality and drunkenness. Not only does this enable one to have a good conscience, but it surely helps the pocket-book!—1 Cor. 6:9, 10; 2 Cor. 7:1.

Those who truly apply Bible principles are also benefited because they are part of an association of brothers who genuinely love one another. (John 13:35; 1 John 3:17, 18) As one example, one of Jehovah's Witnesses in Ghana was laid off his job. He had to care for a daughter and a pregnant wife. At the congregation meeting he happened to mention his plight to another Witness. Not only did the Witness encourage him, but he taught him how to make a brand of local soap that he could sell. This brought relief until he was recalled by his former employer.

So that they might apply the Bible's counsel to 'owe no man anything except love,' they also learn to be careful to budget their money. (Rom. 13:8) One traveling minister who visits the homes of many of Jehovah's Witnesses describes how one African couple handles this: 'Every month the husband and his wife balance the money. He puts his salary on the table and then sets aside amounts for the different expenses and needs. He takes care of his expenses *first* while he has the money rather than waiting until the last of the month when he might run out.'

This couple avoided credit buying, and for good reason. First of all, a person usually pays considerably more for the item. Also, the Bible realistically states: "The borrower becomes the lender's slave." (Prov. 22:7, *The New English Bible*) Who wants to be a slave to another human?

How much easier life is when a person saves his money until he can afford to buy the item outright. Naturally there are occasions when one may need something urgently and credit is the only answer, but if that happens often, is it a necessity or a fervent desire?—Eccl. 6:9.

Grand Future—Just Ahead!

The Bible presents a vivid hope for the near future, and learning about that helps persons to cope with present problems, because they know these are temporary. Its last book, Revelation, unveils events that will soon affect not only Africa but the whole world.

Chapters 19 (verses 11-21) and 20 (verses 1-3) describe the violent end of wicked individuals, both visible and invisible, who refuse to live by right principles. Revelation 21:3, 4 describes God as taking a very personal interest in our earth. It reads: "I heard a loud voice from the throne say: 'Look! The tent of God is with mankind, and he will reside with them, and they will be his peoples. And God himself will be with them. And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be anymore. The former things have passed away.' "

Just think: Sickness, a daily problem for almost all, will be forever gone! No more sickly children, no more dreaded diseases that sap the body's strength, no more biting pain!

Tears of frustration, disappointment and grief will vanish as the conditions causing such will be changed or removed. Since willfully wicked persons will have been destroyed by God's angelic forces, this will eliminate thieves, murderers, liars and others who make life insecure. No one will worry about having his possessions 'cleaned out' by a thief. Persons

will be able to have their own homestead and enjoy it in security.

Does that sound good to you? Would you like to learn more about applying



dazzling gems to delight you

"CAN I help you, Madam? You would like to choose a gem? Of course. Is it to be an earring, a brooch, a bracelet, a necklace or a ring? What is your favorite color? Let me show you some gems. This is a difficult choice? I agree, they are all beautiful.

"The price? Well, diamonds are tiny in size but big in price. Quartzes are big and showy but smaller in price. How about this sparkling yellow citrine? Or this amethyst? Do you like its violet glow? Ah, the lustrous aquamarine?

"You wonder whether you could see how such a stone is cut? Of course. Let me show you to the workshop. But be prepared for a shock. Raw gemstones are nothing like their cut and highly polished counterparts.

Cutting and Polishing

"See? No brilliance here, just unsightly pieces of rock or dull crystal formations. Like this 'worthless' piece of rock crystal? But wait. The gem cutter holds it up against the light. Can you spot a hidden

Bible principles in such a way as to benefit yourself now and in the future? Get in touch with Jehovah's Witnesses and they will be glad to help you at no charge.

By "Awake!" correspondent in Brazil

glimmer of light inside? What stone is it? Aquamarine. Indeed, what a difference from the polished gem you saw on the counter!

"The gem cutter insists on your witnessing a spectacular transformation. Watch his deft fingers. With quick and sure movements he saws the stone with a diamond saw. Then he shapes the outline on a carborundum wheel.

"What decides the final shape of the stone? Since the value is related to the weight or number of carats, he seeks to get the most out of the rough stone. The demonstration piece suggests an oval gem.

"See how the stone is impressed in sealing wax on the end of a pencil-shaped 'dopping stick'? It is now ready for faceting. With the pencil tip leaning against an adjustable angle support, the gem cutter barely touches a revolving tin-alloy wheel with the stone. Very fine emery powder on the wheel grinds or cuts faces in the stone. Water is constantly sprayed on to avoid overheating, which would ruin the gem.

"First, he grinds the flat top. Next, he cuts a facet on one side, then on the exact opposite side, and so on. The geometric disposition of facets is to bring out the beauty of color and light in transparent gems. The top side done, a light polish around the girdle will prevent the stone from cracking.

"Now he softens the wax over a lamp, pries out the stone and turns it over. Once again, facets are cut, but two more than on the top, for more effective refraction of light.

"Yes, indeed, the lower part resembles the curved bottom of a boat. But where is all the luster, you wonder?

"This is the job of the polisher and his copper wheel. Watch. Skillfully he goes over each dull face at exactly the same angle. One facet after the other begins to light up. Really, the buffing brings out all the hidden 'fire.' Fascinating! From a dull piece of crystal emerges a dazzling gem in just about 40 minutes!

"Sure, you may pick it up. What an exquisite bluish-green sparkle, partly due to the facets! Faceting produces brilliancy by the reflection and refraction of light.

What Are Gemstones?

"How do we get gemstones, and what are they? Most gems are minerals produced by natural inorganic processes. Each mineral has its own atomic structure and chemical composition. Of the more than 1,600 mineral forms, only about 16 excel because of beauty, color, hardness, brilliancy and rarity. Meeting these qualifications, they are called gems. The harder ones are rated as precious stones, and those below the number 8 on the hardness scale are considered semiprecious.

"You are right, knowledge of the crystalline structure is invaluable to the cutter. If a stone is not cut accordingly, it may crack or break.

"What makes color? Most gem minerals are colorless when pure. The diamond, for example, is more valuable colorless. However, what produces color in other gems is still not fully understood. Of course, it is true that chemical impurities may play a part. But, then, the same trace chemical may color one gem red and another green, as in the case of the ruby and the emerald.

"How the expert identifies a stone? He takes into account color, crystal form, weight, optical and other physical properties, also their chemical composition. Usually, the tests include one for hardness, specific gravity and refraction. These qualities vary from one kind of gem to another, but they remain the same for every kind.

"Hardness is based on Mohs' scale of hardness. The harder a gem the more durable and valuable it is, as it can be given a higher polish. All the higher-grade minerals can scratch those of a lower grade when rubbed together. The highest number is 10, for the diamond, while the quartz family registers 7. In comparison, a steel knife rates 6.5, and the hardness of your fingernail is about 2.

Sparkling Brazilian Gemstones

"Why not return to the showroom now and continue your choice of gems? By the way, Brazil supplies about 90 percent of the world's colored gemstones. In no other part of the world are they found in such spectacular variety and abundance.

"You still like that fine aquamarine, don't you? Well, it is the most popular Brazilian gemstone and belongs to the beryl family, just like the emerald. I will show you the different hues. See? From bluish green to dark blue. Like the clear waters of the blue sea? Exactly, that is what aquamarine means.

"Let me tell you the story of one rich find. In 1955 a man was chopping down a

tree with his machete when it missed and hit the ground, knocking on a rock. Surprised, he dug it out and at first thought it was a valueless piece of rock crystal. But how much more surprised he was when it turned out to be one of the most beautiful aquamarines ever found. It was cut into numerous individual stones, totaling 80,000 carats, at an estimated value of two million dollars [U.S.]!

"You like the citrine? Really, some call it quartz topaz, but beware of those who call it just 'topaz,' for it is not. Although a lovely stone, citrine belongs to the quartz family. Its warm golden shades endear it to millions. The yellow is probably caused by traces of iron in the crystal.

"The difference between citrine and precious or imperial topaz? Imperial topaz is not a quartz and is much harder, in fact, it is number 8. Therefore its brilliancy is far stronger. It is a very rare stone, especially in sizes above 10 carats. The blue, pink and light-green varieties are among the loveliest gems. Due to its rarity it is several times more expensive than citrine.

"You have heard of the 'mineral of a thousand colors'? It is this one, the tourmaline. Examine these specimens. No two are the same. Its complex chemical composition includes various metals and substances. Even a single crystal is rarely uniform in color, but of contrasting tints—one of the wonders of the mineral kingdom.

"You always thought that tourmaline was only green? Indeed, the best known is green, but there are blue and red varieties too. Unlike aquamarine, the lighter shades of tourmaline are held in great esteem. The best green is that nearest the emerald shade. There are yellow, pink and white beryls. Garnets, opals, moonstones, chrysoprases and rose quartz are also abundant in Brazil. The green chrysoberyl is of extraordinary brilliance and is extreme in rarity.

"For diamonds, one looks nowadays to South Africa. But, before diamonds were discovered in Africa, Brazil once enjoyed a virtual monopoly. The 120-carat "Southern Star" is of Brazilian origin. No doubt, diamonds are the most widely known and the most prized precious stones. You would hardly believe that it is chemically pure carbon, the same as graphite. Naturally it is of a different crystal form.

"A well-cut diamond can produce all the colors of the rainbow. Brazilian diamonds are alluvial, that is, they are found only in the gravel along riverbeds.

How to Care for Your Gems

"With a little care, your gems will always delight you. But even a diamond, although proverbially being forever, can lose its brilliancy because of dust particles on its surfaces.

"So, before washing your hands or applying cosmetics, be sure you are not wearing your gem. Soap, creams and talcum powder obscure its brilliancy. Do not strike hard surfaces with your gems. Although diamond is the hardest known substance, yet it can be scratched by another diamond. To prevent this, wrap gems separately or keep them in separate jewel boxes.

"For its radiance to continue, a gem needs to be kept clean. This can be done by soaking it in a warm solution of two cups of water, a teaspoon of ammonia and a bit of soap powder or any good detergent, brushing it gently to remove dirt. Having done this, rinse in plain warm water, then dip in some alcohol to get rid of any soap that might still be left on it. Leave to dry in a soft absorbent handkerchief.

"You have now made up your mind, Madam? Yes, of course, the citrine and the aquamarine. Really, they *are* beautiful. Thank you. Always at your service with our dazzling gems to delight you!"



HUNTING AND FISHING— the ancient way

FOR perhaps a majority of people who fish, their equipment includes a net or a rod. Hunting is usually done with a gun. But as a member of the Mandaya tribe in the southern Philippines I was taught how to hunt and fish for food without any of that equipment!

My training began at five years of age. By many persons, the methods we used might be viewed as primitive, but our family enjoyed an abundance of meat and fish from the forest's own larder. Similar methods were likely used thousands of years ago, when, after the flood of Noah's day, God said to mankind: "Every moving animal that is alive may serve as food for you."—Gen. 9:2, 3.

Fishing—Jungle-Style

For example, when fishing we did not use rods or nets. What, then, did we use? Often, just our hands! My father taught me to catch fish, shrimps, lobsters or crabs with my hands, around the rocks and grasses of the riverbed. I also learned to use a bamboo basket or a basket of thorns.

At night I would put bait in these, and in the morning—hopefully—there would be a harvest.

In our tribe, the bow and arrow was very often used for fishing. I learned to crouch on a branch overhanging the water and to imitate the sounds of certain fish. When they would surface, I would shoot the arrow, and dive in to retrieve my catch.

Another way in which we caught fish was by digging a hole into the riverbank, about two feet wide, two-and-a-half feet long and a foot deep. In front of this inlet, we made a fence with bamboo slats. The fence had a small door, made in such a way that when the fish swam in to look for food, it was trapped.

In another style of fishing, five or 10 persons would work together. We would put up a kind of corral at the end of a pond or a stream and then slowly wade through the water toward it, all the while beating the water with sticks. Fish, turtles and even small crocodiles would be driven into the corral. Yes, we would eat the crocodiles too!

Large eels would often swim underneath tree trunks, roots, twigs or leaves. To catch them, we would simply drive a long spear through any of this flotsam. If there was an eel there, and we hit it, it would float to the surface.

When nights were dark, we would lure the prey with a light. When it got close, we used the appropriate weapon to dispatch it.

Skills of the Jungle Hunter

My father also taught me the skills of hunting in the forest. Hunting was vital to us for thereby our families could eat. One thing I quickly learned was that a jungle hunter does not follow the beaten paths, since animals avoid these. So we had to learn how to make our way through undergrowth, getting scratched by thorns and leaves, all the while trying to avoid mosquitoes, ants, bees and snakes.

Since trailing an animal can take more than a day, I learned how to find safe places to sleep, and how to start fires to cook food. I needed to know which plants, fruits and berries were safe to eat, and when birds' nests would have eggs in them. I found out, too, how to get drinking water from rattan vines and other plants. Yes, understanding the jungle could mean the difference between a full and an empty stomach, even between life and death!

Why do native hunters not get lost in the jungle? Because we are taught the art of reading wind direction, and of using the sun and stars to locate direction.

The senses need to be developed, too. Keen eyesight is essential to distinguish prey from clumps of vegetation. Hearing is also vital, so we could detect animals moving about. Why, I could even smell when there were monkeys, pigs, birds, bats or snakes in the neighborhood!

Hunting—and Being Hunted

Sometimes hunting would be a community effort. The whole village would spread out in a large circle, and gradually close in on a sort of corral that had been built, beating the bush, driving the wild pigs and deer toward it. Once the prey was inside, the village chieftain divided the spoils according to the size of the family.

Another way of hunting deer was to burn a small area of forest and wait. Deer

love to lick the ashes of burnt wood, so at sundown they would come for a taste. A light would attract them to the hunter.

My father taught me to be skilled at imitating animal calls. So just as we would imitate the sounds of fish, we also would hide near a fruit tree and make the calls of various birds. When they came flying to the call, we would shoot them with our bow and arrow, which is no easy feat.

To catch wild chickens, we would put a tame cock in a corral camouflaged with twigs and leaves. The hunter imitated the crow of a cock, and our tame rooster would answer. His answer would be taken as a challenge to the nearby wild cocks, who would come running, looking for a fight. Once inside the corral, they were ours.

At times, the hunter had to be careful. We were not the only jungle residents looking for dinner. For example, sometimes we would hear a crowing sound, just like a wild cock. But in fact it would be a black snake trying to lure the cock for his meal. And he did not take kindly to humans interfering with his hunting.

Still Hunting and Fishing

It has been many years since I left the jungle. But there are still tribesmen living in the jungle, using some of the old skills and traditions.

Having been a hunter, I have a high appreciation of the skills involved. But for nearly 30 years now, I have been happy applying myself to another kind of 'hunting and fishing.' My wife and I have been using our skills in a life-giving work, hunting for those whose hearts are right toward God, and who wish to serve him. Happily, the "prey" that we now catch gains the opportunity of living forever in a righteous new order. (Matt. 13:47, 48)

—Contributed

Watching the World



Guerrillas in Bishops' Clothing?

◆ An editorial in Brazil's respected *O Globo* newspaper commented on the Catholic Church's Fourth International Ecumenical Congress in São Paulo: "Actually, theology and ecumenism were only pretexts at the São Paulo theology meeting for political and ideological manifestations." During the gathering, some delegates reportedly "offered a guerrilla uniform to Brazilian bishop Dom Pedro Casaldaliga." Then, says the editorial, "according to the São Paulo diocesan paper, Dom Casaldaliga immediately donned the guerrilla uniform amid a wave of applause, and declared that he wore the uniform just as though it were ecclesiastic garb because both expressed the same hope."

O Globo observed that "this guerrilla theology continued throughout the congress." And in a speech broadcast afterward, the archbishop of Porto Alegre remarked that, instead of a theology congress, the conclave gave the impression of "an international meeting of some left-leaning political organization making preparations for the conquest of power."

How Patriotic?

◆ The Kentucky State Senate recently voted to open their sessions with the flag salute . . . its promise as savior

ceremony. Senator Georgia M. Davis Powers also voted in favor of the ritual. "But when it came to actually saying the pledge, she didn't," reports the Louisville *Times*. "She stood with fellow senators, but remained silent while they faced the flag and recited." Why? The senator answers: "I was thinking it was so ridiculous to have to display my patriotism every time I come into the Senate."

'God Makes Comeback'

◆ "In a quiet revolution in thought and argument that hardly anyone could have foreseen only two decades ago," observed *Time* magazine recently, "God is making a comeback." And this is occurring "in the crisp, intellectual circles of academic philosophers, where the consensus had long banished the Almighty from fruitful discourse." In fact, says the article, "now it is more respectable among philosophers than it has been for a generation to talk about the possibility of God's existence." Why the change? *Time* indicates that apparently the world's thinkers have learned that their materialistic philosophies are "inadequate to deal with human experience," and therefore science "has become less presumptuous and ambitious . . . its promise as savior

and absolute explainer of the world somewhat tarnished."

—April 7, 1980, page 65.

Building Blood in the Veins

◆ Stanley J. Dudrick, chairman of surgery at the University of Texas, tells of his success using an uncommon method to rebuild the blood of severely anemic patients. Two young Jehovah's Witnesses had chronic ulcerative colitis, a serious bowel disease, but refused blood transfusions during proposed surgery. "If I had to, I could have operated, taking meticulous pains to avoid bleeding," he related. "But I decided instead to try to rebuild their hemoglobin without any blood or blood products."

He fed the two intravenously to give their bowels a rest, and included elemental iron directly in the solution, rather than giving it by mouth or injection, as is most common. "The effect of these regimens on the teen-agers far exceeded Dr. Dudrick's modest hopes," says the report in *Medical World News*, "with the boy showing complete remission of colitis after seven weeks, the girl after five months." Blood iron levels jumped dramatically in both cases. Said one of his colleagues who heads the hyperalimentation team at Houston's M. D. Anderson Hospital and Tumor Institute: "I'll know now to give this [iron] supplementation by vein when trying to restore the hemoglobin levels of post-op or malnourished patients."

Graham and the Presidents

◆ An Indiana State University researcher has found in White House files nearly 100 letters and telegrams from evangelist Billy Graham to U.S. presidents. *Newsweek* magazine notes that two of the letters "proffered something more than spiritual advice to his favorite presidents." In one letter to former president Eisenhower during the elec-

tion campaign between Richard Nixon and John Kennedy, a Catholic, Graham wrote: "With the religious issue growing deeper, I believe you could tip the scales in a number of key states" in behalf of Nixon. "I believe the rewards to the nation would be as great as when you led the armies at Normandy." Graham also wrote to President Lyndon Johnson urging a candidate for the United States Supreme Court who "might not be popular with the extreme liberals and radicals who are already fighting you anyway, but he would make a great Chief Justice." In another letter Graham told Johnson: "I am convinced that you were not only the choice of the American people—but of God." Observes *Newsweek*: "The Graham correspondence reveals an evangelist awe-struck by the Presidency and ever ready to nourish the egos of the men who bear its burdens."—April 21, 1980, page 117.

Pandas in Peril

◆ Pandas thrive on bamboo. But *New Scientist* magazine reports that many pandas "have starved to death" in the Sichuan province of the People's Republic of China "because of the unusual reproductive behaviour of their favourite food." It seems that some types of bamboo reproduce like grasses, branching off shoots, or clones, in all directions from an original root. Some of these bamboo clone groups may flower and seed only once in a hundred years or more, and then die. This affects the food supply of the pandas, which no longer have as many bamboo forests of varying ages to select from since the inroads of man.

No Space for Space Rides

◆ An unclearly worded news-magazine article led some people to believe that \$500 would reserve a place in line to ride the American Space

Shuttle. Shortly thereafter, letters requesting rides inundated the National Aeronautics and Space Administration (NASA), and 14 persons were said to have sent \$500 checks for reservations. But since the magazine article actually was referring to reservations for scientific payloads, NASA had to send out a statement correcting the matter, as well as return the checks.

Passion Play Furore

◆ The Federal Republic of Germany's famed Oberammergau Passion Play has been at the center of controversy in recent years because it portrays the Jews as being responsible for Jesus' death. Offended Jewish organizations were able to promote the cancellation of 70,000 reservations for the last performance in 1970. Normally about half a million attend the performances once every 10 years. To respond to Jewish complaints, this year 36 script changes cut the play from eight hours to six. This still did not satisfy one group, who complained that the script is "inherently anti-Jewish." But, since Jewish complicity in the death of Christ is a matter of Biblical history, one member of the cast observed: "To take all hints of anti-Semitism out of the Christ story would be as impossible as taking all anti-German passages from the history of World War II."

Recycling Trash

◆ According to an official estimate, households throughout Japan get rid of 39 million tons of garbage a year. If all of this were burned, enough energy could be obtained to generate 10 percent of the electricity consumed in the country. Eight major cities, including Tokyo, Osaka, Nagoya and Sapporo now have a total of 25 plants that burn household trash to generate electricity. Other Japanese cities are building plants to use home rubbish in this way.

Surgical Laser Beam

◆ The Toronto *Star* reports that Canadian doctors have started to treat digestive-tract bleeding by means of a laser beam, an intense form of light energy that liberates heat. A laser is attached to a device like a periscope and is inserted down the throat. When the laser beam hits living tissue, it causes the water in the cells to vaporize and tissue proteins to coagulate, or fuse. The laser eliminates surgical cutting and is especially useful for the elderly, chronically ill and chronic bleeders. The device was developed in Germany, where it is said to have controlled bleeding from ulcers in 90 percent of cases. In Canada, the success rate is estimated at about 70 percent so far.

Mining Pine Trees

◆ In some areas of northern Idaho, mountainsides have been denuded of trees due to pollution, mining operations and forest fires. As one step toward reforestation, a mining company hired a greenhouse operator to grow young pine trees. The greenhouse is 3,000 feet (914 m) underground in a mine, where conditions are conducive to growing pines from seedlings. These are later planted on the mountains. The temperature in the mine is 78 degrees Fahrenheit (26 degrees Celsius), with 100 percent humidity and proper amounts of the carbon dioxide that plants need in photosynthesis. A ventilation shaft provides air, and sodium-vapor and mercury-vapor lamps provide "sunlight." A side benefit is that there is a total absence of insects and fungus.

Gonorrhea "Running Wild"

◆ New York City health officials say that gonorrhea is virtually out of control among youths. Dr. Thomas Abruzzo of the Nassau Health Department stated: "It is approaching the point where they will have to see a doctor every time

they have sex." He said that in 1979, high-school-age youths in his area had a 50-percent increase in gonorrhea and pregnancies. Increased sexual activity among youths and a casual attitude toward it were blamed.

How Much Work?

◆ The Union Bank of Switzerland recently published its 1979-80 survey of world prices and incomes. It used the number of working hours required to buy certain basic goods and services as a measure of relative living standards in various cities world wide. For example, an average worker

in Rio de Janeiro may have to spend almost 225 hours on the job to obtain the goods and services that a worker in Chicago could get by working about 75 hours, or one third the time. On the other hand, a worker in Manila would have to work well over twice as long (548 hours) as his counterpart in Rio and more than seven times as long as the Chicagoan. The working hours required to obtain the same goods and services in some other cities are: Zurich, 84 1/4; Vienna, 104 1/4; Tokyo, 136 1/2; London 150 1/4; Mexico City, 189 1/4; and Hong Kong, 362 1/4.

Energy Alternative

◆ In a recent three-month experiment to conserve energy, the government of Thailand ordered television stations to stop broadcasting between 6:00 and 8:00 p.m. Officials also requested dimming of household lights during evening hours as a means of reducing oil imports. But the local Population and Community Development Association saw danger of a population increase due to the government measures. To combat this, the Association offered free birth-control supplies and sterilization for the duration of the "blackout."

