

70/39

To all Superiors General
 To their delegates for SEDOS
 To all members of the SEDOS group.

Rome, December 4, 1970

This week :

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ASSEMBLY OF GENERALS : All the documents required for a fruitful session can be found in this bulletin.

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DIARY

Please note the following dates :

COMMUNICATIONS : UISG-SEDOS Study Session, Dec.9,1970,16.00, OSU Generalate.

EDUCATION IN THE MISSIONS WG : Dec.11,1970,16.00, Marianhill Generalate,
 91,via S.Giov.Eudes.

GENERAL ASSEMBLY : Dec.15,1970,16.00, OMI Scholasticate.

L'AFRICANISATION DES NOVICIATS (en français) : Dec.17,1970, 16.00, Mary-Mount Generalate, via di Villa Lauchli, 130.

EXECUTIVE COMMITTEE : Dec.13,1970, at 09.00 at SEDOS Secretariat, via dei Verbiti, 1.

DEVELOPMENT WG : Dec.13, 1970, 16.00, SMA Generalate, via della Nocetta, 111.

Sincerely yours,

Benjamin Tonna
 Executive Secretary

ASSEMBLY OF GENERALS

REPORT OF THE EXECUTIVE SECRETARY FOR 1970

1. So many things seem to be happening in SEDOS that its own members sometimes tend to be confused about the crucial issue of where these things are leading to. This report will first offer a sort of framework which could help us evaluate in context our various activities. It will then list initiatives taken in 1970. It will finally suggest a few thoughts on the lessons of the year.
2. THE FRAMEWORK: is built out ^{of} four main considerations: what we do, where we do it, data about it, our relationships. The preamble to the projects approved by the Assembly of Sedos in September 1970 takes cooperation in the missions as the purpose of Sedos and sees its promotion along two lines. The first of these could be called functional and would cover the main categories of our missionary activities: catechsis, development, health, education, communications, formation, as well as others, like theology, as circumstances suggest.
3. The second line focuses on the geographical dimension of cooperation and attempts ^{to} zero down on its promotion in or about particular countries like China (mainland), the Portuguese territories, Nigeria and Indonesia.
4. The geographical approach tends to make the promotion of cooperation more specific by drawing our attention to the field, where the action is, and belongs. The functional approach tends to extract, from the field experience, the recurring values which could help us formulate the basic guidelines to inspire actual cooperation.
5. Sedos was formed to explore both approaches through a good information system (documentation and study services). The original idea was to develop this system in terms of written documents. Our six year experience led to the discovery that the exploration of verbal (or live) information, through study groups, briefings, and reporting sessions was even more promising.
6. Relationships contribute a fourth element to our frame. We never intended to confine the promotion of cooperation to the "inner circle" formed by the Sedos members. We see as an essential requisite the establishment of relationships between these members, individually or collectively, with the "outer ring" of organizations or agencies whose activities somehow impinge on mission work. Among such relationships we can mention those established with Episcopal Conferences, with the Roman Curia, with the Council of Churches, with UN agencies and with international voluntary organizations.

INITIATIVES AND ACTIVITIES DURING 19707. The Functional Front:

Catechesis: The definition of the role of the Catechist in the local church, as well as the practical problems of his/her training and support in terms of such role, had long been considered as a common missionary problem. A valiant group, led by the persevering Fr. Fecher svd, and pushed by the far seeing Mgr. J. Van Caewelaert cism, actually produced the documents circulated by the Congregation for Evangelization for a fruitful discussion of the problem during its Plenaria of 1970. The group operated through a series of regional meetings and through the distribution of work among the various Generalates, thus showing that given a specific challenge, the pooling of the information, the wisdom and the "labour" these have, was possible. The group was dissolved when its specific task was accomplished and when its attempt to activate cooperation on the issue, at the Generalate level, through a series of pledges, proved abortive.

8. Development: The involvement of missionaries in the development process is today the best articulated common problem of the missionary sending Institutes. The permanent Working Group, led by the indefatigable Sr. Panevska, broke the broad field into the five tasks of the development of relationships with Justitia et Pax, FAO, the Sedos-Misereor Personnel Development Programme and the Credit Union Seminar.

9. The latter organized the Do it Yourself Seminar which brought together most of the missionaries who had pioneered the Credit Union movement in the developing countries. The conclusions of the Seminar are now being implemented by the World Council of Credit Unions.

10. The Personnel Development Programme has been hived off from the Group and entrusted to the great itinerant Apostle, Bro. V. Gottwald fsc, To date it has received applications from 23 candidates of which 6 had been approved. FAO and Justitia et Pax relationships are being channelled through Agrimissio and the USG-UISG Joint Group respectively.

11. Education in the Missions: The nationalization of schools in the developing countries is a common problem which urgently needs study in depth. The Working Group, led gently but firmly by Sr. Marjorie Keenan RSCM, has been exploring the implications of nationalization, in the context of the whole spectrum of the education process, for the missionary sending institutes. It began with a series of case studies and is currently approaching a synthesis. On this group also fell the burden of developing the relationships established by Sedos with FWG in March (see below).

12. Health Services: Another urgent common problem is the future of our institutionalized health services. A group, led by determined Sr. Anna Maria de Vreede organized two study days for all mission Institutes to promote the idea of community oriented health care and to explore the implications of the population explosion for our missionary attitudes. It also organized the Seminar on the future role of Catholics in Health Care in the developing countries, co-sponsored by the International Confederation of Catholic Hospitals.
13. Social Communications: The wide field of social communications was broken down by the Working Group, led by single minded Fr Périgny, into the three tasks of Publications, Internal Communications and two directories - one on the institutional involvement of the Catholic Church in the electronic media (ready by the end of the year 1970) and one on Catholic institutions and persons at work on these media in Latin America. The second has been contacting and helping Generalates set up efficient communications system. The third is interested in a seminar on harnessing our resources to explore the missionary openings of the communications explosion. The Group was instrumental in making possible the March Dribergen session, which convened Catholic and Protestant pioneers to study the issue of Church Communication and Development.
14. Formation: A group, led by wise Fr. Sackett omi, met to exchange information and opinion about the training of tomorrow's missionaries. It soon became evident that the exclusively missionary Institutes see this matter in a different light from the non exclusively missionary Institutes. The group hopes to bring the two approaches together for mutual enrichment.
15. The Working Groups, therefore, provided a forum for the discussion of common problems, organized Seminars and study sessions (often rounded off with a publication). An interesting side line of their approach to action was their readiness to "hive off" a particular initiative as soon as it took shape and to pass it on an existing specialized agency. This was especially the case of the Catechist group - who passed on its conclusions to the newly erected Commission for Catechists at the SC. for Evangelization.
16. The Geographical Front:
The country consistently kept under focus throughout the year was a country where no missions exist at all: mainland China. In a way this expresses the basic thrust of Sedos "to go and teach". Could a country with one quarter of the human^{race} be ignored? Though the difficulties seem unsurmountable and though others seem to be dodging the issue, the ad hoc Sedos Group is convinced that God has a plan for China and that it is called to help reveal it. Its last meeting, attended by the Bishop of Hong Kong, actually worked out practical ways in which a step could be taken in preparing the irreplaceable instrument for any eventual evangelization of China: a corpus of Christian literature in Chinese.

17. Other countries which were studied by ad hoc groups were: South Africa (Republic), Upper Volta, Congo K, Cameroon, Brazil, Argentina, Tanzania, Indonesia, Senegal, Côte d'Ivoire, Mali, Liberia and Dahomey. The participants in these meetings were Superiors General or Assistants who had worked there and who were currently following developments in the country under scrutiny. They listed the common problems and, in certain cases, attempted to set priorities. The initial experience however, showed that the meeting needed an immediate objective. So the model now being explored is that of a "briefing session" and a "reporting session" in which visiting Superiors General and Assistants are respectively briefed by and "report to" Generalates interested in the country under focus.
18. Documentation (Information or Data system):
 The weekly service was published regularly and faithfully delivered to the Generalates reporting all the meetings of all the Sedos groups at work on both the functional and geographical fronts. The service also included information about the movement of the member Generalates and about selected initiatives of missionary related agencies. It was also used to circulate working papers and documents of general interest.

 Among these were the first edition of the directory of the institutional involvement of Catholics in the electronic media and a report on the findings of the opinion survey conducted by the Interview Group in the period 1966-68.
19. The store of documents continued to grow and now included a collection of the development plans of mission countries, on "microfiche", waiting for some PHD student to study them.
20. Sister Agnetta has generally continued to manage the storage and retrieval of documents, Fr. L. Bano is currently exploring, in person, the treasures of mission information dispersed in the member Generalates and is generating a new store of relevant documents. A group of Ursulines Sisters have worked on the community file, a sine qua non in answering the basic question of this service "who is doing what here?"
21. Relationships:
 During the year, working relationships were established with the Secretariat of State by the China Group, with the Congregation for Evangelization by the Catechist group, with Justitia et Pax by the Development group and with the Secretariat for the Promotion of Christian Unity by the Health Group. The Secretariat maintained contacts with USG and UISG. During the same year, relationships with Misereor were developed and new ones started with another agency of the German Bishops: The Pontifical Mission Works. This is now developing into an advisory service on pastoral projects in Asia and Africa. Relations were maintained with the WCC-DWME. The Executive Secretary sits on its committee as consultant, and is in touch with Sodepax, Geneva, and with the Development Documentation services there.

22. Other initiatives:

Sedos organized two Sensitivity Training Sessions, one in January and one in June 1970. The participants claim that both were extremely useful.

23. The Secretariat:

The Secretariat serviced and coordinated all the groups working on the functional and geographical fronts, managed the documentation services, followed up the various decisions and conclusions of the Executive Committee and of the Assembly of Generals and maintained the current relationships of Sedos.

24. At the beginning of 1970, it consisted of three full timers Miss Kohler Fr. Tonna and Miss Trezzini. Miss Kohler resigned in February and Miss Capes and Miss Fernandez began to work in March, as assistants to the English and French speaking groups respectively. Miss Suhari came in as a second typist in February. Fr. Bano joined the staff in September. Today, Miss Capes is also responsible for typing, duplicating, and mailing, and Miss Fernandez the accounts.

THE LESSONS OF THE YEAR

25. The sheer range of our initiatives and activities during 1970 and our current difficulties in following them up, brings back the old but crucial question: what do we want to do? It is only by trimming our purposes as we read the signs of the times that we can really justify our activities. And we can only evaluate these if we are clear on our objectives.
26. I would put the issue of the purposes of Sedos in two questions: Assuming that Sedos is a group of Generalates, what can a Generalate do in the current stage of the development of our Institutes? Once that has been answered, I would ask: what should the Sedos group of Generalates do? Unless we honestly answer these, we cannot really go forward in clarifying the purposes of the Sedos group.
27. The questions, of course, are not for me to answer. But as a secular priest my own hypothesis might show how others feel about them. I repeatedly hear the remark: Today Generalates can do very little, and I confess I am not convinced. The more I learn about them, the more I appreciate what they are doing. It is true that their role is changing. It is no less true that we do not yet know - and perhaps never will know - how to define it. But it is evident that they can do a lot in terms of orienting, inspiring, encouraging, stimulating, coordinating and unifying their members and their communities. In all this, the key consideration seems to be communication. The Generalates can become nerve centres of communication within their Institutes. And since there can be no community without communication, the crucial importance of their role is obvious. The fact that the Superiors General and their Assistants spent about 30% of this year outside the Generalate, meeting their members, shows that they are well aware of the direction in which this role is emerging.

28. They can therefore be communicators. And this leads to the second question, which, in turn, brings us closer to the purposes of Sedos. If Generalates can be communicators, what should they do? Obviously something in the line of communication. Now Sedos is there for cooperation. And since there can be no cooperation without communication, the generalates also have to communicate in the space provided by the Sedos group. Late last year we divided this space into an inner and an outer ring. Progress on the inner ring has been slow but steady. Quantitatively we have increased in membership to 33. Qualitatively, however, we still have to step up active membership- which again means stepping up communication among ourselves.
29. As regards the outer ring, we are still rather timid. We are invited to meet representatives of the Curia, of the Bishops, of the WCC, of the UN, of other international agencies. We go but we hardly go with a message. I think it is time we tried to formulate one on behalf of the Mission and systematically hand it on to our friends. Whether we can and should do this will depend on the progress of communication within our inner ring.
30. This brings back the question: how could we do it? Before answering, however, we have to ask ourselves: how far should Sedos go? We do not want to become known as a pressure group. I think that what we really want to do is to explore missionary opening, to make up our mind about them and then to "sell" this mind to the agencies which could act on it. This happened in the Catechist case and it was indeed revealing to watch how willing the Sedos group was to pass on the fruit of their hard labour to the SC for Evangelization when they were convinced that this was ready to act on it. Sedos should explore and, like a good explorer, be ready to hand over its discoveries to the interested agencies. In other words, we should go at least as far as exploration of new mission ground.
31. This, of course, involves a lot of initiative. Who should take it within Sedos? The year's experience has shown that it could (and therefore should) be taken from any point within the inner Sedos ring: in the case of China, it was taken by a Generalate. In the case of the study of nationalization, it was taken by the Education Group. In the case of the meetings by country it was taken by the Secretariat. The latter, of course, often finds itself uncomfortable in this role but, I think, the more we grow as a group, the less the Secretariat will have to take the initiative except of course, in developing its documentation services. This will not, however, exempt the Secretariat from being hundred per cent creative in following up the initiatives of the Sedos ring.
32. As regards the Working Groups, we have really made an effort this year to make them operational as study and as action groups. And we have learned a precious lesson: more study and work is done by very small,

ad hoc, highly psecialized task forces than by the bigger, permanent, heterogenous working groups. The experience of the Credit Union task forces proves the point. Indeed, the tasks, once spelled out, were often confided to a single person - as was the case of the Misereor and PWG programmes and the new newsletter. I think that in future we should really rely on task forces and on directors of programmes to do the work and on the working group to do the thinking (for example formulations of the messages of Sedos on the hot issues).

33. Which leaves us to the irreplaceable point of the initiative: the Generalate. This is really where action in Sedos belongs. Because Sedos is a group of Generalates. And to me this is the key to answering the question : how could we do it? If Sedos is there to explore new mission areas, then the work of such exploration has to be divided among the interested Generalates.
34. These thoughts were meant to spell out the reasoning behind the programme of 1971 already approved by the Assembly. My hope is that it is taken seriously - not in terms of taking the reasoning as dogma - but rather in the sense of questioning it, of scrutinizing the projects and, at this time next year, of evaluating our performance on it.

ASSEMBLY OF SUPERIORS GENERAL

15-12-70

Proposed amendments

3c elects the President, the Vice President, the Treasurer, two Councillors from the Men's Institutes and two Councillors from the Women's Institutes for a three year term, by secret ballot, on an absolute majority of votes cast or, in the third ballot, on a relative majority.

Elections are held as the term of office expires or as the offices are vacated.++

Officers may be reelected for a second term.

Present statutes

3c elects the President and Treasurer of Sedos for a three year term, by secret ballot, on an absolute majority of votes cast or, in the third ballot, on a relative majority. A Vice President and a Councillor are elected in the same way by the Men's Institutes and a second Vice President and a second Councillor by the Women's Institutes,

10 The Executive Committee of Sedos is formed by the President, the Vice President, the Treasurer and the four Councillors elected by the Assembly.

10. The Executive Committee of Sedos is formed by the President, by the two Vice Presidents, the Treasurer and the two Councillors elected by the Assembly and by a third Councillor elected by and from the Women's Institutes if the President is a Priest or Brother and by and from among the Men's Institutes if the President is a Sister. The election takes place according to the procedure described in art 3c

It is suggested that :

- (A) the next election be held during the first Assembly of 1971;
- (B) a nominations committee propose a slate of candidates available for these elections.

TOMORROW BEGAN YESTERDAY

An Education seminar for Superiors General organized by EDUC-INTERNATIONAL, Rome, Domus Mariae, November 16-19 1970.

Report to the SEDOS Generalate by Fr. B. Tonna.

1. The mood of the Education Seminar "Tomorrow began yesterday" was very relaxed, at times almost casual - mostly thanks to the reassuring personality of omnipresent Fr. Blewitt, the President of Educ-International. But the issues tackled were tough and even disconcerting:

- we are already living a situation where an inadequately educated humanity might destroy itself;
- to educate man we must relive the process of dying to ourselves to make man live, by so doing, however, we "recreate ourselves in the Paschal process;
- religious institutes are inevitably in the educative process; indeed, in the modern world the linking of the education of self to that of others is a must for every form of the apostolate: pastoral and missionary is basically educative work.

2. This report will not develop these themes but will attempt to offer a guide to the documentation produced by the Seminar and now available at the Sedos Secretariat (see Appendix A for the list of documents: photocopies can be supplied on request). It will also record my main impression on the actual "happening" of the Seminar and my hopes on its "spin off's".

3. Right from the start we were presented with a "moon" vision of the current situation. We were asked to take a detached view of what was happening in the planet. This coincided with the Pope's words in his visit at FAO during these days: mankind was moving from an era in which it had been struggling to understand and control nature to one in which it would have to understand - and "control" man. Mr. Strong of the UN frankly told us (Document 1) that man was making a mess of his planet. It was not merely a question of the hard reality of air pollution, and of ecological havoc, but one of international patterns and of consumption. The Western pattern was certainly not the ultimate model for man's way of life. It was no less certain that it was not going to help the teeming millions of Africa, Asia and Latin America to live a truly human life. The challenge thrown at us was brutal: most of today's Christians happened to be the promoters of this Western pattern. Only their educators could help them realize their heavy responsibilities in ensuring a "human" future for mankind.

4. As we went to sleep with this sombre picture of our future on the first night of the Seminar, we were convinced that only education - seen in its whole spectrum - could arouse our brothers and sisters - especially those belonging to the West - to this unmistakably "sign of the times". Next morning we broke into 15 groups to spell out some of the implications. The working papers, the reports (distributed on the same day...) indeed the very break down's of the theme (see Appendix A, doc's 4 and 14) clearly showed us how interrelated is education with most of the aspects of contemporary life, but especially with the hot issues we face today: youth, mass media, pluralism, secularization, industrialization and the managerial revolution.

The afternoon panel meeting cleared some of the questions raised by the groups and also led to the second major theme of the Seminar: there can be no full human development without liberation.

And there can be no liberation without education. This was the topic presented by the charismatic Paulo Freire during the after supper session on Tuesday, November 17. In his inimitable way he showed us that the true educator takes the other seriously - and therefore as a human individual to be "freed for growth" rather than as an "empty pot to be filled with information". In this process, he has to forget himself, indeed to annihilate himself in order to let the other find himself. But in the end he finds himself re-created, because enriched by the experience of the other. Dr. Freire linked this aspect of true education to our own death and resurrection in Christ: "he who loses life, finds it". It is this Easter spirit which allows us to avoid the pitfalls of "education for domination, for domestication". And the new name for full human development seemed to be liberation from such domination (Dpc.2).

5. Paulo Freire's conference introduced the general theme of the morning's (12) study groups: the educational implications of the humanization of man. The school, the university, the role of youth, the roles of women, continuing education for religious in a pluralistic, secularized and often captive world, were some of the topics discussed by these groups (Doc. 15 to 27). At 3 o'clock each participants had most of the reports of the groups and was ready for the pannel session with Dr. Freire at 4 o'clock. It became clear that the objectives of education for liberation was not really the latter (i.e. liberation) but the subject himself (i.e. the "educandee"). Education thus involved a loving relationship, especially when the subject happens to belong to the oppressed category. Above all it involved self liberation, from structures and attitudes which tend to "dominate" and to "imprison" us.
6. The evening's conclusions led straight to Fr. Arrupe's clarion call for a positive rethinking of the religious life. As "we teach what we are and become what we teach" it becomes imperative to make the religious community what it is meant to be: a milieu which "conditions us to free

ourselves "from attitudes and even structures which tend to dominate the other man". He called the institutes which support these communities "man's finest attempt to marshall human resources to continue Christ's work among men". He stated that never before has there been such a need for religious life. When this was criticized, the main point made is that ^{those} who embrace it were not what they professed to be. Fr. Arrupe substantiated his statement by demonstrating how the values implicit in our following of Christ in the religious life were directly related to modern man's four basic needs: the search for meaning, crave for love, the desire to work and the quest for leisure. As man becomes himself by meeting these four needs, so religious really become committed to Christ when they seek to serve these four needs of His people. And by so doing find themselves. Moving on as pilgrims but already home in their hearts. Christ is their tomorrow there. He is their today in the service to His (and their) Brothers (Doc. 3).

7. Fr. Cambino and Sr. Inez, in their rejoinders to Fr. Arrupe, developed one of the conditions of religious "being what they claim to be": the conditions of radical renewal. It involved advanced mobility, suppleness, creativity. The response to man's changing needs cannot follow the response produced to his needs a few centuries ago. We must be ready to face the unknown: "come and see".
8. During this session, one could note a marked lyrical style which clearly revealed the character of the audience: a large group (about 180) of high powered Religious - with the majority clearly on the women's side. This special note had broken through before - during the intervention of Mother Braganza of India. But it was only on this morning that it spread out to galvanize the whole group. And Sr. Inez summed it up beautifully: the problem is to be more, not to have more. To be amongst the others, to be with the others. As Prophets and Priests. We are not perfect, but we are going to try. And to begin by freeing ourselves from the many things that are slowing down our march as pilgrims. By going out of our ghetto, by refusing to continue to be marginal.
9. The Seminar then moved on to tackle two case studies in "participation" in 12 groups. The result varied but the exercise helped the participant to disentangle the different factors that are essential to good decision making. The outcome is summed up in Document 28. Some of the questions raised were tackled by the final Panel session, at 4 o'clock on the last day of the Seminar.
10. Fr. Blewitt, in the homily of the Eucharistic concelebration, which proved to be the climax of the rich liturgical experience of the Seminar, admirably summed up our feelings on that day. He told us the story of a missionary who had been announcing Christ to a lady in the Far East. The lady was enthralled and had to ask the embarrassing question: "how long ago was that?" - "About 2000 years" - "Really!" What have you Christians been doing ever since?" - We left the Seminar aware of the urgency of our educational mission for a humanity that seems blindly set on the road of self destruction.

11. What did the Seminar imply for the SEDOS Generalates? In missionary terms, the present predicament of mankind hinges on the situation of the Third World (-the "mission" world). What we learnt was that this situation can change for the better only if the First World (-our West) gives up its attitudes of conscious or unconscious domination - by giving up the structures which are favouring it to the detriment of the Third World. But what can we do, as "poor" Christians, in the face of the power structures of the Technosphere? We seem to be helpless.
12. We can take seriously our role as "Experts of Humanity". We can go all out to "humanize man". As our Lord did. But this means that we acquire the skills of the good educators. As our Lord did. Basically our role as missionaries and pastors is increasingly becoming more a role of educators. And less of administrators, of leaders. We must learn to bring out in the other, the work of the Spirit who is already in him. We must become "Experts of divinely saved humanity."

APPENDIX A: Documents - TOMORROW BEGAN YESTERDAY

Main Papers.

1. Maurice STRONG:
Technological Civilization: Peril or Promise?
2. Paulo FREIRE:
Humanization and its educational Implications.
3. Pedro ARRUPE sj:
Religious Congregations at the Service of Today's Educational World.

Papers from the Groups.

4. Les moyen techniques modernes et la transformation de notre imagination
5. The evolution of women's role throughout the world.
6. Conflicts of values in a world of transition.
7. Secularization on secularisme?
8. La secularization l'ombre de la technologie, et ses implications educationnelles.
9. Continuing Industrialization.
10. Secolarizzazione: il suo influsso sull educazione.
Secularization : its educational implications.
11. The managerial revolution
12. Aumônèrie et Paroisse univertitaire
13. Le Tiers Monde: semence de revolution
14. Education and Training in Agriculture and Rural Society.
15. Evolution du rôle des Femmes à travers le monde
16. A transformation of Yesterday's School for Today's world.
17. Education des adults par les Caisses populaires et les cooperatives
18. Education for living in a pluralistic world.
20. Le defir éducatif de notre société
21. Educazione permanente dei religiosi

22. Youth culture
23. La conscientisation des peuples aux demandes de la justice sociale
24. Education for liberation: problem and possibility
25. Continuing education for religious.
26. Student Chaplaincy and Parish
27. L'Education liberatrice
28. Two case Studies
29. Les besoins des jeunes et la production Catechetique
30. FREIRE, P. : La Educacion de los Adultos como accion cultural.
31. Various Seminar information sheets
32. List of Participants.

EDUCATION

A meeting of the Working Group Education in the Missions was held on Wednesday, November 24, 1970 at 16.00, at the RSHM Generalate.

Present were : Sr. M. Keenan, rscm

Sr. Pauline Greene, rscm

Sr. Inês Pereira-Leite, crsa

Sr. Anna Maria M. de Moraes, crsa

Bro. Aloysius Carmody, fsc

P. Georg Lautenschlager, cmm

Sr. Alena Carmely, sncj

Sr. M. Alphonsine De Julio, ssnd

Sr. Brigid Flanagan, sfb

Fr. John E. Blewett, sj

Bro. Gan Devadder, cfx

From SEDOS Secretariat : Fr. B. Tonna,

In the chair : Sr. M. Keenan, rshm

1. PWG Programme : The evaluation of the SEDOS response to the PWG questionnaire on education in the missions focused on two points :

- (a) The questionnaire : In the course of answering the question, it had become evident that the questions were too broad to produce clear and unmistakeable statements; some of the answers, in fact, ruled each other out - precisely because the questions were too vague.

The questions often seemed slanted and loaded - reminding some of positions already taken by centres like Pro Mundi Vita. In future, it would be essential (in terms of giving the desired information) that PWG makes more explicit the purpose behind the questions.

- (b) Content and method : Most of the information given was subjective, not statistic. Hence fresh experiences in one situation could already challenge some of the statements made.

It was considered essential that PWG should be persuaded to "react", to comment on the SEDOS answers. The question of confidentiality had not been satisfactorily resolved : it should be made clear to PWG that the value of this group's opinion (like that of any other SEDOS group) depended on the willingness of its members to

Speak very freely. On the SEDOS side, it would be only fair if those who were not convinced on the need for confidentiality should withdraw from meetings which others considered as highly confidential.

It was agreed to communicate the above to the Executive Committee, to the Director of the PWG Programme and to PWG. A word of thanks was reserved for those who had worked on the SEDOS response to the PWG questionnaire.

2. Umbrella group for education : This proposal was described as a response to the need to give visibility to education work going on in Rome. Such visibility would help those asking questions on educational activities to be referred to the right quarters. In its simplest form, it could take the shape of a collection of printed programmes of these activities.

It was agreed that this could and should be done. It was also agreed to let these pointed programmes circulate freely not only among those directly engaged in educational activities but also among Superiors General and their Assistants, with some indication of how a given Generalate could profit from the data passed on to it. The Documentation section of the SEDOS Secretariat would also step up its services in this direction, especially by regularly publishing lists about the documents it received.

3. Nationalization :

- The final form of the study should be aimed at helping the Superior General and their Council to take their bearings on this issue and thus to enable them to guide the members of their institutes who were, or would be, hit by nationalization. Alternatives to the school system, for example, could be indicated to those institutes which were not exclusively school oriented. Such alternatives would focus on the "how", and the "when", and the "who" of the different cases. In any case, in its final form the study would also include suggestions for delivering its message to the men in the field.
- Such a form called for a real study in depth : the issue was one of the pillars of the life of the members of the institutes with responsibilities for schools.

- Sometimes the issue appears under two forms : -a- alternative to schools and -b- nationalization. At times one panics because the alternatives have not been studied in depth. Perhaps it would be wise to focus on opening up the institutes to the wide spectrum of alternatives available. The group also agreed, however, that a study in depth of nationalization would be a real service to the institutes.
- The group then discussed the focus of the particular study they were involved in, fully aware that even such a focus would not dispense it from exploring most of the major aspects of the educational process. As a help some of the sources available to this group were listed :
 - a. documents in the archives (views on nationalization - before and after the event)
 - b. correspondence with selected individuals from the mission countries
 - c. analysis of university studies already published on the issue
 - d. documents of the Bishops' Conferences and of the national educational groups.

Serious reservations were made on the feasibility of collecting factual information in each country. It was also asked whether the institutes should retire from schools when the State could run these. No positive answer was forthcoming : the experience of State monopoly in Russia, Eastern Europe and China was not that positive. And in Latin America experience showed the dire consequences : no university backed development has been forthcoming.

It was agreed that it would not be wise to make a final statement on the scope of the study at this stage. But the group agreed to focus on the nationalization of schools and to limit its investigations to Africa. Fr. Blewett and Sister Alma and Sister Keenan agreed to meet and prepare proposals for a programme of study on the above lines, which the group could undertake for 1971.

SEDOS 70/396

It was noted that assistant to the President of the World Bank would be in Rome and could be invited to meet the group to discuss the problems of financing education.

Report submitted by : Fr. B. Tonna, 29-11-70.

EDUCATION

December 1, 1970

Dear Members of the Working Group on Education.

Yesterday, Sister Alma, Father Blewett and I met to explore further the form that the study on nationalization could take. As the conversation went on, several interesting possibilities opened up for a solid study within the reach of all of us despite limitations of time, information etc.

A sincere effort was made to think of a study that would best help the generalates. The work already done in the three meetings held last year will serve, and has already served, as a very useful basis for this further study. The focus of our study will be the nationalization of schools and its implications. We propose a three-step process: case-studies; comparisons; projections and orientations.

For the case studies, it would be possible to start with situations already known. Sister Alma has volunteered to try to draw up material on Ghana following the outline proposed. This could serve as the first step in a case-study of the situation in Ghana. Perhaps it will be possible to have some information on another country ready for presentation.

From the work done during the next meeting, we could expand the study to other countries on which information is available, using perhaps task forces for different regions. Our traveling members could help us to fill in the outline with information gotten on the spot. Within a relatively short time, we should be able to present a series of brief well documented case-studies that would form the first part of the study of nationalization.

The next step would seem to be a comparative study of these cases to see what we can draw from them. Hopefully, this would permit certain projections and allow us to draw up alternatives. This would form the basis for the last part of the study: orientations which would need to be adapted to widely varying local situations but which would be broad enough to help us discern all of the issues involved.

At the next meeting on December 11 at the Marianhill Fathers, any necessary corrections or modifications could be made. I propose that, at the same time, we start our first case study.

It was nice to have the group here, and I hope it won't be too long before you all come again.

Yours in Christ,
(signed) Sister M. Keenan RSHM

NATIONALIZATION OF SCHOOLS AND ITS IMPLICATIONS

1. Case-studies (selected models)

- Causes of nationalization
 - stated reasons for nationalization
 - stated aims
 - discernible reasons not officially stated
 - discernible aims
- Circumstances surrounding nationalization
 - preparation for
 - attitude of government towards Church schools etc.
 - position of episcopal conferences, conferences of major superiors
 - attitude of generalates
 - what policy was defined?
 - what efforts to help were made?
- Situation following nationalization
 - are the aims being reached?
 - if so, what steps were taken to attain them?
with the help of whom?
 - if not, what difficulties were encountered?
why?
 - what is the present position of the different groups concerned?
 - government : have the original stated aims been modified?
 - Church : has a policy been drawn up, adaptations made?
 - Universities : what studies are being made?

Sources for this section would be, on the one hand, official studies and government documents, statistical reports etc., and, on the other, information of a more interpretive nature available in generalates, information from the field, results of visits to the countries concerned etc.

11. Comparative study of case-studies

- Are there any common factors?
 - if so, what is their nature and what do they seem to indicate?
- Are there certain specific differences?
 - if so, what is the nature and the reasons for these differences?

111. Orientations in view of a policy concerning nationalization

- Recommendations concerning possible trends and their consequences, the modifications entailed etc.
 - generalate level
 - national level (Conferences of Major Superiors etc.)
 - individual superiors or persons responsible.

ASSEMBLY OF GENERALS 15-12-70

ITEM 4

Proposed Budget for 1971 : EXPENDITURES

<u>Operating Expenses</u>	<u>Budget 1970</u>	<u>Actual 1970</u>	<u>Budget 1971</u>	<u>Remarks</u>
Rent, Electricity	\$ 1.000	\$ 1.001.60	\$ 1.000	no change
Telephone	700	1.524.12	1.000	\$300 more
Postage	600	871.43	800	\$200 more
Maintenance	300	453.29	400	\$100 more
Petty cash	50	-o-	50	no change
Public relations	300	303.89	300	no change
Stationery	500	802.72	500	no change
Supplies	600	116.56	500	\$100 less
Printing and Photocopy	200	458.15	400	doubled \$ 200
Displacement	600	743.68	800	\$200 more
Travel	1.000	550.12	1.000	no change
Medical -Health	700	390.55	300	\$400 less
SUBTOTALS	6.550	7.216.11	7.050	\$900 more
<u>Personnel</u>				
Executive Secretary	4.572	4.572	4.572	no change
Insurance	183	183	183	no change
Ass. English WG	3.300	2.000(est.)	3.300	no change
Insurance	775	600(est.)	775	no change
Ass. French WG	3.300	2.000(est.)	3.300	new
(Sec. ES 1970) Insur.	775	600(est.)	775	
Asst. Documentation	3.300	1.000(est.)	2.000	\$1000 dues
Insurance	775			\$1000 honorarium
Stenographer	-----	-----	2.200	new
Insurance			300	
Clerk Typist	1.200	1.200	1.200	no change
Insurance	360	360	360	
Part-time clerk typists		3.212.24	1.035	
	18.540	15.727.24	20.000	\$1.460 more

Proposed Budget for 1971 - Page 2

<u>Expenses (cont.)</u>	<u>Budget 1970</u>	<u>Actual 1970</u>	<u>Budget 1971</u>	<u>Remarks</u>
<u>Other items</u>				
Consultations	\$ 200	--	200	no change
Separation Fund			400	new
Fees, Subscriptions	250	757.87	500	\$250 more
Service Geneva			120	new
Equipment, Books	500	1,249.14	500	no change
Simultaneous Translation			300	new
Contingencies	210	449.96	210	no change
Miscellaneous			7.200	(1) Projects
SUBTOTAL	1.160	2.456.97	9.430	
<u>Cumulative</u>				
Operating Expenses	6.550	7.216.11	7.050	\$900 more
Personnel	18,540	15,727.24	20,000	\$1460 more
Other items	1.160	2.456.97	9.430	
TOTAL EXPENDITURES	26.250	25.400.32	36.480	

PROPOSED BUDGET FOR 1971 : INCOME

Institutes	32.000	28.185.80	29.000	\$3000 less
P.W.G. Project	-----	-----	4.000	(2) 4000 available
Adveniat Project	-----	-----	3.200	(2) 3.200 available
Sales & Subscript.	150	137.37	300	50 more
Fees for services	200	259.58	200	no change
TOTAL INCOME	32.350	28.582.75	36.700	
	=====	=====	=====	

(1) Includes amounts for PWG and Adveniat Projects; see Income

(2) Part used in 1970; sum given is amount available for these projects in 1971

Proposed Budget for 1971 -- P.3

Remarks

A. Comments on the 1970 Budget and 1970 Actual:

1. Deficit eliminated. We started the year with a deficit of \$6,838.87. We have managed to eliminate this deficit during 1970 mainly because of (a) reduced expenditures for salaries since the SEDOS staff was not at full strength for the whole year; (b) assistance received from the Credit Union Seminar; (c) the grants for the PWG and Adveniat Projects; (d) careful budget control by the Executive Secretary and other members of the staff. With continued careful budgeting and budget control we should now be able to stay in the black.
2. In some cases, salaries for 1970 have been estimated; this is because job titles are not always the same as for 1971, and also because personnel changes made it difficult to trace exact amounts for each job. However, the total is exact: \$15,011.40 for salaries and \$715.84 for insurance, for a total of \$15,727.24.
3. You note that we budgeted \$500 for equipment and books, but spent \$1,249.14. The explanation is that the PWG grant provided for furniture and machines for a new office.
4. Fees and subscriptions were budgeted for \$250, but we spent \$757.87. The explanation is that we advanced \$500 to Father Power for writing a book for missionaries on the Theology Seminar. As copies of the book are sold, this amount will be returned as income.
5. To arrive at annual figures, projections to Dec. 31 were made, based on the first eleven months' experience.
6. To control budget expenditures, the Executive Committee receives a monthly financial report.

B. Comments on the 1971 Budget:

1. Operating expenses are budgeted for a \$900 increase, mainly because of increased costs for telephone, postage, printing, and photocopying.
2. Salaries are now budgeted for a full-time staff consisting of the Executive Secretary, two assistants for the Working Groups (English and French), an assistant for Documentation, Stenographer, and Clerk-typist. One half of the salary of the Documentation Assistant goes to the \$1000 contribution of his congregation. The English Working Group Assistant also supervises typing, mailing and duplicating. And the French Working Group Assistant takes care of the accounting. We have also budgeted something for clerical help during peak periods, bringing the total for personnel to \$20,000.

3. The PWG and Adveniat Projects are budgeted for a total of \$7200 which is the same as the projected income from these sources.
4. Some possible sources of increased income are: (a) the addition of new members; (b) the possibility that Misereor will absorb some of the costs of administering the SEDOS-Misereor Scholarship program. (c) the subscription fee of \$100 for the Weekly Bulletin for those congregations who do not have any representative in Rome.
5. A Separation Fund of \$400 is provided as the beginning of a reserve fund to pay the required amounts to personnel terminating their services.
6. If approved, Father Roch in Geneva will give us about six reports a year to keep us abreast of developments. This is not a salary, but payment for writing the articles.
7. Simultaneous translation will be provided at a cost of approximately \$75 for each of the four General Assemblies.

C. Miscellaneous Comments:

1. Copies of the financial reports of the Credit Union Seminar and the Health Seminar are on file at the Secretariat and are available for examination after authorization by the Executive Secretary.
2. To give you some idea of your equity in the organization, the assets of SEDOS including furniture, machines etc. now amount to approximately \$6.000.

Respectfully submitted,

THE FINANCIAL COMMITTEE

Rome, 2 December 1970

Very Rev. Henry Mondé, SMA
Rev. Sister Jan Gates, SCMM-M
Rev. Frederick Sackett, OMI
Rev. Benjamin Tonna
Rev. Bro. Gerald Schnepf, SM, Treasurer
SEDOS

ASSEMBLY OF GENERALS - 15-12-70

A. Sedos and Geneva

The services for Sedos

- Sedos would have a "man on the spot" who could keep track of the documents of interest to missionaries which are issued by the various organizations based in Geneva.
- Sedos would instruct the same person to conduct enquiries, and eventually act on its behalf, with agencies in which it becomes interested (eg. International Conference of Voluntary Agencies).

The obligations of Sedos

- Sedos would offer an honorarium for digests of documents of interest to Missionaries circulated in the bulletin (\$20. six times a year).
- Sedos would refund expenses for stationery, office services, travel undertaken on its instructions.

B. The proposed "man on the spot"

Fr. Roch is a White Father from France who has been serving as a Missionary in Malasia.
He is just back from a course on Community Development and Organization at Manchester University.
He is at present Director of the Foyer St. Justin, a hostel for 110 University Students from the Third World.
He is also Expert Adviser on Development to the Apostolic Delegation with the UN in Geneva (Fr. De Riedmatten).

ASSEMBLY OF SUPERIORS GENERAL - 15-12-70

Proposed dates for the Assemblies of 1971 :

Tuesday, February 16, 1971

Tuesday, June 15, 1971

Tuesday, September 23, 1971

Tuesday, December 14, 1971

DIARY

30 - 11 - 1970

Fr. Aguilo sj, delivers the Spanish, 300 page manuscript of the directory of Catholic media. It will be a real service to the cause of co-operation.

A new Sedos "line of communication" is born. Fr. Moody wf, delivers the manuscript of the new "Joint Venture", which will inform the "outer ring" of Sedos friends about our activities for the missions.

1 - 12 - 1970

The financial committee meets at Fr. Monde's Generalate, to draw up proposals for the budget for the Assembly.

Fr. Michael Raj sj, of the Audio Visual Centre of Tamilnad, India, visits the Sedos Secretariat.

2 - 12 - 1970

Fr. Tonna explains about Sedos at the 'Filippine' Generalate.

Fr. Giorgini, of the Passionist Fathers, visits the Secretariat.

4 - 12 - 1970

Fr. Tonna attends the African meeting of the Lay Council.