

70/40

Rome, December 11, 1970

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

This week:

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FRANCOPHONE WEST AFRICA: Summary of a briefing session at
 the FSC Generalate on November 5, 1970. (Mali, Dahomey,
 Cameroun, en français). 907

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PLEASE NOTE THE FOLLOWING DATES:

GENERAL ASSEMBLY : Dec. 15, at 16.00 at OMI Scholasticate.
 L'AFRICANISATION DES NOVICIATS: Dec. 17 at 16.00, Marymount Generalate,
 Via di Villa Lauchli 180, (in French).
 EXECUTIVE COMMITTEE : Dec. 18, at 09.00, at SEDOS Secretariat.
 DEVELOPMENT : Dec. 18, at 16.00, at SMA Generalate,
 Via della Nocetta III.

Sincerely yours,

Benjamin Tonna
 Executive Secretary

RAPPORT DE LA REUNION DU 5.XI.70.

Avant de partir pour l'Afrique Occidentale le frère Ch.H. Buttimer a voulu prendre contact avec plusieurs Supérieurs Généraux d'Instituts dont les membres travaillent dans ces pays: Mali, Dahomey, Cameroun.

Les membres présents étaient les suivants :

Président : Rév.Fr.Charles Henry Buttimer, Sup.Gl.
 Rév.F.Pablo Basterrechea, fsc; Rév.P.Henry Mondé sma; Sup.Gl
 Rév.F.Bernard Merian, fsc; Rév.P.Théo Van Asten,pb; Sup.Gl
 Rév.F.A.Bonenfant,fsc; Rév.P.Victor Mertens,sj;
 Rév.F.P.Adams, fsc; Rév.P.Jean Henry,omi;
 Rév.F.Roger Lammelin,fsc; Rév.Sr.Suzanne Demey, icm; Sup.Gl
 Rév.P.William Goossens,cicm; Sup.Gl

Secrétariat de SEDOS : Rév.P.Benjamin TONNA - Rév.P.BANO -
 Mlle Antoinette FERNANDEZ.

M A L I

Voici quelques réflexions qu'ils ont échangées

1. Situation Générale

Le Mali est un pays pauvre.

Le climat y est très chaud et très sec. Il n'y a qu'une seule saison de pluies par an.

Sur le plan politique, le Mali était après l'indépendance un pays qui avait su prendre certaines distances et devenir vraiment indépendant. Mais sous le régime de l'ancien Pr. Modibo Keita, le Mali subissait l'influence chinoise - marxiste qui créait chez les Maliens une atmosphère de peur et d'angoisse. A cause de cette situation de malaise, l'Armée provoqua un coup d'Etat et prit le Pouvoir en 1969.

Les Maliens étaient donc heureux d'être sortis de cette influence de l'Est; mais pour les Elites et les étudiants de Bamako, il y avait une certaine crainte que le proces de décolonisation commencé par l'ancien régime allait être arrêté et que le Mali ne retombe sous l'influence colonialiste.

2. Situation de l'Eglise

En comparaison avec les pays voisins comme la Hte-Volta, L'Eglise du Mali a très peu de catholiques (environ 50.000), par contre les musulmans y sont très nombreux. Malgré ce

petit nombre de Chrétiens, l'Eglise du Mali a vraiment une grande influence sur ce Pays, dans les témoignages et les contacts avec les Musulmans et les Païens. On se rend compte que l'Eglise est présente; Elle est vraiment au Service du Pays, de ce peuple dont la grande majorité est Islamique.

L'Eglise du Mali est vraiment l'Eglise Servante, elle est l'Eglise des Pauvres.

Il y a 6 Diocèses au Mali :

- BAMAKO : Arch.Mgr.Sangaré (qui est le seul Evêque Africain du Mali)
- KAYES : Mgr Courtois
- MOPTI : Mgr Biard
- SIKASSO: Mgr de Montclos
- SAN : Mgr Perrot
- SEGOU : Mgr Leclerc

Il y a très peu de Prêtres Africains (environ 7 ou 8) dans tout le Mali.

Les relations de l'Eglise avec le Gouvernement ont toujours été bonnes au Mali aussi bien maintenant avec le Gouvernement actuel qu'avec l'ancien.

La personnalité de Mgr Sangaré et la considération que le Gouvernement a pour lui, facilitent vraiment les contacts et expliquent ces bonnes relations.

3. Enseignement

Les frères F.S.C. ont une grande école normale à Sikasso. On faisait remarquer que les Ecoles Catholiques sont un des bons moyens d'Evangelisation. Dans une école catholique, si la majorité environ 75% des élèves est musulmane, 25% est catholique, l'ensemble de ces élèves étant sous la direction catholique de l'école, c'est donc la totalité de ces élèves qui bénéficient de l'Education et de l'influence chrétienne de cette école.

En conséquence, si ces Ecoles devaient être cédées au Gouvernement, cela serait une ~~per~~te au point de vue apostolat. Mais de l'autre côté les écoles catholiques sont une charge très lourde pour les diocèses. Sur le plan financier, on mentionnait comme exemple: le collège "Prosper Camara" à Bamako où sont formées un grand nombre d'Elites. Les étudiants venant de l'extérieur rencontrent beaucoup de difficultés pour trouver un logement et sont obligés de vivre ou d'étudier dans des conditions très pénibles.

DAHOMEY

Situation Générale

Le climat y est très chaud.

Le Dahomey a environ 2 Millions d'habitants.

Sur le plan politique

Il y a 3 Présidents au Dahomey qui font la Présidence à tour de rôle. Chaque Président a toute sa famille, sa tribu derrière lui. Les Dahoméens ne supportent pas très bien le fait d'avoir 3 Chefs au lieu d'un seul.

Sur le plan économique

80% du budget National vont aux employés du Gouvernement; les 20% seulement au Développement, ce qui évidemment est une faillite perpétuelle.

Situation Religieuse

La population du Dahomey compte environ 20 à 25% de catholiques.

Il y a très peu de musulmans.

Dans le Nord du Pays, qui est très pauvre et semi-désert, on signalait qu'il y a quelques petites tribus païennes qui commencent à se tourner vers l'Eglise.

Il y a 6 Evêchés au Dahomey, dont 4 appartiennent au Clergé Africain.

Les Prêtres Africains représentent 50% du clergé. Les autres sont des Prêtres SMA et quelques prêtres Fidéli-Donum.

Actuellement, il y a très peu de vocations sacerdotales Africaines.

Situation de l'Eglise

Le Dahomey est un Pays trop cléricalisé. Les chrétiens ne sont pas vraiment dans le mouvement, alors que pourtant ils sont très intelligents; le mouvement laïque catholique, reste plutôt attaché aux anciennes méthodes qui étaient sûres et n'osent s'hasarder dans de nouvelles expériences. Ils préfèrent rester dans leurs positions.

Les jeunes Pères qui arrivent au Dahomey, trouvent qu'il n'y a pas suffisamment de dynamisme dans cette Eglise.

Les Evêques du Nord du Dahomey ont vraiment réorganisé leurs diocèses, ils ont fait une pastorale d'ensemble, on se rend

compte que ces diocèses avancent sûrement. On prévoit que dans quelques années l'Eglise du Nord sera beaucoup plus vivante que l'Eglise du Sud qui existe depuis 100 ans.

Enseignement

Il y a un grand collège pour les garçons et pour les filles qui vient d'être maintenant Africanisé, et un autre collège à Bouricon tenu par les FSC.

CAMEROUN

Situation Générale

Beaucoup de différence entre le Nord et le Sud au point de vue développement. Le Sud est beaucoup plus riche à cause du café, du cacao, de la banane et de la proximité de la mer, ainsi que des voies de communications plus développées. Le Nord compte environ 1 Million $1/2$ d'habitants.

Situation Religieuse

Il y a une nette différence entre le Nord et le Sud.

Dans le Sud, 8 Evêques Africains et un bon nombre de clergé Africain. Le Sud a été évangélisé vers 1885 et le Nord en 1946 avec l'arrivée des Oblats.

Dans le Nord, sur 1 Million $1/2$ d'habitants, on compte 15.000 Catholiques et $1/3$ de Musulmans de race Foulbé, de vrais Musulmans d'origine.

Il n'y a aucun prêtre originaire du Pays. Le premier sera ordonné en Avril prochain. On ne compte seulement que 5 grands Seminaristes.

Le Cameroun est un des 4 Pays ayant demandé à Rome la permission d'ordonner des hommes mariés.

Un problème qui préoccupe :

La prise en charge du Nord devrait être faite par les prêtres originaires du Cameroun donc par les Prêtres du Sud; que tout le Cameroun prenne conscience de son rôle missionnaire à l'intérieur de Pays.

On signalait que :

Un prêtre originaire de Douala, un des premiers prêtres ordonné en 1955, a demandé à son Evêque d'être détaché et de **partir comme missionnaire** dans le Nord. Il y a maintenant 12 ans qu'il y travaille.

Au point de vue clergé Africain appartenant à une congrégation religieuse, on compte : 12 Jésuites, 6 Pères du St Esprit (Ils étaient 12 autrefois, mais 6 sont passés au Clergé séculier) et quelques Dominicains.

Dans le Nord, parmi les jeunes qui rentrent au Grand Séminaire, on remarque un mouvement vers les Oblats, peut-être parce qu'il n'y a seulement que des Oblats dans le Nord et ces Jeunes n'ont pas eu assez de liberté de choix, dans le sens qu'ils n'ont pas vu de différentes réalisations.

On les favorise d'une plus grande liberté en les envoyant au Grand Séminaire de Yaoundé avant de commencer le Noviciat. Ensuite à la fin des 3 ans d'études, en ayant eu des contrats avec d'autres prêtres, des séminaristes, des prêtres séculiers ils peuvent faire un choix plus lucide.

Relations avec les Musulmans

Le parti Unique "L'Union Camerounaise" est dirigé par les Musulmans bien qu'ils soient en minorité dans le pays, ils sont en majorité dans le Pouvoir.

Le Président est un Musulman et dans le Nord tous les députés (50) désignés par le Parti, sont aussi Musulmans.

On faisait remarquer, qu'il y a eu plusieurs fois des persécutions des chrétiens qui ont eu leurs médailles, leurs croix arrachées et mis en prison. Des chapelles ont été incendiées...

Les Musulmans qui sont des conquérants du Pays ont mal vu l'influence des missions qui aident la population à évoluer, à prendre leurs responsabilités, il semble que tout cela leur échappe.

Ce qui est difficile à expliquer cette persécution, c'est que les relations malgré tout sont assez bonnes avec ces Musulmans.

Enseignement

Il y a aussi une différence entre le Nord et le Sud, au point de vue scolarisation:

27% dans le Nord	85% dans le Sud
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Dans le Nord : On compte 2 établissements :

- 1 Lycée à Garoua	- 1 Collège à Gaoundéré.
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Ce sont les Oblats qui ont pris en main ces collèges. A plusieurs reprises, les Oblats ont cherché à contacter, d'autres religieux ou Frères enseignants qui pourraient prendre en charge ces collèges.

Dans ces collèges, il y a une majorité catholique mais aussi beaucoup de protestants et musulmans.

Suggestions

Il serait excellent que dans certaines Congrégations, on accepte des Africains avec des Européens. Un des avantages sera de rattacher le Charisme Religieux de l'Afrique au Charisme religieux Universel, car il risquerait d'y avoir le danger que l'Afrique ne se renferme trop sur elle-même. Il y aurait la possibilité que ces Congrégations Internationales, avec Européens ou Américains et Africains puissent faire le joint avec l'Eglise Universelle.

Africaniser est une difficulté générale à toutes les congrégations qui acceptent des vocations d'Africains. Pour Africaniser, il faut donner pendant plusieurs années aux Africains une formation en Afrique même, ne pas les envoyer à l'Etranger.

Le but de toutes les Congrégations ayant des Africains, doit être de les former le mieux possible afin de pouvoir leur donner rapidement de vraies responsabilités et ne pas toujours dire que les Africains ne sont pas assez mûrs ou qu'ils sont trop jeunes, mais vraiment les former le mieux possible.

Il faudrait aussi réunir tous les Religieux Africains et les faire travailler et réfléchir ensemble, sans Européens, sur leurs propres problèmes.

L'Africanisation doit être très profonde, très intérieure, ne pas simplement donner des charges, ceci est une Africanisation extérieure;

A propos des vœux : La Pauvreté doit être vécue différemment en Afrique qu'en Europe. La Pauvreté d'un certain nombre de congrégations est une pauvreté de droit canon, qui n'est pas du tout adaptée à l'Afrique.

L'Obéissance doit être aussi vécue différemment en Afrique.

Après les échanges d'expériences sur les pays, la question suivante était posée :

- Quelle est l'opinion des Missionnaires à propos des Frères ?

Réponse

La collaboration entre les Missionnaires et les Frères pourraient être meilleure. Il y a certainement un effort à faire des deux côtés. Les Frères assurent vraiment un bon travail dans l'enseignement; ils sont de véritables spécialistes dans cette branche. Et par ce fait même, ils sont peut être enclins à se distancer des autres missionnaires et à ne pas s'insérer suffisamment dans la Pastorale d'ensemble.

Les Missionnaires qui tachent de s'insérer de plus en plus dans le diocèse Africain, sentent que les Frères ne poursuivent suffisamment pas ce même effort.

Mais de leur côté, les Missionnaires devraient aussi être plus ouverts pour accepter les Frères comme de vrais collaborateurs à plein titre dans la Pastorale et pas seulement comme des coadjuteurs de Prêtres.

SOCIAL COMMUNICATIONS

"Catholic Media Council", Advisory Board Session, Brussels,
November 13, 1970.

The Advisory Board Session of the "Catholic Media Council" took place November 13, at Brussels under the chairmanship of Mr. August Vanistendael. The advisory board of the "Catholic Media Council" consists of representatives from the different European Catholic fund raising agencies and the board of "Catholic Media Council" consisting of the leading people from the three International Catholic Media Organizations.

At the meeting in Brussels the report of the Executive Secretary "Catholic Media Council" was very much appreciated; especially stressed was the training of specialists in the communications field. SEDOS and the SEDOS members were especially asked to look much more serious into this question. They should also propose more people for training in communications to be sponsored by the SEDOS-MISEREOR training scheme. It was asked if it wouldn't be possible to put together communications specialists from different religious congregations to be used as a "Mobile Unit " "to examine communications projects and to help to carry them around the world". This should even lead to a better awareness and better training of more capable lay people. Training on and for the local level was especially stressed.

About the work of the first year of "Catholic Media Council" the report of the Executive Secretary gives the best overview (for private information only, not for publication!) - see attached document.

F. J. Eilers, svd

Report on the Activities
of the Executive Secretariate

November 4th, 1970

The first meeting of the Kuratorium which took place in Aachen on January 29th, 1970 centered around the Working-Program of the Executive-Secretariate of the Catholic Media Council. The assembly asked us to examine to what extent the tasks assigned could be really carried out in practice. The following points were discussed:

1. Help to Aid Agencies in evaluating and working out concrete mass media projects by securing for them permanent contact with the three mass media organizations, evaluating scientific data, collecting and filing up-to-date background material and building up a network of experts in the developing countries.
2. Contacts with all non-Catholic or non confessional organizations, which work in the field of mass media in developing countries, mainly in view of building up an archive of projects carried out by the most varied groups.
3. Observations of future developments in the mass media techniques.
4. Helps to awaken initiatives and work out priorities in given developing areas.

In a document at the occasion of its 14th Session of the Executive Committee held in Vienna from October 6th to 8th, 1970, the CIDSE called this Working Program an ambitious enterprise for a Secretariate with such an extraordinarily small staff. This very fact naturally indicates the limits of our activity. This must also be kept in mind when we analyse the initiatives taken within the first nine months in mass media planning for developing countries:

1. In principle it is possible in the theoretical preliminary clarification as well as in the practical execution with chosen means in developing countries to examine the mass media from the point of view of their efficacy to determine with sufficient accuracy the relative importance of their position within the global mass media structure of an area and consequently to recommend the granting of systematic aid or cancelling it.

2. In principle it is possible to exchange information or to work out plans for cooperation with almost all non-Catholic or non-confessional institutions and organizations working in the same area.
3. In principle it is possible to determine future priorities in the mass media work in the Third World and special needs in given areas through the constant observation of the evolution in the international mass media technique.

In a special item of our agenda we shall try to show the particular difficulties which we met both at the giving and the receiving end. Concretely these are the aspects which we stressed in our work:

I. Advice on Projects

Advice on about 30 different mass media (=MM)-Projects was asked by almost all the Aid-Agencies which are members of this Kuratorium. Our opinions ranged from short information to detailed expertise. Priority was given so far to the Press, followed by Radio, Training Programs and Movie Mobil-units. For instance, we were able to dissuade the "Lenten Action of the Swiss Catholics" from fulfilling the wish of the Bishop of Tacna in Peru, who wanted to put his own Radio Station; we also investigated the situation of the Catholic magazine "L'Effort Camerounais", sound out the possibilities of resuming the publication of the paper "La Croix du Dahomey" and "HODI" (Congo-Kinshasa). We recommended a general research for the Uganda daily "Munno", we advocated the expansion of the "Mambo-Press" in Gwelo (Rhodesia), we stressed the importance of the new institute for Communication Sciences in Bombay after studying relevant training programs and we provided a study on the significance of Pastoral Sound Slides in Mission work and Development. In this work we adopt the pragmatic method, which consists in starting from a concrete project to obtain an overall view of the MM situation in a whole region. This work is prepared and completed through the following services:

1. Evaluation of scientific data

We record all new publications in the field of MM planning for developing countries and evaluate the data relevant to our work found in scientific publications. The contacts made so far give us the possibility of examining the unpublished reports of studies conducted by other institutions, as for instance, the research of the FAO about "Communication with Illiterates" among villagers in Zambia, among others.

2. Collecting and filing up-to-date background material. By background material we mean reports and monographs of exclusively informative value. We gather them from experts working abroad or visiting developing countries. We participate in inquiries, as for instance in the survey of the Catholic Press in Africa, which is presently conducted by the UCIP Development Commission.

3. Building up a network of experts in the Developing Countries. On the matter of MM projects it is indispensable to secure the opinions of experts in the developing countries themselves. However, in no field of Development Aid does the Church dispose of less experts than in the MM sector. Besides most countries lack any kind of coordination. This is where the stress of our work will lie in the next years, together with a carefully prepared training program. Our efforts so far:

- a) We are members of the Working-Group Communications of SODEPAX and participated in the first Ecumenical Consultation which gathered about 50 MM experts from all continents in Driebergen/Holland (see circular letter No. 1 of May 9th 1970). There we made important contacts and we participated in SODEPAX' effort to progressively build up coordination-centres of Christian agents of communication in the various developing countries.
- b) Upon invitation by SEDOS, we had a chance to talk to more than 30 General Superiors of missionary societies about the importance of giving a journalistic formation to their members. Furthermore we advocated the creation of a "mobile-unit" of MM experts from various congregations destined to examine communication projects and to help carry them out around the world. Our proposal was accepted. Accordingly a resolution foresees the progressive implementation of this project.
- c) In dialogue with Bishop Metzinger (Peru) director of MM Commission of CELAM, we followed the suggestion made by Dr. Schmidt during the last meeting of the Kuratorium, that the function of the diocesan and national Communication-Bureaus in Latin America should be examined. This problem has also been discussed with Fr. Oliveira, Secretary of UNDA-AL. What we want to find out, in collaboration with CELAM is whether these offices could be sufficiently staffed with competent personnel, so that a preliminary study of MM projects could be made in the country itself.

II. Contacts and Co-operation

Contacts with other institutions and organizations, engaged in MM planning for developing countries, aim to build up archives of projects, exchanging information, obtaining expert advice and possible cooperation for given projects. Last year, we have been looking for such contacts and we found the best response among most of the partners whom we had approached.

1. Expanding the archives:

It has been a difficult task - not yet completed - to put in files the projects of our own member organizations. This is due particularly to lack of personnel in the Aid Agencies. ADVENIAT provided us with

complete records. To save the trouble of securing lists of projects from various organizations by ourselves, we shall henceforth receive them from CIDSE. Thus the problem is solved.

The Federal Government of Germany (Secretariat for Development) informed us about all their projects and so did also the World Council of Churches, the Protestant Literature-Fund and the FAO. The other organizations, which we contacted, agreed to provide concrete information on given projects, whenever asked.

2. Striving for international Co-operation

a) Protestant Organizations

THE WORLD COUNCIL OF CHURCHES: Exchange of information on projects and other items, collaboration with the departments of Projects and Communications of the World Council of Churches.

WACC (World Association for Christian Communication): Constant exchange of opinions, participation in sessions, common research-program (The role of Christian Communication in Indonesia and Tanzania) - carried out by the Institute for Communications of the Leicester University, England -. Direct comparison of projects (planned for the next months) CHRISTIAN LITERATURE FUND: Information on projects, possible participation in Catholic Alphabetisation Programs.

INTERFILM: Providing Movie Experts.

b) Non confessional Organizations

INTERNATIONAL PRESS INSTITUTE: Information on Training Programs in developing countries, reports on Seminars, appointments of experts participation of Catholic journalists in Africa in seminars on the creation of small local dailies.

AMERICAN FOUNDATIONS (FORD and ROCKEFELLER): So far there were only written contacts. The foundations declared their willingness to cooperate.

FRIEDRICH-EBERT-FOUNDATION: Exchange of experience in matter of pilot-programs, communication of scientific data, direct consultation of the Catholic Media Council on the Catholic MM activities in those developing countries which they are about to visit.

FEDERAL SECRETARIATE FOR ECONOMIC CO-OPERATION: Information on all their projects, possibilities of a closer co-operation in given projects (v.g. Institute for Communication Sciences in Bombay), backing Churches' efforts in supporting the claims of developing countries for participation in the international satellite-program.

KONRAD-ADENAUER-FOUNDATION: Close co-operation in efforts to coordinate the radio work in Latin America, put experts of the Foundation at the disposal of given countries, give regular information a pilot-program (project) for Educational TV in Brazil.

FAO: Information on all their projects, invitation to seminars on Rural Broadcasting, frequent personal exchange of experience, information on scientific field experimentation.

UNESCO: Personal contact with all communications departments, proposal made by the UNESCO of semestrial consultations. They also agreed to answer concrete questions about the MM activities of the UNESCO in definite developing areas, to send us all communication papers and information on Satellite plans.

In these various conversations, we were repeatedly requested to consider the possibility of a direct cooperation between these international organizations and the Church Aid Agencies in financing and planning MM projects. The UNESCO expressed a concrete wish regarding subsidies for the World Conference for Educational Broadcasting next year in Mexico City. In fact this project belongs to those which are presently under discussion between the CIDSE and the UNESCO. However, it appears necessary that this Round Table starts to consider the possibility of handling similar proposals in the future.

III. Future Developments in MM Technique

We have tried from the very beginning to keep abreast of the latest developments in the field of MM Technique, in view of their possible utilisation within the frame of the MM activities of the Churches in developing countries.

1. Satellite-Communication

Fast and good contacts were taken up with the board of the American Satellite Commission COMSAT, with the Satellite Department of the UNESCO, with the corresponding planning staff in India and with the Brazilian CNAE as well as personal contacts to OCOSAT, a private Church-run information centre. These contacts enabled us to gather a rather voluminous documentation about the problems of "Development Communication". The experts are warning against exaggerating the new possibilities. In our opinion, what we know of the international satellite programs, compels the Churches to equip their existing MM centres - above all TV and Radio centres - so that at least some of them can possibly be utilized by the Governments for the participation in space-communication programs.

2. Cassettes-TV

We tried to follow up the developments in this field. We contacted the various firms and obtained the needed information. Some firms declared their willingness of discussing with us the applications of this medium in developing countries.

3. Multi-Media Systems

To profit in our work of the finding of the studies about Communication through Multi-Media Systems, we sought personal contact with Rev. Reinhard Schmid, who is probably the best European expert in this field. Rev. Schmid has studied the Multi-Media Systems on behalf of the German Broadcasting Companies and of the German Institute for "Fernstudien" in Tübingen. For this purpose he spent a long time in Sweden, England, USA and Japan. He has been appointed Consultant of the Ford-Foundation. Anyway, Rev. Schmid declared himself ready to give us advice any time.

IV. Awakening Initiatives

When the creation of the Catholic Media Council became known one of the biggest problems of our Secretariate was, that more and more financial requests for MM projects were sent directly to our office. We answered through a stereotyped form, stating that financial matters lie outside our sphere of competence and referred the petitioners to the Aid Agencies. In agreement with MISEREOR, we are now in a position to channel such requests directly to the competent department after careful examination. The Pontifical Mission Society in Germany (PWG) also agreed to this procedure. This raises the question whether the other funding agencies, members of this Round Table, would follow the same policy. In case they agree a system must be devised to determine which kind of projects should be forwarded to which agency. Another item on the agenda will deal with this question.

To obtain good projects, which answer the real needs of developing areas, it is indispensable to foster the mutual co-operation of native experts. Since we lack such experts, the question of training must be discussed with priority. This point also will be brought up again later.

Right now we are trying to find out whether it is possible to get a real picture of the needs in matter of Communication in developing areas. In co-operation with the PWG and through the Institute for Communication Sciences in Bombay with the Film Institute in Poona, we are planning the efficient use of Film Mobile Units in India. ADVENIAT gave us a long range assignment, namely to research which pilot radio stations should be developed on a regional level in Latin America.

The co-operation of CELAM in this project will be secured. The newly created Multi Media International Institute in Rome asked our help in carrying out a pilot project of health education via MM communications in Malawi (Africa).

V. Personal Contacts and Visitors

Many visitors coming from almost every major developing area, came to our office and gave us a chance to hear about their experience in the MM field. The minutes of such conversations are kept in files. These contacts helped us get acquainted with more people and expand the network of experts.

Experts are of the opinion that the meaningful set-up of communication system will play a decisive role in the development of the Third World. We do hope, that through our work, we may be able to contribute a little in the shaping of the future.

EDUCATION IN THE MISSION

EVALUATION OF SEDOS REPORT TO P.W.G. ON CATHOLIC SCHOOLS IN THE COUNTRIES OF THE THIRD WORLD

I agree fully with the first point made in the general remarks of the report viz. that the question set by P.W.G. were extremely broad and could not be answered with any ^{degree} of precision since the answers could vary considerably with the local situation. The replies given in the report are equally broad, sometimes vague and could not really help towards formulating any definite course of action to be taken as regards Catholic Schools in the Third World.

The main value of the work is that it has caused generalates to reflect on the conditions that must be fulfilled if catholic schools are to be effective means of evangelisation and it has set forth certain principles that should dictate the policy of funding Societies when they decide to finance schemes in the developing countries.

Catholic schools are only one means of evangelisation among several others. Their existence is justified only in so far as they are centres of evangelisation for the whole milieu, and not closed ghettos.

The principles of collaboration with parents, (who should be brought into the educational policy) with any lay teachers, with all those engaged in educational work belonging to other denominations, with the State etc. is to be encouraged.

Education should be adapted to local needs of a developing country.

Our Schools are at the service of the people and must therefore not duplicate the work of others.

Must be regarded always as a means of supplying for a deficiency which the State cannot yet make up.

Emphasis on training for self-reliance and becoming independent of outside help whether in finance or personnel.

Hence the need of investing money in the training of men, rather than buildings.

Avoidance of any form of paternalism in the manner of helping.

I feel it is useful for the generalates to be aware of these principles and to pass them on to people at grass root level. It is also useful for P.W.G. to know how generalates regard the question of funding, but otherwise I don't think our report would enable P.W.G. to come to any definite conclusion as to whether to finance schools in the Philippines or not.

SEDOS 70/923

The information given about the specified countries is to my mind not sufficiently reliable because it rests more on general impressions and opinions rather than on an objective statistical survey e.g. statements such as "the attitude of youth, at the end of their studies is favourable towards the church if they find a job. On the contrary it is negative when they fail to do so" would need to be verified by survey.

Sr. Brigid Flanagan, sfb.

COMMUNICATIONS

1. SOCIAL COMMUNICATIONS.- In announcing the forthcoming General Assembly of UNDA at New Orleans from January 11-17, 1971, Rev. Fr. Agnellus Andrew, in his letter of October 8, addressed to Fr. Yves Périgny, adds: "May I ask you also, in your capacity as President of the Communications Section of SEDOS, to extend an invitation to the heads or secretaries of communications in the other great religious orders who make up your communications group. This meeting will be vital in the history of communications in the Church and we want to bring to bear such experience, information and knowledge as we can."
2. ISLAMIC SEMINAR: Fr. Jacques Jomier, O.P., of the Institut Dominicain d'Etudes Orientales, Cairo, will give three two-days seminars on Islam, in Nigeria: March 8-9, Lagos (St. Dominic's, Yaba)
 " 11-12, Ibadan (Pastoral Institute)
 " 15-16, Akure
3. "THE PRIEST IN AFRICA TODAY", AMECEA Study Conference Record, Lusaka, August 1970. Zambia Catholic Secretariat, P.O. Box 1965, Lusaka, Zambia. Price: 88 US cent.

DIARY

- 7 - 12 - 70 : Fr. Mondé returns from Brussels after re-presenting SEDOS at a CIDSE meeting.
- 8 to 10 - 12 - 70 : Fr. H. Mondé, Fr. T. Stanley and Fr. Tonna represent SEDOS at the *Justitia et Pax* Round Table. The objectives of the Round Table are clarified : harmonization of the overall objectives with a view of arriving at agreement on priorities conducive to an effective concerted action of Catholics in development through the exchange of information.
- 9 - 12 - 70 : The UISG-SEDOS study session on Social Communications brings over 90 Sisters to the OSU Generalates. The four panelists - Fr. Bamberger, Fr. Mills, Fr. Renver and Mrs. Armanda (FAO) communicated enthusiasm to the audience - who "asked for more".
- 11 - 12 - 70 : The WG on Education meets to discuss the study programme for 1971.