

72/18

Rome, 26th May, 1972

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

1. EXECUTIVE COMMITTEE - REPORT

The Committee reviewed the first conclusions of the ongoing study of the new roles of the overseas missionaries and decided on procedure for the second round of meetings. It also agreed on the agenda of the June Assembly. (pp. 387/8)

2. THE SITUATION: "EDUCATIONAL PLANNING AT AND THROUGH THE GRADUATE SCHOOL" by Sister Pilar Gonzalez, S.Sp.S.

We are proud to present this week a sample of what Sister Pilar, after the termination of her scholarship from the Sedos-Misereor Personnel Development Program, is doing in her country. Her thoughts will be appreciated by those readers who participated in the Educ International seminar last week. (pp. 389/94)

3. LISTS OF BOOKS RECEIVED (pp. 395/397)

4. NEWS FOR THE GENERALATES (pp. 398/399)

5. DIARY (p. 400)

COMING EVENTS

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|-----------------------------------|---------------------------------------|
| 30 May - M.L.C. Study Eng. Gp. 2 | - SJ at 4 p.m. (N.B. previously 29th) |
| 5 June-Miss. Egl. Loc. Gr. Fr. 1 | - Soeurs Blanches, Frascati at 4 p.m. |
| 6 June- Miss. Egl. Loc. Gr. Fr. 2 | - SJ at 4 p.m. |
| 13 June- General Assembly | - OMI Scholasticate at 4 p.m. |
| 22 June- Executive Committee | - SSND at 4 p.m. |

Sincerely yours,

P. Leonzio BANO, fscj

EXECUTIVE COMMITTEE

A meeting of the Executive Committee of Sedos was held on Wednesday May 10th, 1972 at 4p.m.

Present were: Sr. Th. M. Barnett scmm-t, Bro. Ch. H. Buttner fsc, Sr. Danita ssnd, Sr. Jane Gates scmm-m, Fr. Goosens cicm.

In the Chair: Fr. Th. Van Asten pa, President

Secretary: Fr. B. Tonna, Executive Secretary

1. The minutes of the meeting of March 16 were approved after the following amendment: substitute 'agreed' for 'very useful' in the second observation so that the latter reads as follows: "However, it was agreed to have at least the addresses and the list of activities of each of our member institutes' commitments (72/271-3).
2. The President reported on the session of the Chairmen of the four study groups on 'Missionaries in the local Church', held immediately after the first round of meetings. The points made during the session were incorporated in the draft of the conclusions of the four meetings, distributed among the members of the Ex. Com. during the meeting.
This draft would be endorsed, amended or extended by each of the four groups during the second round of meetings.
3. The Committee then went through the draft, making the following points (which the Secretariate would incorporate in a second draft for the members of the four study groups):
 - a) The situation of the missionaries varies with the different conditions in which the local Churches find themselves. Sometimes it is more a question of their insertion in these Churches than one of 'handing over' their responsibilities.
 - b) Bishops have the last word in decision making. This does not, however, mean that missionaries do not enter into the decision making process.
 - c) Specialization is a concept which can assume various meanings - often in direct relation to the nature of the local situation. The various meanings implicit in the discussions of the first round should be made explicit. The differences between the plight of Priests and that of Brothers and Sisters become very obvious in this context.

The Committee agreed that it could be useful, later on, to call a special meeting for Priests and another for Brothers and Sisters.

The Committee also rephrased parts of the draft. The changes are directly incorporated in the second draft distributed to the study groups.

4. It was agreed that the following be the Agenda for the Assembly, scheduled for June 13th, 1972.
- Progress reports on the first and second rounds of meetings of the four study groups
 - Progress report on the urbanization study being conducted by the DWG
 - Half-yearly financial statement
 - The preparation of a statement for the Symposium of African Bishops scheduled for summer 1972 on the topic: Promotion of the Laity in Africa.

Bro. Charles Henry, who together with Frs. Arrupe and Agostoni has been asked to represent the USG at this Symposium, suggested that, in his address to the Bishops, he could also 'deliver' a message from the Sedos group.

This suggestion was accepted and it was agreed that a first draft of this 'message' would be circulated among the members of the Assembly well before June 13th, in order to allow its full discussion and endorsement on that day. Accordingly, a small committee was appointed to prepare this draft: Bro. Ch. Henry, Chairman, Frs. Agostoni and Hardy and Mertens, and Srs. Alma Cornely and Claire Rembouts.

The draft would be presented by Bro. Ch. Henry to the Assembly which would then break into four discussion groups:

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|----------------------------------|-----------------------------------|
| 1 French-speaking Priests | 3 English-speaking Priests |
| 2 French-speaking Bros. and Srs. | 4 English-speaking Bros. and Srs. |

Documentation on the 1971 Accra Meeting of African Laity would be available. An effort would also be made to secure representation of the UISG at the Symposium.

5. It was agreed that Sedos accept the invitation to take part in the international Conference on the future of NAMIBIA, scheduled for May 26-28th 1972 in Brussels. The OMI, who work in that area, would be asked to select a Sedos representative.
6. It was agreed that Sr. Annemaria de Vreede, as Chairman of the Health Group, should represent Sedos at the Berlin meeting of the Christian Medical Commission. Fr. Van Asten reported on the fund-raising situation: Misereor had agreed to finance the Malawi and Indonesian projects. He would see Mr. Vanistaendal of CIDSE for a final answer on the other items.
7. It was agreed that the next meeting of the Executive Committee will be held June 22nd, 1972 at 4p.m. at the House of the School Sisters of Notre Dame.

B. Tonna
Exec. Sec.
Sedos

THE SITUATION
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EDUCATIONAL PLANNING: AT AND THROUGH THE GRADUATE SCHOOL

Sister Pilar Gonzalez, S.Sp.S.

We are gathered here today to deal with certain basic problems: on one hand, with our basic survival as educators in the country; on the other hand, with the application of resources and determining priorities to educational aspirations. These problems are aggravated in developing countries by painfully meager resources and by the urgency to produce large numbers of educated and trained people. These problems call for careful, perceptive planning in view of the changes taking place in all aspects of national life today and the needs of young generations who will live in tomorrow's society.

Planning takes on a new meaning among poor, underdeveloped nations of the world. There is the increasing emphasis on the role of education in the humanization of man in the fullest sense within an all encompassing historical perspective. Masses of people have to be educated and trained to undertake the enormous task of development. Education for national development must create within masses of people confidence and competence in their efforts to control their destiny and to bring about a better life. For instance, education must teach every man that it is unreasonable to accept hunger as permanent, ignorance as providential, and poverty as a natural condition.

The social structure must be adjusted to provide the widest opportunities for the development of individuals and societies. The university as a significant societal institution has the responsibility and power to assist in the development of man to the fullest - politically and spiritually. Hence, any strategy for national development that ignores institutions of learning, foremost among which is the university, does so at its own peril. The university should assume leadership in giving a "sense of direction" and "unity of purpose" to the social order.

It is in the sense of mission that universities should offer training programs in educational planning at and through the graduate school. Universities have within themselves enormous resources for the development of man and the humanization of his environment. Although universities have been oversold as the key to progress, they can provide new models of the human community which can change this world. Change is a constant truth of life, but it can no longer be haphazard. Change must be dynamic and systematic. Through the disciplined intelligence and accumulated knowledge that universities provide, education remains a prime force in enriching and liberating society.

Education and Development

Perhaps we should not be speaking here of education for development which can be misleading, if not deceptive, but of education for liberation. The development of individuals and nations will remain on the ascendancy as long as we care to change our society, to raise it from obsolescence to relevance. This is the first requirement. For education assists to shape the whole social milieu, the values, the attitudes, the motives, and the hopes of a people. At the same time it provides standards of efficiency. The plethora of literature written on the educational scene to-day is a sign that many people are concerned about the future of society. Our being here in this convention is a sign of this concern. Both developed and developing countries increasingly recognize that education is a major force in the schema for survival and enhancement of living. This should impel us to consider the condition of the under-developed two-thirds of the world.

"The Third World" is a term used to denote those underdeveloped countries in Asia, Africa, and Latin America formerly colonized by western powers. Fast becoming a political force in international affairs, the Third World countries abound in the "wretched of the earth," who are recently experiencing the freedom of the politically decolonized and placing much hope in education as the means to achieve a more prosperous future for themselves and their children. In the meantime the exploitation of the poor countries by the rich countries continues. There is the stark reality 1 1/4 billion people inhabiting the so-called 100 under-developed countries who lead a marginal existence. There is also the stark reality of foreign aid as but another means of oppressing poor, underdeveloped countries. For every unit of assistance put into the poor countries by the affluent countries, the latter draws 1 1/2 units in profit, a fact well known. Finally, there is the exploitation of the poor masses by many of the elites in developing nations, the privileged few who pillage their own people and promote the interests of foreign investors.

There is need for dialogue. The "culture of silence," the silence of the million of masses who are deprived of the means to promote their own human dignity must cease. This people are silent because they are largely illiterate, inarticulate, and ignorant of their rights as citizens and as men. It is the silence of men living in fear, the fear of the acts of repression and violence from an exploitive system. This exploitive system is basically a relationship between exploiter and exploited, landlords and tenants, overlords and peasants.

Education for liberation is fast becoming a familiar cry in developing countries in the light of the concept of "conscientization". Conscientization is but another name for liberation whereby men become deeply aware of their rights and capabilities as human beings to transform the socio-cultural reality which shapes their lives. By this same token, man's social conscience is being awakened.

National development can make progress provided the oppressed themselves exert continuous effort to be liberated from oppression. The Asian Bishops' Meeting in Manila, in 1970, recognized the importance of education in the process of development.

From the Third World perspective, the total concept of liberation is expressed as "the human ascent of all men in their integrated humanity." Within the complex forces of urbanization, industrialization, education, mass communication, and politicalization, education stands out prominently. Empirical studies demonstrate that increases in the amount of an individual's education tends to raise his level of modernity. It is the city that supplies most of the political, economic, and cultural leadership necessary for national progress, as exemplified by emerging nations re-directing their forces from tradition to modernity. However, increasing urban population brings with it urban employment that runs in some developing countries from 10 to 20 per cent of the eligible work force. The task of education, then, becomes more onerous with regard to the vast immigration from rural areas and small provincial towns and cities.

Education as product and agent of culture is called upon to enable people to meet the new demands imposed by industrialization, urbanization, and modernization. The rank of education as a participant in the collective efforts to reduce socio-cultural "atimia" or underdevelopment is high. The rural migrant as well as the city dweller must be educated functionally in a realistic cultural setting in order to advance the good life, which implies the good society, and the good education that has brought such a society into being. As a consequence, planners, educators, and researchers should be conspicuously engaged in the conscious organizing of human activity with the aid of social technology.

Educational Planning

The fervor of emergent countries as they vigorously move into education and national development will sometimes appear shaky, exacerbated and sensitive in the face of three factors: namely, resistance to change, fiscal and human resource constraints, and exploitation by developed national states. Vital to the national interest are the universities generally recognized as the central pivot around which a rapidly changing society turns and as a major recourse for transforming man's potentiality into actuality.

It is the mission of the university through the Graduate School of Education to mobilize its resources in order to confront directly and creatively contemporary educational needs. What is needed is a doctoral study in educational planning. A group of universities may be able to achieve what no one university can do by itself. Such a consortium is desirable in developing countries where enormous outlays for research and scholarship needed for educational improvement are beyond the capacity of many of these nations. Or, an alternative would be a single university efficiently discharging this function with the assistance of funding agencies and private business that will remedy paucity of resources.

A third possibility is the establishment of training institutes that would prepare qualified educational planning personnel who are affiliated with recognized universities.

Preparation in educational planning in the Graduate School could be coursed through a center for studies in "education and development." This center would operate as a base for the longrange nature of university participation in the field of educational planning. It would train experts for nation-building and not for "brain drainage." In line with the concept of "service function," it would look forward to extending planning assistance to institutional projects.

The graduate school should be patriotically motivated, providing study programs directly in touch with the people, in view precisely of liberating them from their oppressed condition. The training program should highly emphasize looking at things as they really are, going out to see what really happens in schools and in society. It is assumed that the graduate school consists of highly specialized people who could apply the tools of their various disciplines to the needs of the community and contribute to the development of culture and heritage.

Educational Planning and Liberation

Nationwide educational planning in developing countries is dictated by an urgency to mobilize limited national resources to the fullest in the various tasks of nation-building. The graduate school must have a long-term perspective plan if it hopes to succeed in these tasks. It must be a development plan aware of the dynamics of value change.

Teacher education is one of the most important functions by which a university expresses its educational mission and sense of historical relevance. The teacher's grasp of reality, and its influence on the revitalization of education, is of paramount importance toward the liberation and transformation of society. Therefore, improvement in the quality of teaching is a prerequisite for national progress. Educational institutions must re-study their education programs and specific curricula and introduce needed change. There is the appalingly low flow of highly qualified teachers motivated as far as love of country goes. In this regard, dedication chiefly born of apostolic concern is no substitute for academic competence. Any scheme for educational reform is bound to fail unless all those concerned with education grapple with the linked phenomena of professionalization of teaching and popularizing of schooling. A high rate of voluntary wastage and a high rate of failure are often the products of an inefficient and unmotivated university system. In the pursuit of knowledge, students must be motivated to serve masses of people or the needs of nation-building.

While teachers should be made aware of the need for educational planning and their involvement in it, concrete measures must be undertaken to improve their economic and social status. Relations between teachers and students must also improve. A radically new kind of relation between teachers and taught is called for. Somehow, the teachers must touch the life of their students, assuming that the life of the teachers has been touched first. No longer to be tolerated is the mode of instruction by which teachers organize knowledge for students leaving them with little to think and do on their own. Confluent education by emphasizing man as a feeling-thinking-acting being provides a needed incentive in educational revolution. Such an education results in a deepened and strengthened personal character and sensibility among the students.

Education for adaptation to change in a changing world is necessary if society is genuinely to change into a healthy and productive one. Education gives direction to change. Teachers and students alike are vital components in the movement for radical change in all aspects of national life and institutions. Administrators must realize that their role is not to manage but to facilitate the proper work of faculty and students. The world-wide youth revolution should serve as a signal that we are at a critical point in the rethinking and retooling of education for a whole set of tasks. We cannot miss the message behind the students' involvement in social change and social action in a troubled Philippine society; we must listen to them and try with them to find out the real cause of their discontent. Education must be brought closer to the forces that introduce changes and the new aims that arise from these changes: to be freed from human oppression, to raise one's level of living, to provide better education for one's children, to live with dignity.

Educators, planners, and researchers must pool and coordinate to vitally relate education to the culture of national society. All who are concerned with education for national progress must participate in an all-out planning. Society as a whole must be involved. The concept of "life-long education" is a frame within which educational systems and institutions are revitalized. It is important to have integrated infrastructures comprising research, planning and training at various levels. Then all those concerned with education can better attain the rethinking of the purposes of education, and the organization of educational institutions. Institutions that cannot change are doomed. The genius of the Church lies precisely in its capacity to change that involves suffering -- suffering brought about by revolutionary changes in certain venerable institutions and most cherished customs. To suffer is to be prepared to give up certain comforts enjoyed for so long. It is not enough to undertake a "change of heart"; that expression, as used by many people, indicates a purely personal, individual, sentimental response. What is needed to change the oppressive social order is communal or institutional change where many people are involved.

Today the kind of education and the administrators who run the school have a philosophy that is largely unsympathetic to what is going on in the student movements and the nationwide ranks of the workers and peasants. In recent times the university has been increasingly patterned after business corporations as regards efficiency, profit-incentive, and fringe benefits. Universities tend to look at students not as vital components of the academic community; while in other times, in advanced countries in Europe, the universities were student-oriented and a number of students enjoyed students' charters.

Educational strategies shall be designed to handle problem-areas such as: educated manpower, literacy, adult education, rural education, updated higher education, vocational education, communication media, and others - for a better society. Educational innovation shall be pursued with courage and resilience within a purposeful horizon, for people must make necessary investments for the future of others.

Fra Giovanni, 1513, said, "There is a radiance and a glory in the darkness could we but see, and to see, we have only to look!" For ultimately, our survival as educators depends on our capacity, willingness and readiness to change from within, lest we be forced to change from without.

N.B. Paper delivered in Graduate School Section, at the CEAP (Catholic Educational Association of the Philippines) 12th National Convention, Davao City, Philippines, March 2-4, 1972.

LISTS OF BOOKS RECEIVED DURING APRIL compiled by Sister Agnetta, S.Sp.S.I. INTERNAL

<u>Code No.</u>	<u>Institute</u>	<u>Title of Book</u>
3.39	SX	Stato del Personale con prospetto alfabetico dei Saveriani. 1972
3.40	RSHM	RSCM-RSHM 1972.
3.41	OSU	E Fate Vita Nuova.

II. EXTERNAL

<u>Code No.</u>	<u>Author or Publisher</u>	<u>Title of Book</u>
4.160	Institut International d'Administration Publique, France	Encyclopedie Administrative: L'Administration Sénégalaise, by Jean-Claude Gautron.
4.161	Ibid.	Encyclopedie Administrative: L'Administration Libanaise, by Pierre Delvolvé.
4.162	Ibid.	Encyclopedie Administrative: L'Administration Camerounaise, by Alain Bockel.
4.163	Ibid.	Encyclopedie Politique et Constitutionnelle, série Afrique: La République islamique de Mauritanie, by Marcel Piquemal-Pastré.
4.164	Ibid.	Encyclopedie Politique et Constitutionnelle, série Afrique: La République du Sénégal, by P.F. Gonidec.
4.165	Institut International d'Administration Publique, France	Encyclopedie Politique et Constitutionnelle, série Afrique: La République du Libéria, by Gilbert Tixier.
4.166	Ibid.	Encyclopedie Politique et Constitutionnelle, série Afrique: La République de Côte-d'Ivoire, by J. Mourgeon.
4.167	Ibid.	Encyclopedie Politique et Constitutionnelle, série Afrique: La République Fédérale du Cameroun, by P.F. Gonidec.

<u>Code No.</u>	<u>Author or Publisher</u>	<u>Title of Book</u>
4.168	Institut International d'Administration Publique, France	Encyclopedie Politique et Constitutionnelle, série Afrique: La République Malgache, by Ch. Cadoux.
4.169	Ibid.	Encyclopedie Politique et Constitutionnelle, série Afrique: L'Empire d'Ethiopie, by Cl. Leclercq.
4.170	Ibid.	Encyclopedie Politique et Constitutionnelle, série Afrique: La République du Tchad, by P.F. Gonidec.
4.171	Ibid.	Encyclopedie Politique et Constitutionnelle, série Afrique: La République Entraficaine, by P. Kalck.
4.172	Ibid.	Encyclopedie Politique et Constitutionnelle, série Afrique: La République du Dahomey, by Maurice-A. Glélé.
4.173	Ibid.	Encyclopedie Politique et Constitutionnelle, série Afrique: L'île Maurice, by Louis Favoreu.
4.174	Ibid.	Encyclopedie Politique et Constitutionnelle; série Afrique: La République du Burundi, by Gabriel Mpozagara.
4.175	Ibid.	Encyclopedie Politique et Constitutionnelle, série Afrique: La République Rwandaise, by J. Vanderlinden.
4.176	Orbis Books	Mother India's Children.
4.177	World Vision International, U.S.A.	China: The Puzzle by Stan Mooneyham.
4.178	Mario Brochado Coelho	Em defesa de Joaquim Pinto de Andrade.
4.179	Editions Vie Ouvrière, Belgium	Dossier sur les colonies portugaises.
4.180	VITA, U.S.A.	Village Technology Handbook.
4.181	Daughters of St. Paul	Documenti Capitolari FSP.
4.182	Andrew Boyd	An Atlas of world affairs.
4.183	Pierre Jalée	Il terzo mondo in cifre.

<u>Code No.</u>	<u>Author or Publisher</u>	<u>Title of Book</u>
4.184	Mission Catholique d'Azové, Dahomey	Lectionnaire.
4.185	Afrique et Langage, Lyon, France	Dictionnaire Adja-Français, Vol. 1.
4.186	Ibid.	Dictionnaire Adja-Français, Vol. 2.
4.187	Rudolf von Albertini	La Decolonizzazione.

NEWS FOR THE GENERALATES

1. AGRIMISSIO:

Invites you to attend a panel discussion on the results of the May 22-26 "OPEN WORLD CONFERENCE ON THE ROLE OF AGRICULTURAL CO-OPERATIVES IN ECONOMIC AND SOCIAL DEVELOPMENT." This Conference is organized by The International Co-operative Alliance, with the assistance of FAO and the collaboration of ILO (International Labor Organization) and IFAP (International Federation of Agricultural Producers.)

Our panel will be headed by Dr. A.F. Laidlaw, St. Francis Xavier Universities, Antigonish, Canada; he will be assisted by several of the Conference participants.

DATE: Monday, May 29

TIME: 9:30 - 11:30 A.M.

PLACE: FAO Headquarters

You are asked to assemble in the main lobby of Building A.

AGRIMISSIO is preparing this panel for interested religious institutes for several reasons.

First, it feels that on certain occasions, it should provide religious institutes with the opportunity to become acquainted with the results of international meetings in the field of rural development.

Then, there is the fact that many religious men and women are actively engaged in the work that will be discussed at the Conference. The three themes in particular should be of interest: efficiency of co-operatives, mobilization of human resources, and collaboration with governments and other national and international institutions.

Finally, this particular Conference is unique, in that, it is the first world-wide conference organized by the international agricultural co-operative movement.

Since we must know the number of participants for our panel meeting, we ask you to call Sister Rosemary, SSND, at 69 84 443.

Brother Thomas More, CFX
Co-Director

News from and for the generalates cont.d

2. AN APPEAL FOR MORE COOPERATION by Rev. Fr. Bruno Pehl, svd, in an interview at Sedos - Jan.'72

Fr. Pehl began by stressing that as a prisoner of war during World War II, he had learned the value of patience. He spent 16 years as a missionary in Indonesia before moving to New Guinea. His guiding principle has always been to help the poor without taking away their dignity or initiative, and as early as the immediate post-war years he took a stand against giving the poor material help only i.e. buildings etc., and in favour of the constructive training of men.

At present Father is working on a research report for the SVD general chapter. He recognises the role of laymen in missionary work and is acutely aware of the need for cooperation and information as to WHO is doing WHAT and WHERE.

In his experience, this essential cooperation is hampered - blocked even - by out of date structures. The Church must stand united: otherwise it will fall. Yet, the existing structures represent no challenge whatever in the modern world, in the spreading of the Gospel to a youth that is international, open, regardless of nationality, language, etc.,.

According to Father, our work is disintegrating - due to the selfishness of leaders who are fearful of 'change' and 'cooperation', lest they jeopardise their positions. Missionaries and laymen need to work together for the people in cooperative bodies such as SODEPAX and JUSTICE and PEACE, and not within the framework of institutional 'dynasties'. Father sees SEDOS as a good start, but says the ultimate goal lies far ahead. Working separately means duplication and - instead of progress in the modern world - selfruin. Cooperation can be effected on three levels: inter-congregational, ecumenical and inter-denominational, and human.

With particular reference to New Guinea, Father stressed that unless the various Christian denominations unite together, they will be 'out' within the year. The Church needs men of vision: from the field there is little criticism till something positive is proposed. Many (75%?) never think; some (10%?) think and remain silent; others speak, and (2%?) manage to penetrate with their message.

The role of the missionary of today is in many cases to humanize before evangelizing. Social action is needed: men must be organised to lead the masses out of their often inhuman condition. As yet, Superiors of congregations do not give enough priority to the necessary attitude towards 'change' in seminaries etc, (cf. the Antigoneish Movement). Men must be trained to take over the roles that the congregations have fulfilled until now. Lay people want to help the people - not the institution. The role of mission is taking a new trend - to give the people knowledge of their dignity and rights as humans, to point out that private enterprises and governments are abusing them, and to train them to help and organise themselves.

In this task the key words are 'opening to change' and 'cooperation'. The Church should be a constant renewal.

(This is a personal opinion.)

A.A.