

71/11

Rome, 26 March 1971

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

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COMING MEETINGS:

EDUCATION WORKING GROUP: 31 March at 16.00, at SCMM-T, Via di Monte Cucco 25.

DEVELOPMENT WORKING GROUP: 16 April at 16.00, at SEDOS.

HEALTH CONTACT GROUP: 27 April from 15.00 to 19.00 at OSU Generalate,  
Via Nomentana 236.

Sincerely yours,  
 P. Leonzio BANO, fscj



ZAMBIA ENTERTAINERS

A group of young boys from ZAMBIA will give a performance of african songs and dance on SATURDAY, APRIL 10 AT 17:00 in the Cinema Parrocchiale di S. Maria delle Grazie, via Fra Albenzio (Piazzale degli EROI). Admission is Lit. 300. This is the only performance scheduled to date, and the group's first visit to Rome. We are certain it will be an exciting and most entertaining event, and hope many will attend to insure a "welcoming" atmosphere. The group will be in Rome from April 6 to April 13 and if any congregation is interested in organizing additional performances, please contact Sr. Genevieve Samson sa, Villa Vecchia Frascati, TELEPHONE 940-568.

We wish to take this opportunity to express appreciation to all who have responded to our request for hosting these young men -- with special thanks to the Oblate Fathers. There is still help needed to defray their expenses for transportation while in Rome, and anyone who can assist should contact Sr. Samson.

MINUTES OF TALK GIVEN BY BISHOP BLOMJOUS

in Curia of Society of Jesus, Rome, 5th March, 1971.

Subject: Secularization, Nationalization, and the Foreign Missionaries.

In the Chair: Brother Jan Devadder, cfx.

This talk is by way of introduction to reflection on the topics indicated. One of the main points is what all missionary societies are up against as regards the work of the Church in schools, hospitals and social work. We are faced with the coincidence of the movement of secularization and the movement of indigenisation or anti-colonialism. In this introduction I am going to take the point of view not of the Church in the Western world, but of the Church in the Third World. I will try to tell you what young churches in Asia, Africa and Latin America expect from the missionaries of Europe and North America at the present moment. I will talk mainly as a Bishop. There is danger always that we look at problems only from the point of view of religious institutes; there is a danger of religious narcissism, of religious "navel gazing". What I can contribute is another point of view. I want only to give you a framework for your own reflection and some material for reflection - the real work is to be done by you.

All of you who are in touch with the reality of mission work at the moment are aware of the problem, an important one, of what we are to do with ecclesial institutions in the future. There are three main points: the problems we have to face; the evolution of theological thinking on the work of the Church in the Third World; the direction in which we may look for the answers. The Problem.... this is connected with the mission of the Church. We are now in a transition period between the first and second periods of mission history: the first was characterised by the effort to establish the Church where it did not exist before, to establish it outside Western Christendom. This started practically with the end of the Middle Ages and has continued until recently. It has been quite a success, because the Church has established local Christian communities all over the world. The second period we are entering now requires us to take into account two main things: these local Christian communities really do exist and are becoming conscious of their own identity... they want to be African, Asian or Latin American communities; then, by the phenomenon of decolonisation of the last twenty or twenty-five years, we are faced not only with young churches but with new nations.

We can break this down a little: there is the whole process of indigenisation, anti-colonialism, self-determination, and the general phenomenon of increasing secularization; more and more human groups are taking their own responsibilities as to development of communities and are taking over tasks which formerly had to be done by the Church;... then there are the problems of the foreign missionaries, mostly caused by the background of the present missionaries, and in particular their attitude towards secularization and indigenisation.

All over the world there is increasing movement towards secularization. I respond to this in a positive way. More and more human communities and the state become conscious of responsibilities towards their own members. In the past - not so long ago - the State saw as its only responsibility practical administration, international politics, military and police and the protection of the rights of the individual - that is, justice. Now the State extends its feeling of responsibility of the whole social life including education and medical work, all kinds of social activities. The movement towards secularization goes faster in the Third World, the reason being that the new nations want to become equal partners in the community of nations as soon as possible. One way of going faster is by secularization and socialization. Here in the Western world there are more obstacles to the process, the vested interests for example of the Church, greater individualism and a stronger belief in private enterprise.

So there is a problem of ecclesiastical institutions. Lots of things that the Church did in the past through its own institutions are now being taken care of by the State. We shall consider later the theological side of the problem, but we must be aware of reality, that is the trend towards diminishing importance of ecclesiastical institutions such as Church schools, Church hospitals, Church-sponsored social activities and so on. We must take account of it in our planning (and that is why I am glad to talk to people like you): it is important that we who have responsibility, positions of authority in religious communities, be aware of what is happening and what is planned by the governments and the new nations in Asia, Africa and Latin America. We should know what is the content of all those Development Plans. As an example I shall refer to Tanzania which is one of the most advanced at the present moment. The new 5-Year Plan indicates that by 1975 there will be no more expatriate personnel in the hospitals. This is not just talk; they will have enough indigenous trained nursing staff in hospitals. Also, by 1975 there will not be place for expatriate personnel in secondary education. If we continue to prepare nurses and teachers, they will be out of a job. These are facts we have to face; I do urge you to study these development plans. This is part of secularisation and it is also an example of increasing indigenisation in the Third World.

This is not to say that it is the end of the Missionary. We must count on the fact that all new nations will try to have their own social services educational and medical. There is also a trend towards indigenisation in the Church; already there are indigenous Bishops. As nations they are all taken up with the new mystique of nation-building.... building up their own country. This means development as well as increasing decolonisation. In most of the African countries practically all potentials have become aware that political independence is only the first phase of decolonisation: there is a lot more to be done to be a nation on their own. Three main characteristics in the new nations are the search for independence, the search for self-reliance, and the search for national identity; we have to take all this into account.

The search for independence does not mean living in Ghettoes but taking a rightful place in the whole community of nations. The aim is not to be dependent upon nations - old or new.

Increasing self-reliance, from the institutional, the financial and the ideological point of view. Institutionally this implies in practical terms, decolonisation. Financially, it means not being cut off entirely but more and more trying to balance the budget from their own resources. Some are succeeding in this respect more quickly than others. If they accept aid, they want it without strings; some Catholic groups should remember this. They want international justice, not just charitable hand-outs: justice in the international commercial, financial and industrial relations. It will take a long time before people in the Western world understand this. Ideologically, they seek to dignify their own culture, not separately but making contributions to human culture all over the world. They want independence from Western ideologies: it is true as regards Western capitalism, but also communism, and it is true of their attitude to some forms of Western Christianity. One African leader who was supposed to be a communist said "We don't want the communist ideology but the efficient methods of communism to develop our country." Russia found that out and now China is finding it out: it boils down to the search for national identity. This is very important to us because they are so involved with national identity and national unity that they will reject anything that is a danger to national unity. That is why they are very suspicious of the Church that is a visible power in a country, because they think this will mean an attack on their national unity. Yet another interesting sidelight is that more and more - particularly in Africa and Asia, the governments are pushing towards unity of Christians, because a division of Christians is a danger for national unity.

A young Church practically has the same characteristics - the search for independence (localisation) with its own identity in the universal Church. They are looking for realisation of the local Church, but they are aware that independence on the institutional level is far from being sufficient. All people working in the Third World must be prepared to leave authority to the indigenous, not waiting to be forced, but anticipating and preparing people for it. In Tanzania last year at the Provincial Council (and they know what is going on in the world) an African layman said: "We are aware it is not sufficient to have African Bishops." He gave the example of Japan - that Church has only Japanese Bishops - and he said he had not seen such a Western people outside Europe. He went on "We don't want a Church with people completely Westernised."

The young Churches are also aiming at financial independence, which means we have to be careful in the ways the Church or missionary congregations try to help new churches. Some of the ways do not help them to attain what they want. If they are given too much, in the long run it works against the real self-reliance and independence of the Church. We must take a second look at the aid we are giving.

Ideological for us means theological. The search is for a local expression of the Gospel message. Where does our theology come from? It is based on the catechesis of the first century of Christianity. Priests then were encouraged to express it in their own terms. The same is true of Liturgy. We have to be careful not to impose our own views, and particularly not to introduce our own problems. Do not forget that when one gets down to concrete details quite a number of liturgies are a response to demands and needs of the Church in Europe and North America. They may be good there but not elsewhere. We should ask first, and not urge liturgical innovations that are good in our own country but not adapted to Africa etc.

This brings us to the background of the foreign missionary faced with this new situation. There are the old, the middle-aged, and the young. The old know the problem. The young have special problems but in general are ready enough to adapt. With the middle-aged you are dealing with people who took fifteen to twenty years in the country to get adapted. They find the new situation requires another adaptation, and this is hard. The main problem with the young is that they think they have all the answers; they think things are the same as when they were at home. Another particular problem you will have noticed with the young is that they are increasingly preoccupied with their own problems, trying to find satisfaction in the work they do... let us say, development of their own personality, with the result that they do not fit into the picture. At present we have to insist on total availability - being ready to do what the Church wants and not just what they feel they need to fulfil their own personality.

AT THIS POINT THE CHAIRMAN INVITED QUESTIONS.

The first question raised the question of structures and resistance to the State taking over responsibilities.

The Bishop's answer underlined that in references to secularisation he had been careful to talk always about the human community taking over its responsibilities. This implies a pluralistic answer; the forms adopted are not the same in all places.

The second question sought clarification as to the continued presence of foreign missionaries.

Here the answer emphasised several points: the avoidance of having foreign missionaries in a position of visible authority; attention to relative numbers of foreign and indigenous personnel in any country; attention of authorities to distribution of missionaries avoiding concentrations; the avoidance of having too many members of one nationality or of one congregation. In future the trend should be not towards numbers but towards first class quality, with everybody at the service of the local church.

There followed a question about the difficulties of recruiting in Africa candidates for religious congregations.

Bishop Blomjous said that it would take time for the attitudes required by Vatican II to become widespread. Many Bishops still thought that the vocations that went to religious congregations were lost to the local diocesan church.

THE TALK THEN CONTINUED.

The main area of theological thinking involved in the subject we are considering is the concept of Mission; the second is better understanding of the universality of the mission of the Church; it is one of the achievements of Vatican II that the outgoing mission is no longer seen as a monopoly of the Church in the Western World.

The first obligation of the Churches in the western world is the mission in their own territories. We have also come to the end of the factual monopoly of missionary congregations, which in the past performed all mission work. Theologically they were only instruments of the universal church.

An important dimension in the evaluation of theological thinking is the rediscovery of the theology of the local church: it is not just an administrative unit, but has a theological meaning which extends to all the Church's activity in the temporal order. This entails the new insight which we find mainly in the Constitution on the Church regarding the relationship between Church and World. There is a far more positive approach

to the world, and to work in the world, and to human development than we used to have in the past. In the past we knew the world as a big danger and an occasion to fight against temptation: now the approach is more positive. The work of human development in the world is primarily the role of the human community as such. This new insight must be maintained if we are to understand the function of the Church when it comes to direct involvement.

In development the role of the Church is subsidiary to the role of the human community; its really specific role is the Christian animation of human development, giving a Christian sense to work in the world. One of the main trends in the present situation is increased importance of this specific role and decreased importance of the subsidiary function: that the human community becomes more aware of its responsibility is good and we should not see it as a bad trend. It is, in fact, proof of one of the best successes of the Church in 2,000 years: because the Church has insisted on charity, the human community is finally conscious of its own responsibility. We should not now say this is "mine". It is sometimes difficult for humans to accept the success of their own work - parents in regard to children, missionaries to missions, Church to human community as it takes over the task that was the Church's in the past. We must have enough humility to accept the success of our own work.

In what direction should we seek solutions to the problems we have been considering?

The solution should be pragmatic. We must start with reality. The solution should be based on the confrontation between the actual situation and the word of God - the message of the Gospel; we can get real answers from this kind of confrontation. The solutions must finally be historical and dynamic - they may not be valid next year; we must be ready to change them all the time as conditions change. It is not easy to learn this: we have been brought up in more or less a static society and in a church where within our lifetime things didn't change. Now we are all experiencing changes as big as all that happened in the last three centuries: it is really an acceleration of history.

When we find solutions we must always be prepared to change again. This means that in our institutions we must have structures that are constantly adaptable, adaptable to constant change because that is what is going to happen. Another consideration is that any solution at the present moment, particularly as regards our subject - the Third World - must be elastic; we cannot make uniform decisions for countries evolving at different rates.



What we should discern are the general trends, the direction in which the whole thing is moving. Within this movement there are different branches and it is important to be in the mainstream. The mainstream seems to be increasing secularisation with the human community taking over its responsibility in whatever form. Wherever we have and should maintain institutions like schools, hospitals, they must be more and more integrated into the national effort of the Nation or they will not be acceptable. If we have a parochial system, it will not benefit people in the long run.

The specific role of the Church in giving spiritual, religious and Christian meaning to the work in the world, becomes the important point at the present moment. We have been talking for fifty years about the danger of communism - this is negative; we must give positive answers. The real attraction of communism is that it gives a mystique, ideologically, for work in the world based on humanism. The real answer to communism is a Christian doctrine of human development based on justice: this is important in dealing with new nations. Unless we give Christian meaning, these nations go straight to materialism and atheistic humanism. We talk a lot about what we should do on Sunday and should not do on Friday, but little about what a Christian should do every day of the working week. This is part of our teaching, our message. Finally we should be working actively for localisation, that is, for indigenisation. Foreign mission societies are getting a new role, of being totally at the service of the local Christian community. We are not any more in charge of the mission; the local Church is in charge of the mission and we are at its service. This involves a psychological revolution, especially to older missionaries.

#### AT THIS POINT THERE WERE FURTHER QUESTIONS.

The first question turned on the difficulty of distinguishing which human community should take over responsibilities... groups of Christians have the right to found schools etc. within the state.

The Bishop replied that whether services to humanity are done better through Church institutions or Christians in the State depends on circumstances; our duty is to be aware of the possibilities and dangers. There is room to judge the advantages of insisting on, and the ways of exercising rights.

The second question turned on the subsidiary place of the Church, which was not absolutely acceptable.

The answer was to the effect that Church institutions are not necessarily the best means of exercising the role of awakening people to their responsibilities.

The Questioner insisted to know whether Bishop Blomjous was saying that the Church should decrease direct involvement.

The Bishop answered that there is a trend in this direction, that the new countries are interested in having their own schools etc. In the past the Church performed its specific role through these institutions. Now we have to be present in another, greater way. We have to learn to be present in State institutions through the laity together with religious who are competent in their own field... which means a revolution in our thinking if we have become used to having our own institutions.

Another question distinguished relations of religious congregation to the people of God and to the Hierarchy. Which should be closer.

Bishop Blomjous said that theologically the religious too are people of God, so are the hierarchy. The whole Church is charismatic. Distinctions are made by theologians. It might be well to quote St. Augustine: I am a Bishop for you, but I am a Christian with you.

The Bishop was asked to comment on "standards".

The answer was "Who are we in the Western World to lay down universal standards?" The whole of formal education, including adult education, will be questioned in the new countries.

A question from the medical field referred to standards set for the world by the North Atlantic community, producing a friction situation with the young nations.

The Bishop said that it is not certain that new nations will accept the standards; they want a say in setting them too.

The final question was whether in view of the new nations' desire to enter our technological world, they were not obliged to accept these standards.

The reply was that they are finding their own standards. We are entering an age of constant change, of constant insecurity; we must play everything by ear.

THE CHAIRMAN THANKED BISHOP BLOMJOUS FOR A STIMULATING DISCUSSION AND FOR THE ELEMENT OF HUMOUR HE HAD INTRODUCED.

The meeting closed at 6.15 p.m.

EDUCATION

A meeting of the Education Working Group took place on February 26th, 1971 at 4p.m. at SEDOS.

The following were present:

Sr. Harriot Benoist, rscj	Sr. Brigid Flanagan, sfb
Fr. John Blewett, sj	Sr. Michael Marie Keyes, scmm-t
Sr. Alma Cornely, shcj	Fr. Georg Lautenschlager, cmm
Bro. Jan Devadder, cfx	Bro. Thomas More, cfx

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

In the absence of Sr. Marjorie Keenan, Brother Thomas More was in the Chair.

Before the beginning of the meeting, the Chairman pointed out that the Working Group Education's project for 1971 is the Nationalization of schools in Africa. This project has a 3-step process:

1. Case-studies;
2. Comparisons;
3. Projections and orientations.

Today's meeting is a continuation of case-studies.

1. Presentation of Case-Studies:-

A. KENYA - by Brother Jan Devadder, cfx

Brother Jan said he would consider two main points:-

1. The Kenya Educational Report of 1966 and
2. The Factual Situation

Comparing the two, the wide difference between the theory and the practice would be seen.

1. The Kenya Educational Report

Brother Jan's general impression had been that the Government of Kenya was aiming more at Africanization than nationalization. To corroborate this, for instance:-

1. the government is very glad if missionaries keep the ownership of their schools with responsibility for their maintenance, the government paying salaries only.

2. it was hoped to start the run-down of teachers from overseas by 1970, in due course local teachers completely replacing them.
3. there was stress laid on having local elements on staffs and Boards of Directors.

#### Religious Education

A purely secular system of schools was rejected for the time being as "unacceptable and impracticable in Kenya".

The Government had suggested:-

1. that a single Christian syllabus be composed, agreed to by both Catholics and non-Catholic Christians.
2. that religious instruction be handled as an academic subject.
3. that children of various faiths receive their education together in the same school.

#### 2. The Factual Situation

In the course of the last 4 or 5 years, the Government took over all primary, secondary and teacher training schools. Ownership of the Church schools was not taken away, but the Government establishes the educational policy and is responsible for financing the schools. An exception being the Harambee self-help schools.

In practice this means (with regard to schools controlled by religious institutions):-

- a. In the Primary schools the headmaster is still free to accept or reject applicants, and to a great extent to appoint personnel.
- b. Regarding Secondary Schools and Teaching Colleges  
Entrance to the Government-aided school is based on competition and the final decision is made by the Provincial Education Officer. The Catholic student will not have much chance of getting into a Catholic school unless there are several in the area and depending on his examination results. Again, the headmasters tend to have sufficient freedom regarding picking their own staff.
- c. Subsidies and Salaries  
Up to very recently it was reported that the subsidies and salaries had been paid regularly. However, just lately there had been some difficulties.



d. Africanization

1. The number of African teachers in secondary schools was increasing. However, in spite of the increased number of qualified teachers many are abandoning their profession to make a better living in non-teaching jobs. Therefore, the Africanization policy promoted by the Government will suffer a slo-down in the near future.
2. The move to Africanize headmasterships has slowed-down for the reason given under point 1 above, and also due to a few cases where Africans were not very successful. It was foreseen that before very long it would be a requirement for the foreign headmaster to take Kenyan nationality.

Special Problem

The missionaries were now trying to start trade schools to meet the need of the numerous youngsters in Africa who have:

- a. no future in school after Primary level
- b. no future after secondary, if they are lucky enough to get into secondary.

These schools are "free", receiving no financial support from the Government.

B. GHANA - Second Report by Sister Alma Cornely

Sr. Alma recalled that for lack of documentation her first report had been of an interpretive nature, but this time her report was based on documentation from Ghana.

1. The Main Issue before the Government was the suitability of the Churches as the most effective educational agency

According to the Mills-Odoi Report published in 1967, the answer to this on several counts was NO:-

1. on an economic basis - they say it is more economical to have a single management
2. discrimination, they said, had been practiced in the religious schools
3. the Churches were not "accountable" as Government schools were, and they were, besides, not representative of the people
4. they were totally opposed to the recent Government decision to hand over to the various Church bodies the permanent management and control of the great majority of the Primary and Middle schools in the country

5. they said it was pertinent to observe that the most progressive systems of education were to be found in those countries where it was under secular control
6. at the end of the report they state that "they have no objection to the Church running schools for their own members, provided they are fully financed by the Churches themselves". This would only be possible for the rich, and it is to be questioned whether the Church should direct its efforts to run that type of school.

In 1968 the Government replied to the Mills-Odoi Report with a White Paper.

The Government spokesman rejected a great deal of the findings of the above Commission "as they did not take full account of all the operational arrangements of the Ministry of Education".

1. The Government accepted the principle of decentralization of the management of secondary and teacher-training colleges from the Ministry of Education to the Regional Authorities.
2. The Government requested the Ministry to work out detailed procedures ensuring the maintenance of generally uniform standards of education at all levels.

No further decisions have been taken since this report was issued in 1967.

#### DISCUSSION

- at the University level it was felt that the Mills-Odoi report would be accepted completely and it was recommended that the Church should be careful to seek guidance not only from the emotional level of thought but also from the intellectuals, both of which are influencing policy in these countries.
- it was after nationalization that the Government took the decision to hand over to the various Church bodies the permanent management and control of the Primary and Middle Schools in the country. It was felt that their efforts to nationalize the schools failed because they tried to do it too quickly and before they were not prepared for doing so.
- the answer to the question: What is the planning going on in the Catholic School sector regarding nationalization was:-  
At first the Bishops' Conference took a very harsh stance on this, but they are now working towards a modus vivendi.  
Discussion is going on but no decision has yet been reached.

- What did the group think regarding the situation where an African administrator had not been successful and the Church was asked to go back?
  - 1) It was felt that the policy of the missionary group should be primarily to give the African all possible support to prevent him from failing.
  - 2) Where the African had actually failed?  
The thought here was that by saying he had failed and the Church coming in again, were we not only going to increase a sense of inferiority in the African? The opinion was then put forward that perhaps the Africans are better able to find their own solutions, and in that case we oughtn't to go back for we'd only be delaying the progress by retarding the crisis.
- Was the Mills-Odoi report fair or was it partisan?  
If you accept the premise that the state is the best educating body, having the right and duty to educate their citizens and to formulate a national identity through the school system, then the report could be considered fairly balanced. The criticism of Church schools on economic grounds might be queried, for in the experience of a member of the Sedos Education working group, mission schools with less money than the government schools were better planned economically.
- Are the priests, brothers or sisters worried about nationalization, what is the general feeling of the Church?
  - 1) the impression was that most of the foreign missionaries would prefer the Church not to take a stance against nationalization, to work along with it - as the Bishops' Conference is now trying to do.
  - 2) But, the African Archbishop, bishops and the clergy would, very largely, like to take a stand against nationalization, although they are now realising this will not be possible.
- Are there any differences to be seen between these two reports today on Kenya and Ghana? Yes, a difference in policy:-
  - 1) Apparently in Kenya the State does not feel that the whole control of the schools has to be in the hands of the Government, whereas
  - 2) in Ghana the State says the Government must control the schools.

Relationship between University and Government in Ghana.

They were not working together yet very much, but it was foreseen that the Government would more and more rely on the University for advice, research and studies in the future. A suggestion made at this point was that religious congregations should give priority to release religious to work in the University. Sisters or priests must be full-time and well qualified members of the faculty. It was felt that this was where the Church was going to have its influence as things evolve.

It was proposed that this point could be brought up when the group got closer to the second and third stages of the overall comprehensive report.

Ecumenic Syllabus.

It was suggested in the Kenya Government's Educational Report that: a single Christian Syllabus, agreed to by both Catholics and non-Catholic Christians, be worked out. This had not been done. The question was - should the Catholic Church not advocate in different countries that an ecumenical syllabus be worked out? If the Church groups didn't do this, the Government could well impose itself a unified public school system.

A comment to this suggestion was that there was the risk involved here that it could be a levelling out of differences without being a real ecumenical move. The solution might be rather instead of Catholic schools being called such, they would be instead schools run by Catholics, and the normal evolution might be that the state would take them over more and more with religion as an academic subject, which might be more acceptable and effective for the Church.

2. The form the next meeting should take.

After discussion; the group agreed that further case studies could be presented at the next meeting before proceeding to Phase 2, the comparative study of case studies, at a later meeting.

3. Date of the next meeting: MARCH 31, 4 PM at the Generalate of the Sisters of Charity, 25 Via di Monte Cucco.

1. Sr. Harriot Benoist agreed to present a study on Uganda.
2. Sr. Theresia Vroom would present her study on Rhodesia.

Audrey M. CAPES



DEVELOPMENTSpotlights on Dark Corners - No. 5:

## THE AGONY OF NATIONAL DEVELOPMENT IN BRAZIL

(Ithaca, New York, October 1970, 14 pages)

The attempt to create a consumer economy in Brazil, modelled after the economies of the United States and Western Europe, is exacerbating the process of social change and bringing in its wake an unconscionable degree of social control and political repression. The connection between the development of a modern consumer economy in Brazil and the practice of political repression in that country is not accidental, and in fact, may be the inevitable result of this kind of development.

An analysis of the Brazilian economy, which is undoubtedly booming (the rate of growth of Brazil's GNP has increased from a low of 3.9% in 1965 to 9% in 1969), reveals that the assumption underlying the process of industrialization in Brazil is, at least, very questionable. The theory of import substitution lead to an even greater dependency on foreign capital, since it is not the Brazilians by and large who are manufacturing the import substitutes, but foreign companies incorporated under Brazilian laws. The policy of economic development through import substitution, therefore, has become a benefit primarily to foreign corporations (primarily U.S.A.), and not to Brazilians.

Moreover, the development of goods is heavily oriented towards those products which an affluent society is ready to consume (cf. the boom in the automobile industry of Volkswagen, General Motors, and Toyota plants in Brazil). A U.S.A. type of communications industry, following the advertisement techniques of a consumer society, creates expectations which can only be fulfilled for about ten percent of the population, leaving the rest of the poor and very poor in even greater misery. Through the advertisement of consumer products and through the mass media, migration to the cities is stimulated. Repression of the poor increases as the discontent of slumdweller grows. With a view to the increasing plight of the vast majority of the population, the economic development of the country raises the question as to whose interests are served by such development.

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In the Philippines, a foundation for social progress was recently set up by some 40 top executives, representing some of the biggest corporations in the country, who signed pledges to commit one percent of their income to a fund which would be used for social action programs.

These programs will be drawn up by a staff of economists, engineers, and social workers; priority will be given to education for immediate employment and manpower training, and community development with special emphasis on cooperatives and low-cost housing.

NEW DOCUMENTS

Available at SEDOS for consultation.

1. "ADULT CATECHUMENATE AND CHURCH RENEWAL" by D.S. Amalorpavadas, National Catechetical and Liturgical Centre, Bangalore-5, 1970, pp.124.  
Part I - History and Actual Situation.  
" II - Official Documents and Theological Reflections.  
" III - The stage of pre-Catechumenate.  
" IV - The stage of Catechumenate proper.  
" V - The new Rite of Christian Initiation of Adults, with introduction and Commentary will be published later on.
2. "CATECHISTS' TRAINING SCHOOLS IN INDIA" edited by D.S. Amalorpavadas, National Catechetical and Liturgical Centre, Bangalore-5, 1970. Pp.204.
3. "ECCLESIASTICAL CIRCUMSCRIPTIONS DEPENDENT FROM THE S.C. PRO GENTIUM EVANGELIZATIONE". FIDES Supplement N. 1 (1971) gives the official list, by regions and countries, of all mission territories, with explanatory notes and 1970 changes.
4. New SMA statistics "ETAT 1970".
5. "DEVELOPMENT GUIDE" - Revised edition - A Directory of non-commercial organisations in Britain actively concerned in Overseas Development and Training. Allen & Unwin, London, for the Overseas Development Institute. An updated work of reference (1970), with a brief description of each organisation and facilities provided, with list of Guides and Directories in other countries.
6. The White Sisters, Villa Vecchia, Frascati (Rome) have produced two pamphlets on Formation, in English and French:  
N. 1: "Formation in the Congregation"  
N. 2: "Promise and temporary vows".

DIARY

Tuesday, March 23, 1971	Fr. Tonna attends a special meeting in Geneva of sponsors of the "DO IT YOURSELF" Development Seminar.
Wednesday, March 24, 1971	Fr. Tonna reports to Fr. Van Asten on the Geneva meeting.
Thursday, March 25, 1971	The Executive Committee of SEDOS meeting at the Secretariat.
" " " "	"Send-off" for Miss Capes at the Secretariat with Fr. Van Asten and the staff.
" " " "	Fr. Tonna concelebrates Mass at the SSND Generalate and discusses the witness of the "Iron Curtain" Communities.
Friday, March 26, 1971	The second of a series of meetings of member Generalates by neighbourhood - at the WF's.