

Rome 23/4/71

71/13

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

A tous les Supérieurs Généraux
A tous leurs délégués pour SEDOS
A tous les membres du groupe SEDOS

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COMING MEETINGSPROCHAINES REUNIONS

HEALTH SERVICES:-

GROUPE MEDICAL:-

27/4/71 15.00- 19.00

OSU Generalate - Via Nomentana 236

DEVELOPMENT:

DEVELOPPEMENT:

21/5/71 16.00

SEDOS

BRIEFING SESSION ON BRAZIL:

SESSION D'INFORMATIONS SUR LE BRESIL:

10/5/71 16.00

CMM Generalate - Via di S. Giov. Eudes 91

Sincerely yours,

P. Leonzio Bano fsci

EDUCATION

Report of WG meeting March 31st 1971 with
two Appendices.

A meeting of the Working Group for Education in the Missions was held at the Generalate of the Sisters of Charity (Tilburg) on March 31st at 4 p.m.

The following were present:

Sr. Harriot Benoist, rscj	Sr. Marjorie Keenan, rscm
Sr. Joan Burke, snd-n	Fr. Georg Lautenschlager, cmm
Bro. Bernard Clinch, O-carm	Sr. Michael Marie, scmm-T
Sr. Brigid Flanagan, sfb	Sr. Helen McLaughlin, rscj
Sr. Mary Alphonsine DeJulio, ssnd	Bro. Thomas More, cfx

From Sedos Secretariat: Fr. B. Tonna

In the Chair: Sr. Marjorie Keenan

1. Sr. Marjorie introduced Sr. Helen McLaughlin, rscj, recently appointed probation superior of Uganda, Bro. Bernard Clinch, O-carm, just back from Rhodesia, and Sr. Joan Burke, snd-n, new mission secretary of her congregation.
She referred to her recent prolonged visit to the houses of her congregation in Africa, and to her impression that policy changes in the Education field in the Missions could only be effected by the charismatic sister. It was up to the group to see how this obstacle could be surmounted. Meanwhile she could endorse the conclusions of the group that Nationalization is usually a different thing from Africanization even though the latter usually follows the former.
Sr. Marjorie then introduced Sr. Harriot Benoist who presented her paper on Uganda (see Appendix A).

2. Nationalization of Schools in Uganda and its Implications

During the discussion of Sr. Benoist's case study, the following points emerged:-

- a) Even before nationalization it often happened that our sisters and brothers found themselves not in RC schools, but in schools run by RCs. In Zambia for instance, it would make absolutely no difference if the government nationalized tomorrow: there would be the same staff, the same system. This of course raises again the question of the function of the institutions and of our approach to the missions.
- b) The Uganda picture resembled the picture of Kenya drawn up by Bro. Jan de Vadder during the previous meeting. It would, however, be more exact to speak of ecumenical and inter-denominational rather than secular schools. The government was not against religion; but it was against the divisive force of religious.
- c) Religious seem to be involved in the area of decision-making only in so far as they are active members of associations of

headmasters and principals. These act as a pressure group and the Ugandan government usually takes them seriously. They can also affect the decisions of the secretaries for Education working directly for the Bishops.

- d) The adaptation of this course to the needs of the village seems to be making progress, and, in some cases, the secondary school is being transformed into a technical school, leaving the name intact so as to respond to the status names of the children's parents. The trend, however, is towards comprehensive schooling which answers the real economic needs of the country.
- e) It was illuminating to Sr. Benoist that the schools found absolutely no place in the new Bishops' Pastoral Plan. It would be useful to find out why. Meanwhile, it was clear that the countries and in particular the Bishops needed help to train the Ugandan religious to take over these schools. The best services we can offer seem to be in the area of this training. It was RSC policy, for example, to second personnel for the training centre in Jinja. They also exchanged personnel with local congregations in order to help step up the process of handing over.

3. RHODESIA - APARTHEID, NATIONALIZATION, AFRICANIZATION

Sr. Marjorie then introduced Sr. Michael Keyes, scmm-t, who presented her case study and documentation on the Rhodesian situation (see appendix B to this report). During the discussion which followed, the following points were made:-

- a) Rhodesia presented a complex picture with a mixture of Nationalization, Africanization and Apartheid. But it was really Apartheid that was dominating the whole situation.
- b) The primary schools were practically nationalized because the government always had the last word.
- c) The fact that only 17% of the African population (which forms 95% of the total population) was being educated. In many cases however, this education was only offered till Form 2.
- d) The Africans were intent on going for white collar jobs. They were not interested in the jobs offered by the Agricultural Sector.
- e) Among the missionaries, ideas on what to do were often conflicting. A Methodist layman, Mr Mew, thought that the best thing to do was to work on the retentive minority, ie. the few in government who are terrified at the prospects of the Africans taking over. These fears were, in fact, often misplaced. What was true of the government need not be true of the white population (5%) as a whole. Another approach was to explore new openings besides the schools, eg. the social services such as women's clubs and groups.

- f) The clue to the whole situation was the political motive. Apartheid had become an ideology as well as a way of life. The Africans were considered inferior, and cheap labour for the economy.
 - g) It was unfortunate that the Bishops, even though their case might be the right one, had not given an adequate hearing to the views of the religious institutes.
 - h) Local councils which are supposed to take over under government control did not exist at all. Meanwhile examinations were being used to deprive the Africans of education opportunities.
 - i) Another trend seems to be expressed by several missionaries: "let us be quiet; the government is trying to save face". A further complication was that eventually each institute would act individually. Certain groups were simply more radical than others, and the general mass was not radical at all. Maybe they were too busy with their work to be able to think. This is why the Africans were frustrated and often angry - because they saw no future. The teachers were again not so sure: "Are we really working for the Church when we are earning good government salaries?" Expatriate teachers complicate the situation by undermining continuity.
4. During the general discussion it was agreed that the tragedy really was that the Africans were seeking to imitate the Europeans and that our schools were often leading them to this trap. Our road here is to ask the right people (often not the missionaries at the grass roots) to review the whole situation. These people could be directors of education, bishops, and our own regional superiors. The question then becomes - by what criteria should this situation be reviewed? It is a thorny question, but the real social and economic needs of the country and such practical needs as access to universities could be such criteria.
 5. It was also pointed out that the weakness in the school system was that it was often linked with the power structure, ie. the hierarchy rather than with the professional educators.
 6. How could we, here in the Sedos group, contribute to resolve this particular situation?
The best thing seemed to be to pass on our opinion or rather our consensus of it and thus stimulate action. This could be done either through our new bulletin, Joint Venture, or through special resolutions or conclusions of the assembly of Generals. It would be wise to present our own conclusions for confirmation by such an assembly, because then they would acquire more weight.
 7. Sr. Marjorie in concluding said that nationalisation was a fact and it was high time to look for diversifications. As Generalates we had the

duty to indicate openings for such diversifications to people in the field. This should be the objective of the group, and not an attempt at a scientific study of Nationalization in Africa, which was useless as well as impossible.

8. Date of the next meeting: APRIL 21st at 4 p.m. at the Generalate of the Scholastic Sisters of Notre Dame, 95 Via della Stazione Aurelia.

9. The form the next meeting should take

It was agreed to proceed to Phase 2, the comparative study of case studies.

B. Tonna

NATIONALIZATION OF SCHOOLS IN UGANDA AND ITS IMPLICATIONS Appendix A

The issue of nationalization is not an open one. This is clear from a statement in the "Common Man's Charter", made by Obote in December 1969:

"The issue of nationalization has already been determined and therefore is a settled matter. It was in the 1962 Constitution, as it is in the Republican Constitution of 1967. Therefore no citizen or person in private enterprise should entertain the idea that the Government of Uganda cannot, whenever it is desirable in the interests of the people, nationalise any or all privately-owned enterprises, mailo or freehold land and all productive assets or property, at any time, for the benefit of the people. The Party, therefore, directs the Government to work along these lines." Art 39.

That the principle of nationalization has been evolving over a period of years can be illustrated by a brief survey of the Government's involvement in education.

In 1925: the Government began to provide administrative and financial aid to voluntary agencies who up to this time had borne almost the total burden of Uganda's schools.

Between 1925 and 1963, the Government's Department of Education initiated educational surveys and set educational goals for Ugandan youth. Amounts budgeted for education were vastly increased and were, by Government decision, mostly concentrated on secondary education and teacher training. In 1961 the first education survey was made without any assistance from local councils of which missionaries are part. Article 169, 171 and 171 of the resultant document: EDUCATION IN UGANDA are appended at the end of this paper.

By 1963, a Government Ministry of Education replaced the Department of Education; since this time, all educational policies have been integrated with the Government's over-all policy of economic and political development. At present, 30% of National Expenditure is for recurrent needs in education and 14% for capital expenditure. Of its total population of 9,000,000 52% of the children of primary school age go to school, but only 10% of this number go on to some type of post-primary education.

With these simple statistics in mind, then, it is easy to see why the Government has determined to take into its own hands the development of secondary education and Teacher Training Colleges, leaving primary education to be dealt with by local councils of education

WHY THE TREND TOWARDS NATIONALIZATION ?

Because education and economy, social and cultural development are so inter-related that future growth and unity of the country depend on planning at the national level.

IN NATIONALIZING EDUCATION THE GOVERNMENT HAS SPECIFIC AIMS:

1. To acquire more and more control of all schools and colleges whose maintenance is now dependent on public funds.
2. To phase out expatriate administrators and "mission" supervision of schools, and appoint Civil Servants in their place.
3. To accept the assistance of voluntary agencies such as Churches and missions only insofar as their technical and financial contribution furthers the country's over-all development. Ethical and religious considerations are secondary.
4. To provide for the kind of progress which will enable Africans to hold up their heads and take their rightful place in the world community and to prepare their youth for participation in the shaping of a new society—one that is competitive, secular and religiously pluralistic.

PROGRESS OF THE EVOLUTION TOWARDS FULL NATIONALIZATION OF SCHOOLS

- . At present all grant-aided schools are government controlled. There are, in Uganda, so-called "private schools" which receive no aid and are not government controlled. It is evident that the Government is not against voluntary agencies or denominational schools, but that its interests are more secular. The state recognizes the right the Church has of seeing that its members receive a Christian education but does not equate this education necessarily with schooling. There is every evidence that the government's educational planning is influenced chiefly by the economic, practical principle of meeting the man-power needs of the country. For the sake of national unity inter-racial and inter-denominational schools are needed, and only these are funded.
- . At present there are no expatriates in primary schools with the exception of "demonstration schools" connected with Teacher Training Colleges. Obote wanted all secondary schools to be administered by Ugandans by 1971; Gen. Amin has appointed a new Minister of Education who would like to delay the enforcement of this policy for practical reasons. Expatriates are needed and wanted as teachers in secondary schools but for a service that is temporary and detached.
- . The government is pursuing its plans for expansion and adaptation of education to Uganda's needs. It is not yet in a position to do this

without the aid of the Churches but the latter must be willing to meet levels of efficiency required by the Government, accept the students whose admission is determined by marks, as well as teachers and administrators drafted according to competence rather than religion.

- The 'Five-Year Plan' for economic development aims at changing the structure of economy. It involves the development of agriculture, the expansion and improvement of health services and of education. Harmonious development in these three areas would result in the modernization of Ugandan economy along lines which would meet the aspirations and prosperity of the country. A new elite is envisaged and a more vocational approach to education is being sought. This demands renewal of the entire system so that the nation's pupils may have opportunities of developing both heads and hands. Private schools and skilled personnel among expatriate missionaries could contribute in a valuable way to a more integral development of Ugandan youth.

THE RELATIONSHIP BETWEEN THE CATHOLIC CHURCH AND THE STATE IN MATTERS OF EDUCATION:

The statement made at the conclusion of the "Panafrikan Conference for Catholic Education" held in about 1967, has been the basis of the Church's educational policy in Uganda:

"We should do everything possible to:

- integrate our efforts with national educational planning
- cooperate effectively with the government in the work of education
- improve the quality of our teaching
- collaborate with parents and teachers"

To be able to implement this policy, Ugandan Sisters and Brothers will have to receive a much more adequate formation. They would be accepted for salaried posts in Government schools but at present only a very, very few have minimum qualifications. It will take years yet to prepare these members of the Church in Africa to assume their full responsibility. It is a major task for the expatriate missionary to assume. "Private Schools" or, preferably, "Mission Schools" could render service in providing education for able boys and girls who have not been selected for Government controlled schools. These schools would have to be served by persons willing to work for a subsistence salary to avoid high tuitions, and by persons really qualified to meet educational needs of Ugandan Youth. In Uganda, as everywhere else in the world, the whole area of non-formal, supplementary education is recognized as an urgent need that has barely been explored. In all these areas the National Catholic Secretariat at Nsambya and the Joint Christian Council of Churches have services to occupy years to come.

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1966 New Elites of Tropical Africa, Lloyd, Chap. XVII
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1969 Five Year Plan of Pastoral Coordination and Renewal. pp.11/12 and 11/13
1969 Uganda Education Association-proposals for Uganda's Educational Needs
p. 36 (Where to in Uganda's Education)

PERIODICALS

U.C.I. (Uganda Catholic Information)

- 6/1/67 Standing Policy on Primary Education
17/2/67 Cooperation of Church and State in Education
24/2/67 Teaching of Religion in Schools
19/5/67 Vice-President and Missionary Schools
30/5/69 Obote on Government Policy
9/1/70 Uganda Religious Education Association

D.I.A.

- 4/9/63 L'Ouganda à la recherche d'un enseignement national
12/12/63 Cours de religion
3/12/63 Memo de l'Eglise
15/12/63 Inspection Missionnaire
9/1/64 Réforme de l'enseignement
18/8/65 Pas de Subsidies
12/5/66 Controverse Evêques-Ministère
11/6/66 Ecoles Privées des meilleures Institutions
21/9/66 Etudiants en Vacances

FIDES

- 5/3/66 Commission d'Enquête

DOCUMENTATION FROM GENERALATE

Sociological Survey of the Vice-Province of Uganda: Religious of the
Sacred Heart, 1970

APPENDIX BRHODESIA - APARTHEID, NATIONALIZATION, AFRICANIZATION

Brother Jan De Vadder, in his talk on Kenya, made a very pertinent distinction between Africanization and Nationalization in the countries of Africa. In Rhodesia the Government is trying to Africanize the African Schools by trying to put education into the hands of the local community, and also to nationalize the Mission Schools. However, the motivation for Africanization is totally different here from in a country governed by its own indigenous people. The motivation in Rhodesia is Apartheid. Although not officially called so, it is a separation of the races.

SCHOOLS: Primary Schools

The Government of Rhodesia announced in 1968 that as of January 1st 1969, Government Grants to Primary Schools would be reduced by 5%. The Bishops would not accept this because they could not pay the difference and there was also the feeling that the Government would keep reducing the grants year by year. The Bishops did a lot of dialogueing with African teachers, Missionaries, parents and anyone concerned - to ensure that the Africans would realize that it was not bad will on the part of the Bishops in handing over the schools to the local communities. There is a mixture of opinion as to whether this was really an adverse event for the African. For all practical purposes the Africans have been running their own Primary Schools for years with the exception of a few Europeans. They have been making a good job off this and many feel they are qualified and ready to take over this phase of Education. The government has been saying for years that the African can pay more. He is paying more, now that the schools are run by the local community - but nobody knows at what price to himself, or what sacrifices he may be making to pay this extra amount. The final result is that the Primary Schools are out of the hands of ~~the~~ Church and are being run by Africans in their local communities.

This poses a problem for the Churches as far as Catechetical instructions are concerned, so they have asked the Government for "Right of Entry" - permission to teach Catechism to the Children in African Schools on the basis of a 30 hour program per year. The schools are not allowed by the government to use a religious education syllabus belonging to a particular denomination. Only the government one may be followed, and the government has not come up yet with an inter-denominational syllabus, so just now the schools are following their own.

Secondary Schools

The Rhodesian Government also stated that from 1971 on, all vacancies in Forms 1 and 2 would be filled by teachers trained within the country. This means that the missions can no longer import personnel for Forms 1 and 2 in their schools. This is a form of creeping nationalization.

The Bishops then asked the government for a guarantee that this would not happen in Forms three to six, thereby forcing the missionaries out of their own schools. The government would not give an assurance but was prepared to discuss the possibility of keeping 50% expatriate staff for Forms three to six. The Bishops are insisting on a guarantee from the government for this 50% because:-

- a) The schools have been built and equipped by the Church.
- b) The salaries of missionary teachers are needed for the maintenance of the schools.
- c) The high standards of the schools must be kept up. (It is felt that the African is not yet able to take over this phase of Education, partly because it is difficult for an African to reach University level).
- d) Leadership and development would be stunted if no personnel were allowed in from overseas. (There is the feeling that the standards of the African Schools will go down because in many places the African is only allowed to go as far as Form 2; while Form 4 is necessary to gain admittance to University.

The annual report of the Secretary for African Education issued in 1969 says that 17% of Africans are in school. And it compares notes with Ghana which has only 14% of its people in school. It also states that two African Doctors were graduated from a University.

Higher Education

About the highest that most Africans can hope to reach in education is in the teaching and nursing field. These markets are glutted - there are just so many posts of this kind open. Many Africans find themselves literate and with a fair amount of education but with no job prospects. For many, anything less than a white collar job is considered lowly. In rural areas they may wind up with some kind of subsistence farming. Some feel more education should be in the line of agriculture - especially where the women are involved - because they do most of the farm work. But for Africans, Agriculture is something you do not go to school to learn. It is instinctive.

CONTRAVENTION

This concerns the presence of African students in predominately European schools. The Rhodesian Front Party says this is a "contravention" of the Land Apportionment Act and of the Land Tenure Act. Actually it wants to separate all the races, which include Europeans, Africans, Asians and Coloureds. The schools of all races are affected by the government's actions. In an effort to appease all sides the government has come up with a percentage basis of attendance at schools. Africans will be allowed 6% enrollment in European schools and more of a percentage in Asian schools. The Anglican Church has accepted the 6% rule. The Bishops of the R.C. Church have not. Actually there have never been more than 6% Africans in European schools. But this forces our European schools to accept a racist policy and does not give hope for betterment in Racial Harmony.

ADULT MULTI-RACIAL SCHOOLS

I spoke with a Fr. Rogers, SJ, who is head of a School of Social Service in Salisbury. He explained his work in general - "The school is dedicated to doing social services of many kinds, but especially aims at getting into the homes and thus getting direct help to the people. He finds the Shona women have a very strong character, and sisters in this field can do much good work with these women. The school also works for the unemployed, has a catechetical branch and works in the field of ecumenism. The aim of this social work is to strive for community development among the people, both African and White. The school is situated in a multi-racial area in Salisbury. There are very few of these multi-racial areas allowed. It is supposed to be multi-racial for 50 years which means that a member of any race can live there. However, as a school they have to register as of 1970 and since the government can refuse registration permission, it is possible that the multi-racial character of the school may be changed."

I also spoke with a Mr. Mew, a Methodist who runs a Multi-Racial School near Salisbury. It is called Ranch House. His chief purpose is to work as long as possible with the Africans and Europeans to change mentalities. He is convinced it can be done, he does not believe the majority of people in Rhodesia want to be like South Africa, he does not care if he has to register or sign papers every day for the government as long as they allow him to carry on a multi-racial school.

THE LAND TENURE ACT

It is impossible to consider and understand the education problem without considering the Land Tenure Act. Many lawyers consider it a bad piece of legislation; it is not clear law, and many doubt whether the government itself understands the law. Many terms are ambiguous and can be interpreted arbitrarily. It leaves all powers in the hands of the Prime Minister - there is no higher court of appeal. It prohibits or authorizes the occupation of land in racial areas determined by the government. According to the Minister of Lands, in a speech to Parliament October 15th, 1969, the fundamental principle of the bill is: "The interests of Europeans are paramount in the European area: the interests of Africans are paramount in the African area".

SPECIALLY DESIGNATED LAND

These lands are on the Land Tenure Map but are not defined in the Act. The definition in Parliament was: "The purpose ... is to facilitate the elimination of various small islands of land owned by persons of one race within the area of another race, without undue disturbance to the present owners."

We have two schools for Africans, built by the Congregation, but they now lie in European territory. If we had to leave the area the schools could only be given to Europeans and the government could at any time say that we may not have Africans on our property. The reverse applies to congregations which have schools for Europeans on land which is now considered African".

- Case study prepared by Sr. Michael Marie Keyes, scmn-t

SOCIAL COMMUNICATIONS

A meeting of the Social Communications Working Group took place on 1st February, 1971, at 4 p.m. at SEDOS.

The following were present:

Fr. R. Aguiló, sj	Sr. M. A. Loughlin, fmm
Sr. Frieda Avonts, sa	Fr. B. Meyer, pa
Fr. S. Bamberger, sj	Fr. A. Mills, sj
Sr. Carolyn Carte, fcm	Sr. A. Oeschot, scmm-m
Fr. MacCarthy, sma	Fr. Y. Perigny, omi
Sr. Helen McCarron, fmm	Fr. M. Rouver, ocarm
Sr. Ancilla Cottam, scmm-t	Sr. M. Tully, rscm
Fr. F. J. Eilers, svd	Mo. M. J. van Dun, osu
Fr. P. Kolkermans, cicm	

From the Sedos Secretariat: Fr. B. Tonna and Miss Capes

Fr. Y. Perigny was in the Chair.

1. Presentation of the Manuscript of the Catholic Mass Communications Media Directory 1971 - by Fr. R. Aguiló

Fr. R. Aguiló said the title of the manuscript was "Catholic Media Directory 1971", and that it was a review of all the Catholic Institutions throughout the world who worked in the fields of:- radio, television, films and audio-visual mechanics and material.

He wanted to thank Fathers Perigny, Eilers and Bamberger who had collaborated in preparing this first edition. To obtain the necessary material for this book, questionnaires had been sent out by Sedos to all the above-described institutions, but only 40% of the people approached had sent in replies; therefore, the document could not be considered complete. However, further information received could be incorporated in future editions.

The manuscript was in both Spanish and English, and was ready for printing.

Questions and recommendations

1. What form would the publication take?

It was felt by the group that as the manuscript was not complete and there were still mistakes, it should not take too definitive a form but be printed in a way that would give it a provisional appearance. Fr. Tonna had a suitable sample to show to the publishers. This edition could be considered an attempt. In the

future it was hoped - as had been planned from the beginning - to have a combined publication by Catholics and Protestants. It was agreed by the group that it should be clearly stated in the preface that it was a provisional work and that we hoped in the future to publish a combined effort with other Christians.

2. Number of copies?

It was felt that not more than 1,500 copies should be printed, and that we should limit ourselves to selling it to the Social Communications public. So many people were interested in this kind of directory that it should not be necessary to spend too much money on advertising.

3. The group thought that Fr. Aguilò should see the last proofs so that eventually any further material received in the meantime could be incorporated. Also, that a printed questionnaire in an envelope addressed to Sedos be sent out with each book, so that new information could be forwarded to us.

4. When would it be published?

The publishers already had the manuscript and were just waiting for instructions. As soon as we told them the form and the number of copies, they could go straight ahead.

5. Price

It was recommended that an honest and fair price be established for this provisional and cheap edition. It was felt that Lit. 2.500 was excessive, and especially for the missionaries to pay. It was suggested that Sedos could commit itself to ordering 100 copies at 50% of the price to be established, for sale to the missionaries.

If possible, the Generalates should give Fr. Tonna an approximate number they would like for their respective institutes.

Fr. Perigny thanked Fr. Aguilò, on the part of the group, for the excellent work he had done, sponsored by Fr. Bamberger who had initiated the project.

Conclusion

It was then suggested that drawing a conclusion from this work, the Sedos Communications group should aim at undertaking similar jobs in the future on the basis of contracts, with religious being seconded by their Generalates, to undertake jobs of 6 months' duration.

11. Impressions and Remarks on the Panel recently conducted by our group for the benefit of the Commission of the UISG. Suggestions for follow-up. Opportunity for similar panels on how to organize information "ad intra" and "ad extra" in a religious institute.

This initiative, it was explained by the Chairman, had been taken by Fathers Mills, Reuver and Bamberger and by Mr. Ramondo from FAO.

The aim of the meeting had been to brief the Superiors General on the importance of Social Communications - the Mass Media.

The meeting had taken the form of:- i) Introduction; ii) Questions; iii) Demonstrations.

The evaluation today was in preparation for follow-up meetings, to enable us to decide on any modifications and improvements that could be made.

Impressions and Suggestions were as follows:-

1. An opinion voiced was that the message of the necessity for mass media communication had been put across effectively to the Superior General.
2. Reactions from those who attended the meeting seemed to be favourable, but it was felt that the time devoted to questions could be extended at further meetings.
3. It was suggested that a convincing argument when approaching the subject was not so much that Social Communications were important or more effective - which could be developed later - but the argument that it is obvious that it is the mass media that has moulded the man of today. It is their language, a global language, therefore if you want to communicate an evangelical message, you have got to use the same language - that of colour and sound.
4. There was the problem of the different levels of knowledge in this field among the people in the audience; many were learners. A suggestion was that perhaps Sedos could organize 3 or 4 week-end meetings with small groups of 10 to 15 people from the Generalates, to discuss special questions - thus providing the possibility to learn.
5. A member of the panel had spoken at the meeting about i) Policy; ii) Projects and iii) Animation, and the Chairman commented that he felt detail should be stressed here as to exactly how this was going to take place. Due to the high degree of autonomy being given to our provinces today, there was a difference at ~~what~~ stage these activities took place, where, for example:-
 - i) Policy could take place at the Generalate level, but
 - ii) Projects could take place at regional or local level and
 - iii) Animation should be carried out at local level - partly, maybe, by people coming from Rome.

It was felt that what we were looking for at this moment was more the information communication system "ad intra" (because the "ad extra" was more on the regional and provincial level) to help the congregations who were setting up their social communications system. This should be borne in mind for the next panel with the questions: a) What are we doing? and b) What are we trying to convey to them?

6. Regarding creating Social Communications awareness among the Superiors General

It was said that we had two possibilities of approach:

- i) Meetings with small groups in the generalates, which it was suggested should be specific and mostly devoted to answering questions.
- ii) Larger meetings with the Superiors General or delegates together. More general subjects should be dealt with at these meetings.

7. Spin-offs as a result of the meeting

One member of the panel reported that since the meeting he had received inquiries regarding training centres, and had been invited to give several talks to various groups and generalates.

8. The Panel Team

It was suggested that teams should be drawn up comprising from 3 to 4 members of the group, having different specialities, informing the Generals what we had to offer, so that they could ask us for a particular type of meeting, and when they did, the respective panel could be asked to take over. It was felt desirable not to change around the "players" who did well in a certain direction; they had the experience and could modify their lectures in the light of that experience; this would obviate possible duplications.

It was considered advisable that when we did offer a large meeting, the people should be advised beforehand what they were going to get, by giving them a few of the main points that would be covered, thus enabling them to decide if this particular meeting was interesting for them to attend or not.

9. The Right To Information

This was an important point that should be stressed at the next meeting with the Superiors General.

The right to information was something new in the Church, brought in by Pope John XXIII. Prior to this, officially there had been no right to information. In many Generalates there still persisted an atmosphere of secrecy and monologue. We had come to the point now where we had to draft our statutes where it stipulated that we must have a degree of autonomy; that the members of the institute have the right to be informed properly and objectively.

10. It was reported by Fr. Mills that the USG was very interested in having the same sort of panel speak to their conference. The group agreed that this should be arranged, and the date suitable to the USG panel (same team again) was fixed for 10th March. There would be

between 50 and 150 people attending - English, Italian and French speaking. It was suggested that it be held at the OMI Scholasticate using the facilities for simultaneous translation.

111. 1) Fr. Tonna presented the French version of Joint Venture fresh from the press today. We already had the English version, and the French was just a translation, and for future issues it would be the same. He said it was interesting as another initiative of communicating what is happening here at Sedos to the missions.

Fr. Perigny then reported that he had received a letter from Fr. Moody, who was the editor of Joint Venture, asking for the comments and advice of the group regarding what they would like to see in the next and later issues.

Fr. Perigny invited the members to send comments and suggestions to Sedos for Fr. Moody. He announced that Fr. Moody had now become a member of this working group.

ii) The Credit Union Pamphlet

Fr. Tonna showed the group the 5-page pamphlet that had been proposed by the Development WG to summarize the message of the Credit Union Seminar, principally for the missionaries in the field.

- ii) Fr. Mills brought to the notice of the group an address made by Avery Dulles on Communications to the Bishops of the USA. It was particularly interesting, he thought, because very little theological research by reputable theologians had been made so far, and he suggested that it should be brought to the notice of the Sedos members institutes. It was rather lengthy, and he wondered if it could be summarized for Joint Venture or the Sedos Bulletin? It was decided to pursue this after the close of the meeting.

- IV. Fr. Reuver proposed that a member of the Ecumenical Satellite Commission - convening in Nemi on 17th March and 18th - be invited to give a talk to our Working Group on THE IMPORTANCE OF SATELLITE COMMUNICATIONS IN THE NEAR FUTURE, and as to what we, as Orders, could do in this regard. It was agreed to invite both Mr. Robertson and Fr. Lavelle.

Audrey M. Capes

THE URBAN AND INDUSTRIAL MISSION OF THE WORLD COUNCIL OF CHURCHES

Report on the meeting with Rev. B. Daniels, Chairman of the Committee on the above.

The meeting was held on Tuesday, March 30, 1971 at 9.30 a.m. at the Secretariate for the Promotion of Christian Unity.

Present were:

Fr. Basil Meeking	Fr. Tonna, SEDOS
Fr. Tannam, cssp	Bro. Jan Devadder, cfx
Fr. Hamer, op (who attended for part of the meeting)	

In the Chair: Fr. Basil Meeking

1. Rev. Daniels proposed as an objective of the meeting the sharing of information, especially information about "directions" on the Urban Industrial Mission, in order to see whether we were allies or enemies of the men who are struggling in the growing cities. - "Luckily the Father is not my Father or your Father but our Father, and He is involved in this struggle."
2. The Urban and Industrial Mission is a new concern and that means that we do not know the answers to the problems we are posing. But we are trying to understand the dynamics and to invent the new Christian Ministries which the dynamics of the city require.
3. What could be the role of the International Agencies at this point?
- It seemed to be very tenuous. But the role is there if we are agreed to focus on the "grass roots". This is where the struggle is going on, and so our international agencies must help to liberate and to serve the people at the "grass roots". As a matter of fact, the Urban and Industrial Mission (UIM) does not want these international agencies, and it still devotes two-thirds of its budget to regional structures in order to ensure the rooting of its thinking in the field. It is only through such contacts with the field that the real theological issues and the pertinent strategic questions could be faced.
4. The three main areas in which the UIM had moved were:
 - a) Setting up a direct service programme for immediate needs eg. the Holy Carpenter Centre in Hong Kong.
 - b) Fostering industrial relations by building bridges with the Trade Unions and with Management.
 - c) Helping local people handle power - this has happened in Manila, Korea and Singapore.

Roman Catholics usually come along on a 50-50 participation basis. They take part in training programmes and in financial involvement. The UIM makes it a point that outside support is concluded after two years.

It hoped to move into three areas:

- i) across denominations and other barriers;
- ii) across the rural/urban dichotomy;
- iii) towards a de-mythization of the development idea: it is not just a case of the First World keeping the Third World quiet, but also the tragedy of ignoring the Second or socialist World.

5. As regards priorities, the UIM have chosen the following:-

- I. International seminars are usually a waste of time: so emphasis should be placed on the "grass roots" and on micro projects.
- II. To establish an effective Communications Network - concentrating on alerting people to the ways in which they are being exploited.
- III. To evaluate so as to enable people to "be more" and to "do more".
- IV. To see the influence of the new urban industrial milieu on our Christian life.
- V. To learn from the Marxists.
- VI. To be alert to the cases of international exploitation eg. the Portuguese and Spanish migrants in Switzerland.
- VII. To train people - especially in terms of establishing links to help transfer the resources from the "haves" to the "have nots".

6. The concluding question really is: Who are our Allies in this job? Are we Christians the "bottlenecks" or the "enablers" in the full development process of Man? Radicalism is a matter of relationships with the powerless groups. The issues are: What should a Christian be concerned about? Let us find Christ in the actual situation. Our basis is the Conscience of Man and our work the process of forming that Conscience. It is essential that Catholics, Protestants and others should keep in touch.

Benjamin Tonna, Executive Secretary, SEDOS

REFERENCE DOCUMENTS of the World Council of Churches, DWME, 150 route de Ferney, Geneva, SWITZERLAND.

1. "Ecumenical Perspectives in Urban and Industrial Mission", Jan. 1971, 48 pp.
2. "Becoming Operational in a World of Cities", A Strategy for Urban and Industrial Mission, 15 pp.
3. A chart on "The Mission of the Church in a World of Cities".
4. "Detroit Industrial Mission", A brief description of a practical experiment. - Rev. Thomas F. Hinsberg, 13826 W. McNicholas, DETROIT, Michigan 48234, USA.

LA MISSION URBAINE ET INDUSTRIELLE DU CONSEIL MONDIAL DES EGLISES

Rapport de la réunion avec le Révérend H. DANIELS, Président du Comité cité ci-dessus.

La réunion s'est tenue le Mardi 30 Mars 1971 à 9h30 au Secrétariat pour la Promotion de l'Unité des Chrétiens.

Président: Rév. P. Basil Meeking

Les membres présents étaient:

Rév.P. Tannam, cssp

Rév.P. Tonna, SEDOS

Rév.P. Hamer, op (qui assistait à une
partie de la réunion)

Rév.F. Devadder, cfx

1. Le Révérend Daniels proposait comme objectif de la réunion, un échange d'information, spécialement sur l'information à propos d'orientations concernant la Mission Urbaine-Industrielle, afin de voir si nous sommes alliés ou ennemis des hommes qui luttent dans les villes croissantes. "Heureusement, le Père n'est pas mon Père ou votre Père mais notre Père, et il est engagé dans cette lutte".
2. La Mission Urbaine et Industrielle est un nouvel intérêt et cela signifie que nous ne connaissons pas les réponses aux problèmes que nous posons. Mais nous essayons de comprendre les dynamiques et d'inventer les Nouveaux Ministères Chrétiens que les dynamiques de la ville réclament.
3. Que pourrait-être le rôle des agences internationales à ce point ?
- Il semblait être très mince. Mais le rôle existerait si nous acceptions de nous concentrer "sur la base". C'est là que la lutte se poursuit, et que nos agences internationales doivent aider à libérer et à servir les gens qui travaillent "à la base". En fait, auparavant, la Mission Urbaine et Industrielle (UIM) ne voulait pas ces agences internationales, et actuellement elle consacre encore 2/3 de son budget aux structures régionales afin d'assurer dans ce domaine l'insertion de ses idées. C'est seulement à travers de tels contacts avec le champ même de la mission, que les conclusions théologiques et les questions stratégiques pertinentes pourront être affrontées.
4. Les trois principales branches d'activités dans lesquelles l'UIM a travaillé, étaient:
 - a) un programme de service direct pour des besoins immédiats (par ex: "The Holy Carpenter Centre" à HONG KONG).
 - b) La Promotion des relations industrielles avec les Syndicats et avec l'Administration.

c) Aider les autochtones à prendre en main le pouvoir, comme cela s'est produit à Manila, en Corée et à Singapour.

Les Catholiques s'engagent habituellement sur une base de participation égale. Ils prennent part aux programmes de formation et à l'engagement financier. L'UIM prévoit un appui extérieur de 2 ans. Il espérait pouvoir travailler dans trois secteurs:

- 1) dépassant les dénominations et autres barrières;
- 2) surmontant la dichotomie rurale et urbaine;
- 3) vers une dé-mythologisation de l'idée du développement: ce n'est pas seulement le cas du Premier Monde tenant le Tiers-Monde tranquille, mais la tragédie d'ignorer le deuxième Monde ou le Monde Socialiste.

5. En ce qui concerne les priorités, l'UIM a choisi ce qui suit:

I. Pour la bonne raison que les Séminaires Internationaux sont habituellement une perte de temps, l'accent doit être mis sur "la base" et sur les micro-réalisations.

II. Etablir un réseau efficient de Communications - sensibiliser les gens à la manière avec laquelle ils sont exploités.

III. Aider les gens à être "plus" et à "faire" plus.

IV. Etudier l'influence du nouveau milieu urbain-industriel sur notre vie chrétienne.

V. Apprendre des Marxistes.

VI. Être alerté aux cas d'exploitation internationale, (par exemple, les émigrants Portugais et Espagnols en Suisse).

VII. Former les gens spécialement en vue d'établir des liaisons afin d'arriver à un échange des ressources entre "riches et pauvres".

6. Conclusions: La question vient à ceci: Qui sont nos Alliés dans ce travail ? Nous, Chrétiens, sommes-nous les obstacles ou les promoteurs du développement intégral de l'homme ?

Le Radicalisme est une question de relations avec les groupes sans puissance. Les points importants sont: Quelle devrait-être la préoccupation d'un chrétien ? Essayons de trouver le Christ dans la situation actuelle. Notre activité se base sur la conscience de l'homme, et nous devons former cette conscience. Il est essentiel que Catholiques, Protestants ou autres maintiennent des contacts.

(Voir la bibliographie sur le texte anglais)

REPORT OF MEETING OF HEALTH CONTACT GROUP - 13th April 1971

A small meeting of the 'Contact Group' took place at the Generalate of the Catholic Medical Missionary Sisters on 13th April from 3.30 -4.30 pm.

The following were present:

Sr. Jane Gates, scmm-m	Sr. M. Leonore, osf
Sr. Annemaria de Vreede, scmm-m	Sr. M. A. Loughlin, fmm
Sr. Suzanne Demey, icm	Sr. Hélène de l'Annonciation, fs
Sr. Cecile Brandit, icm	Sr. Geneviève Samson, sa
Sr. Mary de Lourdes, osf	

1. The large meeting of the Health Group on March 9th with Fr. McCormack and Sr. Jane Gates as speakers has been postponed till April 27th, due to Fr. McCormack's illness. It was decided to definitely hold the meeting on 27th, even if Fr. McCormack, who does not seem to be well yet, is not able to attend.

In that case, Sr. Jane Gates will give a short introduction on Responsible Parenthood, followed by discussions. The small groups will each be asked to have 2 questions for the plenary session which will then be answered and discussed.

2. At the previous Contact Group meeting in January, plans had been made for 2 large meetings, one in March and another in May. As the March meeting will now be held only in April, it was decided not to have another large meeting in May.
3. The function and composition of the 'Contact Group' and the 'Large Group' for Health Services were then discussed very briefly. It was agreed to have the next meeting of the Contact Group on 18th May at the House of the White Sisters, via XXX Aprile 15, at 3.30 pm.

The main Agenda points for that meeting will be:

- Function and Composition of Contact Group and Large Group for Health Services
- Program for next year: September '71 - June '72

Some points for possible subjects for next year's meetings were mentioned:

- Nationalization of hospitals
- Retraining and re-adjustment of the sisters used to institutional work
- How to make the General councils here in Rome aware of the problems regarding health services in the missions, especially those that have no professional medical sisters on the council, yet whose function it is to make or approve policies regarding the congregation's health work

- Sharing of information about the meetings of CMC by those who were present at that meeting.

The Agenda for the meeting on 18th May will be sent out 10 days before the meeting to all the members.

4. Sr. Jane Gates gave a report on the developments in Rome regarding our cooperation with the Christian Medical Commission of the World Council of Churches, Geneva.

"In January a meeting was held with Msgr. Kempeneers who replaces Msgr. Conway at Propaganda Fide, with Fr. Duprey of the Secretariate for Promoting Christian Unity (SPCU), Sr. Suzanne Demey, Sr. Annemaria de Vreede and Sr. Jane Gates. Msgr. Kempeneers was one of the members of the Committee appointed by the Secretariate of State to study the proposal regarding cooperation. This commission, with members of the Secr. of State, SPCU and Propaganda Fide, submitted a report to Card. Villot.

As of 17th March 1971, communication with the SPCU disclosed that no official answer had yet been given by the Secr. of State to the WCC on this issue of an integrated RC/WCC Medical Commission. Very likely the document that will come from the Secr. of State with regard to the proposal, will be a vague and rather ambiguous one - in order to allow everything possible in the way of cooperation short of what was proposed.

What needs to be done now is to work out the most appropriate way to do this. After a certain time has elapsed other modalities of co-operation might be possible that could not be attempted this year

At the Executive Committee meeting of 25th March 1971, Sr. Jane Gates presented a letter from the Christian Medical Commission in which Sedos was asked what the possibilities might be for continuing collaboration. The Executive felt it was best to ask the Medical Contact Group of Sedos to discuss this and make recommendations that the next Executive meeting could consider.

So here we are and what do we have to say about future collaboration of SEDOS with CMC or of the Institutes of Religious Women engaged in health care in the Third World with CMC?"

5. The group then discussed this future cooperation with the Christian Medical Commission.
The group was in unanimous agreement that the cooperation needs to be continued, especially in view of the rapidly developing cooperation at the national levels, to prevent the international levels lagging behind completely.

A number of specific recommendations were made for submission to the Executive Committee of SEDOS.

Sr. Annemaria de Vreede
Chairman, Health Group

DEVELOPMENT

SPOTLIGHTS ON DARK CORNERS

NO. 7 "OBJECTIVES AND STRATEGY FOR DEVELOPMENT IN LATIN AMERICA"

by Prof. Julio Cesar NEFFA

The present situation of the countries of Latin America demands a model of development which can be summed up in four main basic points:-

1. Change of the content of external trade
2. Formation of capital funds within the country
3. Agrarian Reform
4. An intensive program of industrialization

1. EXTERNAL TRADE

At present the Latin American countries export food and primary products, and import manufactured goods. While the price of the imported products increases together with the demand for them in the country, the price of exports remains fixed or goes down, due to new competitors who are seeking an international market and to the competition of new synthetic products. Present international trade perpetuates the mechanism of exploitation of poor countries.

2. BUILD-UP OF CAPITAL WITHIN THE COUNTRY

Capital which comes from outside is tied up with the mechanisms of cultural, political and economic domination. It is not directed towards key sectors, but rather to the interests of the countries who lend this money, namely: primary produce and food for exportation. This results in a serious loss of reserves through repayment of capital, payment of interest, profits and royalties (in the fifties Latin America received money for 9,600 million dollars and paid out 13,400 million). It can be said that "the poor countries are the bankers of the rich countries".

It is clear that the countries that wish to free themselves from the new colonial domination must make an effort to build up capital funds within their own country.

3. CHANGE OF AGRARIAN STRUCTURES

The actual system of "latifundio-minifundio" ie. adjoining large and very small holdings, as well as being full of injustices, prevents economical and social development. A recommended policy is:-

- a) Expropriation, without immediate compensation, of lands that surpass a certain limit;
- b) Only after expropriation, establishment of programs of colonisation, irrigation, migration to unexplored lands;

- c) A rural organisation that is strong eg. syndicates, leagues, etc., accompanied by the formulation and verification of the laws which regulate contracts for land tenancy and working contracts;
- d) Efficacious fiscal reforms (such as taxes for rents, inheritances, land taxes);
- e) A sound policy of investment eg. agricultural loans, irrigation, silos, seeds, fertilizers, mechanisation, transport.
- f) Technical assistance bettering trade; control of farming methods;
- g) Choosing the system of tenancy of lands which is best suited: small owners or community properties or cooperatives for production or exploitation by the State;
- h) The 'Agrarian Reform' will be successful if it is accompanied by programs of industrialisation. Only these will permit an increase of agrarian production.

4. PROCESS OF INDUSTRIALISATION

Industry increases the possibilities of export; it lessens imports; it industrialises agriculture and it creates new positions for the increasing work forces, which are a consequence of the demographic increase and of the rural migration to urban zones. It is urgent to make quick steps forward. As an efficacious policy the formation of the so-called 'Industrialising Industries' should be proposed; these create other industries around them such as petrochemical works, steel works, metallurgy, metal-mechanical establishments, electronics, fertilisers, plastics. The creation of these 'Industrialising Industries' with good planning of 'Industrial Complexes' must be supported by a sound policy of new sources of energy, transport and communications.

This 'Economic Growth' must be accompanied by a program of 'Social Development' - good housing, social security, good education, healthy diet - establishing certain priorities according to urgency. Among these priorities could be placed in first position a system of education with a totally new orientation, namely: a basic formation accessible to all, adapted systems of accelerated courses with modern techniques of education, formation of skilled labourers on intermediate levels, preferences for careers in economics and engineering over careers in humanities.

DIARY

Friday, April 2, 1971 Meeting of Generals' regional group.

Saturday, April 3, 1971 Fr. Tonna receives at SEDOS delegates of Chapter of Sisters of St. Joseph of the Apparition.

Monday, April 5, 1971 Staff meeting, to introduce Miss Ann Ashford, new assistant for English speaking groups.

Tuesday, April 13, 1971 Health Contact Group meeting.

Wednesday, April 14, 1971 Second issue of JOINT VENTURE, English and French edition, out of the press.

Thursday, April 15, 1971 Bro. Thomas More calls at the Secretariat to discuss his participation as Sedos representative, in the World Council of Churches meeting on development in Geneva on April 21, 1971.

Friday, April 16, 1971 Meeting of the Executive Committee at the Secretariat.

 Meeting of the Working Group for Development.

 Visit of Fr. T. Byrne, CSSp, on cooperation between missionaries, Superiors, Bishops and Episcopal Conferences.

Monday and Tuesday, April 19-20: Meeting of Generals' regional groups.

Wednesday, April 21, 1971 A SEDOS group organizes an informal meeting on Social Communications for the Union of Superiors General at OMI Scholasticate.

 Meeting of the Working Group for Education at SSND.