

HABITAT CONFERENCE

Missioners today realize the need for proper housing for the people among whom they live. The United Nations Conference on Human Settlements was held in Vancouver in June to tackle some of these problems.

The Conference was called HABITAT, and had two major components:

- 1) the "official" U.N. Conference;
- 2) HABITAT Forum, a related non-governmental conference/exposition.

HABITAT is seen as a focal point in building awareness of, and concern for, the environmental problems of human settlements - the cities, towns, villages and rural communities where people live, work, conduct their business, are educated, and take their leisure. It is also conceived as an information exchange on solutions to human settlements problems.

An international NGO (non-government organization) Committee for HABITAT selected nine principal subject areas for discussion and debate, one of which was featured each day. Emphasis was placed on methods to improve the living conditions for the most deprived groups in both developing and developed countries.

The programme included NGO demonstration projects dealing with solutions to human settlements problems - social, economic, technical and political - presented on film, video and audio tape, posters and with full size and scale models.

Enrique Penalosa, the Undersecretary General in charge of HABITAT '76 believes that the problems of human settlements have become so severe due to a lack of political will to acknowledge and resolve them. Through programmes before, during and following the Conference, HABITAT '76 will try to bring an awareness of the problems to those persons in every country responsible for policy making in this area.

(Taken from Maryknoll BULLETIN 5 / 3 /1976).

DECLARATION OF VANCOUVER SYMPOSIUM

The Vancouver Conference is about the whole of life. Habitat is concerned with pulling together the issues faced at the United Nations conferences on the environment, population, food, the status of women and the whole balance of the world economic order. For it is in settlements that the effects of all those particular issues come together. It is in settlements that mankind achieves happiness, justice and dignity - or suffers rejection, despair and deepening violence.

The focus of all policies for urban and rural settlements must therefore be the people who live in them. Yet in both the developed and the developing world there are ghettos of poverty and abandonment in a ring of middle-class suburbs; wealthy enclaves encircled with shanty towns; abandonment and depri-

vation in the countryside; the relegation of migrant workers to a new subser-
vient class. If the world's population doubles by the century's end, as it
well may, we run the risk of doubling these repellent errors of the past.

Yet mankind does not lack the human skills and the physical resources to
create and regenerate truly humane communities. It is a tribute to the sense
of responsibility and awareness of the world's governments that they have come
together at Vancouver to devise ways of mobilizing the ideas and resources
needed to create settlements that are more truly "civilized" in a fundamental
sense.

To achieve this aim, a first priority must be to see that settlements are no
longer "residuals", the outcome of decisions reached on other issues. Their
vitality and growth must not be made dependent upon economic revival or develop-
ment in other sectors. They must themselves be seen as "lead sectors" in world
recovery and world development.

This priority demands from governments:

- control over land use
- the securing for the community of unearned increment from land sales.
- the organization of the whole "national space" as the basis of settlements
planning.
- the reinforcement of intermediate cities and rural settlements to create sy-
stems which strengthen agriculture and lessen the pressure on the biggest
cities.
- the creation of better-balanced communities in which the mix of different
social groups, occupations, housing and amenities ends all forms of social
segregation.
- in developing societies, the encouragement in migrant communities of the full
range of "self-help", by means of security of tenure and assistance with
essential services.
- special emphasis on the provision of clean water by a specific date.
- the introduction of conserving and recycling services.
- a moratorium on the adoption of nuclear power generation, and emphasis on
environmentally safe and economically cheap "income energies" such as solar
power.
- the full participation of all residents in the decision-making that deter-
mines policies for their settlements.
- the reorganization of national, regional and local government to respond to
the new emphasis on human settlements.
- a new direction in research and academic institutions to give the problems
of settlements the attention and the data-base they require.
- a commitment on the part of the international community to make the basic
services in human settlements a first call on capital assistance.
- a pledge taken here at Habitat to set in motion the cooperating process of
settlement development and improvement.

(Taken from IMPACT, Philippines, Vol. XI/9/75).

HOME OF MAN

by BARBARA WARD.

"Home of Man" - written for the Habitat Conference on Human Settlements Vancouver 31 May - 11 June, 1976 - Review by Geoffrey Lean.

Man is carving out his very destiny on the face of the earth. And just as a palmist hopes to read the future in the lines of a hand, so we can expect to see the future of our civilization in the pattern we are etching on the planet.

For as each of us settles and puts down roots, as we till the ground and build our shelter, as we throw up cities, choose our transport, and set about acquiring goods, we are helping to determine the outcome of most of the great questions of our time.

Will we manage to feed the four billion people of the human family - and the six billion expected by the turn of the millenium? Can we provide them with energy, shelter, education, health care and work?

Or will we see our civilization collapse in the failure to carry out these tasks; in the social disorder rising from gross inequalities between rich and poor; in the chaos of a world where many nations and some terrorist groups are armed with nuclear weapons provided by the peaceful expansion of atomic energy; under constraints imposed by the pollution and resource depletion brought on by greed and waste?

These questions are being discussed, and may be partly decided by a Conference meeting at this moment. Almost every nation of the world is represented at HABITAT, the United Nations Conference on Human Settlements, in Vancouver, Canada. Its job is to look at the whole man-made environment - the pattern settlements are etching on the earth - and to begin to work out how it can best be arranged to solve the problems ahead.

That in itself is a hard enough task in a world which is already in crisis and which is expecting its population to double in 35 years. It is made doubly difficult by the fact that the pattern of settlements is in the middle of its fundamental change in history.

Throughout the centuries man has overwhelmingly lived in the countryside. Even in 1900 - after the great European industrial revolutions - only 250 million people, 15 percent of a population of 1650 million, lived in urban areas. As recently as 1960 the urban population was only a third of mankind. But by the end of the century it will have jumped to more than three billion people, half or more of the citizens of the globe and as many people as drew breath on the entire planet only 16 years ago.

The scale of what is happening, says a recently published book, can only be compared with the movements of the continents at dawn of time - like "the Indian sub-continent detaching itself from Antarctica and sweeping across the

Indian Ocean to its violent collision with Asia's land mass along the Himalayas".

It goes on: "We are in the full tide of this great sweep. Its final consequences lie ahead. But already the ground shakes. We should hear, if we were listening, the mutter of the approaching storm".

This book, by any measurement one of the most important of the decade, will have been studied by the delegates who are now meeting in Vancouver. Entitled "Home of Man", it was commissioned by the Canadian Government, the hosts to the Conference, precisely to concentrate the nations' minds on the problems and on their possible solutions. It constitutes the unofficial report to the Conference.

Its author, Barbara Ward, is not only one of the world's foremost authorities on the issues. She has played a catalytic role in the whole international re-examination of the human predicament over the last years. With Rene Dubos she wrote "Only One Earth", the unofficial report for the Stockholm Conference on the Human Environment. She was at the forefront of preparations for the Rome Food Conference, and has been at the centre of the efforts to work out a new, and more just international economic order between rich and poor nations.

The book does nothing to minimize the immensity of the problems on the Conference table at Vancouver. There is the alienation, congestion, pollution, inflation and even bankruptcy building up in the cities of the rich world. Amid all the affluence are pockets - and ghettos - of deep poverty and deprivation.

Far worse are the problems of cities in developing countries. One third of the citizens already live in appalling shanty-towns and these are doubling in size every four and a half years. They are not only swelled by population growth, but by the greatest migration in history - a ceaseless tide of people leaving the neglected countryside. And by their very departure, the countryside which is supposed to provide food is left more destitute still.

And enormous proportions of the people in the shanty-towns are unemployed or underemployed. Half of all the cities in poor countries have no regular water supply. More have no sanitation systems. 80 percent of the families of Calcutta have to live in only one room, and that does not count the thousands who have only the streets. World-wide we need to build 47 million houses a year to keep up with growing numbers and repair the worst evils of the past.

But this is a hopeful book and - better still - a practical one. It shows that the problems can be solved and that a constructive pattern of settlements can be evolved. And it goes into detail about how these jobs could be done. The book is packed with proposals; from how to cope with land speculation to how to ensure the building of enough low-cost housing; from how to save energy in the rich world to how to exploit local sources in the poor world; from how best to create a sense of community in rich cities to how to provide clean water, sanitation and the health and education that really benefits the people in poor ones.

There are also constructive and documented suggestions for effective public transport systems; workable structures of city governments; distribution of cities and regional development; siting industry and jobs so they best help the people; getting the best results by involving people in decisions about their future; fighting pollution and blight; and many others. Since Barbara Ward largely reserved judgement on nuclear power in "Only One Earth", it is particularly significant that she now calls for it to be phased out as a source of energy.

Above all the book deals with how to organize settlements and economies to grow the food that is desperately needed, create jobs and end appalling poverty. The strategies are based on two complementary principles; the absolute priority of looking after the needs of the poorest, and the over-riding importance of recognizing the immense potential of the poor people themselves.

What the People Need - She writes: "If societies could find some way of seeing these millions as a prime source for the energy, dedication, intelligence and work needed to build the new settlements it will be discovered that prodigies can be performed."

Given a chance, the small farmers of the poor world can produce twice as much food per acre as sophisticated modern farms. Given a chance, the people of the shanty-towns have shown a remarkable ability both to build and improve their own houses and communities, and to find jobs and create businesses.

Giving the people a chance means, among other things, land reform and roads to market for farmers; labour intensive and local industries for others; clean water, education, health care, credit and encouragement for both. If government can devote their limited resources to such priorities as these, says Barbara Ward, they will both slow the trek to the cities and make the cities workable.

In the final analysis, solving the problems depends on a willingness of governments to share what they have equitably, and a willingness of rich countries to accept a New Economic Order.

More even than money, the new world needs a fundamental change of attitude if it is to be born. Barbara Ward shows that the modern facts of life and the wisdom of the saints and sages unite to show us how we will have to live. As she has written elsewhere: "From the beginning of time people have heard the 'still, small voice' of obligation and brotherhood. When they have listened, society has worked. When they have refused to listen, society has broken up".

(Taken from IMPACT, Philippines, Vol.XI, N.9)

This book has been ordered for the SEDOS DOCUMENTATION CENTRE.

- Le grandi anime hanno delle volontà, le deboli hanno solo desideri -

(Antico Proverbio Cinese)

LA RECHERCHE DE NOUVELLES SOLUTIONS

Les autorités nationales et locales qui envisagent la sauvegarde d'un quartier, d'une ville ou d'un site historiques ont généralement dépassé le stade du plaidoyer en faveur des biens culturels, et pourtant il est rare qu'elles n'aient pas à lutter contre de tels raisonnements et de telles pratiques.

Mais, étayée par une opinion publique plus sensibilisée que naguère à ces problèmes et qui réagit avec vigueur contre les destructions massives des quartiers anciens, la volonté de sauvegarde des pouvoirs publics qui, auparavant, s'inspirait de la conviction des historiens et des amateurs d'art, répond de plus en plus à des préoccupations d'ordre social et économique. Sans doute est-il nécessaire de faire reconnaître la valeur intrinsèque d'une cité ou d'un quartier, d'en affirmer le caractère distinctif, de rappeler la valeur du patrimoine culturel. Mais il est au moins aussi utile de montrer à la collectivité qui doit préserver cet ensemble urbain qu'elle agira dans son intérêt autant que par devoir.

C'est dans ce sens que des solutions nouvelles sont recherchées aujourd'hui. Ces solutions varient considérablement d'un pays à l'autre, en fonction des structures sociales, des traditions et de l'organisation politique. Les uns privilégient le rôle de la puissance publique, qu'elle soit fédérale ou centralisée; d'autres s'appuient sur l'initiative privée; certains se fondent essentiellement sur la planification pour résoudre les problèmes que pose l'intégration des ensembles historiques dans la vie contemporaine; d'autres laissent à des collectivités bien organisées et disposant d'importants moyens financiers l'initiative de travaux de sauvegarde et de réanimation.

Mais dans tous ces pays il apparaît à l'évidence que la mise en oeuvre d'une politique de sauvegarde suppose une action publique cohérente et coordonnée tant au niveau gouvernemental qu'aux différents échelons régionaux et locaux.

Cette nécessité se manifeste plus particulièrement dans deux domaines:

- En matière législative et réglementaire;
- En matière économique et financière.

1) Mesures législatives et réglementaires

Très rares sont les gouvernements qui ont fait clairement paraître dans leur législation la notion fondamentale selon laquelle une agglomération ancienne constitue un tout, un ensemble urbain, et non pas une collection de monuments. Pour la plupart l'ensemble historique n'est encore qu'un décor esthétique et touristique.

Pourtant le recensement systématique des ensembles présentent un intérêt d'urbanisme ou d'architecture est une mesure qui tend à se répandre. C'est le plus souvent pour répondre seulement à des préoccupations de conservation; l'intérêt de la réanimation en est absent ou dissocié.

Mais enfin une tendance se dessine aujourd'hui. Il est prévisible que, dans les années qui viennent, chaque pays sera amené à une législation spécifique dans laquelle seront affirmés les quatre principes suivants:

- a) Unité et homogénéité des villes et des villages anciens considérés en tant que tels;
- b) Nécessité absolue de concevoir de pair la conservation et l'utilisation des ensembles historiques;
- c) Elaboration des plans de sauvegarde et de réanimation conjointement aux plans de développement de la ville et de la région dans lesquels ils s'insèrent;
- d) Association des collectivités locales à l'élaboration comme à la mise en oeuvre des mesures décidées par le pouvoir central.

Déjà dans la pratique administrative cette tendance se traduit par la création de secteurs urbains à sauvegarder et à réanimer dont la responsabilité incombe à plusieurs autorités: d'une part celles qui sont chargées du patrimoine culturel, d'autre part celles qui ont la tutelle de l'urbanisme, de l'équipement et de l'aménagement du territoire.

2) Mesures économiques et financières

Pour de nombreux gouvernements le préalable à toute action en ce domaine est la lutte contre la spéculation foncière et immobilière qui sévit avec une particulière vigueur dans les centres historiques. Ce problème crucial ne se pose pas dans les pays où l'Etat est propriétaire du sol.

Un exemple typique est celui de l'Italie. La nouvelle loi de construction, approuvée par le Parlement italien, introduit le principe de l'expropriation des biens immobiliers dans les centres historiques et l'exclusion, dans l'évaluation de l'indemnité, des possibilités d'utilisation de l'aire expropriée à des fins de construction ou même de l'augmentation de valeur que pourraient entraîner des opérations d'urbanisation dans cette zone.

En dehors du problème de la spéculation, l'insuffisance des moyens financiers affectés à la conservation et, plus encore, à la réanimation des ensembles historiques urbains, est partout aujourd'hui la principale pierre d'achoppement du système quelles que soient les structures politiques ou administratives.

Les services nationaux chargés de la conservation du patrimoine monumental, qui disposent la plupart du temps de crédits dérisoires pour assurer la sauvegarde des édifices anciens protégés en tant que tels, sont peu enclins à consacrer une part de leurs modestes dotations aux travaux de sauvegarde et de réanimation des villes anciennes, travaux qui dépassent à la fois leurs moyens et leur compétence.

Afin de franchir ces limites, les gouvernements les plus conscients du rôle des centres historiques dans la vie sociale et de leur importance dans la solution des problèmes de l'habitat prennent ou étudient des mesures financières d'aide aux collectivités et aux particuliers.

A cet égard on distingue plusieurs types d'intervention:

- a) Les opérations intégrales, comme celles des "secteurs sauvegardés" en France, où les pouvoirs publics prennent en charge la totalité d'un secteur de surface restreinte;
- b) Les aides au gros oeuvre, pratiquées notamment en Grande-Bretagne dans le cadre des "Town Schemes", où l'Etat paie, par exemple, des réfections de façades et laisse aux propriétaires le soin des aménagements intérieurs;
- c) Les aides partielles à l'amélioration de l'habitat;
- d) Les subventions forfaitaires qui incitent les propriétaires à réhabiliter leur patrimoine. Dans ce cas, interventions privées et publiques se coordonnent et se complètent d'aides diverses de fondations ou de mécènes.

En règle générale on tend de plus en plus, pour les quartiers historiques, vers une exemption de l'impôt foncier, de l'impôt sur les biens immobiliers et de l'impôt sur les successions.

Mais si ces mesures paraissent justifiées et adéquates, elles restent dépendantes du problème budgétaire. A titre d'exemple, en France, où l'Etat consent un effort remarqué, des subventions ont été attribuées aux îlots opérationnels de secteurs sauvegardés, pour la restauration de 3,000 logements, sur 27 hectares. Si l'on devait traiter à la manière de ces 27 hectares les 2.150 hectares qui constituent la surface actuelle des secteurs sauvegardés, il faudrait, à niveau budgétaire constant, 420 ans pour réunir la somme nécessaire.

(Extrait du document de fond préparé pour Habitat par l'UNESCO à l'invitation du Secrétaire général de la Conférence. Le rapport sur la CULTURE, EDUCATION ET ETABLISSEMENTS HUMAINS se trouve à SEDOS).

THE DRAMA OF THE URBAN HANDICAPPED

Speaking of the Habitat Conference Intercaritas mentions that "the discussions were centred on "healthy" man oppressed by the rhythm of life and the structural restrictions of our modern cities. The Disabled were also mentioned at this mammoth conference, but without properly examining their problem of city-living, or rather their isolation in the hectic urban milieu.

If the city has become unlivable for the healthy, it is infinitely more so for the hundreds of thousands of handicapped who are obliged to live there, without even mentioning the millions of elderly persons for whom being a city-pedestrian constitutes a manifold series of insurmountable traps and even grave risks. Associations for the disabled and specialized agencies have studied this problem thoroughly - more urgent than ever because urbanization and mechanization research on the maximum utilisation of land often created new and insurmountable barriers for the handicapped. It suffices to evoke the tragedy of a wheelchair at grips with the turnstile of a department store. In the infrastructure and normal facilities of town life there are hundreds of insurmountable or dangerous

architectural barriers for the handicapped and the aged: pavements which are too high or encumbered with signals or cars, insufficient pedestrian crossings with too rapidly changing signals, doors that are too narrow, toilets and elevators not adapted for the handicapped, stairs where a sloped incline would suffice, difficult and even dangerous access to buses and trams.

More and more the handicapped are declining collective facilities conceived uniquely for them and which make them "separate beings". They are not keen either to live in "cripple homes" or workshops for the disabled any more than old people want to live in homes or colonies for the aged. What the handicapped do want is that urban plans include facilities (work, accommodation, recreation, transport, public services) which permit them to live and to work like everybody else: only too often, for ridiculous minor details like the height of the steps on a bus the disabled, even young people with a profession, are gradually being banished from the streets and relegated to watching from the windows how the others go to work, to the cinema, to the swimming pool ...

Often, slight modifications to the norms of city building plans could change this state of affairs. This would render service to the entire community. There where a disabled person with his walking-stick or crutches can pass, it is also easier for a mother with her pram." C.G.

(Taken from INTERCARITAS, No.3, 1976).
Chief Seattle's reply to the President:-

How can you buy or sell the sky, the warmth of the land? The idea is strange to us. If we do not own the freshness of the air and the sparkle of the water, how can you buy them? Every part of this earth is sacred to my people. Every shining pine needle, every sandy shore, every mist in the dark woods, every clearing and humming insect is holy in the memory and experience of my people. The sap which courses through the trees carries the memories of the red man.

So when the Great Chief in Washington sends word that he wishes to buy our land, he asks much of us for this land is sacred to us.

We know that the white man does not understand our ways. One portion of land is the same to him as the next, for he is a stranger who comes in the night and takes from the land whatever he needs. The earth is not his brother, but his enemy, and when he has conquered it, he moves on. He leaves his fathers' grave behind, and he does not care. He kidnaps the earth from his children and he does not care. His fathers' grave, and his children's birthright are forgotten. He treats his mother, the earth, and his brother, the sky, as things to be bought, plundered, sold like sheep or bright beads. His appetite will devour the earth and leave behind only a desert.

Our ways are different from your ways. The sight of your cities pains the eyes of the red man. But perhaps it is because the red man is a savage and does not understand.

This we know: the earth does not belong to man; man belongs to the earth. This we know. All things are connected like the blood which unites one family. All things are connected. Whatever befalls the earth befalls the sons of the earth. Man did not weave the web of life: he is merely a strand in it. Whatever he does to the web, he does to himself. (IMPACT, Vol.XI, No.9, 1976).

INNOVATIVE DESIGN TO HOUSE THE URBAN POOR

A competition organized to help solve the worldwide slum housing problem, has attracted widespread attention among the international architecture and planning community. Prompted by the fact that architects and planners have not given enough attention to the environmental degradation affecting millions of slum dwellers in the major cities of developing countries, a competition was initiated to stimulate innovative and realistic ways to improve their miserable housing and living conditions.

Realistic objectives

A major goal of the competition design, which was drawn up and administered by the international firm of Gutheim/Seeling/Erikson, was to seek a plan that would meet the needs of slum dwellers in the developing countries and not try to imitate the totally inappropriate urban patterns of Europe and the Western world, with their busy commercial downtowns, sprawling suburbs and regional networks of utilities and transportation. In the view of the Competition sponsors, what was needed was a mosaic of more nearly independent and self-maintained apartments.

Other requirements were considered essential:

- an environment where people from the rural areas could put their rural skills to good use to make a living;
- an atmosphere which would help people continue their traditional rural sense of a closely knit family unit which is rapidly being lost in today's slums and shanty-towns;
- employment opportunities in a working area within easy access to the home;
- active participation by the squatters themselves in helping to build their new community; and finally,
- minimal services provided by the government, such as piped water, sewers and drainage, roads and educational facilities.

In short, a whole new concept was envisioned which would more closely resemble the pre-automobile, pedestrian-oriented era, and most important of all, that the design would be a prototype low-cost, self-help plan that could be applicable to urban slums throughout the developing world. In fact, one important aspect of the competition is that the best ideas submitted will be available for study around the world.

NOTE:- the plan of the winning design for low-cost urban housing is included.

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Man broke the gravitational fences of his planet and stood upon the moon. In that moment of spectacular achievement, he saw, a quarter of a million miles away, through veils of cloud, Earth, the habitat which his species shared with thousands of other species. He saw the modest limits of his family estate, three-tenths land and seven-tenths covered by oceans.

(Taken from DEVELOPMENT FORUM supplement).

HOUSING in ARGENTINA F.M.M.

When our community of five F.M.M. arrived here in Intiyaco, the foreign corporation which had been exploiting the area had already left, and the consequences were deeply felt. All the little villages in the district owed their existence to that paternalistic and well-organized company - but it had had only one thing in view: the industrialization of all the timber from that rich forest land. This lasted for about fifty years and required an abundance of workers who naturally put down their roots there. But came the day when the forest had no more to give, and the company withdrew leaving the workers to their fate.

Massive unemployment followed for all these people who had not been given any preparation for their own development. Naturally, the young and the more restless took the emigration.

This was the situation when we arrived six years ago. In reality the soil is very rich and gives the possibility of being exploited for agriculture and stock farming, but it is covered with trees - the left-overs of a forest despoiled of its riches. To clear the land, modern machinery is needed instead of the manual work being done at present (woodsmen).

Our work of promotion together with evangelization is most difficult. State authorities responsible for the cultural and material development of the people, offer no systematic and organized assistance. Yet, the development of the south and the under-development of the north is provoking political conflicts which are becoming increasingly disturbing.

Confronted with this situation, everything possible has to be tried to keep these people from abandoning their land. We have organized a Deforestation Co-operative which runs a special machine and a tractor assigned by the Department of Agriculture. This machine is now bringing about the clearing of the zone at very low cost and making agriculture possible, thus creating means of work. We have also organized a Handicraft Co-operative which gives work to about twenty-five women here; we have, besides these, a "Consumers' Co-operative" which makes it possible for our people to have at much lower prices merchandise and articles which formerly were far beyond what they could pay.

Sewing and tailoring, machine knitting, typewriting are also taught in an effort to provide these people with a more human existence and to help them to achieve their own development.

But there are many more problems to be solved, and not the least, those of "HABITAT". Although we have made several requests to the competent authorities and presented plans for housing, there has been no response. Living conditions here are really inhuman: they live in little huts of wood, mud and straw, with the bare earth as flooring. Promiscuity and prostitution result; the young, in particular, are the victims of these and of all kinds of outrage, even in their own family. Alcoholism is another evil typical in this zone which has no means of overcoming it.

After our years of work here, we seem to be more and more convinced that the fundamental problem is one of education and understanding, rather than one of real economic poverty. Material resources are not lacking but the people must

learn how to use them and to promote their own human development. They have to be made to realize their dignity as children of God.

This is what we are trying to do, but there is a great deal more to be done.

Maria Inés Delfino, F.M.M.

(This article taken from FMM INFORMATION SERVICE, No.40, 1976, is also available in French).

OF JESUITS AND HOUSING

The world housing goal should be, writes the Washington-based Center of Concern, "a decent home in a suitable living environment for every family in the world." But even now, in almost every country, housing is still in a state of crisis. Many families would settle for the minimal four walls and a roof. Not a few Jesuits have done, and are doing, their bit to help resolve, each in his own way, this basic problem.

In Chile, a Belgian Jesuit, Fr. Josse van der Rest, carries on the "Hogar de Cristo" massive low-cost housing project initiated by the late Fr. A. Hurtado in 1944. Not quite as spectacular, but no less impressive are the reports elsewhere.

In India, Jesuits helped evicted slum dwellers build their simple new dwellings in resettlement areas. In the U.S.A., fellow Jesuits (with novices) helped Fr. J. Martinez at St. Ann's Parish in Buffalo, N.Y., renovate abandoned houses for subsequent resale (at modest prices) to neighbourhood people. In Puerto Rico, two scholastics, G.V. Gushue and D. Brackley, worked with a cooperative striving to convert an abandoned finca into 24 productive and cooperating small farms. Last year, D. Brackley helped in the construction of their new houses; this summer G. Gushue helped in the construction of chicken sheds designed to hold 10,000 chickens.

From Xavier University in Cagayan de Oro, R.P., comes a report on how one university helped its lower-salaried employees (some 22 of them) acquire a house and lot of their own. A piece of land, some 7,000 sq. meters, was bought by the University, divided into homesites and given outright to maintenance employees in the 40-50 dollar monthly wage bracket. Land development costs were negligible; legal documents and plans for the homes were cared for collectively. The University lent technical aid and prestige-support in dealing with the government bureaus concerned.

Xavier purchased all the basic building materials at good bulk discounts. Repayment was asked only when the families had moved in and no longer had to pay rent elsewhere. The employees (some of whom were plumbers, carpenters and electricians) built their own homes in the summer break, or after their release from the day's work on the campus. Families tended to move in early and finish the interiors by mutual sharing of time and talent. The University added to the new homeowners' ability to repay their loans by volume buying of basic food supplies and the bulk purchase of bicycles at discount. Outlay on the bicycles was self-liquidating through savings effected in transport fares and through permitting workers to return home at noon each day and save 15 percent on meals.

From the homesite gift and from loans of 400-500 dollars, the employees now

have properties valued at over 1,500 dollars each. Repayment of the loans proceeds quietly through salary deductions of about 17 percent. The project can be termed a success for several reasons:

1. Xavier University correctly judged the amount and type of finances the employees needed and was willing to adjust its own policies to those requirements. If a 10 percent down payment had been asked or repayment was urged before the rent-burden was lifted, the project would not have been successful.
2. The project fits in with Philippine realities and values. In purchasing the land and in meeting legal and other requirements, the University lent its influence and name to assist the employees in collectively hurdling obstacles that would have been insuperable for them as individuals. Then it fell back and allowed a bayanihan ("interhousehold cooperation") spirit to prevail in the actual house-building.
3. The project was small in a city of moderate size (over 130,000). It might not have worked in a labour-intensive textile mill, nor could the transport savings have been effected in Metro-Manila. Moreover, the University could capitalize on personal relations that existed between its administrators and local officials. While the project helped only a part of the employees, its size did not overtax the financial capacity of the University.

Summing up: the project would not be easy to copy for massive low-cost housing. Still, it could serve as a model for projects to help low-salaried workers in schools, hospitals, and institutions of that sort.

(Taken from SJ NEWS and FEATURES, Vol.4/20/76)

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HOUSING IN SINGAPOUR: in 1965, 23,2 percent of the population lived in "Housing Board" flats, in 1975 it was 46,8 percent and today it is over 50 percent.

(Taken from PEUPLES DU MONDE, No.96, 1976).

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HOUSING PROBLEM IN KENYA: 145,000 new houses needed by 1978.

Nairobi, 23rd Sept. 1976 (DLA No.488). One of the priorities in most African countries at present is the housing problem, namely how to provide decent housing at moderate rent to families living in the urban centres and even in the rural areas. The importance of the problem was also stressed at the recent United Nations Conference on housing in Ottawa, Canada, and in the course of the UNCTAD assembly (UN Conference on Trade and Development) in Nairobi.

Efforts in view of improving housing conditions of families were started in Kenya already before independence and are still continuing, as Mr. Henry Omondi writes in an article published in the Christian weekly "Target" for East Africa.

The author states that, even though tremendous progress has been made, public demands for houses continue to grow daily. Of the new houses built recently in Nairobi at the Umoja Housing Scheme only 2,484 applicants got houses out of a total of 5,304. The urgent need for housing is particularly felt in the urban centres in which Kenya will need 145,000 houses by 1978. Despite the demand,

the Government can only afford to provide 40,000 units for 38 Urban Centres. Mr. Omondi here points out that the housing schemes to which the Government is currently committed can only be utilised by a few privileged people as most interested people in the rural areas would not be able to raise the required deposits.

The author, speaking of the situation in Nairobi, recognises that improvement has been made. Whilst in the early 1950s' hardly 8,000 African families were housed by the Nairobi City Council, there are at present a total of 38 housing estates comprising over 21,000 housing units. But this has not yet met public demand especially among the low income group. According to a recent Urban Study of Nairobi, approximately 540,000 additional houses will be required from now and the year 2000. The need for low cost houses is great and if not heeded the number of slums in Nairobi and other urban centres will continue to increase.

Mr. Henry Omondi's article ends with a survey of future projects of housing in the capital and other important towns of the country. These projects will be financed by the National Housing Corporation of Kenya. From 1965, when the Housing Finance Corporation of Kenya was created, the National Housing Corporation took up many construction projects in a number of estates in Nairobi and other urban areas like Nakuru, Kisumu and Thika. But the housing constructions by this corporation greatly slowed down after 1973, due to inflation and shortage of funds.

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HOUSING - SOUTH AFRICA - by Dr. H. Putterill.

In June, the city of Vancouver on the west coast of Canada, was host to the United Nations Conference on Human Settlements and the associated conference known as the Forum. The latter was arranged to provide non-governmental organisations an opportunity to share experiences in the field of human settlements and to give government representatives useful background and ideas with which to leaven the official proceedings.

With considerable skill and artistic flair hangars of a former sea-plane base at Jericho Point were converted into conference rooms for the Forum. An impression of the width of topics covered over the two-week period can be obtained from this extract from one day's programme of events being run concurrently:

- Community Action for a Better Habitat
- Solving the Farmland Crisis
- Appropriate Technology
- Natural Resource Management
- Land Policies for Planned Human Settlements
- Energy Conservation Ideas for Existing Buildings
- Self-help Housing Technology.

The UN Conference set up a number of objectives to serve as guidelines for action. Its settlement policies and strategies are derived from the following.

- a) The rapid and continuous improvement in the quality of life of all people, beginning with the satisfaction of basic needs and without discrimination of

- any kind;
- b) According of priority to the needs of the least advantaged people;
 - c) Protection of the environmental resources upon which life itself depends;
 - d) Reduction of disparities between rural and urban areas, between regions and within the urban areas themselves;
 - e) Preservation of diversities reflected in cultural and aesthetic values;
 - f) Effective use of all human resources skilled and unskilled;
 - g) Full participial people in making and implementing decisions affecting their lives.

In attempting to achieve these objectives, it was recognised that every nation was unlikely to be able to introduce radical policy changes overnight. Nonetheless, the urgency of meeting the demand for housing caused by population increase and urbanisation, was such as to make it wellnigh essential for governments to review their policies.

Of many issues of importance which were raised at the Forum, participation and self-help seemed to stand out.

Many millions of people in cities in developing countries are living in homes built by themselves without necessarily conforming to established standards, often on land to which they are not entitled. These marginal settlements come into existence when the provision of housing through official channels is inadequate. The widespread existence of marginal dwellings has been recognised and this capacity of people to act for themselves is being harnessed in a number of projects in different parts of the world. In fact the International Bank for Reconstruction and Development has stated that in many developing countries self-help is about the only realistic answer to chronic housing shortages. By mid 1974 World Bank support for self-help housing projects likely to have a catalytic effect has totalled about \$100 million for projects in countries such as Nicaragua, Jamaica and Zambia. As the symposium on Self-help and Low Cost Housing indicated, there is a wide range of conditions where self-help is applicable. These might range from providing land and primitive services to the erection of a core house to be completed by occupants as time and funds permit. In addition to the range of starting assistance given, funds for self-help projects may be earmarked for occupier efforts only or may also be applied to meet the cost of small contractors who are called in to develop a site. There is a high degree of flexibility evident in projects in different countries, which is an encouraging sign for those who feel that it is essential to incorporate local social and economic factors in any housing scheme.

Although working in conjunction with the World Bank, the UN Development Programme activities in the field of self-help are generally limited to studies, manuals and expert advice. The countries in which the UN has been involved with self-help housing are:- Colombo, Korea, East Caribbean, Nicaragua, Ecuador, Haiti, Pakistan, Tanzania, Algeria, Liberia, Sudan, Cape Verde, Honduras, Ivory Coast, Mozambique, Peru, Sierra Leone, Upper Volta and Lesotho.

Land, low cost building technology, finance and community organisation were

some of the issues discussed at the Symposium on Self-help Housing. Although there was general support for self-help from a social viewpoint, cost implications were less decisive in favour of a self-help project. A compelling argument in situations of capital shortage for such a project, was the fact that occupants provided their own funds for development of the nucleus provided by the sponsor.

A closely linked consideration in self-help projects was community participation. Sharing decisions on matters affecting occupants had been recognised as an important social consideration. In marginal communities it has been noted that there are many formal and informal committees. These indicate the feasibility and direction of communication between people and government and between groups of people in the settlement. There seem to be many areas in which an ideal approach to stimulating participation have still to be evolved. Nonetheless, the ability of communities and individuals of low economic status to make effective decisions on matters close to home has been acknowledged. The problem for governments is how to set up legal and financial conditions which encourage rather than constrain the efforts of people to help themselves.

A concluding comment on this introduction to 'Habitat' concerns future actions. During the next few years it will be interesting to follow through the Habitat paper chain to see how many of the resolutions and how many of the speakers have generated practical fruitful housing and environment development programmes. As the test lies in the eating, 'Habitat' will have justified the effort and expense if the next time Vancouver is the venue, conference proceedings are filled with descriptions and debate on work being done around the world. (SA OUTLOOK, N.1261).

PARKING BOYS

We find them in Accra, Nairobi, in all cities which have more cars than parking spaces. Motorists circle the busy areas of the city and suddenly see a boy frantically waving them towards an empty parking space. It is a young boy, dressed in tattered rags; his arms and legs are covered with dirt and his thin body is wracked with malnutrition. He is one of Nairobi's many Parking Boys.

Many of the boys sleep in the streets, in caves, under bushes, in kiosks and so on. They protect themselves against the cold with pieces of plastic or cardboard. They smoke cigarette stubs and sniff petrol to help them forget their squalid lives for awhile.

In general they operate in groups either of 3 or 4 boys, or 10 to 15 boys. Each group has a leader, who is usually the biggest boy. He has specific duties, such as security and the re-distribution of food and/or money for the rest.

Twenty-six percent of the boys had joined the group this year. Almost the same number had joined last year. Some have been parking boys for five years. On the average, they had begun this occupation at the age of 10 to 14 years. They can be found throughout the town, but predominantly in the busy shopping streets, in parking places, near restaurants and cinemas at night.

To many motorists, these Parking Boys are just a nuisance. They would avoid

them if they could. They grudgingly give the boy some money, because they fear they will find their car damaged or the tyres flat if they do not put a coin in his outstretched hand. Still others conclude that these boys are agents for thieves who are lurking in the shadows to rob unlocked cars.

- Fortunately for the parking boys, someone saw them for what they really were: human beings who needed help. Over the past ten months, Father A. Grol and some volunteers have been trying to give that needed help to these boys.

Parking boys are outcasts in an urban society. They do not know the words "confidence" and "love", as they have learned by experience to mistrust their fellow men in order to achieve self-protection. Anyone who is outside their small, closed society is to be mistrusted as a potential enemy.

It was not easy to win their confidence, but Fr. Grol managed to do so. In May 1975 Fr. Grol was approached by the Y.C.A. to co-operate in a scheme for helping the parking boys. He went into Nairobi and informed the boys that on one particular Monday morning clothes would be distributed to them in Uhuru Park. A big group of children gathered in the park. They were talking and behaving like adults on one hand, but on the other hand, hunting for some love, attention and help.

Once contact was made and a degree of confidence won, the initial step to be taken was to find a place where these boys could receive some urgent medical attention and a shower. The Red Cross agreed to fill these needs.

- Knowing the boys were hungry and in rags, Fr. Grol asked them what further help they expected or wanted. To his surprise, the majority did not ask for food and clothes but for an education. Almost half the boys have had formal education up to class 3. A third had not had any primary education.

They could not be immediately accepted into the regular school system in Nairobi, so space was provided at the Catholic Chaplaincy of the Nairobi University. Some interested parties donated elementary school materials and volunteers taught the boys four days a week. Classes were held only in the morning, since the boys had to go back to their parking areas in the afternoons to earn their living.

Sixty to eighty boys come regularly to school, some walking five to seven kilometers each morning. Their nights are spent outside as usual. The need for transporting the boys to school was to help keep them off the street and lessen their chances of being attacked.

It was possible for Fr. Grol to solve some of these immediate problems, especially since he is now assisted by Fr. Dallapé who worked for six years with Boys' Towns in Burma and two years with street boys in Rome. There was some volunteer help as well.

- It was soon discovered that new parking boys are appearing on the streets each year. This presented an on-going situation, and, as such, it is best solved by an on-going organisation.

A national Committee on Parking Boys was formed. The members are: the Kenya

Catholic Secretariat, the Christian Council of Kenya, the Salvation Army, the Y. M.C.A. and the Red Cross.

A number of organisations and individuals also offered to help. A Church offered a proper meal each weekday; the Salvation Army began supplying overnight shelter for 50 boys; finance is offered for a future Reception Centre.

Although the parking boys need help from many quarters, they will ultimately have to solve many problems themselves. Like a number of other groups in society, they form a community built on a common life situation and will have to work out many of their problems within that community.

Fr. Grol and Mr. Dallapé are very conscious of this fact. They hope eventually to have ten centres for communities of 20 boys each. The reason for keeping the centres small is because large institutions have too many regulations, and small centres keep a simple life style and keep the boys more in touch with the surroundings in which they will later live.

Three of these small centres are in their initial stage. The boys themselves choose who will be the members of their community. In these centres, the boys live together, manage their own affairs, do their own cooking, gardening and cleaning, and will eventually be trained as carpenters and farmers, or learn to run their own small businesses. For the first time in their short lives, the boys are finding dignity and hope, and have already found the one thing that all young boys want: love. (INFORMATION SERVICE / AMECEA DOCUMENTATION SERVICE 2/76/2)

From SOUTH AFRICA

Mary Alice Cox, F.M.M.

South Africa is a country that is much misunderstood overseas. On the one hand people may see pictures in a brochure depicting beautiful homes and conclude that everyone lives in such a way. On the other hand the poverty and squalor which is present in every country is also found here, and yet to depict the housing situation as one vast slum is also untrue.

It is impossible to understand the housing situation in South Africa without reference to the Group Areas Act which might be described as the means of grouping the different racial groups in their own areas. The cities of South Africa are divided into areas which are assigned to the various race groups. Outside the towns and cities a sociological phenomenon, probably peculiar to South Africa has sprung up. There are townships for Indians and also for Coloureds (the official name for people of mixed racial origin) and there are locations for Africans. Due to historical circumstances, the South African population is polyglot and it presents a veritable kaleidoscope of people and of housing. To give a true picture it might be better to take each racial group separately.

AFRICANS. In the tribal areas, Africans live in traditional style as they have done for centuries. The type of dwelling depends on the particular ethnic group to which the people belong. There are seven main groups in South Africa which

can be distinguished on a linguistic basis. Zulu huts, for example, are circular and built of mud and thatch. Xhosa dwellings are rondawal-like with daubed walls and thatched roofs. Within the areas set aside for Africans outside the cities, there are areas where rich families live in good modern homes. Most people in the locations live in what are termed sub-economic dwellings, square, four-roomed houses in large housing estates outside the main towns and cities. The population of the African location outside Johannesburg (Soweto) is one million.

INDIANS. There are about 3/4 million Indians in South Africa. They came here originally to work in the sugar cane fields of Natal and have since moved out into almost every sphere of national life. They have maintained their national identity. Some still live on the sugar estates in long buildings divided into various "homes". These are known as barracks. In the villages the houses range from the shack to the good double-storey dwelling. The wealthy Indians, often Moslems, live in lavish homes. Large Indian townships exist outside every major city but the vast majority of Indians live in Natal. Outside Durban, for example, there is the vast Chatsworth complex housing about 300,000 Indians. The joint family system of the Indians has largely broken down in South Africa.

COLOUREDS. By and large Coloured Families live as Europeans although their homes are usually the older and less sophisticated buildings. There are upper-class Coloured areas. Most of the Coloured people live in the Cape with a huge number concentrated outside Cape Town in about twelve large townships. The homes there are of the sub-economic type. There are also some without homes who are living as squatters in Cape Town and the Church has recently drawn attention to their plight.

EUROPEANS. The European population of South Africa is very heterogeneous. There are cities like Vanderbijl Park where the immigrant population is very numerous. However, the two major groups in South Africa are the Afrikaans and the English people. The former are the descendants of the original Dutch settlers who came here in 1652 and who have now formed a national identity and whose language is a development of the particular Hollands dialect spoken by the original settlers.

Europeans in South Africa enjoy a high standard of living and live in homes to match. A small but important nucleus operates the farming areas - backbone of the country for so long - while the technological experts for the industries of the country are drawn from all over Europe. It is interesting to note that the cultural life of the country, for example, musicians in orchestras, is largely dependent on immigrants from the European mainland. There are, however, numerous poor-White families who live in fairly poor homes.

There is a great shortage of housing in South Africa, particularly for the poorer groups. The bringing together of people on grounds of race alone has resulted in obvious sociological problems and another major difficulty of the vast townships is the inadequate transport facilities and the paucity of services, both business and cultural.

Another aspect of housing which has not been touched upon, is the custom of having a servant or occasionally servants, living in a small building at the rear of the main home. Many African servants live like this and only return to their families periodically.

SOUTH AFRICA

LACK of HOUSING SEEN as THREAT and CHALLENGE.

Cape Town, 15th September 1976 - (DIA, No.472) - In an information circular to the priests of the archdiocese of Cape Town, the diocesan Commission for Justice and Peace pointed out that the fact that up to 300,000 people are living in shanties near Cape Town is "a real threat to the good order of society and a grave challenge to the Christian conscience".

The backlog in housing is officially set at 38,000 units, which the government estimates will be made up in eight years; but this according to the circular, does not include the 1,500 more houses needed each year.

The circular attributes the housing shortage to lack of planning, population growth, migration from areas where agricultural mechanisation has reduced job opportunities, and a ban on lodgers. Other aggravating causes are the high costs of housing for shanty dwellers, and the allocation of "massive areas of prime land for whites", and the repercussions of apartheid which bring out the injustice towards the blacks and coloured.

Among the effects of the housing shortage are "low productivity and the cost of action to attempt to overcome the inevitably high crime rate and health hazard.

Finally, the circular refers to the new Prevention of Illegal Squating Act, which is "essentially a punitive measure" which enables a form of influx control to be applied to Coloured. It then adds that the Act is also a potential limitation of desperately needed work opportunities.

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THE ULL EXPERIENCE - The Tondo Story.

The Tondo For shoreland is a narrow strip of landfill estimated to be somewhere between 110 and 130 hectares, reclaimed by the Philippine Government as part of a plan to expand and improve the port facilities of Manila. After the Second World War, this shoreland quickly became one of the largest squatter settlements in the whole of Southeast Asia. Laws were passed in the early 1950s authorizing the sale of lots in the Tondo area at moderate price to bona fide occupants. The struggle of the Tondo people for justice under these laws began then. We give the latest manifestation:-

June 1976 - United Nations Habitat meeting in Vancouver, Canada. Imelda Marcos addresses the meeting while several hundred antimartial law and Friends of ZONE protesters march outside in support of the 2000 prisoners (squatters arrested in a protest demonstration in May). Ian Athfield agrees later in the week to build his winning design only in close collaboration with Ugnayan representatives and to decline the commission if the people are not free to meet with him for such collaboration.

(Excerpt from INTERNATIONAL REVIEW OF MISSION, Vol.IXV, No.259, 1976).

M I S C E L L A N E O U S

We should like to remind everyone of Father Lozé's suggestion OPEN FORUM - please send reactions to papers published in the Bulletin or any discussion on the topic in the congregation. Short reviews of books which might be of interest to members are also welcome.

F.M.M. Centenary Year 1877 - 1977. INFORMATION SERVICE, No.41, 1976 "Other Centennaries" by Sister M. Campion Walsh, Secretary General.

COURSE to be held at the Faculté de Théologie de Lyon on "Chaire d'Oecuménisme" - write to Unité Chrétienne "Chaire d'Oecuménisme", 2, rue Jean-Carriès, Lyon 5e, France - 21st February to 5th March 1977.

Available at the Documentation Centre:- a report of a meeting of directors of research units sponsored or associated to religious Congregations - List of Participants:- Rev. Bernard Quinn Glenmary Research Center; Rev. Bob Kearns, S.S.J., Josephite Pastoral Center; Rev. Lydio Tomasi, Center for Migration Studies; Sister Agnes Malone, O.S.F., Franciscan Sisters of Rochester, Minnesota; Sister Janet Carroll, M.M. Research and Planning Director Maryknoll Sisters; Rev. William Galvin, M.M. Maryknoll Fathers, Research and Planning; Rev. Adrian Fuerst, O.S.B., Seminary Consultant Service; Rev. Robert E. Moran, C.S.P., Paulist Institute for Religious Research. (PAULIST FATHERS).

We have a few extra copies of "The Church in Greece" - a Pro Mundi Vita dossier. Anyone interested please contact the Secretariat.

"Flesh of India's Flesh" by Fr. Samuel Rayan, S.J. has been translated into French and Dutch. Copies available from I.C.M. Sisters. Tel: 62 21 391.

"Catechetics in Our Time" - This is the complete text of the discussion paper prepared by the Synod Secretariat for use by the world's Bishops in preparing for the 1977 Synod of Bishops meeting on catechetics.

The long xeroxed article by Dr. KLAUSS "Use Effectiveness and Analysis of Satisfaction Levels with the Billings Ovulation Method - Second-year Study is also available.

The F A B C NEWSLETTER for September 1976, no.15, carries a statement on "The Renewal of Ministry in the Church" drawn up by the Study Committee on Ministries set up at the Standing Committee Meeting of the Indian Bishops Conference, IV.74.

"Some Thoughts on Human Development" - comments by Professor San. L. Parmar to Section VI, Fifth Assembly, WCC, Nairobi (Nov.-Dec. 1975). This article in CHURCH ALERT, No.9, 1976, is to be recommended for reading. We will reproduce it if required.

IDS BULLETIN, Vol.8, No.1. The School of Development Studies, Overseas Development Group, University of East Anglia has published a booklet on "The Limits of Planning". The contents include articles on improving effectiveness of evaluation in rural development projects, The Limits to Health Care Planning, Planning

Techniques: Physical Indicators in Tanzania, Planning and Implementation: Towards an 'Open' Approach and two articles on Chile-- Tomiè on Christian Democracy and the Left in Chile: a Comment and one on Multinational Corporation. (Members can request photocopies of any article). Short summaries in French and Spanish.

Catholic Media Council SERVICE PAPER No.2, 1976. This bulletin gives a detailed account of transferring the post of S.C. Secretary in East Africa from an American Missionary Priest to an African Diocesan Priest. It also includes (p.37-39) an outline for applications for grants.

Transkei: a mess of pottage? In ONE WORLD, No.20, 1976.

"JAIL TOMORROW" - a review by Father McCormack. Pyramids of Sacrifice is a powerful answer to the ideologues of progress who would change all but their own claim to be part of an intellectual elite. It should be required reading for those who still think there are "revolutions" which benefit the masses'. This important book justifies this rather startling assessment on the dust cover of Pyramids of Sacrifice. 'The world today is divided into ideological camps', says Berger, 'the adherents of each tell us with great assurance where we're at and what we should do about it. We should not believe any of them.'

Berger, attacks all those ideologies, be they of the right or left, that justify human suffering. He is particularly suspicious of the professional 'consciousness raisers' who deny the values and the perceptions of ordinary people and rob them of the meaning in their lives.

A comparison of Brazil and China in the book, as models of planned rapid social change, illustrates that both capitalism and socialism can and do exact inhuman costs in the name of a questionable 'progress'.

The author destroys the many 'myths' and doctrinaire theories about development, often embraced without a hard look at the facts. His work is all the more powerful because it has no special pleading for left or right. (THE MONTH, Sept.1976).

Pyramids of Sacrifice, Political Ethics and Social Change, by Peter L. BERGER (Allen Lane - also Penguin - pp.272, 5.50 Sterling.)

Excerpt from "Only One Earth" by Barbara Ward and René Dubos.

"It is not only the pollutions and degradations of the atmosphere and degradations of the atmosphere and the oceans that threaten the quality of life at the planetary level. There are threats too of disease spreading among undernourished children, of protein deficiency maiming the intelligence of millions, of spreading illiteracy combined with rising numbers of unemployed intellectuals, of landless workers streaming to the squalid cities, and worklessness growing there to engulf a quarter of the working force. An acceptable strategy for the planet earth must, then, explicitly take account of the fact that the natural resource most threatened with pollution, most exposed to degradation, most liable to irreversible damage is not this or that species, not this or that planet or biome or habitat, not even the free airs or the great oceans. It is man himself."

Extract from LETTER OF THE P.A. GENERAL COUNCIL

III. Our attitude as collaborators

"I wish to speak of the Missionary Institutes and to say how grateful we would be to them if they would refuse to give way to the dispiriting error of some missionaries who think that for the Church to become africanized they must go away" (3).

"The non-African missionaries must take into consideration the aspirations of the young Churches toward greater autonomy and responsibility; let them show themselves available and participate readily and sincerely in the quest for Christian communities, under the direction of the local hierarchy" (4)

These two citations are clear and precise. Our presence in Africa is desired by those responsible for the Church there; but not just any presence. After having read and studied the report of the Symposium of the Episcopal Conferences of Africa and Madagascar (SECAM) which met in Rome last September '75, and having spoken with African bishops, priests, religious, and members of the laity, a certain number of points have impressed us as being of primary importance in characterizing our attitude as collaborators; we would like to put them before you.

A) In the countries as a whole, apostolic responsibility is in the hands of Africans. The missionary has turned over the powers which were his. It is essential that he play the game according to all the rules. A withdrawal in resentment from the work of evangelization is to be avoided, for we have still to carry on working as collaborators.

This collaboration will sometimes require our help for certain jobs over a limited period, for work of itself of a temporary nature, or for the continuation of an ordinary parochial ministry appreciated and sought by the Christian communities. In this way, we shall help the African clergy to better prepare itself for its future ministry. From a fraternal perspective, why would we refuse to give such aid? It falls within the notion of service which underlies all our activity.

But to collaborate does not mean:

- that we are "spare wheels" to be kept on hand in case of need, and used occasionally, because one cannot do otherwise;
- that we are "makeshift substitutes" who permit others to do the more interesting work;
- or that we constitute a "stopgap", useful for the moment, but quickly cast aside when the need passes, like a piece of fruit when we have squeezed the juice out of it.

Such expressions, in fact, are current; they can be found in certain reviews. And who amongst us could not cite one or another specific case? But we must not draw conclusions from particular cases. The question here is one of justice

to be rendered to the Africans in charge. An already long experience of fraternal collaboration with the Churches of Africa has shown us what they expect of present and future missionaries.

B) It is our opinion, rather (in line with that expressed in the letter of the General Council of January 1974) that our attitude must be a positive one, because:

The African Churches expect us to continue to use to the full our qualities, aptitudes, and intelligence in the service of already existing communities or those in the process of being formed; to bring forward that creativity which is in every man; to take initiatives and accept responsibilities; to be able to propose what we consider to be best for the work of the Gospel, but on condition that we respect the right of decision which rests, finally, with the country's own sons. As priests who are members of the same "presbyterium"; as Brothers who belong to the same local Church; and as apostolic workers of the same universal Church, the Churches of Africa expect us to be more than simple executants or counsellors. We are bound to the same task, the building up of the Body of Christ, a task which shall never cease to grow so long as all men, united in the same Love, have not succeeded in presenting to God the Father a likeness sufficiently close to that of his Son. For this, Africa awaits our cooperation, our active collaboration.

The African Churches expect:

- That we be attentive to the particular Churches, prepared study of African languages, cultural traditions, and religions. In the new situation in which the foreign missionary finds himself, this effort has become even much more necessary than before. The African bishops insisted on it at the Third Assembly of SECAFI (Kampala, 1972), and they returned to it continually during the course of the recent Synod (5)

- That we be attentive to the particular Churches, prepared to accept whatever necessary and profound changes might be indicated either at the theological level or with regard to methods of the apostolate. "...The Bishops of Africa and Madagascar consider as being completely out-of-date the so-called theology of adaptation. In its stead, they adopt the theology of incarnation... The accent is on the creativity and dynamic responsibility of the local Church while remaining faithful to the authentic, universal tradition and to the bonds of unity within the universal Church" (6). Take care that our contribution, which continues to be necessary, does not block efforts to convey and transmit the Good News according to the African genius.

- That we be able to pick out what is good in the inevitable setbacks that occur, and refrain from constantly emphasizing what is bad. Beware of wishing everything to be perfect immediately; all things take time to learn, including the exercise of responsibility. True africanization cannot be achieved from one day to the next; it cannot skip stages. One must have the ability to understand and to wait, together with a sense of history --- and of humor.

- That we accept insecurity - an insecurity that often results from factors over which the Church has little or no control, notably political factors. "... It seems to me that the fundamental attitude of the missionary should be this: to be at his post of service and to do his duty as a messenger serenely and confidently until the moment when it pleases the Lord to decide otherwise. It is evident that at the source of such an attitude lies an intense interior life. It shows itself also in patience which in this case is the cardinal virtue" (7).

The African Churches expect from us, in some areas, collaboration in tasks of a more special nature, without being marginal, all the same, in the total context of the Church. We do not intend to have a monopoly on certain works; this would be an insult to the local clergy. We do not intend to reserve for ourselves a sector of the apostolate detached from the local Church; such would be to run counter to the tradition of our Society. Nor do we intend to dictate pastoral priorities; to do so would be in contradiction of our concern to respect the independence of local authority. But whether it is a question of Malawian miners working in South Africa or of migrants from the Sahel seeking their livelihood on the Coast, of inhabitants of the immense slum which stretches to the south of Nairobi or of the tens of thousands who live in the Copperbelt, whether it is of Northern Sudan or of Yemen that we speak, it is always to the mobility and availability distinguishing the true apostolic worker that we appeal.

We thank those of you who, since the Chapter, have informed us of your readiness to work in areas where the urgency appears most acute. Their insertion is taking place in dialogue with the regionals, the bishops who agree to release one of their workers, and the bishop asking for them. We are not trying to break up the "missionary blocs", but simply to see to it that the Gospel is carried wherever the necessity seems greatest, in agreement with the African hierarchy.

Obviously, we are guiding some of our young men in that direction and we shall continue to do so, without, however, setting aside the collaboration to be extended to those Churches in which we already work. But we must remain realistic. These young men have first to learn the language and customs of the people, and to undertake a period of pastoral work alongside their elders.

The African Churches also expect us to be workers for unity. Christ willed that unity; we could even say it was his last wish.

- Unity among all men, no matter what their race or their nationality. Wherever we are, we want to be messengers of unity, instruments of brotherhood among all men. Our international communities can certainly do something to build up that unity.

- Unity in a more special way among all those who lay claim to the same Christ. Urged on by the same zeal, Christians have often in the past found themselves to be competitors and rivals in some countries of Africa. It is up to the local authorities to provide directives in the matter of ecumenism. But each time the opportunity presents itself, the White Father must do his best to help the advance

of unity among all Christians.

- Unity within the Catholic Church: As a missionary, the White Father belongs to a local Church, the one which formed and trained him; he works in another local Church, the one which has received him. By our very position we are witnesses to the catholicity of the Church. Strive to be true bridges between the local Churches. Be the witnesses of all these Sister-Churches who lend one another assistance - by the missionary ministry, among other ways - being especially careful not to import extreme opinions, whether theological or pastoral, that are without meaning in an African context. Thus we shall achieve "a mission of universal dimensions within the communion of particular Churches" (8).

The African Churches expect us, finally to help them to carry out their universal missionary responsibility. To this end the last Chapter decided in favour of promoting African vocations to the Society. This is not a means of alleviating the growing scarcity of missionary vocations from the West, and thus of increasing the Society's ranks. The White Fathers simply want to give the Africans the opportunity to live a missionary vocation in an international community. This African contribution will encourage the disappearance of the idea of a mission whose only movement is from Europe and America to Africa, and will permit the African Church, as far as we are concerned, to participate in the great mission of the Church.

Footnotes:-

- (3) Cardinal Zoungrana, at the closing of the SECAM meeting, Abidjan, 1972.
- (4) Declaration of the bishops of Africa and Madagascar, at the close of the Third General Assembly of the Synod of Bishops, 20 October 1974.
- (5) Archbishop Bernardin Gantin, "Evangelization in Africa Today: Development of the local indigenous Church and Collaboration of foreign missionaries", in OMNIS TERRA, English ed., no.73 (January 1976), p.107.
- (6) Aylward Shorter, African Christian Theology, Geoffrey Chapman, London 1975, pp. 150-151.
- (7) Archbishop Gantin, p.108.
- (8) Leonard Kaufmann, "Universal Mission within the Communion of Particular Churches", in PETIT ECHO no.670, 1976/5.

(Taken from PETIT ECHO, no.670, 1976/5.
Also available in French.)

SIX MISSION OBJECTIVES

- 1) To concentrate more on preaching the Gospel among non-Christians.
- 2) To concentrate more on the formation of local lay leaders.
- 3) To concentrate on the formation of self-directing, self-sustaining, and self-propagating Christian communities.
- 4) To cooperate with organizations and institutions both in the U.S. and overseas which advance human dignity and freedom and promote justice and peace.
- 5) To concentrate more on seeking new and effective missionary approaches.
- 6) To concentrate on the personal and communal spiritual growth of Maryknollers in their missionary vocations. (BULLETIN, Series 4, no.3, '75.)

Present were: Sr. Godelieve Prové, scmm-m, Fr. James Lozé, sj,
 Sr. Danita McGonagle, ssnd, Sr. Mary Motte, fmm, Fr. Joseph Lang, mm,
 Sr. Clair Rombouts, icm, Fr. Joseph Hardy, sma, and Sr. Joan Delaney.

1. The minutes of 24th November were approved.
2. Matters arising from the minutes - 76/4: item 4 - Sr. Godelieve reported she had been unable to contact Fr. McCormack as he is away. It was suggested she contact Bishop Gagnon of the Family Life Commission to find out what documentation they are collecting.
 76/4: item 5- Fr. Lang had been asked to look up Mr Martinache in Geneva to obtain more details about the proposal for an office in Geneva. Unfortunately he was away. Since Sr. Joan will be in Switzerland in March, it was suggested she see Mr Martinache then and find out more about the proposal. In the meantime, since they intend to set up a documentation centre, a list of our documentation will be sent to them.
3. F.A.B.C. (Federation of Asian Bishops' Conferences) - Points of collaboration between Sedos and F.A.B.C.
 The Committee discussed the various points which Fr. Malone raised in a discussion with Fr. Tonna (1974) and more recently with Sr. Joan. In general it was felt that it would be helpful if the FABC publicized their needs more widely - particularly to the USG and UISG. In many areas the most effective way to obtain visiting lecturers, retreat masters, etc., is to make the request known to the Conference of Religious Superiors in the area.
4. Evaluation of the Assembly
 The secretary read the evaluations received thus far. A final report will be made and put in the 30th January Bulletin. On the whole the reaction was very favorable. Some suggestions were:
 - a) Send two sets of position papers to every generalate and then send one set to everyone who registers for the Assembly;
 - b) Revise the statutes before the next Assembly;
 - c) Allow more time for elections;
 - d) Notify members by phone or in writing if a Eucharistic liturgy is planned for preparatory meetings - often those who attend the first meeting do not attend the second meeting.

5. General Assembly Report

The secretary asked to whom the additional copies should be sent. She had gone over the Joint Venture list and there were more than 550 names on it. It was decided to send them to the Episcopal Conferences with a personal letter asking them to share the report with the Conferences of Superiors of Religious Men and Women in the area, and to forward to us their comments on the report, or the topic in general. It was suggested that Sr. Joan check the names of the Episcopal Conferences in India with Fr. Lozé.

6. Executive Secretary's Report a) Correspondence

- 1) A letter has been received from Père Joblin of the I.L.O. concerning a conference on the spiritual forces in society to be held in July '77. The secretary will provide a summary of the material at the next meeting.
- 2) There has been a letter from Bishop Owusu of the Sanyani Diocese, Ghana, thanking SEDOS for Mr Waite's service to the diocese.
- b) Health Group i) A notice of the international meeting of the International Federation of Family Life Promotion in Cali, Columbia, has been sent to the generalates in the event that they have someone going to Columbia at that time who could attend.
ii) The second lecture of the Health Seminar will be held on 31st Jan. 1977 at 4pm. at the Medical Mission Sisters' Generalate with Fr. Van Roo, sj, the speaker.
- c) Visit to Hong Kong - The secretary will be in Hong Kong from 18th December to 18th January '77. Sr. Mary Motte, Sr. Danita and Fr. Lozé agreed to be available to the secretariat staff **should anything out of the ordinary arise during that time.**
- d) Contacts - have been made with Fr. Tonna concerning the background to the Statutes. These will be distributed to members at the next meeting for discussion at a future date. Visits have been made to the Rome House of the Mill Hill Fathers when Fr. Hanrahan was here. The secretary will visit the Oblate Fathers this week.

7. Thanks to former members of the Executive Committee

The Committee thanked Fr. Hardy, sma, and Sr. Clair Rombouts, icm, for their contribution to SEDOS as members of the executive committee. Gratitude was also expressed to Fr. Van Hoof, sma, and Sr. Ramona, icm, their alternates to the meetings.

8. Date and Time of the next meeting

The next meeting will be on WEDNESDAY 26th JANUARY from 4-8pm. at SEDOS. The meeting will be to discuss the plans for the next General Assembly and the setting up of 'ad hoc' groups.

Sr. Joan Delaney, mm,
Executive Secretary