



71/38

Rome, 10 December 1971

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

A tous les Sup[^]rieurs Generatix
A tous lein[^]s d[^]l[^]gu[^]s de SEDOS
A tous les menibres de SEDOS

This week;

Cette semaine:

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2. MISSION SECRETARIES MEETING-REPORT
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 NATIONALISATION OF SCHOOLS IN
 AFRICA (For General Assembly)

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Comincr Events;

Prochaines Reunions:

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| SOCIAL COMMUNICATIONS WG
13 December | 16.00 |
| GENERAL ASSEMBLY
14 December | 16.00 |
| HEALTH TASK FORCE
17 December | 16.00 |
| EXECUTIVE COMMITTEE
20 December | 16.30 |

- | |
|---|
| COMr4UNICATIONS SOCIALES
Secretariat de SEDOS |
| ASSEMBLEE GENERALE
OMI Scholasticate, Pineta Sacchetti |
| GROUPE MEDIGALE'
SCMM-M, V, di Villa Troili 32 |
| COMITE EXECUTIF
Secretariat de SEDOS |

Yours sincerely,

p.' Leonzio Bcino, fscj.

ASSEMBLY OF GENERALS

FOR MEETING 14 DECEMBER 1971. 4s00 PM at the OMI Scholasticate

Item 2 of the Agenda for the Assembly of Generals Meeting 14 December 1971 concerns the election of a Councillor to replace Sr. Brigid Flanagan sfb on the Executive Committee. The following nominations have been received:

1. Sr. Danita McDonagel ssnd (nominated by her *o\m* Institute
as well as by the SCMM-T)
2. Sr. E. Ryan snd-n
3. Sr. Alice Shaughnessy osu
4. Sr. Bellarmine Romualdez ssps (Returning to Rome in March)

We would appreciate your considering these nominees so that a vote may be taken at the meeting.

Benjamin Tonna
Executive Secretary

MINUTES OF THE MISSION SECRETARIES MEETING, 26 November 1971^ 4:00 PM at SEDOS

Present: Fr. Abalos ss.cc (Picpus)j Sr. Braun fmmj Fr. Buhlmann ofm-cap;
Fr. Bundervoet msc; Pr. Carbone PIME; Fr. Gaudet omi; Bro. Gottwald fsc; Miss
Groothuizen, Agrimissio; Fr. Ivern sj? Fr. Lazzarotto PIME, Sr. Loretto ssndj .
Sr. Mary Ann Loughlin fmm; Fr. Poggi sjj Sr. Rosemary ssnd; Sr. Schoorlemmer sa;
Fr. Bartolucci fscj.

In the Chair; Fr. Brossard omi (Agrimissio)
From Sedos; Pr. B. Tonna, Executive Secretary
Miss G. Tierney

AGENDA:

1. Manual for Local and Project Planning.
2. Vertical coordination and re-evaluation of projects as seen by MISSREOR.
3. Participation of Conferences of Major Superiors in country programming effort of UN Agencies.
4. Exchange of experiences and views for future action.
5. Other suggestions and questions.

1. Fr. Brossard opened the meeting asking for suggestions, questions and opinions regarding the meeting (Agenda Item 5). None were made by the participants. He then pointed out that he hoped this would be an on-going dialogue on the mutual concerns of Mission Secretaries.

2. An introduction was given by Bro. Gottwald as to the purpose of this and future meetings: How to continually study and answer the question of "What could and should be done for the Mission today?" "How to keep ourselves thinking of the present openings in the Mission field?" And, finally, "How to get over our present concern with only 'what we are doing'?"

3. At the request of Fr. Brossard, Bro. Gottwald - who had just returned from meetings in Holland - opened the discussion with the statement that a number of requests had been received for meetings of this type - primarily as an exchange of information (Agenda Item 4). He then took up Item 1 on the Agenda: A Manual (or booklet) for Local and Project Planning is being prepared by a group of experts, under the direction of Dr. Van Dusseldorp of the University of Wageningen (Netherlands), Fr. Dito op of the Centraal Missie Commissariaat, and Dr. Van Gennip of CEBEMO, the office which handles all projects coming from the Catholic Church Missionaries requesting financing from the Government of the Netherlands. (There is a similar agency for the Protestant Church and one for a neutral body.) MISEREOR too is interested in the co-financing with CEBEMO of the manual which aims at informing grass roots missionaries and lay people working in Development on how to plan and execute projects. At present, the manual is being experimented on in India by the India Social Institute. The Directors of CEBEMO want the experiment made as quickly as possible and the results communicated to the organizers. Agrimissio is prepared to help find other areas for this experiment.

a. The question was asked if this manual was now in its printing stage. The answer was "no" - only in the preparation stage since it would be printed as soon as the experiment is completed. The experiment is being made to determine "how" to use the manual, and then in using it, "how things can best be done".

b. In answer to the question of whether it will be available in several languages, it was stated that this is very likely.

c. As to the question of whether this manual is being tested in different kinds of projects - such as leadership training - the answer was that this is being done. -

d. The participants were asked to suggest other suitable countries for testing.

(i), Fr. Ivern suggested the possibility of getting a reaction from the Social Training Institute in Kinshasa (CEPAS, 9 Ave. Fr6rc Gil^ot, B.P. 3096, Kinshasa (Congo), Africa). He thought it should be tested in places where involvement of the Church is different,* i.e. in Asia the concentration is on direct Development projects, whereas in Latin America, the emphasis is on training Development leaders. In this case, Africa would be a good area to test because of having both development and training projects. In Latin America, it was suggested that Colombia is a good testing ground as it is balanced, and in addition, the Jesuits had good contacts there. Further, there are lay groups both in agricultural and in more traditional or clerical-oriented projects there. These lay groups can also provide good contacts.

(ii) Brazil was also proposed because of good contacts.

(iii) Miss Groothuizon (Agrimissio) suggested that if Africa is agreed upon, the countries selected should be ones which have already done some planning together, and Fr. Ivern commented that in French-speaking Africa, it would be easy since Centers are already established. Kenya was also suggested as a good possibility.

RECOMMENDATIONS:

A. That Asia be included in the experiments and that Indonesia and the Philippines would be included. (Seconded)

B. That Dr. Van Dusseldorp and Fr. Dito who direct the operations on this manual consider the possibility of having this experiment done both in Africa and Latin America, with criteria set and contacts provided by a committee of the participants at this meeting. (Seconded)

- Follow up to be done: India (Dr. Van Dusseldorp)
Latin America (Colombia) - (SJ, FMI^, Agrimissio)
East Africa (Agrimissio)

- Actual work should be done by Dr. Van Dusseldorp's group to ensure a centralized effort, but information from the group should be sound and contacts "person to person".

4. Agenda Item 2 - "Vertical and Horizontal Coordination"; Bro. Gottwald explained these terms as clarified by Mr. Uinnubst of MISEREOR:

- Vertical cooperation is the current of communication from the Generalates down to the grass roots missionaries within their congregations and all the corresponding currents within the Church at the different levels of authority.
- Horizontal cooperation is that between people of like rank; i.e. Superiors of different congregations and also Church authorities at all levels working together.

a. The problem is how to promote "horizontal cooperation", and avoid the current situation of duplication of projects presented from different congregations.

b. The question asked as to whether the problem of cooperation is found on geographic levels was confirmed - it is local, national and regional.

c. Part of this problem is also the shortage of personnel and accomplishing a pooling of personnel, finances, building, etc.

(i) One member suggested setting up regional groups to study regional problems. • (The conjunct was made that this is already being done in Indonesia).

(ii) It was agreed that this function should be done more through Episcopal Conferences instead of missionaries - local churches as well as bishops need to collaborate.

(iii) Brazil was mentioned as one of the few countries where such cooperation is evident.

(iv) A means should be sought to overcome the tension between the Bishops and the Religious Conferences.

(v) An important point made - and agreed to by the group - was that less money should be given to direct Development and more money to setting up structures of planning; i.e. Organizations should be convinced that more funds are needed for structuring these local planning bodies which will bring about horizontal coordination.

RECOMMENDATION;

A. This group recognizes that more coordination will have to be effected at the local level and emphasis should be on the creation of planning bodies at those levels for missionaries and development activities. (Seconded)

5. Agenda Item 2 - "Re-evaluation of Projects": Bro. Gottwald opened the discussion by suggesting the building-in of re-evaluation systems in projects. This should be a permanent system of regular re-assessment of projects in order to insure that they, are answering the actual needs of time and place. We could help our people in charge of these projects to do this re-evaluation - whether by correspondence, personal visits, etc. The questions constantly to be asked are: How? Why? ~~I-Here?~~

a. It was mentioned that in the White Sisters' Congregation there is systematic re-evaluation of projects. When projects such as schools and hospitals are finished, details are furnished and a certification given that for at least 6 to 10 years, the project will continue.

(i) Bro. Gottwald agreed that this was an excellent practice, but it is primarily "fianctional", which is not enough. The aim is to ensure that it is filling the need in the place and at the time – even if the original contract has to be changed.

b. The point was made that this ties in with the importance of planning – until there is planning at the regional level, there will be no efficient instrument for re-evaluation.

c. There must be a feeling of mutual trust at the basis, which means "communication".

d. It was suggested that individual congregations could do such re-evaluations – an example given was the Jesuit effort in India where 3 provinces were asked to undertake such re-evaluation projects, and a personal visit will be made when this is in its final stages.

e. The question was asked as to v/hat are the essential points of an "evaluation", and the answer given was that this depended upon the objectives.

RECOMMENDATIONS:

A. That FAG be asked to explain what their methods of evaluation are, and perhaps such methods should be included in the Working Manual. (Seconded)

B. Those responsible in each Generalate – either mission or development – should encourage the provinces to conduct re-evaluations and share their results with other congregations. (Seconded)

6, Agenda Item 3 - "Participation of Conferences of Major Superiors in Cotintry Programming Effort of UN Agencies" – Bro. Gottwald described his experience in finding that in many places he had visited, there was no or little knowledge of the possibilities of cooperation. By explaining what can be gained from a particular agency, those concerned will likely take action. The example given was with FAO.

a. One member confirmed that many missionaries contact people abroad and are not aware of local resources in their o)m. countries.

b. Re FAO, Bro. Gottwald pointed out that such agencies cannot make the initial contact because of political reasons, but welcomed such initiatives from the Church. (At this point, it v/as explained that the UN Agencies mentioned included **WO**, UNESCO, ILO, UNICEF – appjiovimately IB specialized agencies).

c. The suggestion was made for each congregation to encourage its own group – in meetings, etc. – to understand the value of such contact, since the Religious Conferences as such cannot be influenced. The phrase, "would you communicate this to your Conference" could be added in communications from the congregations.

d. The point was made that the problem is more than theological or concerned with development – it is spiritual. One member commented that in the context of today's world – which is more concerned with the political and structural — such spirituality is not considered as important, and that what is happening in latin America insofar as the movement from "economics" to the concept of "free men" will happen in other areas.

e. It was agreed that the structures on a national level which are against the people must change.

RECOMMENDATIONS;

A. That every group present will try to involve their own membership in the participation in Religious Conferences in order to have meetings with UN Agencies if possible, (it was asked to particularly specify FAO. Discussion followed as to the danger of linking "development" too closely to economics),

B. That while recognizing the importance of economic development at the local level, it should not limit it to that area.

7. Agenda Item 4, "Exchange of Experiences and Views" - Fr. Brossard asked the group to individually relate experiences and view/s as the time remaining allowed;

^' Sr. Loretto ssnd: Described the Latin American Conference set up in their Sisterhood. The results of this exchange of information among them have been very good. The topic this year is "Community Life in the Latin American Apostolate" It was also mentioned that currently, the policy of the Congregation is directed towards Africa, with new/ missions being opened there.

b. Verona Fathers; With regard to cooperation, the need for formation, education, etc. was pointed out. It was suggested that the missions could organize programs to train members who are anxious to do something. (Agreed to by the entire group).

c. One member expressed concern about coordination in the method of evangelization. This point was confirmed by another member who expressed an interest in having a Mission Secretaries' meeting devoted to the theme of "Evangelization".

RECOMMENDATION:

A. That once a quarter, a meeting of Mission Secretaries be held for an exchange of views and experiences on specific topics. It was added that it would be helpful to also discuss the difficulties encountered. (Seconded)

(i) It was decided that the next meeting should take place in late February or early March.

Fr. Brossard expressed regret that all members had not had an opportunity to relate their experiences because of time, and closed the meeting at 6:00 P.M.

Tierney

LIST OF DOCUMENTS RECEIVED

compiled by Sister Agnetta, S.Sp.S.

INTERNAL;

1 080	FMM	Acts of the Plenary Assembly. In English, French and Spanish.
1 081	RSHM	Table des Matieres
1 .82	SM	Practical Programs of Action for the Provincial Administrations as a result of the General Chapter of 1971 - (English and French)
1 083	FSCJ	Progetti 1971.
1 .84	FSC	For a Better Knowledge of our Missionary Activity. In English and French.
1 .85	CM	Archivio Generale della Congregazioae della Missione.
1.86	FMM	Answers to SEDOS-SDI Questionnaire.
1087	SCMM-M	De Situatie: Bevrijding? Ontwildceling? Bvangelisatie? (Dutch translation of article in SEDOS BULLETIN, October 22, 1971 issue).
1 <88	CMM	Kirche in den Volkern - Junge Gemeinden suchen ihr Gestalt.
1 .89	SND-N.	Catholic Schools become Self-Critical. Article in THE SOUTHERN CROSS, September 29, 1971 .
1.90	SCMM-M	Address of Sr. Joan Foley on the occasion of the Turning Over of the Holy Family Hospital, Dacca.
1 .91	OMI	Report on International Theological Conference of Nagpur, India, October 6-12, 1971 by Andr^ Seumois, OMI
1.92	Ibid.	Declaration of the International Theological Conference on Evangelization and Dialogue in India.
1 .93	SEDOS	Implications of the Population Explosion for the Missions by Arthur McCormack, MHM -
1.94	SA	Unity and Pluriformity in our Communities.
1 .95	SEDOS	The Population Explosion and the Church by Arthur McCormack, MHM
1.96	SCMM-M	Towards Universal Brotherhood by Jane Burns

- 1 .97 SCMM-^ Symposium on Rtiral Development in Africa in the 1970's, held August 9-13, 1971, in Addis Ababa, Ethiopia. Report by Sr. Hichola Lovett.
- 1 .98 FSCJ Gli Audiovisivi Strumenti di Apostolato by Enrico Bartolucci.

EXTERNAL;

- 4.345 Kenya Catholic Sec- 40 Seminarians attend first pastoral comminications
retariat, Kenya workshop in Kenya.
- 4.346 Cardinal Darmoju- Justice in the World.
vono
- 4o347 World Bank Address to the Board of Governors by R.S.
McNamara, Sept. 27, 1 971 .
- 4.348 Stichting China Aan de bestuursleden van de Stichting China
Studie Comit^, Studie Comit6,
Netherlands
- 4.349 Ibid. Report of the meeting of the SCSC on June 17,
1 971 .
- 4.350 Ibid. List of Participants (tentative).
- 4.351 Editions du Cerf Les CommiAnnautes Nouvelles in LE SUPPLEMENT,
No. 98, September 1 971 .
- 4.352 Cath. Action Feder- Laymen, Vatican II's Decree on the Apostolate
ations, U.S.A. of the Laity.
- 4.353 Diocese of Di6- Notice sur la Paroisse de Legmoin.
bougou, Africa
- 4.354 "Foyers Chretiens" Paul et Martine.
Moundou, Chad
- 4.355 NCLC, India Quinquennial Report of the National Catechetical
Centre, India.
- 4.356 ' CBCI, India National Biblical Centre.
- 4.357 Pope- Paul VI Encyclical Letter of His Holiness Pope Paul VI
on the Regulation of Birth.
- 4.358 UNESCO East and West: Towards mutual understanding?
- 4.359 Cath. Truth Soc., Father Beda Chang, Witness for Unity.
Hong Kong

- 4.360 Pastoral Inst., Nigeria The Roman Ritual: Rites for the Sick.
- 4.361 VCC Programme Unit on Faith and Witness.
- 4.362 Universidad "Comillas", Madrid Institute Fe y Secularidad: Programa 1971-72.
- 4.363 Pastoral Inst., Nigeria Lay People in the Church Today by Bishop A. Marx.
- 4.364 Gaba Institute, Uganda Development Projects: Church Involvement in Eastern Africa.
- 4.365 Ibid. Laity in Action (Press Release).
- 4.366 World Bank Profiles of Development.
- 4.367 CPA, South Africa International Discussion in Trier Congress.
- 4.368 Ibid. Draft of Resolution of African-Asian Workshop.
- 4.369 Ibid. Report of the South African Delegate to the Congress of the International Union of the Catholic Press at Luxembourg (UICP) and the congress "Catholic Press in Developing Countries" in Trier.
- 4.370 Ibid. Report of the Workshop of Asia and English-speaking Africa.
- 4.371 World Bank Problems undermine broad education gains in less developed countries.
- 4.372 FERES Assemblée Generale-Opatiya-Sept. 20, 1971 .
- 4.373 Canon Law/ Society of America Discussions on the Motu Proprio Ecclesiae Sanctae, 1967.
- 4.374 Centre de Recherche Theologique Missionnaire, Paris Relations entre communnautes Musulmane et Chretienne en pays Musulman; Annexe: Bibliographie sur l'Islam.
- 4.375 Ibid. Relations entre communnautes Musulmane et Chretienne en pays Musulman.
- 4.376 Ibid. Le Jeu de l'Inspiration et de l'Autorité dans les initiatives missionnaires de Saint Dominique.
- 4.377 Ibid. Le Sacerdoce Ministeriel.

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| 4.378 | Centre de Recherche Theologique Missionnaire Paris | Notre Role dans une Societe en Mutation, par Jean Cauvin. |
| 4.379 | INGDEP | INGDEP 1972. (brochure) |
| 4.380 | OCIC (International Catholic Film Office, Bnoxelles) | OCIC. (brochure) |
| 4.381 | OCIC | Documentation on FILMIS. |
| 4.382 | Church Hospital Association of Ghana, Africa. (CHAG) | Report of Annual Meeting, September 16-17, 1971 . |
| 4.383 | Ibid. | Statement of Accounts. |
| 4.384 | Ibid. | Annual Report 1970-1 971 of Executive Secretary CHAG. |
| 4.385 | Ibid. | The Story of CH/\G: New Thrust in the Healing Ministry. |
| 4.386 | Asian Education Conference | Documents of the Educators' Social Action Workshop (ESAW) held in Kyoto, Japan, August 1 -28, 1 971 . |

In preparation for the General Assembly of December 14, 1971» the Working Group for Education has submitted the following outline of its study on Nationalization of Schools in Africa. The first general meeting of the group was held on October 21, 1969* During the ten following meetings, various aspects of the question were discussed and the study refined. The group decided to present its report in outline form in view of its practical utilization by the member institutes of SEDOS-

INTRODUCTION

Selected case studies (full reports available at SEDOS Secretariate)

- - Upper Volta
- Ghana
- Kenya
- Uganda
- Rhodesia (N.B- The school situation in Rhodesia was the object of a special study which did not specifically treat of nationalization)

Sources of information for case studies

- Information from official documents
- Studies made in the countries in question
- Personal observations of persons with experience in the countries in question
- Other researchable resources: e.g. Generalate archives, educational studies etc.

PART ONE

N.B. The situation in Africa is evolving rapidly. It is therefore easier to identify trends rather than to indicate specific probabilities. A change in government can, for example, cause a change in government school policy or a change in the application of a general policy (e.g. Uganda attitude towards expatriates).

General Introductory remarks

- Nationalization per se does not seem to be indicative of any special attitude towards Church schools. It is, in itself, indifferent, not necessarily connected with any ideology, and seems to be part of the development of many countries-
- Since independence, schools have become more and more heavily supported financially by the governments. As a result, the government assumes more control of the school:
 - Admission policies
 - Curriculum
 - Faculty and administration
- There likewise seems to be a greater realization on the part of the government of the role of education in the total development of the country and therefore of the need for planning at a national level. This national planning is sometimes done in coordination with other sectors of national development at other times in isolation.
- Africanization is closely linked with nationalization, the two processes often proceeding at the same time both for national and economic reasons.

Attitude of the government towards Church schools

- The attitude ranges from favourable (Kenya) to unfavourable (Upper Volta)
- An attitude of collaboration and cooperation with the government and with its nationalization policy seems to lead to a greater freedom for Christian education e.g. Kenya, Uganda.
- Where the Church appears to be a rival or opposing power e.g. Upper Volta, the government can become hostile and the resulting situation unfavourable.

Attitude of the government towards religious instruction

- Nationalization does not seem to imply a rejection of the principle of religious instruction or education.
 - Uganda recognizes the right of the Church to provide a Christian education for its citizens but does not necessarily associate this with schooling.
 - Kenya rejects a purely secular concept of education but has proposed a single Christian syllabus for religious instruction. This has not yet been drawn up but each denomination has its own syllabus which is readily approved by the government.

- Ghana accepts a religious syllabus for schools and is working towards the development of an ecumenical syllabus.
- Rhodesia provides for right of entry in schools for purpose of religious instruction.
- Upper Volta does not provide for religious instruction in the primary schools which are all nationalized- The Church must provide for this outside of school hours. In private secondary schools, religious instruction is provided.

Attitude of the government towards the presence of expatriates (lay, or religious)

- In general, in the countries under consideration, there is a trend to replace expatriates by Africans -

Primary level : The Africanization is almost complete in all of the countries under consideration with the exception of Kenya

Secondary level: Africanization is proceeding regularly. It is often the stated policy of the government to replace expatriates by Africans e.g. Ghana and Kenya

- African religious are readily accepted in the schools with the exception of primary schools in Upper Volta*

Attitude of the hierarchy towards nationalization

- In cases where there was, at first, an attitude of confrontation (Ghana) and in the extreme case of Upper Volta, there now seems to be a growing attitude of negotiation.
- Where there has been collaboration between government and Church, the nationalization has taken place with a minimum of difficulty eg. Kenya, Uganda.
- It can become a matter of conscience for the Church to oppose government school policies e.g. Rhodesia*

PART TWO

Implications for religious congregations engaged in education.

- The Catholic school in Africa has played and continues to play an important role in the pastoral mission of the Church. The Church's role in education cannot be considered as a temporary one of service until such time as the government is able to provide the same service.
- The question cannot therefore be reduced to simply that of continuing or not continuing in schools*
- It is the more basic question of seeking out the best means **for** the continuing of the transmission of the Christian message in a particular context, answering, as part of Christ's mission, the real needs of the people concerned.
- There is, however, a discernible possibility that the trend towards nationalization and africanization will continue- Religious should, therefore, in the light of this, carefully consider alternate means of education.

Role of the Generalate

- In most cases, few practical steps can be taken on the Generalate level-
- The Generalate, however, can play an important role by
 - stimulation of reflection in the field and providing elements for this reflection
 - encouragement in new enterprises
 - leadership in indicating trends
 - discernment of the true voice of the people concerned i.e» Africa
 - preparation for change
 - attitudinal preparation
 - organizational preparation

Attitudinal preparation for change

- Helping those in the field to see the broader picture
 - information concerning the experiences of others
 - personal contact

- Promotion of dialogue and study in the field with
 - Bishops* Conferences, especially educational secretariates
 - Conferences of Major Superiors
 - Government groups
 - Non-Catholic groups engaged in similar works
 - University groups and those engaged in research in Africa or concerning education in Africa
- Promotion of an attitude of service and disponibility
 - Serving under contract to the local Bishops
 - Serving in second place, under nationals
 - Developing and strengthening an attitude of cooperation with governments, in view of the development of the country
 - Willingness to point out, when necessary, in a spirit of Christian witness, unjust situations-

Helping in the setting up of precise objectives

- Goals to be obtained
- Time limits for their attainment

Organizational preparation for Change

- Evaluation of present works
 - Do our schools and other educational works answer the real, present needs of the country in question?
 - Will they continue to answer these needs if present trends continue?
 - How can they be modified?
 - Should they be continued?
- Context for the evaluation: seeking out, in dialogue the real needs of the country (see attitudinal preparation) and our place within these needs-
 - Necessity of listening to the people whom we are serving
 - the hierarchy
 - the local Church
 - the local Government
 - the intellectual stream in the country

- Recognition and use of the internationality of a religious congregation
 - broadness of vision
 - flexibility in service
 - willingness to take risks e.g. try innovative programs, new forms of education etc*

- Discernment of which of the needs we can answer
 - as a congregation
 - in collaboration with other congregations

- Training for these needs
 - priority forms of education
 - te'^cher training colleges
 - technical and agricultural schools etc-
 - expanded concepts of education
 - catechetical centers
 - adult education
 - extra-curricular education
 - training for journalism and other areas of,communication
 - etc.

CONCLUSION

- The preparation for nationalization and its consequences is a long-term goal and the situation is often immediate, hence the importance of encouragement and support of the educational initiatives of those in the field and a special sensitivity to the needs and desires of the Church in Africa.

In view of the trend towards nationalization, it is important for the members of religious congregations to be aware of the situation and be ready to respond to new calls, often at the price of great personal and communitarian sacrifice^

EDUCATION

NATIONALISATION DES ECOLES EN AFRIQUE ET SES CONSEQUENCES

En preparation pour l'Assemblée G n rale du 14 D cembre 1971, le Groupe de Travail de l'Education a soumis les  l ments suivants de son  tude sur la Nationalisation des  coles en Afrique. La premi re r union du Groupe a eu lieu le 21 Octobre 1969. Pendant les dix r unions suivantes, les divers aspects de la question  taient discut s et l' tude clarifi e. Le groupe d cida de pr senter les  l ments de son rapport en vue de l'utilisation pratique par les membres des Instituts de SEDOS.

Gas  tudi s (rapport complet disponible au Secr tariat de SEDOS)

- Haute-Volta
- Ghana
- Kenya
- Ouganda
- Ethiopie (N.B. La situation de l' cole en Ethiopie  tait l'objet d'une  tude sp ciale qui ne traitait pas pr cisement de nationalisation-)

Sources d'information pour des  tudes choisies

- Information provenant des documents officiels
-  tudes faites dans les pays en question
- Remarques faites par les personnes avec exp rience dans les pays en question
- Autres investigations possibles: par ex. les archives des G n ralats et  tudes scolaires etc..

PREMIERE PARTIE

N.B. La situation en Afrique  volue rapidement. Il est cependant plus facile d'identifier les tendances plut t que d'en indiquer les probabilit s sp cifiques. Un changement dans le Gouvernement peut, par exemple, causer un changement dans le programme scolaire ou un changement dans l'application d'un programme g n ral (par ex. attitude Ougandaise k l' gard des professeurs  trangers).

Remarques g n rales d'introduction

- La Nationalisation en soi ne semble pas  tre indicatrice d'attitude sp cifique k l' gard des  coles catholiques. Elle est en elle-m me, indiff rente, pas n cessairement associ e avec quelque ideologie, et semble s' tre un des  l ments pour le d veloppement de quelques r gions.,

- Depuis l'indépendance, le Gouvernement a de plus en plus soutenu financièrement les écoles. Comme résultat, le Gouvernement assume de plus en plus grand contrôle dans l'école
 - Éléments d'admission
 - Curriculum
 - Pouvoir et administration
- Il semble également y avoir une plus grande réalisation de la part du Gouvernement dans le rôle éducatif pour le développement intégral du pays et par conséquent de la nécessité pour la programmation au niveau national. Cette programmation nationale est quelquefois faite en coordination avec d'autres secteurs du développement national, et dans d'autres cas, sans consultation.
- L'Africanisation est étroitement unie avec la Nationalisation, les deux processus agissant souvent ensemble pour deux raisons: nationales et économiques.

Attitude du Gouvernement à l'égard des Écoles Catholiques

- L'attitude du Gouvernement va du préjugé favorable (Kenya), au préjugé défavorable (Haute-Volta).
- Une attitude de participation et coopération avec le Gouvernement et avec son propre programme de nationalisation semble conduire à une liberté plus grande pour l'éducation chrétienne, par ex. Kenya, Ouganda.
- Ici où l'Église apparaît être une rivale ou un pouvoir en opposition, par ex. La Haute-Volta, le Gouvernement peut devenir hostile et la situation résultante défavorable.

Attitude du Gouvernement envers l'instruction religieuse

- La Nationalisation ne semble pas entraîner un rejet du principe de l'éducation religieuse.
- L'Ouganda reconnaît le droit qu'a l'Église de fournir une formation chrétienne pour ses citoyens, mais ne pas accessoirement associer ceci avec l'éducation,
- Le Kenya refuse un concept purement séculier de l'éducation mais il a proposé un simple programme **Chretien** pour l'éducation religieuse. Ceci n'a pas encore été élaboré mais chaque dénomination a son propre programme qui est volontiers approuvé par le Gouvernement,
- Le Ghana accepte un programme religieux pour les écoles et travaille pour le développement d'un programme oecuménique.
- La Rhodesie accorde le droit d'entrer dans les écoles dans le but d'une éducation religieuse.

- La Haute-Volta ne donne pas l'occasion de pouvoir fournir l'instruction religieuse dans les écoles primaires lesquelles sont toutes nationalisées. L'Eglise doit trouver le moyen de donner ce cours après les heures de classe. Dans les écoles privées secondaires, l'instruction religieuse est donnée.

Attitude du Gouvernement à l'égard de la présence des Professeurs étrangers (laïcs ou religieux)

- En général, dans les pays dont nous parlons, il y a une tendance générale à remplacer des Professeurs Strangers par des Africains.
- Niveau primaire
 - L'Africanisation est presque complète dans tous ces pays à l'exception du Kenya.
- Niveau secondaire
 - L'Africanisation se déroule régulièrement. C'est souvent le programme spécifique du Gouvernement de remplacer les professeurs Strangers par les Africains, par ex. Ghana et Kenya.
- Les Religieux Africains sont volontiers admis dans les écoles, excepté dans les écoles primaires en Haute-Volta.

Attitude de la Hiérarchie envers la nationalisation

- Dans certains cas, *notamment* il y avait auparavant une attitude de confrontation (Ghana) et dans le cas extrême de la Haute-Volta, il semble maintenant y avoir une attitude de négociation croissante.
- Lorsque la collaboration s'était installée, la nationalisation s'est établie avec un minimum de difficulté entre l'Eglise et l'Etat. Par ex. KENYA, OUGANDA.
- S'opposer aux programmes des écoles du Gouvernement peut devenir une question de conscience pour l'Eglise. Par ex. Rhodésie

DEUXIEME PARTIE

Conséquences pour les Congrégations religieuses engagées dans l'Education

- L'école catholique en Afrique a joué et continue de jouer un rôle important dans la mission pastorale de l'Eglise. Le rôle de l'Eglise en éducation ne peut pas être considéré comme un rôle de service temporaire jusqu'à ce que le Gouvernement sera capable de fournir le même service.
- La question ne peut cependant pas être réduite au simple fait de continuer ou non dans les écoles.

- La question la plus importante est de faire ressortir les meilleurs moyens pour continuer la transmission du message **Chretien**, r6pondant ainsi aux besoins reels du peuple concern^ atfarsant partie de la mission du Christ.
- II y a cependant une possibility perceptible que la tendance envers la nationalisation et l'africanisation continuera. Les Religieux devraient, cependant, ^ la lumidre de ceci, consid^rer attentivement **la** possibilite d'autres moyens d^Education.

R\$le du Gen^ralat

- Dans la plupart des cas, au niveau des **Sen^ralats**, il y a peu de decisions pratiques *h* prendre.
- Le **cen^ralat** peut jouer dependant un r^le important
 - stimuler la reflexion sur place et en fournir les elements.
 - encourager les nouvelles entreprises
 - guider les tendances
 - discernement de l'expression authentique du peuple africain
 - preparation pour un changement:
 - attitude preparatoirej pour un meilleur rendemait des dons personnels
 - organisation preparatoire; pour un changement-

Attitude preparatoire pour un changement

- Aider ceux qui se trouvent sur place **k** avoir une vue plus large;
 - Information concernant les experiences des autres
 - contact personnel
- Progrds dans le dialogue et l'etude sur place avec
 - Les conferences episcopales, specialement les Secretariats **k** I'education
 - Les Conferences des Superieurs **MajeiArs**
 - Les Groupes d'Administration d'Etat
 - Les Groupes non-Catholiques engages dans des travaux semblables
 - Les Groupes Universitaires et **.deux** qui sont engages dans la recherche en general **ou** d@ I'Education en Afrique*
- Progrds dans.une attitude de service et de disponibilite
 - Travaillant sous contrat avec les Ev^ques locaux
 - Travaillant au second plan **sous** l'autorite des autochtones

- D^veloppant et renfor^ant une attitude de coo-
peration avec les Gouvernements en vue du deve-
loppement du paySo
- Si necessaire, signaler dans un esprit de temoi-
gnage Chretien les situations injustes*

Aide dans l'etablissement des objectifs precis

- Buts ci obtenir
- Fixer une date limite pour lei^ realisation

Organisation preparatoire pour un changement

- Evaluation des travaux actuels
 - Nos ecoles et autres travaux educatifs, repon-
dent-ils aux besoins reels du pays en question ?
 - Continueront-ils *k* repondre aux besoins si les
tendances actuelles ne changent pas ?
 - Comment peuvent-silles \$tre modifiees ?
 - Devraient-elles ^tre continuees ?
- Contexte pour l'evaluation; faire ressortir, dans un dialogue les besoins
reels du pays (voir: attitude preparatoire pour un meilleur rendement)
et notre place dans ces besoins.
 - Necessite d'ecouter les personnes que nous ser-
vons
 - La Hierarchic
 - L'Eglise locale
 - Le Gouvernement local
 - Les Elites intellectuelles du pays
 - Accepter et pratiquer l*internationalite d'une
Congregation religieuse
 - Ouverture d'esprit
 - Souplesse dans le service
 - risponibilite ^prendre des risques,
par ex. essayer des programmes nouveaux,
des nouvelles formes d'education, etc...

SEDOS

- Discernement des besoins auxquels nous pouvons r^pondre
 - Comme congregation
 - en collaboration avec d'autres congregations
 - Formation pour ces besoins
 - Priorite des formes d'Education
 - Professeur enseignant dans les colleges
 - Ecoles Techniques et d'Agriculture.
 - Les concepts eiargis de I'Education
 - Centres catechistiques
 - Education des adultes
- Education hors programme
- Formation pour le Journalisme et autres domaines de communication
 - etc *..

C O H C L U S I O N

La preparation pour la nationalisation et ses consequences est un but a long terme et la situation est souvent immediate; en consequence, on doit envisager l'importance d'encourager et soutenir les initiatives educationnelles de ceux qui sont sur place et ^tre sensibilises aux besoins et desirs de l'Eglise en Afrique.

En vue d'une tendance vers la nationalisation, il est important pour les membres des congregations religieuses d'etre conscients de la situation et d'etre pr^ts **h.** repondre aux appels nouveaux, souvent au prix d'un grand sacrifice personnel ou comraunautaire.

(Traduit de l'Anglais par:

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