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The 'Development Decade' has been a dismal failure. However, a new development paradigm is in gestation and gradually gaining legitimacy. It espouses alternate values which include the satisfaction of basic needs, the elimination of absolute poverty, the creation of jobs, the reduction of dependency and respect for cultural values. Latin Americans are introducing transcendental values as an essential component of development.

In this article Professor DENIS GOULET examines the key ethical tasks to be undertaken in development work.

PAULO SUESS, SJ. has worked with Indians in Brazil for many years. There are 40 million people belonging to some 600 linguistic groups that make up Amerindia. Brazil in particular has ignored its tribal peoples. So indeed has the whole continent. Pope John Paul's speech to the Indians during his visit to Brazil does not appear in the "Analytic and Systematic Index of the Pope's statements in Brazil". Neither do the words *Aborigine* or *Indian!* It is possible that ethnic questions about tribal cultures may have been overlooked because of the pressing demands of theologies of liberation but it is noteworthy that liberation theologians, particularly women, are now addressing these questions. The survival of Brazils' aboriginal peoples is not a matter of romantic protests.

Missionaries have been greatly mistaken in their approaches but the coming celebration of 500 years presence in Latin America may help the Church in mission to acknowledge the need for a new approach in introducing the Amerindian to the Good News. What Fr. Suess has to say about them in Brazil will be of interest to those working with aboriginal cultures in other continents. We recommend our readers to look again at Mgr. Ruiz's conference to the SEDOS Seminar on Popular Religiosity (SEDOS Bulletin, 89/No.5, May 1989).

On the concluding day of the International Association of Mission Studies (IAMS) held in Rome 2 years ago participants heard a powerful and moving talk on the importance of the mass-media for spreading the Good News of the Gospel in the future. Pope John Paul II's appearance on the television screens of the world is possibly one of the most obvious examples of this facet of modernity. The mass-media may be shaping a new and distinctive cultural environment. Yet the popular media are largely ignored in theological circles. If this is so it will be necessary for many theological thinkers, educators and missionaries to make a significant conceptual leap in their understanding of the significance of the mass media. Our formation programmes for mission are often lacking this critical component. Read this edited version of PETER G. HORSFIELD article for an insight into the extent and depth of the challenge.

Before you will have received this issue of the Bulletin the WORLD CONVOCATION ON JUSTICE, PEACE AND THE INTEGRITY OF CREATION will have taken place in SEOUL. We include a note on the ecumenical significance of this convocation and an analysis of the Preparatory Document which has been very widely circulated for comment and amendment. Preparation for the convocation began in 1983.

On the occasion of the convocation we include also a piece on the Spirituality of Ecology by JOHN SURETTE, SJ.

And we include also an EARTH COVENANT launched by Global Education Associates. This form is on the last page of this issue so that it may be easily detached, duplicated and circulated as desired.

ETHICS IN DEVELOPMENT WORK

Denis Goulet

(Before you read this article we share with you an experience related at an up-date meeting in the SEDOS Secretariate last week. The meeting considered recent events in a country where a considerable number of SEDOS members are involved. A participant at the meeting reported that he had spent most of December and January in the country in question and that he had rarely experienced such poverty - a poverty which in many places he said, was dehumanising. Yet the people showed a clear disinterest in and even rejection of development projects which were being organised "for their good". The Board set up to oversee the development projects consisted of ten members only one of whom was indigenous - a token representative of the people for whom the projects were being organised. Readers of this article by Professor Denis Goulet will find an analysis of the ethics of development which goes a long way to explain the phenomenon of this rejection - Eds.)

CRITIQUES OF DEVELOPMENT

Development is increasingly denounced nowadays as a very bad thing. The noted French agronomist, Rene Dumont, views the performance of the last forty years as a dangerous epidemic of mis-development. He argues that in Africa development has simply not occurred whereas Latin America, on the other hand, has created great new wealth, ranging from sophisticated nuclear and electronic industries to glittering skyscraper cities. But this growth has been won at the price of massive pollution, urban congestion, and a monumental waste of resources. Worse still, the majority of the continent's population has not benefited from this new wealth. For Dumont mis-development, or the mismanagement of resources in both socialist and capitalist nations, is the main cause of world hunger. It afflicts 'developed' countries as severely as it does 'Third World' nations.

Other development writers likewise judge that growth is often inequitable, destructive, and damaging to poor people. The late Swiss anthropologist Roy Preiswerk and his colleagues conclude that change processes have led to maldevelopment, that is, a faulty orientation in rich and poor countries alike. In an earlier work, this author likewise termed such progress anti-development because it is the anti-thesis of authentic development defined as qualitative improvement in a society's provision of life-sustaining goods, esteem, and freedom to all its citizens.

Authors like the African Albert Tevoedjre and the Haitian Georges Anglade condemn the dehumanising economic development which often prevails and recall that the greatest wealth any nation possesses is its poor people themselves. The most absolute attack, however, comes from the pen of those who totally reject development, both as a concept and as a project. Prominent among these is the French economist Serge Latouche, who brands development a tool used by advanced Western countries to destroy the cultures and the autonomy of nations throughout Africa, Asia and Latin America. Similarly, the Montreal-based Monchanin Intercultural Centre, through its quarterly review *Inter-culture*, tirelessly promotes the thesis that development violates native cultures, their political, juridical, economic, and symbolic meaning systems.

The Cultural Survival Movement headquartered at Harvard University has likewise struggled, since its creation in 1972, to prevent 'development' from destroying indigenous peoples and their cultures. Its founder, anthropologist David Maybury-Lewis, writes that 'violence done to indigenous people is largely based on prejudices and discrimination that must be exposed and combated. These prejudices are backed up by widely held misconceptions, which presume that traditional societies are inherently obstacles to development or that the recognition of their rights would subvert the nation state. Our research shows that this is untrue'.

Development seen as Economic Growth

In the practical world of national governments and international financing agencies, however, development is still defined operationally as maximum economic growth and a concerted drive toward industrialisation and mass consumption. The national success stories praised worldwide are Korea and Taiwan, twin paragons of high-capital and high-technology economic growth, allied to success in competitive international trading arenas. Most development reports remain discreetly silent, however, on the political repression attendant upon these economic successes! The World Bank, the Organisation for Economic Cooperation and Development, the International Monetary Fund, and most national planning agencies still promote strategies which treat maximum aggregate growth as synonymous with genuine development. Concretely, the situation is worse still, because in most countries even the old growth model of development (which contained sound elements like investments in infrastructure, job-creation, and market expansion) is simply 'placed on hold'. National strategists are guided by a single imperative: to achieve 'structural adjustment'. Yet structural adjustment is a mere euphemism for survival; it means, in fact, to avoid drowning in a sea of debt, recession, or inflation. The rhetoric of development is still invoked, but in reality debt-servicing and the avoidance of catastrophe now occupy centre stage in arenas of development planning and policy-making.

A NEW DEVELOPMENT PARADIGM

Not withstanding the residual dominance of growth models in policy arenas, however, a new development paradigm is in gestation and gradually gaining legitimacy. One sign of its ascending status is that lip-service is now paid to its values even by those who pursue traditional growth strategies. These alternative values include the primacy of basic needs satisfaction and the elimination of absolute poverty over mere economic growth, the creation of jobs, the reduction of dependency, and respect for cultural values. Although often paid perfunctorily, such lip-service is at least a tacit admission that development is essentially an ethical concern. Two recent formulations of this alternative paradigm reveal how value-centred and ethical must be any serious talk about development.

Full-Life Paradigm

In September of 1986 the Marga Institute held a week-long seminar in Colombo, Sri Lanka, on 'Ethical Issues in Development'. Theorists and practitioners gathered there reached agreement that any adequate definition of development must include five dimensions:

- an economic component dealing with the creation of wealth and improved conditions of material life;

- a social ingredient measured as well-being in health, education, housing, and employment;

- a political dimension pointing to such values as human rights, political freedom, enfranchisement, and some form of democracy;

- a cultural dimension in recognition of the fact that cultures confer identity and self-worth on people; and

- a fifth dimension called the full-life paradigm, which encompasses symbols and beliefs as to the ultimate meaning of life and of history.

Integral human development is all of these things.

Transcendental Values

A seminar held some years earlier on essential components of Latin American development reached near-identical conclusions. Its comprehensive definition of development centred on four pairs of words: economic growth - distributional equity - participation vulnerability and transcendental values.

The two final sets of words require explanation. *Participation* is a decisive voice exercised by people directly affected by policy decisions. And *vulnerability* is the obverse side of the participation coin: poor people, regions, and nations must be rendered less vulnerable to decisions which produce external shocks upon them. *The words 'transcendental values'* raise the vital question: 'Do we live by GNP alone?' Assuming that there is a heightened degree of equity in the way the fruits of the economic pie are distributed and that decisions affecting production and consumption of the economic pie involve the full participation of all affected parties, is that the end of the matter?

Despite the obvious importance of such short-run objectives, we should also be asking ourselves other, more uplifting, questions. Should we not take advantage of our longer-term vision and ask what kind of person may evolve in Latin America by the end of this century? - What are the transcendental values - cultural, ethical, artistic, religious, moral - that extend beyond the current workings of the purely economic and social system? How to appeal to youth, who so often seek nourishment in dreams, as well as in bread? What, in short should be the new face of the Latin American society in the future, and what human values should lie behind the new countenance?'

Development decisions, in all their dimensions, pose value-laden questions. Consequently, these decisions call for an ethical analysis that is systematic and rigorous.

Ethics of Development: 'Means of the Means'

Ethicists can no longer imagine that they will exorcise evil from realms of political power simply by preaching noble ideals. No ethics of development wields prescriptive power unless it is able to take us beyond moralism. Somehow ethics must find a way to get inside the value dynamisms utilised by development agents, thus becoming a 'means of the means'.

Too many ethicists who comment on social justice rest content with portraying ideal ends and passing adverse judgement on the means used by politicians, planners, or others to mobilise social energies in the service of these ends. This approach fails because it remains outside the real criteria of decisions invoked by those who, in plying their craft as decision-makers, make and unmake social values.

Ethics as Praxis

Genuine ethics is a kind of praxis which generates critical reflection on the value, content and meaning of one's social action. Ethical praxis conditions choices and priorities by assigning relative

value judgements to essential needs, basic power relationships, and criteria for determining tolerable levels of human suffering in promoting social change. Development strategies, programmes, and projects have varying impacts on populations victimised by poverty, class privilege, economic exploitation, or political domination. This is why an ethic of social justice and equity needs to harness concrete instruments in support of the struggle conducted by social classes at the bottom of the stratification ladder. It is a hollow, if not a hypocritical exercise to speak about human dignity unless one builds social structures which foster human dignity and eliminate what impedes it: endemic disease, chronic poverty, or unjust land tenure systems. A vital nexus links any society's basic value choices to its preferred development strategy and to the criteria it applies in all arenas of specific policy, be it employment, investment, taxes, or education.

Ethics is doubtless concerned with the means of human action. It is concerned also with the relative worth of the different ends in relation to the costs involved in attaining them. Thus development ethicists cannot discharge their function merely by harnessing human values to such developmental imperatives as growth, modernisation, or even structural change. This is to treat values instrumentally, as mere aids or obstacles to goals uncritically accepted as values. Ultimately, development itself must be critically subjected to the value tests of justice, human enhancement, spiritual liberation, and reciprocal relations.

CONTROVERSIES IN DEVELOPMENT

The debate surrounding development takes place at four distinct levels:
- general ends,
- the specific criteria which determine when these ends are satisfactorily attained,
- strategies deployed to obtain targeted objectives and
- individual means.

The sharpest ethical disagreements in questions of social change arise in the two middle realms - the criteria which specify when desired goals are effectively reached and the strategies deployed to obtain targeted objectives. Discussion over general ends rarely engenders debate for the simple reason that such ends are universal and are easy to disguise behind verbal smokescreens. Thus even tyrants profess to cherish freedom and warmongers peace. The fourth level, that of individual means, breeds little discord because each means usually can be put to a good or to a bad use depending on diverse circumstances, motivations, constraints, and consequences. It is not surprising that most arguments should rage at the two middle levels because methodological differences usually mask ideological divergences.

Ends and Means

One's ethical stance on ends is dramatically revealed in the means one adopts to pursue them. Consequently, development ethics as 'means of the means' requires not that moralists pose ideal goals and pass judgement on the means used by others, but rather that decision makers versed in the constraints surrounding vital choices promote the values for which oppressed and underdeveloped groups struggle: greater justice, a decent sufficiency of goods for all, and equitable access to collective human gains realised in the domains of technology, organisation, and research. This stance differs qualitatively from an ethic of pure efficiency in social problem-solving or the mere rationalisation and defense of elite interests.

The difference lies between a static view of politics as the art of the possible (which is limited to manipulating possibilities within

given parameters) or a dynamic view of politics as the art of creating new possibilities (altering the parameters themselves). A decisive choice must be made between these two interpretations of the phrase 'politics is the art of the possible'. Development practitioners ought to adopt as their 'moral imperative in development' those strategies which harness existing social forces to implementing the values to which they give their allegiance. In practice this means preferring strategies, programmes, and projects and modes of reaching decisions which assign more importance to ethical considerations than to mere technical criteria of efficiency.

TASKS IN DEVELOPMENT ETHICS

1. Proclaim Values

The first task of development ethics is to raise high certain banners proclaiming such values as:

- the primacy of needs over wants;

- obligations incumbent on favoured nations and populations to practice effective solidarity with those less-favoured. These obligations are based in justice and not merely in optional charity;

- an insistence that the demands of justice are structural and institutional, not merely behavioural or reducible to policy changes; and

- an exegesis of politics as the art of the possible which defines the role of development politics as that of creating new frontiers of possibility and not merely manipulating resources (wealth, power, information, and influence) within given parameters of possibility previously defined in some static form.

It is futile to raise banners, however, without justifying and defending them. This is why development ethics must make its intellectual case for the values just enunciated. It will have to argue persuasively the reasons why solidarity should be the norm and not some exclusionary 'triage' or lifeboat ethic.

2. Formulate Strategies

Its second essential function is to formulate ethical strategies for a multiplicity of problem-solving domains ranging from population policy to investment codes, from aid strategy to norms for technology transfers and criteria for evaluating human rights compliance.

Development workers can strategise only by entering into the technical and political constraints of any problem domain and rendering explicit the value costs and benefits of competing diagnoses and proposed solutions to problems. They must also establish criteria and procedures by which technical, political, and managerial decision-makers may choose wisely and implement at the lowest cost possible what sociologist Peter Berger calls 'a calculus of pain and a calculus of meaning.'

3. Implementing a Planning Process

As far back as 1962 The late development planner, Max Millikan, wrote that : 'the process of arriving at a national plan should be one in which the planners present to the community for discussion a variety of critical choices showing for each alternative the consequences for the society of pursuing that value choice consistently and efficiently. It is only by this process that the community can clarify its individual and social goals'. The sad truth is that most development planning is not conducted in this mode; neither is most programme or project design. One mission of development ethicists consists in discovering ways of rendering such an alternative planning process feasible. This the ethicist may do by engaging, with others, in

the innovative praxis of decision-making according to three rationalities: technical, political, and ethical.

Convergence in Decision-Making

These three rationalities converge in decision-making arenas, each favouring a distinct goal. Problems arise because each of the three rationalities seeks to impose its view of goals and procedures on the decision-making process. What results are technically sound decisions which are politically unfeasible or morally unacceptable, or ethically sound choices which are technically inefficient or politically impractical. This author has observed experimental innovations in political negotiations such as resettlement schemes in dam construction sites and also the political empowerment of peasant associations seeking to redefine criteria of credit eligibility in large World Bank projects. I have concluded that the three rationalities need to operate in a circular, not a vertical, pattern of interaction. This is the only way to avoid guaranteed bad decisions.

Ethicists, no less than economic planners and other developmental problem-solvers, must earn their right to speak by engaging in action, or at least in consultation, with communities of struggle and of need. More consciously and intentionally than other specialists, development ethicists must undergo that 'professional revolution' called for by Robert Chambers. This is a revolution of attitudes or a conversion, which weans them away from elite values and allegiances to the values of those left powerless and stripped of resources by the 'normal' operations of resource transfers.

THE ESSENTIAL TASK

Ultimately, the essential practical task of development ethics is to render development decisions and actions humane. Stated differently, it is to assure that the painful changes launched under banners of development and progress will not result in anti-development which destroys cultures and exacts undue sacrifices in individual suffering and societal well-being - all in the name of profit, ideology, or efficiency! Development ethics as a discipline is the cement which binds together multiple diagnoses of problems to their policy implications, through an explicit probe which lays bare the value costs of alternative courses of action.

Keeping Hope Alive

More fundamentally, however, at the level of pedagogy and motivation, the primary mission of development ethics is to keep hope alive. By any purely rational calculus of future probabilities, the development enterprise of most countries is doomed to fail. The poor can never catch up with rich classes, nations, and individuals as long as these keep consuming wastefully and devising ideological justifications for not practising solidarity with the less-developed. And in all probability, technological gaps will continue to widen and vast resources will continue to be devoted to destructive armaments. Catastrophes fueled by environmental folly or demographic tunnel vision, to say nothing of nuclear or radiation poisoning, are also likely scenarios of despair. Moreover, exacerbated feelings of national sovereignty will, in all likelihood, continue to co-exist alongside an evermore urgent need to institute new forms of global governance and problem-solving.

In truth, any reasonable scenario projected over the next fifty years suggests that development will remain the privilege of a relative few, and under-development the lot of the vast majority. Only some trans-rational calculus of hope, situated beyond apparent realms of possibility, can elicit the creative

energies and vision which authentic development requires. Jacques Ellul writes eloquently of the need for hope in a time of abandonment. Ellul speaks in a theological vein, arguing that human beings cannot count on a miraculous salvation by whatever gods they believe in. No Deus ex machina will pull humanity's chestnuts out of the fire! Only the human race can extricate itself from the human impasses - nuclear, ecological, economic, and political - it has itself created. Yet human beings, says Ellul, will despair of even attempting to create a wisdom to match their sciences, unless they have grounds for hope in some God who has entrusted the making of history to them.

Creating New Possibilities

In analogous fashion, development ethics must summon human persons and societies to become their best selves, to create structures of justice and of what Ivan Illich calls *conviviality* to replace exploitation and aggressive competition.

If socio-biologist Rene Dubos is correct to think that but a tiny fragment of human brain-power has been utilised up till the present, and if neither Africans, nor Asians, nor Latin Americans should be forced to become consumers of a single pattern of modern civilisation in order to become 'developed,' it follows that the rationally dismal scenario can be surmounted.

Robert Vacca, in his *The Coming Dark Age*, gloomily forecasts a world with no future. Development ethics offers a corrective view, by reminding us that futures, like the past, are not fore-ordained. Yes: the most important banner which development ethics must raise high is that of hope, hope in the possibility of creating new possibilities. Although modern men and women have grown properly skeptical of facile Utopias, they also understand that far greater changes than were ever anticipated are possible.

A Revolution of Solidarity

Development ethics pleads normatively for a certain reading of history, one in which human agents are makers of history even as they bear witness to values of transcendence. The beginning of authentic developmental history comes indeed with the abolition of human alienation.

Development's true task is precisely this: to abolish all alienation - economic, social, political, and technological.

A long view of history and of development as a historical adventure is the only guarantee that development processes will assure a future. The practice of solidarity with the planet and with future generations of our descendants, is the ethical key to achieving a development which is at once human and sustainable. In capsule form a complete agenda of the tasks and methods facing development ethics is - to institute a universal revolution of solidarity.

- end -

Ref. Catalyst, Vol. 17, No. 4, pp. 314-326. The Melanesian Institute for Pastoral and Socio-Economic Science; P.O.Box 571; Goroda, E.H.P., Papua, New Guinea.

EVANGELIZATION AND TRIBAL CULTURES: AN ANALYSIS FROM BRAZIL

Paulo Suess, S.J.

How can Christianity, which was born within a tribal religion and today accepts dialogue with Buddhism and atheism, reject dialogue with tribal and traditional religions?

Any missionary intervention that announces the Good News of Jesus Christ disturbs traditional culture. Thus, pastoral agents who impinge on the world view and religion that make up the social construct of a tribal culture bear a heavy responsibility. Both the missionary and the physician, since they share in the office of the medicine man, introduce a degree of rationalization and secularization because they replace supernatural and social explanations - disease as a punishment by God, or the enemy's vengeance - with scientific and theological arguments. Vaccination against smallpox is an intervention about God as Love, as well as intervention against a vengeful Great Spirit. We are not advocating here the hands-off policy of populist, romantic idealists, but asking for a responsible form of intervention. How and in favour of whom should we intervene? In theological terms, intervention has traditionally been called incarnation.

Three Systems in Every Culture

We are accustomed to distinguishing three systems in every culture; in tribal culture, however, they are not organized separately.

The Adaptive System includes all the tools and technology used by people to adapt themselves to nature so as to guarantee the conditions necessary for material existence and survival.

The Associative System refers to the standard relationships among individuals - their social organization. In tribal culture, this socio-political level is organized through kinship.

The ideological system takes in the interpretation of inter-human relationships, relationships with nature and higher beings, all forms of symbolic communication (beliefs, myths, language, values), and all explanations that justify a certain style of life or conduct. In this all-inclusive sense, all peoples have a culture, and all manifestations of life, collectively or individually, are culturally shaped.

Cultural Diversity

First we must do away with a myth: there is no one Indian culture anymore than there is a single Brazilian culture. The reduction of cultural phenomena to one "national culture" becomes not only a way of disguising reality but also of hiding the existence of various classes, races, and regions. The dominant culture exercises control through the use of a myth that turns the causes of one class into collective causes. The thesis of the "racial melting pot" is part of the dominant ideology that operates as a filter for overt or covert racism and for a class society. "Indian cultures of Brazil" or "the Brazilian Indian" are ethnocentric and nationalistic terms that do not take the reality of Indian nations seriously, or the fact that many of them, like the Tukuna and the Yanomani, transcend Brazil's frontiers.

When we speak of the Indian cultures of Brazil, we are speaking of tribal cultures, not of Indian civilizations such as the Inca and the Maya. In historical terms, tribal cultures should be situated between paleolithic times (60,000 - 100,000 B.C.) and the rise of civilizations.

What is the common structure of these tribal cultures that distinguishes them from all civilisations and expecially Western civilization where the missionary comes from?

CHARACTERISTICS OF TRIBAL CULTURES

In the transition from the Paleolithic to the Neolithic period (10,000 - 3,500 B.C.), the somewhat isolated hunter-collector disappeared. With the revolution of agriculture, tribal culture emerges, linked to subsistence agriculture and/or herding. It was able to adjust to the tropical forest where to this day it combines life in an agricultural and non-stratified village with the semi-nomadism of the hunter, collector and fisherman, and at times also some animal breeding.

Tribal culture is not necessarily tied to ancient Neolithic techniques, it can coexist with modern techniques. What destroys tribal culture is a whole set of civilizing innovations which breed dependence: centralization of power in the State, and the social stratification which arises from great urban centers that use the farmers to produce food.

Non-Differentiation

Tribal culture is characterized by the non-differentiation of autonomous systems and by the non-stratification of classes. In the absence of specialized and autonomous economic institutions (marketplace, corporation), social and political institutions (the State), and an ideology (religion, school, legislation), the tribe mobilizes the general institutions of its tribal economy, kinship and ritual. Primitive tribal culture has no independent economic sector, specialized political mechanisms, or autonomous religions; in such a framework, the differentiated institutions of civilization merely represent different functions.

Dualism and Complementarity

The tribal world is not a pluralist society where different religions can coexist or where a tribal religion survives along with atheism. Nor does it provide space for the coexistence or alternation of different economic and socio-political models. It does, however, allow for a certain differentiation, even a certain dualism, in tasks, and in the notion of time and space. Such dualism, however, is reducible to sex polarity and complementarity, and at times, to age; consequently, it never results in class antagonism or in the coexistence of parallel or alternative models within the same tribe. If the medicine man is linked with the sun, the chief represents the moon, as among the Xukuru. Sun and moon do not exclude but complement each other; the same is true of other pairs of tribal culture: to go up/go down the river, right/left, above/below, north/south, male/female, which are all mythological pairs in the Bonoro and Tükuna worldview. This polarity is archetypcal and manifests itself in human consciousness and social organization through the differentiation of groups of opposite symbols or "halves" of person that make up the unity and totality of life and social reality.

Polarity Aimed at Symbiosis

Tribal polarity, which aims at symbiosis, is quite different from the antagonisms of our society which aim at victory and defeat. If tribal polarity turns into antagonism - for instance, when one of the opposite halves demands leadership, the break-up of the tribe becomes evitable.

Western civilization, which has imposed itself on tribal cultures and is now in competition with those that survive, not only allows for competitive systems but also presents an extremely advanced differentiation in the three cultural systems as well as in social relationships, economics and ideology. Christianity, dressed in the garb of Western civilization, presents this dichotomic differentiation in its specialized ministries (clergy/laity), in its notion of time (working time/holidays), and in its division of space (world/church).

Community Dwellings

The habitational unity that make up the structure of an Indian tribe are malocas, community dwellings where between 20 and 200 persons may live together. Malocas have always been the target of missionary and civilizing intervention, and were regarded as "the devil's dwellings." Several malocas make up a village, and several villages constitute a subtribe or tribe.

Intertribal Alliances

Intertribal alliances were sometimes formed to face a common enemy. History refers to the Tamoyo Confederation, which waged war on the Portuguese. The Ajuricaba Confederation (1723-27) brought together the Tuxuana of the Manao Nation and the Mayapena in order to resist Portuguese slave traders. In September 1727, the Mission Board officially declared Chief Ajuricaba and other Confederation chiefs dead and ordered the surviving members sold into slavery.

Confederations, which are usually temporary alliances, contain no public institutions to maintain the cohesion of intertribal relations. The strength of the tribe resides in the maloca and the village. In the face of world civilization and multinational capitalism, however, the aborigines have tried to go beyond tribalism by means of national and continental alliances. The Indian Chiefs' Assembly, formed in the last 20 years, is increasingly becoming an instrument of solidarity and self-defense on the national and continental level, an answer to the threat of genocidal integration. But intertribal solidarity is still at a beginning stage. A stronger cohesion, which for now exists only on the village level, allows for a division of labour (by sex and age), but it is limited and yields low productivity. It mirrors a subsistence economy that is extremely respectful of ecological conditions and never impoverishes the land.

Tribal Religions

Tribal religion, like the tribe itself, is organized on different levels. The spirits have their own hierarchy, from the souls of the recently dead (family level) to an intermediary level of ancestral spirits that protect the clan or family, to the supreme God (Tupa) who watches over the tribe's common welfare.

Tribal behavior

Political behaviour and morality are also seen in relation to the family nucleus. A particular act against another tribe may be a sign of merit or valor. The postulate of a universal morality with salvation for all are demands of civilized societies and messianic - universalistic religions. What distinguishes tribal society from civilization is the emergence of the State. In every civilized society, just as in Indian civilizations, there exists a public, official authority with specialized services, an authority with sovereignty over a defined territory and subjects under its jurisdiction. Collective property is not specifically linked with tribal culture, although its familial and clan structure may favour it; collective ownership of production and land is also viable within civilization.

LAND AND LIFE

The Gospel is Good News to the extent that it counters the bad news that threatens the lives of individuals and peoples. The missionary hears the bad news - the greed, the invasion of Indian lands all over the continent - but accompanies the Indian peoples in reclaiming their land. The missionary does not take their place in the struggle, but is with them. To disconnect the announcement of "life to the full" from physical survival would be to empty the Gospel and create a pastoral dualism.

An option for the liberation of the Indian peoples forces us to re-evaluate the meaning of salvation. The minimal conditions of life are the necessary conditions of survival. A tribal nation is extremely vulnerable first in terms of its own territory. Land is the central issue toward which every question about aborigines converges. For the Indian people, land has never been just a means of production, much less an object of exchange, profit or accumulation. Indian land is a tridimensional space: the soil of their culture, the basic framework of their values, and the place of their myths and history. The land is the mother from which their forebearers were born and where they rest.

Land and Evangelization

In the total vision of Indian peoples, land is a religious factor; as a result, its defense is part of their evangelization. Solidarity with the Indian peoples regarding the land question is part of the anthropological responsibility and pastoral credibility of the missionary. All interventions by official policy-makers should be evaluated from the perspective of their impact upon Indian lands.

The solidarity of the missionary with the Indians - often in opposition to the surrounding society - complements his or her life within a tribe, a "wordless proclamation," a "silent mission" expressed by a profound respect for the people. To be present and to listen are conditions of faith (Rom 10:17). The missionary should listen to the Indians in their locale their maloca, their gatherings. The Indians will let the missionary know what they need and what activities are useful to make them happy. Tribal cultures have few material objects; in the Xingu Park, for instance, there are only 80 to 100 objects of material culture, fewer than what is found on a supermarket shelf. For the missionary, the renunciation of the material objects and logic of his or her own culture is a demand of inculturation, a premise of the transmission of the Word.

MISSION AND INCULTURATION

During his 1981 visit to Africa John Paul II postulated the "Africanization" of the Church. It is therefore appropriate to demand from the Church the "Indianization" of the Americas. It is worth recalling a 17th century instruction of the Congregation for the Propagation of the Faith which spoke with great respect of the newly "discovered" peoples:

Do not get into arguments to convince these people to change their laws, usages, and mores unless they are clearly contrary to religion and morals
...Do not introduce our countries to them, but the faith, which does not reject or offend any people's rites and customs as long as they are not detestable, but rather wants them maintained and protected."

The above text refers to Asia; 17th century missionary practice in what is called Latin America took a very different approach. After five centuries of activity in Indian lands, despite countless sacrifices by missionaries, the Indian church is not yet born. Why?

Gathered Together for Instruction

Historically, the witness of life was immediately followed by a catechetical instruction that did not respect the life rhythm of Indian peoples. The missionaries would gather several tribes into a village in order to catechize them more effectively. By then, however, the village Indians were already detribalized tapuios, ethnically and culturally in their death throes. The Guaranys who have survived are not the Guaranys of the Jesuit missions; the Kayapo of today are not the descendants of those the Dominican Father Gli gathered together in the Conceiçao do Araguya Mission at the beginning of this century. There is a historical constant: mission Indians do not survive more than four generations.

Fr. Pereira, a Jesuit who has worked among the Indians for 22 years, tells a story about the cultural impact of many well-intentioned missionaries. A monkey saw a fish in the water and felt sorry for it: "Poor fish; it will drown." So he pulled the fish out of the water in order to save it. Since the monkey lives outside water, he thought that fish can only be happy outside water. When, after a few squirms, the fish died, the monkey said: "How unlucky! Well, if it had to die, at least it died on this good land and not in that cold water!"

Like the monkey, we kill people through compulsory integration. But isolating aborigines and treating them like museum pieces also leads to death. Fr. Pereira also criticizes the approach of boarding schools for Indians: "To take his or her culture from the Indian is the same as killing him or her. As one Aborigine put it, 'You are very kind; you say we lack many things. But you kill us inside because you take away "the culture." The 1979 Missionary Assembly declared: "Under no pretext should we adopt the practice of those schools, which amounts to physical and cultural kidnapping of Indian children."

Anyone who assumes that in 50 years there will be no Indians left is carrying a message of death to these people. In Brazil where Indians are an absolute minority, the transition of Aborigines into generic Indians is a transition to an ethnic cemetery. Until now Indians have always found a backyard somewhere in the country where they could escape the threats of the surrounding society; today such a backyard no longer exists. The war to occupy the last remnants of the country is capturing the last resistants, as if they were stubborn criminals standing in the way of progress. With their backs to the wall, the Indians are resisting an institutionalized greed that wants to take their lands, the last vestige of their survival. Without such community land, there will no longer be Indian peoples, or any more Indians in the country.

EVANGELIZATION

An Aboriginal Church

In the past the goal of evangelization was to gain the largest possible number of souls. The Church's universality was understood in terms of numbers and territories. Behind it was an anti-evangelical ethnocentrism which imposed its own worldview and looked on others as ignorant. The ecclesiastical monoculture of a romanized church contradicts its fine statements about neutrality in regard to the various cultures. An aboriginal church would really show that Christianity does not identify itself with any given culture, but makes use of all available cultural channels to bring about the Reign.

A Church above all cultures would be disincarnate, but a Church tied to a single culture is ethnocentric, authoritarian and ethnocidal. The mission "ad gentes" preserves it from an authoritarianism

which would claim to "own the truth." The Gospel proclamation is an offer, never an imposition. The very structure of faith is a dialogue, listening and answering:

'It is, therefore, completely in accord with the nature of faith that in religious matters every kind of coercion should be excluded. In consequence, the principle of religious freedom makes no small contribution to the creation of an environment in which people can without hindrance be invited to Christian faith, embrace it of their own free will, and profess it effectively in their whole manner of life.' Dignitatis Humanae, #10. 1

Religious Liberty

Religious liberty is not a necessity just for minority Catholics in Communist countries, but a right to be granted in so-called Catholic countries to religious minorities, for it is a human right.

But religious freedom is not just an individual right; it is also a right of religious groups, of the religious community, running parallel to God's plan to save us not as isolated individuals but as community. It is peoples, Indian nations, and not just individual Indians, whom missionaries must try to save from extinction. How can Christianity, which was born within a tribal religion and today accepts dialogue with Buddhism and atheism, reject dialogue with the tribal religion of the Aborigines? Ecumenical dialogue is an act of historical reparation, respecting the religious and cultural pluralism of Indian peoples, rejecting the analogy between primitive tribal technology and religion. The indianization of the Church is a demand of its catholicity, a condition of its birth in Indian territory.

A Liberating Evangelization

We cannot believe that if Jesus walked into an Indian village, he would begin by destroying the maloca, putting people in individual homes in straight rows, or leveling the village. Just as Jesus overturned the temple and the official morality of the dominant religious class, the evangelization of Indian peoples calls for a questioning of the dominant society in a process of integral liberation. The mission must either be disturbing to the surrounding society or collaborate in continuing the "pacification" of the Indians as Father Vieira put it even in the 17th century. A work of reconciliation is needed to undo accumulation, redistribute land and income, or as Puebla says, promote communion and participation by returning "stolen property" to its original owners (Lev 25:8-11).

The missionary, after renouncing his or her cultural standards and class privileges, sometimes before explicitly announcing the Good News, raises his or her voice to denounce the real threats to the life of the Indian peoples. Such criticism not only questions the socio-economic model and cultural standards of the surrounding society but the way it practices religion and lives the faith.

Wordless Mission

Denunciation of the dominant society is often paralleled by a "wordless mission" within the tribe. Such silent evangelization, a disarmed presence, is a respectful and proven way of leading these peoples to the Kingdom. The silent presence of the missionary always prompts questions from the Indians. The more the missionaries acculturate themselves into the life of the tribe, the more the people want to know about the world of the missionary: where do they come from, where are they going, when will they leave the tribe? A silent presence inevitably leads to dialogue and sooner or later this will give the missionary the opportunity to speak about the "reason

for our hope" (I Ptr 3:15), to explain the Gospel as Good News for the Indians, to make explicit the mystery of Christ who became incarnate in a marginalized people, and to explain that liberation always comes from such a rag-tag humanity.

Sometimes the armies of economics and civilization move faster than the pedagogy of liberation. In these cases, the missionary is compelled to accelerate the pace of liberation, to organize a health clinic against "civilized" diseases, to set up a small school to serve as a defense of the Indians against the whites, to give new explanations of the world and its rationality. All this has an impact on the progress of a liberationist evangelization. The questions raised by the tribe may lead the missionary to realize that one of his or her tasks is to create a consciousness that allows for the organization of self-defense and foresees the upcoming genocide.

In their day-to-day struggles, Indian peoples need visible signs to celebrate their journey of liberation. The sacraments, which are like archetypal stations of life, have analogies in the rites of the people, and could become such signs, but we still live in such historical and geographical dependence that it is difficult to celebrate them as genuine signs of life in an inculturated form. As a result, many Indian peoples today doubt the authenticity of the Church's inculturation. How can the sacraments be celebrated except with a view to the liberation and salvation of these peoples? Imported liturgies only exaggerate the tension between the Church's centralism and each people's cultural particularity.

MISSIONARY TASKS

It is necessary to pay more attention to a key factor that affects our evangelizing attitude: the different degrees of contact between one people and another. This can vary from the total isolation of a newly-found tribe (the Munku) to secular contact with the surrounding society (the Fulnio). There are isolated Indians who live in the forest, are semi-nomadic, speak their own tongue, and follow their tribal religion and there are farming Indians who live in permanent contact with the dominant society, speak Portugese as a second language or as their mother tongue, and are already baptized. Since their social and cultural conditions are so diverse, there is no one clear manner of evangelizing these peoples.

There are, however, common tasks which serve as signs to them, sacraments of an Indian pastoral. Every missionary should accept them as a sine qua non for Indian pastoral life today:

1. ***To defend the land.*** Tribal territory is a guarantee of the tribe's survival. To defend the land means to bear witness, to celebrate Life against the forces of planned extermination.
2. ***To learn the language.*** Against the ethnocentrist who disqualifies the Indian tongue as slang, the missionary, by learning the language and cultural code of the people, submits to the sacrifice of incarnation - acculturation in order to be able to communicate the Word made flesh.
3. ***To stimulate self-determination.*** The Mission should help the Aborigines to become agents of their own history. The Assemblies of Indian Leaders offer help in creating critical consciousness and in coordinating action.
4. ***To prepare for contact.*** Contact between the Indian nations and the surrounding society varies greatly, but sooner or later it will occur. The missionary should help prepare for the defense of the aborigines against the vices and diseases of capitalism and civilization.
5. ***To record memories.*** The missionary should get involved in writing the history of the Indian peoples, in collecting their mythology, in

recording their martyrdom and their victories over an officially-decreed amnesia.

6. ***To make hope explicit.*** Against historical fatalism and politico-economic determinism, the missionary, through his or her faith option and the practice of love, preaches the Good News as a total liberation and an alternative life.

7. ***To stimulate the formation of alliances.*** The new missionary Church, free from its partnership with the powerful, helps the Indian peoples look at their problems as part of the plight of all oppressed peoples.

The defense of the Indians will rest on a solid base only if it is part of an alliance with those farmers, peons, and workers who are building a more just and humane society. The survival of the Aborigines depends on a reconstruction of society, the horizontalisation of power relationships, and the general exchange of communication.

The alliance of Indian peoples and nations with the downtrodden of the earth is leading to the emergence - still far off in the future - of a new subject of history.

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Ref. Cross Currents, Vol. 39, No. 2 Summer, 1989, pp. 161-180 Mercy College, Dobbs Ferry, New York 10522,

See also: World Council of Churches Programme to Combat Racism, PCR information 1989/No.25 "Land Is Our Life"

I. Brazil: the Yanomami Indians in Roraima p.5
II. Australia: The Struggle for Land Rights for the Indigenous People pp.41-58
III. Canada: The Lubicon Lake Indian Nation seeks Justice pp.59-71.

EVANGELIZATION AND THE MASS MEDIA

Peter G. Horsfield

There is one important cultural perspective that is still largely ignored in theological thought and theological education, and that is the cultural context being created by national and international mass media.

The mass media both nationally and internationally are rapidly becoming not just an aspect of social culture, but are touching and influencing almost every other cultural system. The mass media are forming a new symbolic environment within which societies organise and express themselves.

Take Australia as an example. The environment in which most of the population today are living and thinking has changed its character in the space of little more than one generation. Australians move about their daily life today within an environment that is shaped less by the need to harmonise with the demands, opportunities and rhythms of the natural world, and more by the rhythms, images and constructions of a mediated consumer economy.

Australians today, particularly those living in urban or suburban contexts, spend almost the whole of their life in the context of mass mediated messages. They encounter a constant barrage of visual messages on books and cereal boxes, bumper stickers, posters, billboards, newspapers and magazines. They are enveloped in a panoply of constant constructed sound through radio talk and music in the kitchen, by the bedside, in the car, and even while riding in the tram or on bicycles.

Recreation is permeated by a highly stylised mythology of contest through such things as mediated news, sports and dramas, videos, fun parlours, and computer games. Australian urban and suburban society has become an environment shaped by the scientific and technological method in which God is not only apparently absent but is functionally no longer necessary.

These dramatic changes which have taken place in the activities and patterns of peoples' social lives over the past two generations are of major theological significance in themselves. Of further significance, however, are those changes in the overarching symbolic environment within which these activities are taking place and the meanings which this environment imposes on life's events.

The Ghetto of Theological Education

Despite these major implications, the structure, content, functioning and theological ramifications of the mass media remain largely unaddressed in the work of most theological thinkers and theological education institutions. There appear to be a number of reasons for this.

Many, if not most theologians and theological educators still see the mass media basically as tools for sharing ideas and content. The different media are seen as individual and separate functions with little connectedness or commonality. Because their own training and preoccupation has focused on the rational discrimination of ideas, most theological educators are not aware of the concept of the mass media as integrated power and meaning-generating

systems which are actively creating a mythological and stimulating milieu to serve particular social and economic interests.

To a large extent the popular media are ignored in theological circles because of the dominant media habits and cultural orientations of religious, clergy and theological teachers. Most of them as with most academics, tend to see print as a superior medium for organising and communicating ideas. Books and journals therefore are stock in trade in theological education and comprise almost the entire collection of most theological libraries. While theological teachers may use electronic media such as television, videos or radio for 'elevated' purposes such as news, documentaries, current affairs, 'good' music, or relaxation, 'popular' programming is generally unpopular. While it may have some value in relaxation and entertainment, as a source of theological truth most theological educators would see the popular media as lacking in depth and a waste of time.

The culture addressed and referred to in most theological education, therefore, has tended to be an élite culture. Elite culture does not adequately express the lived situation of the majority of people. If that remains the theological basis on which religious and priests are trained, then the foundations laid in theological education will be increasingly inadequate for understanding theologically a large part of the world in which ministry will be exercised.

Multiplication of Information

Complicating this whole process is the traditional discipline structure of much theological education and the inability of that structure to handle the multiplication of information and expansion of ideas characteristic of modern society. Most curricula are already stretched to breaking point by the attempt to include, in some way, the increasing number of different issues students are expected to deal with. Given theological teachers' own perceptions of media, the addition of a further requirement such as media studies is seen as of low priority compared to what is seen as the more foundational disciplines of biblical studies, church history and systematic theology.

Seeing the mass media as shaping a new and distinctive cultural environment rather than simply as tools of communication may require a significant conceptual leap for many theological thinkers and educators. When one makes that leap, however, a number of profound implications for the task of theological education and ministerial formation may be identified.

How Media Shapes Social Reality

How the mass media function within a society has a strong shaping effect on how a society understands itself. This occurs in two ways.

The media shape social understanding and expression by virtue of their nature and organisation. Mass communications in themselves are strongly ideological by virtue of their messages being highly centralised, largely impersonal, machine mediated, lacking opportunity for user feedback and participation, and restricted by their technological characteristics. This is compounded by the nature of their economic and social function.

This ideology then shapes the representation of social reality through the processes of selection and reinterpretation. Studies of mass media indicate that a distinctive and consistent picture of social reality can be identified across the various

mass media within a culture. These media 'myths', which are a function of the factors mentioned above, can be seen most distinctively in television but are common in different ways across most media. While they are rarely explicitly stated, they emerge in dramatic or narrative form in almost all forms of fictional and non-fictional programming: news, sports, dramas, situation comedies, advertisements, soap operas, and children's cartoons.

Extensive studies of the content of American television, for example, have found that television programming repetitively presents a particular and consistent view of the world and life: what is good and what is bad, what has reality and what does not have reality, what power is and who holds power, how relationships should be conducted, and how one should behave in particular situations. These 'myths' generally serve the ends of those who exercise power within the media or society, not the needs of the broader strata of society.

The important implication of this is that television in particular and the media in general are presenting a consistent and integrated system of belief and social interpretation as a basis for social understanding and development. While this system does not reflect the diversity of social reality, it is consistent with the economic or ideological system which has given it birth and its corporate managers who benefit from maintenance of the system.

Consequences for Evangelization

These constantly repeated messages have been shown to be effective agents of social change: not so much by direct change of behaviour, but by changing perceptions of social reality and meaning which underly behaviour. Research shows that the more one watches television, for example, the more one begins to see and interpret events and situations according to the television picture of life. This change in one's perception of life then changes how one subsequently responds and behaves in particular situations.

The content of these pictures of reality arising from media culture needs to be taken more seriously as the stuff of theological work, reflection and education and in the work of proclamation and evangelization.

In this regard, it is interesting to note the extent to which the media context is beginning to be taken seriously by other professional and educational organisations. In medical care, for example, it is being found that prescribed treatment given by a doctor is often not acted upon by patients because the doctor's diagnosis conflicts with the patient's self-diagnosis which is frequently influenced by media sources including talk shows and even soap-operas. In at least one medical school in Australia, prospective doctors are being taught to take seriously the role media might be playing in shaping their patients' self-diagnosis and how this might affect the patients' receptiveness to medical treatment.

A prominent hospital in Australia has also found it necessary to run its own media campaign addressed to doctors to counter the over-prescription of drugs by high-powered media promotional campaigns of pharmaceutical companies.

Theological education needs to take more seriously than it has that the mass media may be having a marked effect on religious faith, not just by the media's presentation of religious issues, but by the influence the media are exerting on perceptions of social reality within

which religious faith is understood and experienced.

Contextualization of Christian Thought and the Media Environment

The development of a media environment holds implications for the contextualisation of Christian thought.

Much of biblical thought and Christian theology and practice is based on an assumed environment of the world of nature. Biblical writers were continually making inference from the environment of nature to nature's God. Much of traditional and contemporary Christian proclamation, apologetics and worship assumes an innate 'suspicion' within people that for the world to be the way it is there must be a greater power behind it. Note, for example, Paul's statement to the Romans: 'There is no excuse at all for not honouring God, for God's invisible qualities are made visible in the things God has made.'

The modern environment of the mass media, however, presents a quite different world. It is not a world we have inherited as a gift: it is a world that we ourselves have manufactured and largely control. It is not a world in which the invisible qualities of God are made visible; it is a world of wall-to-wall technological processes in which God is significantly absent and apparently not necessary. It is a world in which the subconscious 'suspicion' of God's existence and presence, on which so much of our Christian apologetics and proclamation has depended, may be disappearing.

Bishop Bruce Wilson summarised the situation in the following way: Everyday life ceases to appear as something manipulated by vast, mysterious forces beyond human control or understanding and becomes a world that is manipulable, predictable, and intelligible...When you can get by happily enough without God, even if you do believe in him, why bother with him at all?

MASS MEDIA, THE CHURCH AND CONSUMERISM

A further implication for theological education arises from the close link that the international mass media have with western consumer philosophy. The underlying assumptions of consumerism have significant religious overtones: that satisfying one's needs and wants is the desired goal of life; that each individual has a right to have their needs met regardless of the cost to others; and that most needs can be met by acquiring a product or service. Western commercial media are the vanguard in the promotion of this philosophy.

Against such a background, the Christian message of the ultimate supremacy of God, the importance of personal discipline, the postponement of gratification through sacrifice and service, and the limiting of one's demands for moral reasons can sound jarring, unrealistic, and fraudulent. One Australian prime minister ten years ago received strong criticism and contributed to losing an election by saying on television: 'Life wasn't meant to be easy!' No politican since has repeated the mistake!

What needs to be explored is the effect this constant conditioning in consumerism is doing to the common understanding of what it means to be human, what it means to be religious, and what it means to have faith. At its simplest level, as Colin Morris notes in *God in a Box: Christian Strategy in a Television Age,* the church in western societies now finds itself in a totally competitive communication marketplace, vying with the mass media to capture people's attention, time and energy with an answer to their needs. This competitiveness is not restricted solely to the West. A Sri Lankan pastor told me the time of a church service in his

area had to be changed recently because of a conflict with the broadcast of the American television drama, Dallas.

At a deeper level, as people are conditioned to a consumer outlook, the church finds itself under challenge to present the Christian faith in a way that meshes with people's desire for answers that will meet their needs with a minimum of effort and disruption. Virginia Stem Owens has suggested provocatively in her book *The Total Image* that Jesus increasingly is being commended, not through proclamation, but through marketing in a subtle way that favourably blends the Christian message with identifiable consumer lifestyles.

Evangelical Churches and the Media

The Church Growth Movement, for example, utilises the technologies of marketing analysis and business administration to help churches grow by identifying the major demands people are making and tailoring the message and methods of the church to meet those demands, right down to the type of minister needed, the types of programmes that should be offered, the type of theology to preach, the best places to build, and the most productive market segment to aim for.

Another example of this approach is the American evangelical broadcasters. The grandeur of their productions, the images of 'success', their 'positive thinking' messages, and their offering of gifts and goods in return for donations translates the Christian message into an attractive consumer package that reflects a culture similar to that of media consumerism.

A range of questions is raised by this phenomenon: Have such churches grasped the new nature of social reality as it has been created in our subconscious by television and the other mass media? What are the theological implications of a change away from the biblical position where God is seen as supreme to the position where people's religious needs are seen as supreme? What are the implications for ministry in an environment where faith is transmuted away from an emphasis on the service of God to one of selection of aspects of faith and churches according to what one perceives one's needs are? Is there a valid integration of the consumer philosophy with the Christian revelation? In what ways must Christian faith accommodate consumerism, and in what ways must it challenge it?

WHAT IS THE GOSPEL?

Awareness that there are particular cultural situations rather than a universal culture within which the Gospel takes form and is articulated, raises the question: What is the Gospel? This is not a new debate: within Christianity it is as old as Paul's argument against circumcision. It has been raised again more recently in the face of the cultural challenges to dominant western theological formulations by liberation, feminist and Asian theologians.

A dimension which has been missed in this ongoing debate, however, is the extent to which the medium through which the Gospel is mediated adds a cultural dimension which also needs to be considered in discerning the nature of the Gospel. Dimensions of this issue have already been raised by different thinkers.

A number of major issues for theological education can be seen to arise from this debate. A useful starting point for theological educators is a personal one: in what ways do one's own sub-cultural media preferences shape and proscribe one's perception and teaching of the faith?

If one grasps the significance of that question, a number of related ones begin to emerge: What then is the Gospel? By what principles can

one evaluate the truth of different expressions of the Gospel in different media without confusing differences of truth with differences of taste and without lapsing into an indiscriminate 'media form relativism' on the one hand or an exclusive 'media form chauvinism' on the other? By what principles does one provide a critique of the various media cultures from a standpoint of the Gospel when one's understanding of the Gospel has itself been mediated through a specific media culture? How does one translate truths of the Gospel gained from print sources in theological education to people whose understanding of truth is dominated by oral or audio-visual communication?

A deliberate theological study of the mass media can also give new insights and perspectives to the ongoing theological debate about the contextualization of theology. A simple example may be helpful.

An Australian Theology There has been ongoing discussion in Australia, as there has in many countries, about identifying characteristics of Australian culture which may serve as a basis for developing a genuinely 'Australian' theology. Many of the characteristics which have emerged in this ongoing discussion, however, have not reflected the actual social realities within Australian society, but have reflected more some of the media myths about what Australians are really like. The same may apply in other countries: when one seeks to develop theological forms which arise out of 'people's' culture, from what sources is one to identify that people's culture and what is the role of the interpretative power of the media in shaping those sources?

THE MASS MEDIA AS A FUNCTIONAL RELIGION

Over the past few decades, occasional articles or books have appeared analysing ways in which people's use of mass media takes on religious characteristics. These analyses, by utilising a functional definition of religion, indicate different ways in which the mass media are serving a highly ritualised, integrative, value-forming, and community-cohering function similar to that which has traditionally been served by the established religious faiths.

Partly under the impact of constant conditioning in consumerism, people in western societies are putting together increasingly their own religious belief and life-style packages in order to meed individual needs. The mass media through their content and in the way they are used are playing a significant religious role in this process. This is not to say that the mass media would see themselves in such religious terms, nor that people would acknowledge that they see their use of mass media as parallel to participation in a religious faith. But in practical terms, for many people the mass media are playing a major role in meeting their need for integrative ritual, self-transcendence, social integration and shared belief.

If one can recognise the vital role which the mass media are playing in this regard and understand some of their major mythologies, exploration of the process and mythologies offers a rich resource for theological reflection and the cultural contextualization of faith.

Appropriate Use of Different Media

Greater emphasis tends to be given in theological education to the analysis and formation of ideas rather than their communication. This factor, along with the largely unquestioned preference for print and the spoken word, has meant that generally inadequate attention is given to other factors which play a vital role in formation and communication of faith, factors such as

the way in which the medium used may influence the substance of the message, the potential which exists in media other than print or voice for communicating the Gospel, and the principles which might direct religious, priests and ministers in the most appropriate selection and integration of the different media.

Other media, such as the visual arts, music, drama, dance and audio-visual modes of communication are noticeably absent in theological education. Not only does this absence miss a rich potential, it inculcates in students a pattern of communication which is carried into practical ministry.

There is a need in theological education therefore to address also the practical and theological questions of media utilisation questions such as: What is the appropriate relationship between inter-personal, group and mass media in communicating the Gospel? What aspects of faith may be communicated by mass means, and what should be communicated inter-personally? What principles should guide one in selecting the different media? What are the practical guidelines governing which media to use, when to use them and how to use them?

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Ref. *Media Development*, Special Congress Issue, October, 1989, pp. 6-9. Published by: World Association for Christian Communication, 357 Kensington Lane, London SE11 5QY England.

THE ECUMENICAL SIGNIFICANCE OF THE WORLD CONVOCATION SEOUL, KOREA, MARCH 1990

Through an initiative of the World Council of Churches, the World Convocation will bring together as full participants representatives not only of the WCC member churches, but also of Christian World Communions, regional and other ecumenical organizations, the Roman Catholic Church and other churches not members of the WCC. It will be a widely representative Christian gathering brought together to reflect on the common witness that the churches are called to give today, a response to a call from God and an attempt to find common ways of obedience in a time of crisis.

We are facing a global crisis. Humanity has acquired the capacity to destroy itself and indeed the whole of creation. It is becoming clearer and clearer that developments cannot continue on their present course if a catastrophe is to be avoided. The seriousness of the crisis is sharpened by the fact that the threats to justice, peace and the integrity of creation are inseparably connected.

More and more people realize that a radically new orientation is required. A movement of resistance is taking shape in all parts of the world a search for alternatives. As the threats to survival increase, more and more Christians are impelled to seek a response on the basis of their faith and hope in Christ.

The World Convocation will provide an opportunity to give expression at the international level to the stirring within the churches, to analyze the crisis in the light of the Gospel, to clarify together the common response of the churches to it and to lead them to new commitments.

THE TASK OF THE WORLD CONVOCATION

As mandated by the Executive Committee of the World Council of Churches, the World Convocation is called "to make a theological affirmation on justice, peace and the integrity of creation, to identify the major threats to life in these three areas and show their interconnectedness, and to make and propose to the churches acts of mutual commitment in response to them".

The Preparatory Group, made up of representatives from the churches and organizations participating in the World Convocation, described it as

the place where the churches agree together to engage themselves in the struggles for justice, peace and the integrity of creation and to make that engagement evident in common confessions of faith and united actions that span confessional and geographical boundaries..

The World Convocation will not be the end of the process that was envisaged by the Sixth Assembly of the WCC (Vancouver 1983) which called upon churches "to engage in a conciliar process of mutual commitment (covenant) to justice, peace and the integrity of creation". Rather, it will be, as the WCC Central Committee saw it "a decisive step towards fulfilling the call of the Vancouver Assembly".

The Convocation will address all member churches of the WCC, as well as the other churches and organizations who have sent participants. It will share with them its affirmations and commitments or covenants for action with the request to make them their own.

The WCC Seventh Assembly in Canberra, Australia, in February 1991, will respond to the findings of the Convocation. It will be an occasion for receiving, discussing and implementing the concrete proposals of the Convocation in the life and work of the World Council of Churches.

WHO WILL PARTICIPATE

Participants in the World Convocation will include 350 persons from the member churches of the World Council of Churches, 150 from the Christian World Communions, regional and other ecumenical organizations and churches that are not members of the WCC, including a group from other faiths, staff, stewards and visitors. There will be pre-meetings of women, youth and movements.

The moderators are: Dr. Marga Bührig and the Most Rev. W.P. Khotso Makhulu, both presidents of the WCC.

BETWEEN THE FLOOD AND THE RAINBOW COVENANTING FOR JPIC.

SECOND DRAFT DOCUMENT FOR THE WORLD CONVOCATION ON JUSTICE, PEACE AND THE INTEGRITY OF CREATION

SEOUL, KOREA, MARCH 6 -12, 1990

A first draft of the preparatory document was circulated to the churches and organizations that will be participating at the World Convocation Comments and criticisms were collected so that there would be wide participation in formulating the theological basis of the affirmations and covenants to be made at the Convocation. The second draft which we have just received, is the document which will be discussed at Seoul.

Part One, Section A of the document identifies the threats to life in the present age and points to the interdependence of creation which must be respected if we are to deal with the crises posed by these threats:

- the *reign of injustice* expressed in the international debt crisis, world poverty, the major world communication systems, sexism, racism;

- the *reign of violence* expressed in the escalating arms race, reliance on the production and deployment of nuclear weaponry as a basis for security, the many (proxy) wars that are destroying many parts of the world, and the private arms industry that is outside any real political control;

- the *disintegration of creation* expressed in the "greenhouse effect", deforestation, acid rain, unlimited exploitation of resources and unbridled biotechnology;

- the *interconnecting dimensions of our crisis;*

- the *unique role of communication.*

Part One, Section B contains the confession of the covenant community:

- The world belongs to God, earth is beloved of God;

- A covenanting God;

- The faithlessness of the human partner;

- The disobedience of the covenant people;

- The persistence of the covenanting God;

- Repentance and Renewal of the covenant community.

Part Two Proposes Eight Affirmations

I. We profess the triune God as the true sovereign over every human form of power.

II. We affirm God's particular love for the poor.

III. We affirm the beauty, equality, and rich diversity of all races and peoples.

IV. We affirm that both women and men are created "Image of God".

V. We affirm that Jesus Christ is the Truth that sets people free.

VI. We affirm the peace of Jesus Christ.

VII. We affirm that the whole creation is beloved of God.

VII. We affirm that the land belongs to God.

Part Three contains the acts of covenanting.

I. Act of covenanting for a just economic order and for liberation from the bondage of foreign debt.

II. Act of covenanting for the demilitarization of international relations and for a culture of non violence.

III. Act of covenanting for preserving the gift of the earth's atmosphere and for combating the causes of the "greenhouse effect".

We join in prayers for the success of the Convocation and pray that the Spirit of God may be present in its deliberations.

INVITATIONS FOR SPIRITUALITY IN THE ECOLOGICAL AGE

John Surette, S.J.

1) The invitation is to take the created world seriously for it is the locus in and through which God touches us.

We contemplate the earth, ever mindful that it is revelatory. We are allured by the sacred within, for each and every reality has its own interior, its self, its numinous aspect. We hold all things reverently, for to diminish or destroy anything is to diminish or destroy modes of divine presence with consequent deprivation of our spiritual lives and of the larger order of reality.

2) The invitation is to embrace the earth, not to absolutize it or to arrogantly exploit it.

We journey into the gift which is the earth and in so doing we journey into the Giver of the gift. The earth teaches us. We experience within ourselves a growing intimacy with the entire cosmic order. We discover our human fulfillment not in some human solitude but in our relationship with all the members of the earth community -- human and non-human. We also discover our dignity as the most recent, uniquely gifted, and highly responsible members of that community.

3) The invitation is to fully embrace the Incarnation. In Jesus Christ God enters into solidarity with the human and in so doing with all of creation.

We begin to see our concern for the earth as integral with our other Christian concerns for in Christ all things hold together. The devastation of the earth becomes for us a new facet of Christ's passion. We are sinning against the earth and consequently against ourselves and the Creator. Redemption is needed. Jesus is the key not only for experiencing this redemption but also for understanding creation for from the beginning there has been a Christian dimension of the universe.

4) The invitation is to urge the works of peace and justice beyond their social context into a cosmological one, i.e. if we keep on losing the topsoil we won't be able to feed anyone.

We see that it does little good for any nation to seek its own well-being at the expense of those very conditions upon which the planetary well-being depends. We notice that ecology and economy are interconnected. We appreciate the similarity between the ways the earth and women are treated in our societies.

5) The invitation is to move from life through death into new life, sensing the flow and link between these realities and avoiding any exclusive focus on one or the other.

We experience the violent aspect of creation, human and non-human, and so we can easily slip into pessimism and despair. We also experience the benign aspect of creation and have hope. We can never know hope until we have tasted despair. Over the billions of years new life has always appeared in ever greater extravagance. We are here! Death is a reality but never the final reality. Our God is a God of new life.

6) The invitation is to nurture the unification of the whole earth into a communion of each reality with every other reality.

We desire fulfillment for ourselves as individuals, groups, nations, and species. We seek to establish a rapport with the natural world and to assist it to fulfill itself. All of reality moves toward mutually enhancing relationships, toward communion. We, as the most complete expression of the spiritual aspect of creation, celebrate expression of the spiritual aspect of creation, celebrate the cosmic communion and value it as foundational for the earth-human mediation. Our spirituality of its very essence is ecumenical.

7) The invitation is to a creative interaction between the religious-humanist and scientific visions.

We seek to link our own personal development with the development of the universe and all of human history. We notice that scientists are discovering that the universe from its beginning has had a psychic-spiritual as well as a physical-material dimension.

We seek guidance from cultures that have been aware of this psychic-spiritual or numinous presence within the created world, e.g. the native North American peoples.

8) The invitation is to join the earth community as full participating members with our bodies, minds, emotions, desires, memories, and imaginations.

We move out of a rational-mechanistic posture before the earth into a more integrative one. We experience ourselves not as being on the earth but rather as being a dimension of the earth. Despite the suppressant forces of our culture we recognize deep within ourselves modes of presence to the collective unconscious and the natural world. In order to foster an interplay between experience and principle we adopt a lifestyle that is respectful of the whole biotic community.

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Earth Covenant

A Citizens' Treaty for Common Ecological Security

Preamble

We, the peoples of the Earth, rejoice in the beauty and wonder of the lands, skies, waters, and life in all its diversity. Earth is our home. We share it with all other living beings.

Yet we are rendering the Earth uninhabitable for the human community and for many species of life. Lands are becoming barren, skies fouled, waters poisoned. The cry of people whose land, livelihood and health are being destroyed is heard around the world. The Earth itself is calling us to awaken.

We and all living beings depend upon the Earth and upon one another for our common existence, well-being, and development. Our common future depends upon a reexamination of our most basic assumptions about humankind's relationship to the Earth. We must develop common principles and systems to shape this future in harmony with the Earth.

Governments alone cannot secure the environment. As citizens of the world, we accept responsibility in our personal, occupational and community lives, to protect the integrity of the Earth.

Principles and Commitments

In covenant with each other and on behalf of the whole earth community, we commit ourselves to the following principles and actions:

Relationship with the Earth: All Life is sacred. Each human being is a unique and integral part of the Earth's community of life and has a special responsibility to care for life in all its diverse forms.

Therefore, we will act and live in a way that preserves the natural life processes of the Earth and respects all species and their habitats. We will work to prevent ecological degradation.

Relationship with Each Other: Each human being has the right to a healthful environment and to access to the fruits of the Earth. Each also has a continual duty to work for the realization of these rights for present and future generations.

Therefore—concerned that every person have food, shelter, pure air, potable water, education, employment, and all that is necessary to enjoy the full measure of human rights—we will work for more equitable access to the Earth's resources.

Relationship Between Economic and Ecological Security: Since human life is rooted in the natural processes of the Earth, economic development, to be sustainable, must preserve the life-support systems of the Earth.

Therefore, we will use environmentally protective technologies and promote their availability to people in all parts of the Earth. When doubtful about the consequences of economic goals and technologies on the environment, we will allow an extra margin of protection for nature.

Governance and Ecological Security: The protection and enhancement of life on Earth demand adequate legislative, administrative and judicial systems at appropriate local, national, regional, and international levels. In order to be effective, these systems must be empowering, participatory, and based on openness of information.

Therefore, we will work for the enactment of laws that protect the environment and promote their observance through educational, political and legal action. We shall advance policies of prevention rather than only reacting to ecological harm.

Declaring our partnership with one another and with our Earth, we give our word of honor to be faithful to the above commitments.

_____

(Signature)

HOW TO USE THIS COVENANT

Your signature above indicates that you are entering into a covenant with others around the world. Please keep the document for personal reflection and commitment. For discussion and action in group settings, you are invited to duplicate the Covenant. Both individuals and groups are asked to PRINT CLEARLY the name(s) and complete address(es) –including country—of those signing the Covenant, and to send them to the address below, together with this statement:

"The following person(s) have signed the Earth Covenant, committing themselves to the principles and actions therein. They have thereby entered into a covenant with others around the Earth to live ecologically responsible lives. They wish their names to be entered in the Register of Signatories to the Earth Covenant, which will be presented at Earth Day 1990 and the World Conference on the Environment in 1992."

The sponsors of the Earth Covenant are developing materials for use with different groups for action, education, research and networking. For more information, write:

Earth Covenant
c/o Global Education Associates • 475 Riverside Drive, Suite 456 • New York, N.Y. 10115 • (212) 870-3290