

DOCUMENTATION

SEDOS

28

Rome, September 19, 1969

To the Superiors General
To their Delegates for Sedos
To the members of all Sedos groups

Enclosed please find:

- 1 Assembly of Generals
 - a) Agenda for the Assembly of September 30, 1969 page 709
 - b) Working paper for the same Assembly 710
 - c) Minutes of the meeting of the Executive Committee of September 10, 1969 717
- 2 Missionaries and Migrants
 - An invitation for cooperation from the ICMC 722
- 3 Educational Work:
 - a) An invitation from the Ad Hoc group 732
 - b) A new book for a Catholic University in a developing country 734

Sedos Delegates, please note:

The request for comments (by September 30, 1969) from the Ad Hoc Group for Education (p. 732)

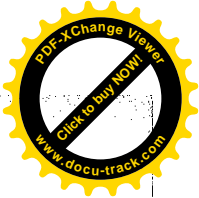
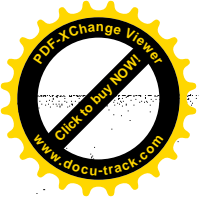
The request for suggestions for Africa by the ICMC (through Fr. Volker)

Kindly remember Miss Joan Overboss in your daily prayers. Her illness had taken an unexpected turn for the worst. She passed away peacefully on September 17, 1969. Please recommend her to the Lord.

Sincerely yours,

Benjamin Tonna

Benjamin Tonna
Executive Secretary



AG/14/69

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ASSEMBLY OF GENERALS

The XXIV Assembly of Generals will be held on Tuesday, September 30, 1969 at 16.30 at the OMI Scholasticate, via Pineta Sacchetti, 78/a.

The Executive Committee, during its meeting of the 10th September, 1969, agreed to adopt the procedure followed during the XXIII Assembly. Hence the following agenda and programme:

16.30 - 1. Business

- a) Application for membership from the Marianhill Missionaries.
- b) Approval for the 1970 Credit Union Planning Session (VG. Development).
- c) Procedure for selecting candidates for the Sedos Misereor Scholarships.
- d) SEDOS representation in Geneva.

17.30 - 2. Discussion of main topic in language groups.

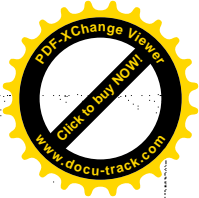
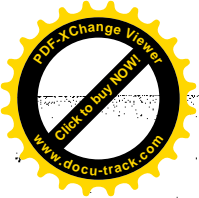
Topic: The vitality and potential of Sedos a critical paper on the Sedos will be distributed next week in the bulletin. After a free discussion of this paper, the chairman of each group will draw the relevant conclusions, in an effort to map out the next phase of Sedos activities.

19.15 - 3. Supper at the OMI Scholasticate (please 'phone the Secretariat if you do not intend to stay).

20.30 - 4. Summary of the conclusions of the different groups.

Sincerely yours,

Fr. Benjamin Tonna
Executive Secretary



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ASSEMBLY OF GENERALS

N.B. The following memorandum on Sedos activities was written by Dr. W. Kusters, Director of the socio-religious research centre of the Dutch Bishops and Sedos consultant. Fr. Tonna reported on its contents to the Executive Committee, who decided that it could provide a useful working paper for the discussion of the main topic on the agenda of the next Assembly: the potential and the vitality of Sedos. The Executive Committee proposes that the first part of the discussion be devoted to a 'brainstorming' session. During the second part, the Group Leaders would call the attention of the participants to the main issues touched upon during the first session.

KASKI

Institute for Socio-religious Research and Study
Paul Gabriëlstraat 28-30

The Hague

tel.: 070-245415

SEDOS

Via dei Verbiti 1

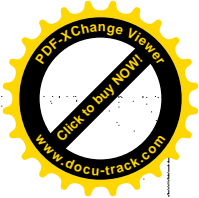
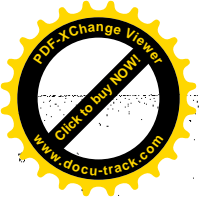
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September 1, 1969

On several occasions, I had the opportunity to discuss the goal and functions of SEDOS with the people in charge. These contacts have always been very satisfactory and I am grateful to the SEDOS directors for the favorable reception our ideas have always found. The reports on the concrete activities of SEDOS, however, seem to indicate that this exchange of ideas has not produced the results that could have been expected. I feel that it might be helpful to forward some critical remarks on the development of Sedos, which I base on the concrete activities.

At the October 1st, 1968, Assembly of Generals it was suggested that the Misereor Personnel Development Plan be expanded to make scholarships available also to the so-called "generalists". These generalists are supposed to be at the service of the grass-roots missionary (GRM)



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in the execution of their tasks viz. to build the local churches. It was agreed to establish the criteria selecting GRM's for training and to develop a supporting program. Cfr. Sedos, Draft 2, Memorandum on proposals dd. 3 oct. 1968.

During the same Generals' Assembly, Rev. Mahon, Superior General of the MHM, gave his impression of the recently held Pro Mundi Vita congress, stressing these three points:

- the importance of re-orienting the GRM and the missionaries in formation;
- the necessity to direct all efforts towards the expansion of the local church rather than towards the self-preservation of the institute;
- the urgency of making the theologians come down from the stratosphere of their impractical useless theory ideas (This was said in view of the theological symposium to be held in March 1969).

There is no doubt whatsoever that the goal of the missionary effort must be: to create local, autochthonous and - in a large measure - autonomous churches. It is the task of Sedos to help achieve this goal through its activities.

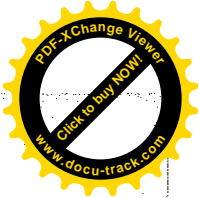
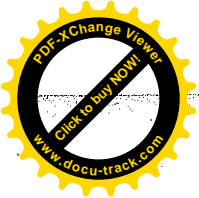
I. Status quaestionis.

Two fundamental difficulties arise however:

1. First of all the concept of "local church" is the result of an evolution which is new and unusual for the catholic church as it now exists. The centralized "roman" church is more familiar. National bishops' conferences are a recent phenomenon. At the moment they mainly function within the centralized system. The same holds true for the dioceses. The ecclesiastical macro-structure has followed the same pattern e. g. in the diplomatic service, the theological teachings, the missionary task (Congregation for the Evangelization of the Peoples). Even the privately founded orders and societies - among which also the missionary institutes - are at the moment concentrated in Rome. Indigenous congregations aspire at the qualification "pontifical" as the final achievement in their evolution.

The indigenous element is hampered because the people of God, that, in the first place, is supposed to embody the ideal of the local church, has been curtailed in its evolution by theological and juridical insight and regulations.

The missionary church therefor must in its own structure penetrate and clarify many elements in order to be sufficiently openminded and objective to bring the mission church to a fully fledged local development.



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2. The second difficulty lies in the great differences between the cultures, the way of life and the technical implements of the sending and of the receiving church. The contribution of the sending church does not always correspond to what is required, and must often be re-interpreted radically. The real wealth of the receiving church remains too often hidden. Frustration has produced "stumbling" rather than building blocks for the evolving local church.

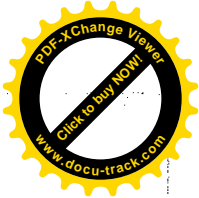
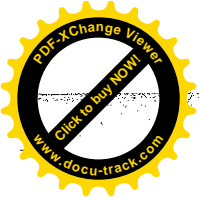
II. The task of SEDOS.

The task of SEDOS must be that of overcoming these two difficulties. SEDOS possesses excellent qualifications to do this. SEDOS, however, is not a UN-agency, or an office for development, or a labor union, or a training facility, or a subsidiary organization. SEDOS is a "club" whose members study and gather information, and who, for this purpose, can rely on the missionary experience and insights of several orders and congregations. There is no other group or agency in the Catholic Church that has better chances of success.

Let us take a look at the schedule of its study and documentation activity:

1. Reflection on the missionary, the person responsible for missionary activity and the Institute to which he or she belongs:
 - the historical situation within a Church in process of renewal;
 - the structures: juridical, spiritual, intellectual.
 - formation
 - methods;
 - means at the disposal of missionaries and of their Institutes (See above n. I, 1.)
2. Research on the "receiving end" of missionary activity and of the people to which he belongs:
 - the cultural patterns, and especially the religious heritage of these peoples;
 - the social and national context;
 - the stage of development;
 - the aspirations for betterment and for development;
 - the ways and means;
 - formation;
 - the Church community in relation to the factors mentioned above. (See above n. I, 2.)
3. The informant: the Grass-Root Missionary and the local Church that grows around him/her.

Going back to the October 1, 1968, meeting, the question can be asked



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whether the GRM is a good source of information for this twofold task of study. The answer is as follows:

- the GRM is at the beginning and at the base of the evangelisation process. His is the image of the missionary church. It is his task to make this Church present, in the right way. He must therefore always be kept up-to-date on the evolution of the mission idea.
- the GRM goes out to a foreign territory and lays the foundation of the local church. He is in a situation that permits him to forward first-hand information on the response of the local community to the Message that he brings, on the problems that he encounters and on the opportunities that he discovers.
- the GRM is, however, not always taken seriously and he, often feels neglected.

The result of this could be that he becomes reconciled to his isolation, and develops his own strategy. He thereby loses all confidence in research, in re-orientation and in modernisation.

- the GRM is the model according to which the indigenous minister or lay leader is formed. The way he sees his ministry, with his example, are of the utmost importance for the local church of the future.

Although many an individual GRM will not be able to give relevant and accurate information, the GRM's, as a whole, form the most direct and reliable source of information.

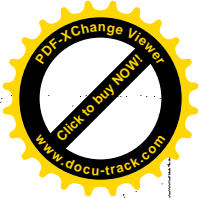
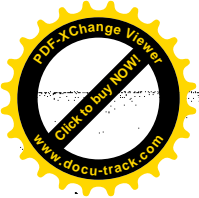
Within the framework of the SEDOS study activity the GRM's are second to none as there cannot be found better informants. Not only SEDOS but the whole Church owes it to the GRM to re-instate him. This consideration adds a moral incentive to a practical necessity.

As a sequel to what has been said of the GRM, it may also be pointed out that a mine of information and documentation on the GRM is available in the orders and congregations: reports, letters, articles, position papers, studies; the possibility to obtain staff and money.... The same applies for other central agencies in Rome. The information that centers around the GRM will reveal the local churches in their true dimension.

III. Evaluation of the SEDOS activities.

A quick look at the Sedos Documentation from January 1 through June 31, 1969 (627 pages!) brings us to the conclusion that, although they contain many relevant openings in regard to the fundamental problems mentioned above, SEDOS activities have taken, to a considerable extent, a different direction.

1. Rev. E. Biggane SMA made a summary of the interviews that were used



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to gather systematically information from the GRM (pp. 114-115). Some conclusions call for a more thorough analysis: the formation of the missionary, his knowledge of language and culture, the divergent views on liturgical renewal and adaptation of the missionaries and the local clergy; the incorporation of the deeply rooted sense of community of the Africans, etc...

P. 225 reports on the activities of the Working Group on Interviews. The respondents have been listed according to the Institutes. An outline has been studied for the report that will be published when the data of the interviews have been consolidated. Nothing however indicates that a more profound analysis has been considered.

2. SEDOS missed two opportunities to gather information from the field: the "Church in Tanzania today" Seminar organized by the Pastoral Institute of Mwanza in July 1969, and the Development Seminar in Sukabumi, Indonesia in March 1969.
3. The proposal by J. Spaecic to publish a series on "Missionary Anthropology" has been mentioned in the SEDOS Documentation (p.124) but no action was taken, although this initiative is in perfect accord with the study task of SEDOS.
4. The Misereor Fund is available for highly trained specialists only. Support for development animators was explicitly requested from Misereor during the Misereor Colloquium at Bensberg-Köln (Febr.1969) but up to now no concrete results have been obtained. It is up to SEDOS to document this particular need (p.241).
5. The Symposium on Mission Theology (p.414) has concluded that the missionary must learn to know the people from within. To realize this, research is necessary. SEDOS has not acted on this.
6. Information regarding Catechists in the missions has been asked from SEDOS in preparation for the April 1970 meeting of the Congregation for the Evangelization of the Peoples. (p.497) These data regard the organizational aspect of the training of catechists, and not the substance of this training. SEDOS should offer its services to gather the information regarding the substance also. In the questionnaire that SEDOS intends to send out (p.567), one does not find any questions that relate to the study-task of SEDOS. All the answers could be provided by the Pontifical Mission Organizations at Aachen.
7. It appears from the Second Sedos Plan (pp.471-475) that SEDOS has been involved into development activities. (2b and 6). The activities in the medical care field, and on behalf of Promotio Humana (illiteracy campaign) (pp.140 and 232), the preparation of a Credit

Union Seminar (p.459), study and coordination of development activities in the mission (p.548), policy-research for Sedos-members (p.400): all these are activities that have only a superficial and indirect bearing on the missionary task of building local autochthonous churches.

8. The Mission Theology Seminar (March 1969) has contributed little to the solution of the fundamental problems. Professor Camps suggested that Pastoral Institutes be set up in the missions to re-orientate the missionaries and to help them understand the new theology, but this has remained wishful thinking. These same Pastoral Institutes could provide help in analysing the life and faith situation of the young churches. A certain number of such institutes has been established. They could greatly benefit from, and be encouraged by, a purposeful study effort of SEDOS.

IV. Summary and suggestions

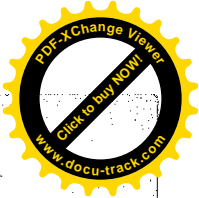
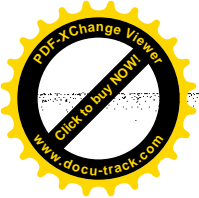
It is my opinion that the problems described under n. I should be given top-priority by SEDOS for two reasons: 1. these problems touch the core of the missionary task of the Church today; 2. no other institutes outside SEDOS are better equipped, or have at their disposal the means necessary, for this study task.

It could be that the other SEDOS activities are so important that they cannot be abandoned. In this case SEDOS should set up a study bureau with sufficient funds to coordinate all sources of information in Rome and to establish direct contacts with the field, especially with the Pastoral Institutes in the missions.

Interviews remain the first and most important source of information. They should be complemented by the documentation on GRM's and on local churches, that exists inside and outside the institutes. A study group rather than a working group is required to analyse the information. This study group should consist of a number of missiologists who, among themselves, have the necessary qualifications in regard to theology, sociology, psychology and cultural-religious anthropology. These specialists can certainly be found in the member institutes of SEDOS.

V. Conclusion.

Only when one accepts the fact that the sending and the receiving Churches must together build the autochthonous church of the future, will the importance and the responsibility of the Sedos study-group, be fully appreciated. Adding up facts and opinions is not sufficient. A strong commitment, supported and inspired by the Spirit, must be the moving force behind the effort to discover the interconnections and the relationship between the facts.



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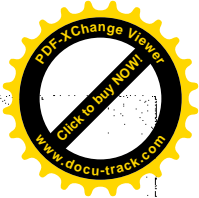
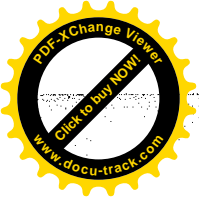
Only then will there be sufficient knowledge and courage to discover a differentiated pattern for local-church development.

I am confident that these remarks and suggestions will form the basis for an exchange of ideas within SEDOS. I know you will forgive the critical tone of my letter! We have the greatest admiration for your institute, and desire to the best of our abilities to contribute to its success.

Sincerely yours,

drs. W. J. J. Kusters
director

Translation: Father J. Schotte



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EXECUTIVE COMMITTEE

Report on the meeting of September 10, 1969

A meeting of the Executive Committee of Sedos was held on Wednesday, September 10, at 1600 at the Sedos Secretariat. Present were Frs. Deschatelets omi, J. Power sma, Srs. J. Gates and A. de Vreede scmm-m and Fr. B. Tonna.

In the chair: Sr. J. Gates scmm-m.

1. The minutes of the last meeting of the Executive Committee were taken as read and approved.

2. Fr. J. Power reported on progress on his popular version of the conclusions of the Mission Theology Symposium. He proposed to write about 60 pages in five chapters:

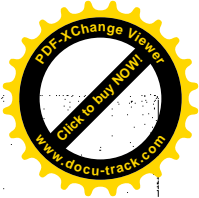
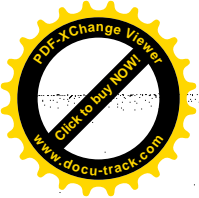
- 1 (a) the Symposium
- (b) Why it was convened
- (c) Events which lead up to it
- 2 The basic questions raised at the Symposium
- 3 Therefore, why missions?
- 4 Signposts for the future (drawing from Arevalo and Fiolet)
- 5 The unanswered questions.

Fr. Power hoped to distribute the first draft (for comments) in five weeks. Three weeks would then be required for redrafting. The booklet could be published before the end of November.

3. Sr. Gates proposed that a policy for Sedos Activities during the summer months be studied. Fr. Tonna suggested that the Secretariat would remain open, even with a skeleton staff, throughout summer. It was agreed to ask Fr. Tonna and two other Sedos members to submit proposals on this matter during the next Executive.

4. It was agreed that the following be the agenda of the Assembly of Generals of September 30, 1969:

- Business: (a) Acceptance of application for membership from Marianhill M.
- (b) Procedure for selecting candidates for Misereor scholarships
- (c) Clearance of the Credit Union planning session for Sept. 70
- (d) The Sedos representation in Geneva.



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- Study: The vitality and potential of Sedos. It was also agreed to follow the procedure adopted during the last Assembly and to accept Fr. Mondé's suggestion that a Moderator be selected for the business and final sessions. Fr. Volker would be asked to present a report, of his activities in favour of Sedos. It was also agreed to distribute Dr. Kusber's remarks on Sedos activities during the first half of 1969 as a working paper for the study session of the Assembly. The first part of this session would be devoted to a free discussion of the contents of this paper. During the second part, the Group Leader would select the important points raised and ask his group for their conclusions.

5. Sr. A. de Vreede presented the following report on the meeting of the Christian Medical Commission in Zurich:
Report to the Executive Committee of Sedos
On the meeting of the Christian Medical Commission which was held in Zurich from August 25 to August 29, 1969.

Present at the meeting were 19 of the 25 members of the CMC, 7 RC consultants, 7 guests, among whom Fr. L. Volker, 6 staff members, among whom was Sr. A. de Vreede.

The 7 RC consultants were: Dr. A. Devoto (Argentina), Mrs. Muguluma (Uganda), Miss van Massenhove (Belgium), Fr. A. D'Souza (India) and Dr. Ronnefelst (Belgium).

These were the five suggested by us after consultation with Mr. McGilvray.

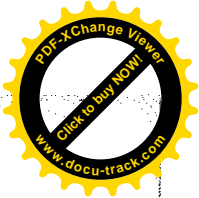
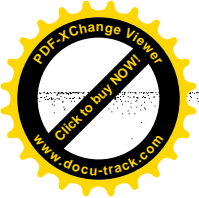
Prof. Janssens (Belgium) asked to represent Medicus Mundi.
Dr. Jentgens (Germany) asked Mr. Vanistendael to be the representative of CIDSE.

On the 24, Sunday afternoon, an informative meeting was held for those who had not been present at the 1968 meeting. All seven RC participants were present for this meeting.

The General meeting was held from Monday morning August 25, till noon on Friday 29.

The main topics discussed were:

- The Dynamics of Inter-Church cooperation
- Comprehensive Health Care and the Church
(a draft paper had been written, which will be revised and then published as a kind of guideline)



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- Moral issues on Health Care, an excellent paper by Dr. Bryant with a reference by Dr. Jenkins of Oxford, now working at the WCC in Geneva.
- Regional problems, e.g.:
 - joined planning in India
 - Survey in Tanzania
 - Request for help from Niger
 - Special project in Korea.
- CMC cooperation with the RC Church
- financial report of 1968 and budget for 1970
- communications within the Commission and with others.

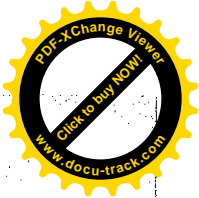
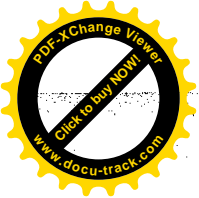
Mr. McGilvray had planned a meeting for the RC participants for Wednesday night, but they themselves wanted already to meet on Monday, which we did, and discussed the cooperation so far and the best way to continue.

The possibility of a parallel RC Medical Commission to work closely with the CMC was at length discussed, as well as the possibility of continuing the cooperation already begun while, simultaneously exploring the feasibility of a fully integrated WCC/RCC Medical Commission.

The RC participants came then to the following conclusion:

"The formation of a Roman Catholic Commission would be a duplication of the existing Christian Medical Commission, which at this stage would hamper the collaboration so far achieved. It would also inevitably cause overlapping of services, which would involve unnecessary work and expense. The coordination of the RC international organizations seems to be aimed at in the Comité Santé as explained to us by Miss van Massenhove. Also, from that point of view, the Roman Catholic Commission would be a duplication of an existing structure."

The RC participants were all very much impressed by the spirit of openness and concern that prevailed at the meeting and their participation in the meetings were very much appreciated by the other members of the Commission. Especially Fr. D'Souza (Director of the Indian Social Institute) and Dr. Devoto from Argentina made a very good impression with their remarks and suggestions and contributed a great deal to the whole meeting.



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When the subject of the RC cooperation with CMC was brought in the general meeting, Fr. Volker gave a short report on what had been done so far.

The unanimous opinion of the whole group was that we should try to afm at a completely integrated commission as soon as possible, as in the field the cooperation is inevitable.

It was then decided that the appropriate bodies of both the WCC and the RCC would be informed that it is the expressed desire of the CMC that a joined Committee be formed to explore the possibilities for a fully integrated WCC/RCC Medical Commission, and that it was hoped that this nex commission could be realized by August 1971.

The appointment of the members to this committee would, most probably, also be made by "the appropriate bodies".

For the RCC side the "appropriate body" seems to be the SPCU, and the RC participants asked me to take up contact with the secretariat to explain the matter, to ask permission and how to go about appointing the members of the Commission.

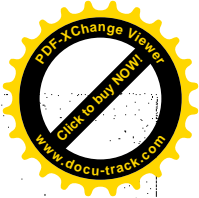
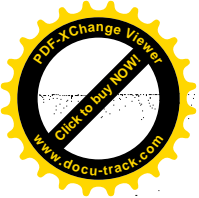
The protestants will probably have three people on the committee, and we might have three or four. Suggested was that it should have:

- someone of SPCU
- someone of CIDSE (preferably Mr. Vanistendael)
- a Medical Doctor who is fully informed about the work of the CMC, preferably someone who attended this meeting
- a fourth person who has the time and opportunity to make contacts, meet people between meetings for this committee.

The cooperation as begun, will be continued. It seems to have been decided in the Board Meeting of CIDSE that the RC Donor Agencies will contribute \$20,000 per year to the CMC for the RC participation.

(The total budget of the CMC is \$136,000).

It was agreed to endorse the integration proposed. Sedos, of course, would have no objection to the appointment of Fr. Volker as SPCU representative on the Exploratory Committee. It was also agreed to keep a separate account for Sr. A. de Vreede's income and expenditure re CMC liaison.



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6. It was agreed to push on with the original plans to conduct a survey, through a mail questionnaire, of the Catechist situation in jurisdiction in which Sedos members are involved. Fr. Tonna reported on the Maryknoll response to the Sedos request for comments. He was asked to integrate them in his report to Fr. Mondé and to propose a new version of the questionnaire. He was also asked to take up contact with Fr. Medar, who is involved in the PF Catechist survey.

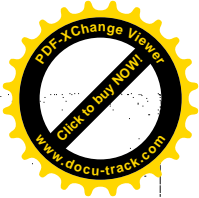
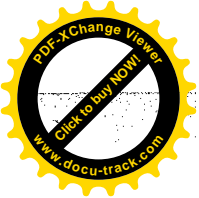
7. Fr. B. Tonna proposed plans for the Secretariat staff:

- (a) Miss Kohler to replace Mr. Masala as office manager - on a three month trial basis, with an option for a one year contract
- (b) Miss A. Trizzini to replace Miss M. Karic as receptionist-clerk-typist for three months.

It was also agreed to issue the September salary for Miss Overboss, who is seriously ill in hospital.

8. It was agreed to ask the Communications group to propose plans for a study week end on mass media and the missions.

9. Fr. B. Tonna reported on his contacts with the ILO through Fr. J. Joblin sj. The latter would be asked for his opinions on his return from Africa in November 1969.



SEDOS 69/722

VARIA

N.B. Father L. Volker, Sedos representative in Geneva, has been approached by the ICMC (International Catholic Migration) and asked to explore the possibilities of missionary cooperation with its programme for Africa. The following are the conclusions of the File on Intra African Migration which will be presented to the ICMC Council on September 25-27, 1969. It is followed by a note by Fr. Volker. A copy of the full report is available at the Sedos Secretariat.

CONCLUSIONS

The first impression gained from reading this report is that of the striking multiplicity and the great variety of migration movements between the African countries.

There is practically no country which has not experienced, and is not at present the scene of outgoing and incoming displacements. In addition, the patterns of African movement often change so that old movements disappear and new ones arise. Their duration is mainly seasonal and transitory.

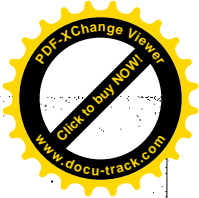
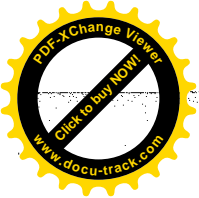
On the other hand, intra-African migration seems to be a persistent phenomenon, anchored in the ancestral customs and nomadic habits of the tribes.

When perusing this country-by-country "catalogue" of various movements, one cannot but experience a sense of confusion and disorder at the whole picture: migration movements go in all directions and seem completely to disregard the countries' borders. In comparison with other continents, Europe for instance, the African is much more mobile than others.

Some Characteristics of Movements

If we try to analyse briefly these migration movements, we must distinguish between movements for political reasons (refugee migration) and those carried out for economic reasons, (economic migration). Therefore, the catalogue presented contains these two divisions.

The first are exceptional movements caused by political upheavals or as a result of the establishment of frontiers which do not correspond to ethnic units, but are more or less artificially imposed.



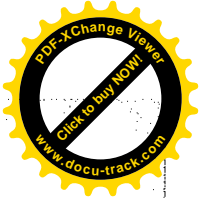
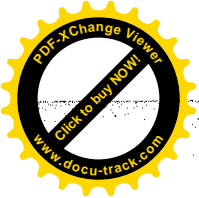
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The second type of migration, the economic movements, is regular and results from normal economic circumstances; i.e. the desire to find employment. It is simplified by the fact that the borders are not controlled and the tribes have traditionally used the same routes for centuries, without being stopped by an arbitrary frontier. These movements are influenced by push and pull factors. The former occur when Africans need money to pay taxes, to buy a specific object or consumer goods; or to establish a dowry in order to get married. The African worker is a "target worker", i.e. he offers his services in the modern sector only until he has acquired a certain fixed target income destined for something specific, as mentioned above. Sometimes after this imposed target for the payment of taxes or the purchase of goods has been achieved, the migrant is tempted to prolong his time in paid employment and spend a few months a year in town. But normally his wife and family cannot subsist without him for many months and he is limited in this respect. Otherwise, economic movements occur in Africa when the local conditions, such as aridity of the soil, oblige whole families to emigrate to more fertile regions.

The pull factor of Intra-African migration is constituted by the attraction of the big cities. Young Africans often desire to satisfy their curiosity for the "bright lights" of the industrial town. Additionally, in some parts of Africa, there is an acute shortage of male labour and the territories which offer new economic opportunities attract numbers of migrants. This is particularly true for the mining industries in Uganda, Zambia or South Africa, where recently official recruitment and general transport by lorry or bus has been introduced.

In addition to these factors, a new psychological factor has arisen, namely the desire of young people to liberate themselves from the old, traditional structures, and to choose new lives. This causes a rural exodus, with unforeseen consequences, from many countries breaking down traditions and building up new patterns of life.

From the economic point of view, a large part of migration movements mentioned country-by-country in this catalogue are not only unnecessary, but often (with some exceptions, such as Dahomey, Togo or Ghana) actually detrimental to economic progress and social well-being. They represent a stage in the slow and difficult process of the development of the African continent. Therefore, the first task would seem to be to organize better the employment markets in



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Africa, in order to reduce non-productive migration, and to take more systematic measures within the economic Development Plans in the departure countries. This is the case, for instance, for Chad, Cameroon, Mali in West Africa and Burundi, Rwanda, Malawi in Central and East Africa.

Immigration and Emigration Countries

The country-by-country catalogue does not always allow a clear division between immigration and emigration countries in Africa, because of their sometimes confused economic situation and the variety of movements involved in each particular country.

A typical example of this is CONGO KINSHASA, which shows three kinds of movements:

- large immigration movements of five groups of refugees (from Angola, Sudan, Rwanda, Zambia and Biafra);
- large emigration movements of its own citizens escaping to Uganda, Burundi, Central African Republic and Zambia, and
- emigration movements for economic reasons of Congolese from the Northern Congo to Uganda to the gold mines and to Congo Brazza for diamonds.

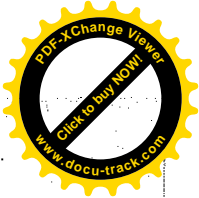
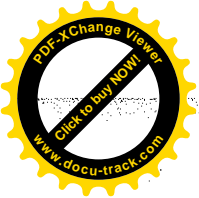
Another example is little BURUNDI which shows immigration movements of refugees from Rwanda and Congo Kinshasa and economic emigration to Tanzania and Uganda. Still another example is the SUDAN.

Finally, ZAMBIA shows large immigration movements of refugees from Angola, Congo Kinshasa, Mozambique and South West Africa, besides immigration of economic migrants from Malawi and Tanzania and emigration of its own refugees to the Congo (the Lumpa sett).

All of these four countries are centrally situated and subject to changing immigration and emigration patterns.

Besides these extremes, we may distinguish as predominantly emigration countries:

- CAMEROON - to C.A.R. and Gabon
- CHAD - to Sudan and C.A.R.
- MALI - to Upper Volta and Ivory Coast
- MALAWI - to South Africa and Zambia
- MOZAMBIQUE - to Tanzania and South Africa
- RWANDA - to 4 neighbouring countries, and
- UPPER VOLTA - which is not included in this inquiry.



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All remaining countries are predominantly immigration countries, which we may group as follows:

- 1) West Coast Africa (Dahomey, Ghana, Ivory Coast, Senegal and Gambia;
- 2) Central West Africa (C.A.R., Congo Brazza, Gabon and Equatorial Guinea;
- 3) Central East Africa (Kenya, Uganda and Tanzania);
- 4) South Africa.

Of the 20 countries analysed in this report, only 5 do not experience any refugee migration: CHAD, CONGO BRAZZA, GAMBIA, MALI and MALAWI. All others encounter refugee problems in one form or another.

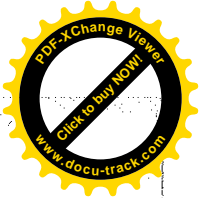
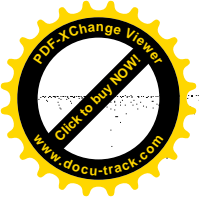
Possibilities of Assistance to Migrants

The first observation to be made in this regard is that the migrant populations (both refugee and economic migrants) are very often mixed in with the local population so that it is difficult to separate one from another.

Therefore, if any program of assistance is established in Africa, it usually caters for both categories together. For this reason, it is sometimes difficult to say whether the migrants are sufficiently helped or not. Even in the UNHCR programs for help to refugee migrants, nationals are sometimes included, because of the difficulty of distinguishing between the two categories.

The three suggestions most frequently put forward in the replies received as far as special assistance is concerned are:-

- (1) Training of unskilled migrants: the organization of courses for migrants, to learn skills, is mentioned together with general education classes, e.g. reading and writing, the general way of life in towns, the management of financial matters etc.
- (2) As a second possibility of assistance, the creation of counselling and reception centers for migrants is mentioned. These centers would help the migrants in i) finding jobs and housing and ii) taking care of their families and medical care. At present, to our knowledge, no such centers are organized for economic migrants by the governments of Central Africa. They would be of great use, especially in the larger towns and cities, which attract many migrants.



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- (3) A third possibility would be training the local people to help the migrants, i.e. to deal with the problems of care to migrants ("train Africans to help themselves"). In general, sending an expert development worker from Europe would be useful, if he knew the local conditions; otherwise trained personnel should be prepared with the help of universities or existing social centers in Africa, which could organize extra-mural courses for such leaders (adapted to the local mentality and needs). Training in Europe would be much more difficult, but in some cases (social services, medical care) is also possible.

Concrete Proposals from Missionaries

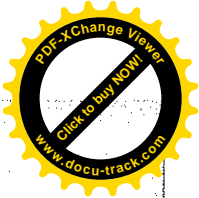
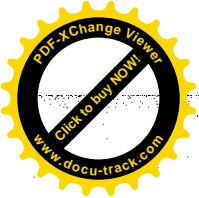
If we examine the replies received to the inquiry, we note that concrete proposals regarding action which ICMC might take are not very numerous. This is even frequently the case when replies state that there is need of assistance.

One reason for this is that the missionaries who were approached are sometimes entirely involved in their professional obligations and are not well acquainted with migration matters. The distances from refugee centers or economic settlements are often very great, so that they do not know the problems of migrants. Therefore some of the suggestions submitted by them have only a general nature and need more study.

A second reason is that the missionaries concerned do not generally know what the possibilities of ICMC are and in what concrete fields it is able to undertake action.

Here is the list of suggestions submitted, as they appear in the sections entitled "Needs of Migrants". We have excluded spiritual needs, which are to be dealt with separately.

- (1) BURUNDI - suggestion that an itinerant and specialized social service be set up for the refugee population living in the region of Bujumbura. For the economic migrants - extension of the existing action in basic education and pre-formation.
- (2) CAMEROON - suggestion that a detailed study be carried out on the special needs of internal migrants to city agglomerations in Yaoundé and Douala, in order to define concretely what kind of action is necessary.



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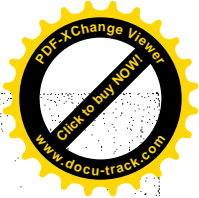
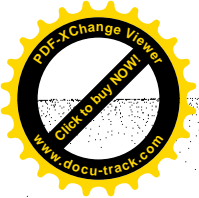
- (3) CONGO KINSHASA - general suggestion with regard to economic migrants concerning the overall extension of the development and modernization of agriculture in the departure regions, together with the possibility of normal trading to allow them to sell their goods (This obviously goes beyond the possibilities of any single organization).
- (4) GHANA - suggestion that a program be drawn up to improve the housing conditions of migrants after arrival (Zongo settlements) and to study the conditions of transport by which migrants arrive. These suggestions would require further concrete studies, however.
- (5) RWANDA - a suggested project at the Parish of Bungwé in Northern Rwanda, where the majority of economic and refugee migrants pass through. The project would consist of a reception center for migrants. This could not be realized by the White Fathers, because of a lack of the financial means.
- (6) UGANDA - there is no material, social or medical assistance organized for economic migrants in Uganda, ~~there is~~ of great need for it. Suggestions are: to organize some reception or assistance centers on the borders of Uganda with the Congo and Rwanda. There is also need to study the situation in KAMPALA and JINJA, where the economic immigrants arrive.
- (7) ZAMBIA - securing effective repatriation of unemployed Malawians and Tanzanians from Zambia or working out alternative incentives to keep economic immigrants at home in Malawi or Tanzania.

From these few suggestions, what could be the task of ICMC?
Let us try to reply to this question, after first examining the action ~~up~~ up until now.

Present ICMC Assistance

Up until now, ICMC action for migrants in Africa has been limited to two fields:

- (1) information on African problems referring to migrants and refugees. This has been done through ICMC publications and last year by a special study made by Father Deniel



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on migration from Upper Volta to the Ivory Coast. Also, studies on African migrant workers in Europe and African students abroad must be mentioned here;

- (2) financial assistance through the granting of travel loans to needy Africans and their families emigrating from Africa (external emigration from Africa). These loans have chiefly concerned Mauritius and the Seychelle Islands and will probably soon be extended to needy Asian emigrants from Kenya to India (Goa). The figures of the assistance given are increasing every year, as can be seen from the report of the Secretary General to the ICNC Council.

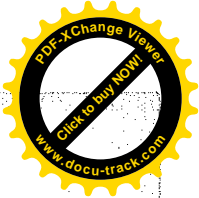
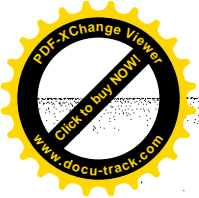
The question which is before us is the following: should ICNC go further and has it a role to play in Intra-African migration, i.e. in the migration movements of Africans within the continent of Africa?

The reply to this question would seem to be positive, if we consider the discussions at the last ICNC Council meeting and the recommendation submitted.

In fact, there are at present 35 million Catholics in the whole of Africa, in addition to 25 million Protestants and 16 million Orthodox, making 76 million baptized Christians, i.e. 23% of the total population, as opposed to 135 million Moslems and 120 million Animists and others. It would seem that we should, in the first instance, help the African Catholics with their migration problems and propose some pilot solutions which they cannot undertake alone. But it would not be good to limit ourselves to the assistance of Catholic migrants alone. It would be necessary to help other migrants also, independently of their religion, where possible. It must also be decided if social service assistance comes within ICNC scope or whether it belongs to other organizations. Upon the answers to these questions will depend our decision on the action to be undertaken.

In proposing solutions, it is not a question of imposing our own, European or American solutions but of enabling Africans to find their own solutions for themselves: to help Africans to help themselves.

It is surprising to note that African migration problems resemble our own European problems very much. If they include migrant families they have the same problems as in Europe (taking the wife and children to the immigration country or separation; financial



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support of the family during the absence of the bread-winner; sending money to the family who have stayed at home; the problems of single people emigrating on their own, etc.). There is often the problem of social assistance, of medical help, of facilities for transport and last, but not least, the problem of improving legislation on migration and related questions posed by these movements: increasing legal protection for migrants; drawing up migration agreements, acceptance of international standards for the protection of migrants, conditions of equal employment with national populations etc.

Some of the tasks may only be undertaken within the large economic Development Programs; e.g. the improvement of living conditions in rural areas, the prevention of the rural exodus, the improving of marketing conditions for goods and the reduction of unnecessary migration.

It must not be forgotten, however, that African migrants' problems are often more difficult to solve because of the dispersion of the migrants, the primitive conditions in which they migrate, the frequency and volume of movements, lack of control on the borders and sometimes, prohibitive political measures, such as those in force in Zambia (pressure of national manpower force in the Copperbelt) or in South Africa (racial policy).

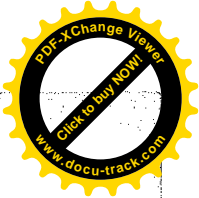
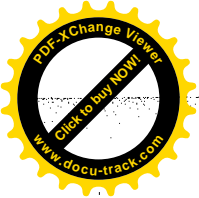
Recommendations to ICMC Council

In the spirit of the above, we submit the following three recommendations for ICMC action in the years to come:

(*) The first task to be undertaken, it seems to us, is to try and build up some organized migration structures in the countries most involved in Intra-African migration. Starting with the appointment of a correspondent on migration matters, a national organization for migration could be gradually established, composed of Africans and directed by Africans. Such an organization could deal with migration matters on a national level and begin to study and develop concrete action.

The question is, which country should be chosen for the first experiments. From the report we have picked out three possible countries for Central and East Africa:

- UGANDA
- RWANDA or
- BURUNDI



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They seem to be the most needy and some concrete proposals have already been received from them. They were also the most interested in getting assistance within the existing possibilities in Europe. In French-speaking West Africa we would suggest as possible fields of activity:

- UPPER VOLTA
- IVORY COAST

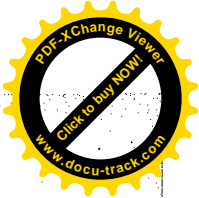
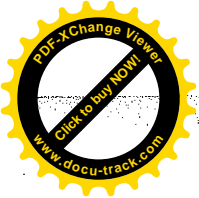
in view of the extended study prepared by the ICMC last year which should be followed up. The putting into practice of some of Fr. Deniel's proposals is only progressing slowly and should be carried through.

The final aim of the setting up of national organizations should be extended later on to the creation of a sort of Intra-African Catholic Migration Committee, like the Intra-European Committee already existing.

(2) The investigation whether, through contacts in Europe, it would be possible to interest one or two Development Workers' Organizations to prepare and send a migration expert to one or more of these countries to advise the people on the spot of what should be done to assist a concrete migration movement. This migration development worker could stay one or two years in the country concerned and counsel the local missionaries and organization.

(3) The exploration in Africa of the possibility of elaborating Projects for financing a reception center or a service, from funds available in Europe. The suggestions put forward by some of the replies to the Inquiry such as those from BUNGWE in Rwanda, BUJUMBURA in Burundi or HOIMA, KAMPALA and NINJA in Uganda, could be taken into consideration. As far as African refugees are concerned a financial contribution from the UNHCR to some of the Projects would probably be possible. From economic migrants some other financial sources must be sought.

(4) To undertake a theoretical study into legal problems posed at present by Intra-African migration: legal protection of migrants, the drawing up of migration bilateral or multilateral agreements, establishing international standards for measures concerning the admission of families, the sending of funds to dependents in home countries, the supervision of recruitment and the employment of migrants, the ensuring of equality of treatment, the provision of transport facilities, the protection of health,



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hygiene, etc. Here, contacts with the Organization of African Unity (OAU), whose delegates come to Geneva, should be maintained.

These are a few suggestions which would seem to us to be feasible for ICMC in the near future.

One thing is certain: many African countries will continue to be the scene of migration in the years to come. This imposes on ICMC the necessity of serious consideration of its future tasks in Africa.

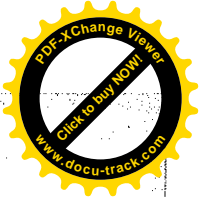
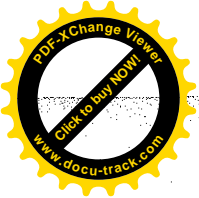
T. STARK, Secretary General
Geneva, August 1969

NOTE by Fr. L. VOLKER

Specifically, ICMC proposes to work with Sedos for the cause of economic and political migrants. It would expect Sedos to provide personnel or to present a person, preferably an African (layman or cleric) to work for the ICMC on its African projects. The ICMC would take care to ensure the necessary funds (for salaries etc.) through the High Commissioner for Refugees or through Catholic fund raising agencies. The Sedos representative would like to indicate to the ICMC Council during its meeting this ~~14th~~ (25th to 29th)

- (a) which African countries offer the best possibilities for cooperation with the ICMC;
- (b) which persons could be suggested as project leaders for the ICMC in Africa.

The suggestions of the various Generalates are very welcome and could be forwarded to the Secretariat. Fr. Volker would like to present a specific proposal for three African countries but he would exclude South Africa, S.W. Africa, Rhodesia, Angola, Nigeria and Ghana.



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EDUCATIONAL WORK

An Invitation for Cooperation

15th September 1969

Dear Superior General,

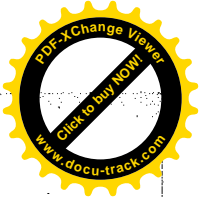
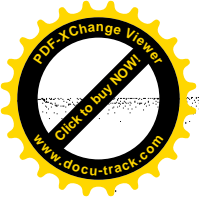
Several members of Sedos have expressed the opinion that the educational apostolate in the mission countries requires some reorientation and changes in approach. They feel that more productive results will be obtained if Sedos organizations cooperate with one another in studying, evaluating and planning possible approaches to the salient problems of education in the developing countries.

As a result of the decision made by the Executive Committee of Sedos in June, a Working Group for Education will be organized this Fall to study and formulate a program for cooperation according to the Memorandum drawn up by the Ad Hoc Group (See Documentation 69/597).

Your Institute is invited to participate by suggesting members who would be interested in participating in this study. The first meeting will be called during the third or fourth week of October.

Will you also indicate on the enclosed sheets your preferences in regard to the countries that should be considered in this study of education in the missions, as well as your opinion on the most pressing educational problems. Please return these sheets to the Secretariat by September 30.

Benjamin Tonna
Executive Secretary



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STUDY ON THE PRIORITIES FOR EDUCATIONAL WORK

(please fill in and return to SEDOS Secretariat before 30-IX-1969)

I. PRIORITIES REGARDING THE MISSION COUNTRIES TO BE STUDIED FROM AN EDUCATIONAL POINT OF VIEW (please indicate your preference in the order 1, 2, 3, 4, 5, and add any other countries not listed, if you so desire)

AFRICA

| | | | | |
|----------|-----------------------------------|--|-------------------------------|-------------------------------|
| NORTHERN | <input type="checkbox"/> Algeria | <input type="checkbox"/> Egypt | <input type="checkbox"/> etc. | <input type="checkbox"/> |
| CENTRAL | <input type="checkbox"/> Cameroon | <input type="checkbox"/> etc. | <input type="checkbox"/> | <input type="checkbox"/> |
| EASTERN | <input type="checkbox"/> Kenya | <input type="checkbox"/> Tanzania | <input type="checkbox"/> etc. | <input type="checkbox"/> |
| SOUTHERN | <input type="checkbox"/> Rhodesia | <input type="checkbox"/> S.A. Republic | | <input type="checkbox"/> etc. |

ASIA

☐ Indonesia ☐ Philippines ☐ etc. ☐ ☐

LATIN AMERICA

☐ Brazil ☐ Bolivia ☐ etc. ☐ ☐

II. PRIORITIES REGARDING THE LEVELS OF EDUCATION AND/OR THE PROBLEMS OF EDUCATION (please indicate your preference in the order 1, 2, 3, 4, 5, and add any other type of education or problem you consider urgent)

a. Levels of Education

| | |
|---|---|
| <input type="checkbox"/> Pre-school | <input type="checkbox"/> Primary |
| <input type="checkbox"/> Middle Schools (i.e. Upper Primary or Junior High) | |
| <input type="checkbox"/> Secondary | <input type="checkbox"/> College and University |
| <input type="checkbox"/> Post Graduate Education | <input type="checkbox"/> Technical |
| <input type="checkbox"/> Professional | <input type="checkbox"/> Others |
| <input type="checkbox"/> | <input type="checkbox"/> |
| <input type="checkbox"/> | <input type="checkbox"/> |

b. Problems of Education

☐ Nationalization of schools

☐ Adaptation of the educational system to the culture of the country

☐ Orientation of curriculum of schools so that they are functional to the total system of the country

☐ Training of native teachers

☐ Teaching other religions in the schools

☐ Cooperation with Christian educational activities

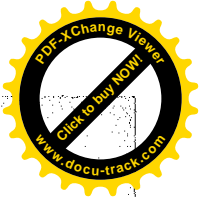
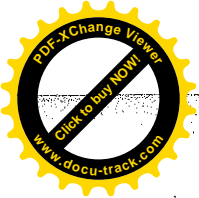
☐ Cooperation with government sponsored organizations of an educational nature

☐ Cooperation with international educational organizations

☐ Alphabetization

☐ Others

(Stamp of the Generalate)



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EDUCATION WORK

N.B. The following document is being distributed as a useful launching pad for the discussion of the functions of confessional higher education establishments in mission countries. The comments of the Generalates will be most welcome and will be forwarded by the Secretariat to the Ad Hoc Group for education.

DECLARATION BY THE BOARD OF DIRECTORS OF LOVANUM UNIVERSITY.

Kinshasa, 28th August, 1969. -(DIA)-

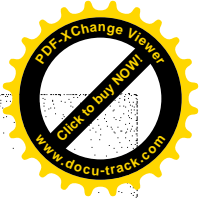
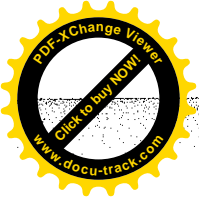
The Board of Directors of Lovanium University, Kinshasa, has given out a declaration on the University's orientation and organisation. The Document's most important articles are:

1. The University's basic principles.
2. Its structures.
3. Teaching-methods and scientific research.
4. Human and social formation.

THE BASIC PRINCIPLES.

- Lovanium University is a public utility institute and as such directed by the congolese legislation
- The Board of Directors receives a mandate from Government concerning the teaching, the research and the general formation of the students
- The University has received a mandate of the Congolese Episcopate to continue its task in a christian spirit
- The Board of Directors reaffirms its determination to respect the christian humanism which has led to the creation of the University
- The State agrees to this christian inspiration
- The Academic Authorities should be preoccupied to ensure this christian humanism in the University.

Being a Catholic University, Lovanium desires to assure a christian pre-



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sence in the university world vis à vis with the great problems of contemporary society.

THE STRUCTURES.

Taking into account the rapid evolution of society and the growing responsibilities of the Congolese University, the Board of Directors has deemed it necessary to adapt its structures in order that the University may face its mission with increasing efficacy.

These reforms envisage essentially a larger representation in the Board of Directors in order to assure a greater national influence and the collaboration of competent persons who have shown their interest in the University.

THE BOARD OF DIRECTORS will henceforth be composed of

- 4 Government representatives, one representing the Presidency, one the Ministry of Nat. Education, the Minister of Finances or his delegate, the Minister of Public Health or his delegate.
- 4 representatives of the Hierarchy
- The President of the National Office for Research and Development or his delegate.
- 10 persons chosen by the Board

At the reunion of the Board will furthermore be present: the Rector, the Vice-Rector, the general secretaries and the Budget-administrators.

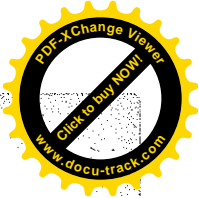
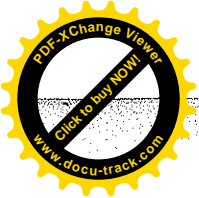
THE STANDING COMMITTEE

is composed of all the members of the Board of Directors present at Kinshasa. They gather when the President may deem it necessary. The committee nominates personnel, both academic or scientific and administrative.

THE ACADEMIC COUNCIL is composed of the Rector, the Vice-Rector, the General Secretary in charge of academic affairs, the Deans and Directors of Institutes.

THE UNIVERSITY COUNCIL counselling all important questions decided by the Academic Authorities is composed of:

- The Rector, the Vice Rector, the general secretaries, the administrators, 4 representatives of the Professors, 4 representatives of the scientific personnel, 9 representatives of the students, the president and vice-president of the students' residences, the Director of the personnel and the Clinics' Director.



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DEPARTMENTS.

The Board of Directors is of opinion that the departments must play an important role in the improvement and coordination of teaching and research and in the dialogue between the staff and the students.

TEACHING METHODS AND SCIENTIFIC RESEARCH.

The Board of Directors should like to see the departments preoccupy themselves with the adaptation of their teaching programs to the realities of the country.

During the academic year 1969/1970 'africanization' of the teaching -and research- programs should be their main concern. A report of each department at the end of the year would be highly appreciated.

HUMAN AND SOCIAL FORMATION.

The Board of Directors is of opinion that the University should give the student a human and social formation. It has been its concern to create a social service under the presidency of the Vice President. It has asked the university-parish to make even greater efforts-in close cooperation with the residents priests,- to animate the students' milieu and to give to students expressing such desire, a really christian formation.

The Board of Directors is of opinion that over and above the parochial structure, the personal contacts between priests, both students and professors, and the laymen are of great importance for creating a spirit that is in conformity with the principles, basic to the University.