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societatis  
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est  
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servitium  
cui

**promotio justitiae**

ut  
exigentia  
absoluta  
pertinent

exchanges \* échanges \* intercambios

No. 10

December, 1978

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STATE OF THE DIALOGUE

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(1) THIS ISSUE

- Along with other more famous publications, PJ and its editor have been affected by recent events in the Church. The death of two Popes and the consequent postponement of CELAM III at Puebla have necessitated changes in publication plans. Hence the late appearance of this issue.
- Statistically PJ 10 should be the last issue for 1978. We have decided to maintain this fiction and date it 'December 1978' in spite of the fact it will probably be February 1979 before you receive it. The reason is that we hope the first issue for 1979 will be following closely on its heels.
- The last time we published a NEWS section was in PJ 6 (March, 1978). This consequently constitutes the main part of the present issue even though it will be impossible to include all the news so many different Jesuits have sent in to us. We are always glad to receive accounts of what YOU are DOING. So please don't stop sending them in, even if not all reach the pages of PJ.

(2) THE FUNDAMENTAL OPTION OF GC 32

Our initiative in publishing a 'Diagram for Renewal' in the last PJ has so far not produced too much comment favourable or adverse. But we have received one important reaction from IRELAND to the article it was intended to illustrate. We give it here in full and hope it will encourage further dialogue on this key point.

- In the article 'GC 32 and the Procurators' Father General's stirring call to go forward in the implementation of the General Congregations is highlighted. The General tells us that GC 32 "calls for a new step forward, a different approach. It asks us to make a 'fundamental option': 'the struggle for faith and the struggle for justice which it includes' (D. 2, n. 2)." (FA 5) This 'fundamental option' must provide the clear standard by which we determine clear apostolic priorities to guide our choice of ministries. It must, therefore, be clearly understood and agreed among us. But, unfortunately, it isn't. There are two distinct trends of interpretation of our 'fundamental option' and until a unity is forged between them our response will remain hesitant and divided.

- In a first trend of interpretation one would go first for a point of reference to D. 4, n. 28 which says: "From all over the world where Jesuits are working, very similar and very insistent requests have been made that, by a clear decision on the part of the General Congregation, the Society should commit itself to work for the promotion of justice. Our apostolate today urgently requires that we take this decision." The next step is that this 'clear decision' becomes, more or less consciously, identified with the 'fundamental option' of the General Congregation. In this reading the Society is understood to have chosen the promotion of justice as the key option which the service of faith demands in our day and our whole discernment of ministries must revolve around this option. The General's 'fundamental option', defining the Society and its mission today, would read, in a paraphrase of D. 2, n. 2, the option for the promotion of justice in the service of faith. Such a 'fundamental option' would indeed be new.
- An alternative interpretation of the 'fundamental option' would start rather from the Pope's address of December 3, 1974, III, B, where he invites us to make the 'proper basic choice' of our religious priestly vocation. For him, "the figure of the Jesuit... is essentially that of a spiritual leader, an educator of his contemporaries in Catholic life, within... his proper role, as a priest and an apostle." (Documents of GC 31 and GC 32, p. 539) In this reading the paraphrase of the 'fundamental option' would be the opening phrase of D. 4, n. 18; "The mission of the Society today is the priestly service of the faith..." This interpretation would stress, as does Cardinal Villot's letter, the 'spiritual and supernatural end' of the Society. The Society's 'clear decision' to promote justice would, then, be seen to have a definite subordinate position. It would be seen as the development in our day of the 'reconciling the estranged...' of the Formula. The 'fundamental option' would not, then, be so new. It must have new dimensions, new elements, new manifestations for our changed times. It would have one very obvious new development in the 'clear decision' to promote justice in a new universal manner. But, the 'fundamental option' defining the Society and calling for our deepest enthusiasm, would be our clear-sighted choice to be the apostolic, religious priests, linked by a special vow of obedience to the Pope, that we have always been.
- That is all very short-hand and summary, but the dichotomy is clear. It is at the level of ideology, of the basic model of the Jesuit which must guide our individual and corporate discernment. The dichotomy is not new. It is written all over the history of GC 32, especially in its relationship with Pope Paul VI. But it remains unresolved. And until it is resolved the desire to respond with all one's heart to the clarion calls of our highest superiors, the Pope, the

General Congregation and Father General, must remain inevitably frustrated.

(3) SOLIDARITY WITH THE POOR

This topic, together with PJ 7 which dealt with it, continues to provoke reaction among readers. Its importance was also re-affirmed by the Congregation of Procurators and Father General who, in his Final Address, stressed that: "Insertion among and solidarity with the poor help us experience and value more deeply what the Gospel teaches us about poverty, interior freedom and the worth of the human person even - or rather, especially - of the most humble and lacking in other gifts." (21) Among comments from our readers were the following:

- "I found the issue very interesting and informative, particularly the excellent presentation of the five levels of solidarity with the poor." (CANADA)
- "I was especially impressed by the Solidarity with the Poor article in PJ 7 and intend using it as the main guiding theme in the Exercises I shall be giving to Jesuits in Guatemala." (GUATEMALA)
- "Our frequent contacts with groups of religious trying to live their vocation in solidarity with the poor made your issue no. 7 very interesting for us. If you could send 4 or 5 more copies, they will be put to excellent use and help us find new ways according to the Spirit." (SPAIN, from a community of priest-workers)

In a letter addressed to all Major Superiors, Father General has asked that, in addition to the usual set of questions, the Annual Letters for 1979 give special attention to two further ones:

What have you done since the 32nd. General Congregation (personally, in your community, on the Province level)

- in the area of exposure to and experience of poverty ?
- in the area of contact with non-believers ?

(4) ABOUT OURSELVES

Points from letters

- Since the last report in PJ 8 (p. 74), we have received a further 73 letters from 33 countries. This time however they divide almost equally between First and Third World. A much wider distribution in the USA with a consequent increase in reaction is probably responsible for this shift in trend.
- However the letters are noticeably less rich in comments on material published. Please continue to send in your thoughts and reflections,

whether brief, adverse or seemingly jejune. They can help others. Without them there will be no exchange.

- No adverse criticisms have come in. Among the positive ones is the following: "When PJ first came out my reaction was not too favourable - 'My God, another of those magazines - as if we were not saturated already!' However you will be pleased to hear that I've changed my tune. I really look forward to it now and find it a very lively forum for serious problems." (HONG KONG) Another reader comments that PJ reminds him of the correspondence that used to pass back and forth between our 'Primi Patres'! (BRASIL)
- But what encourages us most are indications that the bulletin is having a real effect: "I have just read the latest PJ... I needed that shot in the arm to do some more thinking and acting about the social ministry here at our parish. There is always more than enough work to do here, so the publication was a much needed prick to the social conscience." (USA)

#### PJ and the young

- Pope John Paul II has frequently said that he places his hope in today's youth. PJ agrees and is especially glad that many young Jesuits are among its readers and active correspondants. Recently 3 novices in ITALY wrote to say they read PJ with profit throughout their noviceship and wanted to continue receiving it now they were beginning philosophy.
- Another novice wrote: "Thank you for including me in your mailing list for PJ which I read with great interest and was happy with... When I finished it, I made it available to the other novices also. I especially like its length - there's so much to read nowadays, so something brief but worthwhile is doubtly appreciated." (USA)
- Finally a recommendation from a Junior: "The papers which I read were very challenging leading one to think seriously about GC 32 and I would urge you to see that all scholastics are at least aware of its existence... It has led me to a sharing of the meaning of my vocation with my peers and has encouraged me in my prayer." (IRELAND)
- Thank you for these testimonies! If YOU know any young Jesuits NOT aware of PJ, please CONSCIENTIZE them for us IMMEDIATELY!!

#### Distribution

- As already noted (PJ 8, p. 77), the National Office of Social Ministries in Washington is now reproducing PJ and distributing it within the USA. The Secretary, Mary EGGERT has told us that the first mailing of 350 copies elicited 82 positive responses and one negative one. The second mailing went up to 560 copies. By the time of the last issue,



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G L O B A L   J U S T I C E

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In PJ 8 (cf. p. 92) we gave a brief account of the Washington Centre of Concern's involvement in planning a joint assembly of male and female religious superiors in the USA to reflect together on problems of world injustice. It took place in Cleveland Ohio, from August 26 to September 2 and brought together 1,000 major religious superiors (700 women, 300 men). We publish below a report on the meeting, drawn up for the American Provincials by Fr. Jim Connor, President of the US Jesuit Conference in Washington, D. C. It is given in full just as he wrote it because both the process followed and the type of issues raised may be of help elsewhere.

The meeting ended with a formal commitment on the part of those present to the following actions:

- (1) Knowing that we must begin with ourselves, we resolve to live more simply, to be sparing in our use of goods, and to search out ways to divest ourselves of affluence for the sake of a more just world.
- (2) Realizing that we lack full understanding of our social, economic, and political life, we commit ourselves to structural analysis and theological reflection. We pledge ourselves to initiate national and regional programs in the fields of education and mass communication in order to deepen awareness and stimulate effort for global justice.
- (3) Recognizing the need for effective action, we promise to use more of our energies for solidarity with oppressed peoples in the United States, as well as in other parts of the world.

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1 : SHARPEN AWARENESS

We started out on the first morning by sharing in our small groups (of ten people) a significant instance (s) of injustice in our own life. Some of these turned out to be direct and immediate, others vicarious. Some spoke of injustices they had perpetrated, others of injustices they had suffered. Many had to do with life in the Church in "Religion" (treatment by bishops or pastors, for instance, or by religious superiors during authoritarian days). The women recounted incidents of conscious and unconscious oppression on the part of men. Others spoke of experiences suffered in efforts to help Blacks or Chicanos or

farm workers, or other minorities and the poor at home or abroad. This session was simply devoted to sharing our stories - which was also a good way to get to know one another in the small groups.

In the subsequent session, the small groups went back and reflected upon the experiences they had shared. What seemed to be common to these experiences? What sort of dynamics are at work in a situation of injustice? What emotions and reactions are aroused? What are the vested interests and blind spots on both sides? Are there any patterns?

Our small group located the mutual fears, misunderstandings, and suspicions on both sides, even in the one who purportedly has the "powers" (authority, wealth, etc.). The "victim" is pushed to a feeling of helplessness and alienation, which verges on "The hell with it" (v. g., leave religious life) and poses a major identity question ("What do I believe? Who am I?"). Anger and the attractiveness of violence (revenge) need somehow to be dealt with in a faith-perspective: powerlessness has to become redemptive (productive of freedom) so that perseverance is sustained. The power of Christ's "weakness" came to the fore and the realization that our weakness is somehow His power in the world.

These were the kinds of things our exploration yielded. Because they came out of the actual experiences the participants had recounted, the "truth" of these dynamics was felt and "tasted" the more profoundly (as Ignatius says in the Exercises). It was a good exercise. That was Monday.

## 2 : STRUCTURAL DYNAMICS

First thing next morning Pete Henriot fed back to the Assembly an overview of what had emerged in small-group discussion the day before. (Each small group had a "convenor" - I was one - who met with "core-convenors" at the end of each session, who themselves met with the steering committee right afterwards. So, reporting moved from 1,000 to 100 to 10 to 2, and - believe it or not - it worked very well! The process people (Ron Carignon and Rita Parks) were great.

As Pete fed back our reflections to us, I realized that we had already been engaged in social or structural analysis, at least on a "micro" level. But then Pete and Joe Holland, also of the Center of Concern, went on to give us an introduction to the methodology of social analysis by doing it. Pete illustrated the methodology by applying it to three models for the development of Third World countries which have succeeded each other historically since World War II. Joe Holland analyzed the several stages of industrial development (from the sweat shops of Dickens' time to modern corporations and multi-nationals).

Each analysis brought to light the (sometimes unconscious) value-assumptions which created or attended a particular social/political/industrial structure, as well as the dis-values or injustices. It was interesting to see - as Pete and Joe pointed out - the way the Church has adapted its mission and self-understanding in the course of successive stages of social evolution, "strategizing" apostolically in light of its contemporary grasp and assessment of the situation. Ecclesiology as well as Christology clearly underwent an evolution (the "development of dogma") in view of evolutions in the socio-political arena. On the face of it, this is a truism by now, but I found it fascinating to be led through the specific social forces or impact-points which called forth certain theological or ecclesial responses.

Sister Betty Carroll, also of the Center of Concern, then spent twenty minutes applying the tools of social analysis to the "women's issue." She gave a brief historical overview of the role of women, highlighting certain areas, and then investigated some of the conscious and unconscious assumptions underlying and sustaining current social relationships between men and women. Again, values and dis-values are operative. I began to see how "structures" are, in some sense anyway, those all-pervasive and prevailing attitudes which we all take for granted. They're part of our uncritically accepted world-view - perspectives we've been socialized to adopt and interiorize as ours. In this sense, "structures" are both inside us and outside of us. And how difficult it is even to see them, let alone transform or change them!

The point of social analysis is precisely that: to help us "see" what's there. It has a methodology (tools) for helping us to do that. It also offers tools to help us plan the transformation or change of "structures" when that is recognized as necessary or desirable. I was reinforced in my conviction about the value of the social sciences, especially sociology, economics and political theory, as "lenses" reading the "signs of the times."

There were a series of shorter presentations illustrating the role of analysis. These presenters were from different Third World countries: Africa, India, Latin America, and the Philippines. We also saw two short films, one on the political situation in the Philippines and the other on multinational corporations. Bill Ryan wrapped up this phase with an excellent overview of global, economic interrelationships, with special consideration of the multinationals.

As people struggled to penetrate and interpret the dynamics of socio-political structures with a view to a more effective apostolic response, we felt - almost inevitably - drawn to ask what light faith and the Gospel had to shed on all this. We were drawn, in other words, to the next phase of the conference: theological reflection.

3 : THEOLOGICAL REFLECTION

There is a sense in which our concern had been theological from the beginning, of course. The whole point in getting into social analysis was to see how it could be apostolically helpful. Certain implications had already been drawn.

But Sister Carol Jegen and our own Cesar Jerez, Provincial of Central America, addressed theological reflection directly. Carol is a full-time theologian and a part-time social activist. She sketched contemporary developments in Christology, particularly Jesus as Suffering Servant. Cesar based his reflections on the recent massacre of Guatemalan peasants and talked through the theological meaning of such an event. Both spoke of the Cross (martyrdom, suffering, powerlessness in face of power, patient persistence, and so on) as liberating and redemptive. Their real impact, for me, was not in the originality of their speculation, but in their living witness to the message they commended. I felt profoundly how much power this witness brings to the Word.

What Carol and Cesar gave us was the fruit of their theological reflection on the events of their lives. I agreed with others that a "how to" talk might have been helpful at this stage too. All admit that "theological reflection" differs from our traditional style of theologizing, which generally starts with certain truths and applies them to the concrete circumstances. "Theological reflection" takes the current experience as one of the loci of revelation and as data for theologizing. It also has other distinctive characteristics. Bob Mitchell has written a paper on this out of his experience of directing the Woodstock Center's efforts, and I thought that a presentation like his could have been enlightening at this juncture.

4 : CORPORATE RESPONSES

The final phase of the conference was an effort to identify what (if anything) the CMSM and the LCWR, separately or jointly, might do in order to help their memberships in the promotion of justice. To loosen up imaginations there was one major address and three brief presentations.

The major address was by Bishop Labayen of the Philippines, who is Chairman of the East Asian Episcopal Committee for Justice and Peace. Speaking again from experience, he stressed the extent and seriousness of poverty and oppression, along with the urgent challenge this presented to the Church and its mission. He also spoke of the need for creating vision (which he described as agreement on final goals). Vision has three strands: social analysis as the methodology of seeing reality; the living Gospel, as the source of renewed appreciation for God's plan for the world; and human symbols to catch people's imaginations, awaken faith, and instill hope. Two of the brief

presentations were given by nuns experienced in the work of Major Religious' Conferences in Latin America and the Philippines respectively. Finally, Si Smith suggested possible responses which LCWR/CMSM might take.

Each small group brainstormed freely, and the outcomes were fed back to the steering committee which synthesized the results and returned them (on two pages) to the small groups for further refinement and prioritizing. It was striking how much convergence there was right from the start of this process.

Everyone was convinced that we had to take more effective steps to move toward greater simplicity in our own lives, corporate and individual. I think there were several motives for this conviction:

- a. One of the major contributions which people in the U. S. must in justice make to alleviate world poverty is to "spread the wealth" by using much less of worldly goods and resources for themselves;
- b. We need to "experience the effects of poverty"(as our Jesuit Constitutions say) much more if we are to have any idea what the poor feel and suffer;
- c. Our justice-efforts will lack credibility if we are living upper-class and comfortable lives.

Everyone was convinced that social analysis taken to theological reflection is a very helpful - perhaps even necessary - means for choosing, evaluating, and reorienting our ministries. We all realized we had just about scratched the surface in this meeting and needed to know a lot more if we were to use these tools with any facility or skill. Continued learning was seen, therefore, as an imperative. The mass media and social communications, as pervasive structures, also need special attention through analysis and then through apostolic action.

Given the bewildering complexity and breadth of global social patterns, everyone was convinced that individual religious congregations could no longer "go it alone." In fact, the U. S. Conferences of LCWR/CMSM could no longer go it alone. We need to develop networks and bonds with others at home and abroad to maximize efforts and cut down on duplication. Of special importance is solidarity with the poor and oppressed themselves in their striving for justice and freedom.

These merged as the three broad consensus areas at the end of the conference. Further refinement, specification, and possible programming of these suggestions were left to the LCWR and CMSM national boards working jointly.

The Assembly concluded with a liturgy celebrated by Archbishop Jean Jadot, who in his remarks stressed the need for both holiness and competence

in our efforts to promote justice.

#### 5 : SOME PERSONAL OBSERVATIONS

1. It was really a very good meeting. Before the event, as you know, I had serious reservations stemming from some shortcomings at the Convivencia meeting in April, which, I feared, would be magnified a hundredfold when you mixed 1,000 men and women religious together for the first time in history. At Convergence, however, goals were clear, the process was smooth, the input tailored appropriately, and participation excellent. In retrospect, I wished that more of you had been able to attend.
2. One advantage of fuller attendance would have been a commonly-shared introduction to social analysis and theological reflection as an aid to apostolic planning. I am progressively more convinced of our need to see our particular ministries within the larger context of the major historical/social forces shaping the U. S. and - even further - to see these U. S. phenomena in the way they influence world developments. From what I've seen this summer, I'd say that our brother Jesuits in East Asia and Latin America are more adept at this than we are. The result of such an effort might not be different ministries, but it would indicate how they should be renewed and reoriented for more efficacious service.
3. I don't think busy Provincials are in a position to do original analysis and reflection, but I think they can become sufficiently informed to recognize the need of putting some of our periti to work at their service and to feel comfortable in making some choices accordingly.
4. The one fact that stays with me is that today there are in excess of 575 million people whose basic human needs are unmet (food, shelter, clothing, education, employment). That alone, it seems to me, should set the perspective and the agenda of our ministry.
5. The most painful deprivation in the Third World is not physical but personal: to have no or minimal voice about one's own future or about the way the world works. The "major powers" run the world according to their agenda.
6. I am impressed that we in the U. S. must let our perspective (on the U. S., on our apostolic orientations, on our mission vision) be influenced by the way people in the Third World see us. From my own listening this summer, I see us in a position of enormous responsibility. I mean that in the root sense. We would be responding by our choices and activities to the world situation as described by our Third World brethren. In a certain sense, the real problem is theirs: massive deprivation, voicelessness, political oppression, and so forth. So, it is to their aid we are called to come.



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 P O L E S   O F   R E F L E C T I O N
 

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"The Society must not allow itself to become tied down by structures which become real straight jackets for its apostolate. We must remain flexible and able to change to meet pressing human problems and, specifically, to study the dominant ideas that determine the march of history. Of special importance here are the so-called 'poles of reflection'...". These words come from the Final Address given by Father General to the Congregation of Procurators (# 17). They give new emphasis to the poles of reflection and the role they can play in helping the Society to renew its apostolate. Though PJ has mentioned them several times and given occasional news of their progress, the last attempt at an overall view was in October 1977 (cf. PJ 4, pp. 71-74). The following aims to update this.

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1 : USA

PJ 8 (pp. 92-3) gave a brief account of recent activities both at the Centre of Concern and the Woodstock Theological Centre. Since then the latter has published its annual report for 1978. The main project in the social field continues to be research, conducted jointly with several Latin American Institutes and groups, on Human Rights, Human Needs, and Power in an Inter-dependent World. In addition to the 4 studies listed in July, the following have now reached us:

- 1) Christian Discernment and Political Decision-making, Thomas E. CLARKE SJ.
- 2) Theology of Human Need: Essay No. 1, Drew CHRISTIANSEN SJ.
- 3) The State and the Individual: Some preliminary reflections on Human Rights, Needs and Power in Latin America, Margaret E. CRAHAN.
- 4) Derechos Humanos: Sugerencias sobre prioridades para investigación y reflexión, José ZALAQUETT.

Fr. David HOLLENBACH of the Centre of Concern has also completed a book on Claims in Conflict: Retrieving and Renewing the Catholic Human Rights Tradition. It is due to be published in the Spring by the Paulist Press

as Volume 4 of the Woodstock Series. During the coming year, the Centre hopes to expand the perspective of its study beyond the context of the Americas and to include other areas of the world, particularly the Philippines and selected African countries.

2 : LATIN AMERICA

The 'news flash' in our last issue (p. 127) mentioned that the Woodstock project described above had strengthened its Latin American dimension by establishing a base in CINEP, the Colombian Province's Social Institute in Bogotá. The first issue of a new information bulletin lists some of the related projects underway in Latin America:

- 1) Martinho LENZ in São Paulo is working with CEBRAP (an independent research institute for analysis and planning) on multinational corporations and their impact on basic human needs in third world countries.
- 2) The group at IBRADES in Rio de Janeiro is working for the Conference of Brazilian Bishops (CNBB) and concentrating on the social doctrine of the Church and human rights (cf. p.156 in this issue).
- 3) The CIAS centre in Mexico City has recently completed a project on human rights and the Mexican Constitution.
- 4) In Panama, Xabier GOROSTIAGA and his team at CEASPA (Social Institute) are preparing a book on multinational financial institutions and another on social and economic structures in Panama.
- 5) In Bogotá at CINEP Fernando ROJAS (a layman) is working on the role of the State in the distribution of income.
- 6) In Caracas at the Centro Gumilla, Arturo SOSA is preparing a book on Christian faith and human rights.
- 7) Gonzalo ARROYO in Paris is coordinating an international project in 14 countries on the impact of multinational agrobusiness on basic needs in developing countries. (cf. p.155 in this issue).

Obviously many other centres and groups of Jesuits in Latin America are involved in research and reflection on the social problems of the continent and the role of Church and Society in confronting them. Much of their work is published in important social reviews such as Christus, SIC, ECA, Diálogo Social, Controversia, Cuadernos do CEAS, Mensaje, CIAS, Estudios Sociales, Síntese, and so on. Hopefully a better picture of their main preoccupations will be given in the next issue of PJ dealing with 'Puebla'. But before concluding this account, it is worth recording 3 observations from Ricardo ANTONCICH

and Miguel MUNARRIZ, Co-ordinators for SJ social work in Latin America, that should be taken into account when considering collaboration between Jesuits in North and South America:

a) Almost all of the persons and groups in Latin America have no time to begin any new projects. They are overcommitted as it is, and many at present are actively engaged in preparation for the Puebla meeting with little interest in anything new that does not relate to Puebla or its aftermath.

b) Communications are difficult both among these persons and groups in Latin American and between themselves and North Americans. The insecurity and delay in the mails, the lack of adequate secretarial staff and the problem of translation from English into Spanish (and vice versa) all make communications difficult.

c) Many of these persons and groups working in Latin America do not see the issue of human rights as being crucial since they feel this concept is only understood in the U. S. as referring to individual rights and not to basic social and economic needs that are continually denied by present structures of economic power. Woodstock will have to convince many of these groups that its project includes more than a focus on civil and political rights.

### 3 : INDIA

As reported in PJ 4 (p. 71), meetings have been taking place between members of the Indian Social Institute in New Delhi and Vidyajyoti (Theology Faculty). However these have been sporadic nor can they be considered the only centre of reflection. Hopefully a new impulse will be given soon to encouraging a more extensive dialogue. In the meantime we have received the following interesting proposal concerning the sort of themes that might be considered:

Some areas of reflection in the secular sphere are:

1. Compulsory sterilization and the population problems during the Emergency.
2. National Adult Education Programme.
3. Increased aggression towards Harijans.
4. Indebtedness in tribal areas.
5. Problems of small fishermen and the progressive intrusion of multinationals.

6. Block development strategies of planning.
7. Rights of landless labourers and minority groups.
8. Problems of disarmament in the Indian sub-continent.
9. Primary health care and delivery systems.
10. Women's issues/urban problems.
11. Food production, water resources, and habitat.
12. Appropriate technology in rural situations.

In the Church sphere some areas of reflection are:

1. Changing theories of development: the Jesuit Provinces of Gujerat and Bombay have very different development philosophies.
2. Role of funding agencies in the context of future Church and national development.
3. Evaluation of the present educational role of Church institutions.
4. Transition models for Church institutions from elitist to mass approaches in the educational, health and technical areas.
5. Changing concepts of management roles of religious and laity in Church institutions.
6. The social doctrine of the Church and "human rights" in the Indian context.
7. The role of the Church in "disaster situations" - from relief to re-habilitation.
8. Food for Work programmes of CRS etc.
9. Political action and responses to change unjust structures.
10. Applicability of liberation theology in the Indian context.

4 : SPAIN

The Madrid Institute Fe y Secularidad is still following up a survey on the attitudes of Christians who, while professing to remain fully christian, are

active in marxist-orientated political parties or trade unions. This project, first mentioned in PJ 4 (cf. p. 72), is being co-ordinated by Fr. José Gómez CAFFARENA and has already produced some partial results.

At the same time, in Barcelona the Instituto Científico Interdisciplinar is undertaking a study on 'The illegitimate and legitimate aspects of socialism as a social utopia'. It is being conducted by 3 Jesuits, Carles COMAS, Director of the Institute, Mariano CORBI, José MIRALLES, and a layman, Roser SOLA. The team emphasises that, between them, they have close links both with the academic world of theological and scientific research and the world of action in the 'Misión Obrera' and 'Christians for Socialism' movements.

The purpose and scope of the project is described as follows: "The Society of Jesus has taken on a dual commitment to faith and justice. Many Christians, including many outstanding ones, have also dedicated themselves to such a commitment and believe the best way of fulfilling it is by making a clear option for socialism. But an option for socialism is regarded with reserve by important sectors in the Church, among them the majority of the hierarchy." An important reason for such reticence is that socialist options are often expressed in unreal and excessive terms "not so much with regard to evils denounced, but more in blame attributed and remedies proposed." Drawing on linguistic as well as socio-economic analysis, the study seeks to distinguish between the scientific and utopian or mythical elements in socialist options. If these can be purified and corrected, the authors believe one of the major causes for hesitation will be removed, and Christians who have made such options will be able to carry out their apostolate without experiencing the lack of trust that discourages so many. Such a study could be of practical importance not only in the promotion of justice but also in determining the validity of other utopian-type ideologies.

It is planned to carry out the project in 3 stages and complete it by 1981. Part of the preparatory work has already been done since the theme has long been a matter of concern and research in the Institute. Those requiring further information should write to:

Carlos Comas S. J.  
Institut Científic Interdisciplinar  
Casp. 32, 2r. 2a.  
BARCELONA - 10.

5 : EAST ASIA

The last issue of PJ (cf. p. 119) mentioned that the Faith and Ideology project, identified as a top priority in the 1976 Assistancy Meeting in Manila, was still considered very important by the SELA Representatives. The hope was expressed at last year's annual meeting that it would be taken up seriously



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N E W S

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HUMAN RIGHTS IN DUBLIN

The International Consultation on Human Rights, organised by Frs. Michael HURLEY and Edmond GRACE of the Irish School of Ecumenics (cf. PJ 6, p. 29), took place in Dublin from November 30 to December 4. It was attended by some 150 delegates from all over the world, including Dr. Philip POTTER, Secretary General of the World Council of Churches, Séan McBRIDE, founding-member of Amnesty International and Nobel + Lenin Peace Prize laureate, José Míguez BONINO, Argentinian Methodist and liberation theologian, Bishop LAMONT, exiled from Umtali, Bishop WINTER, exiled from Namibia, Bishop CLAVER from the Philippines, several other bishops of various denominations, judges, professors, muslims, jews, baptists from the USSR, and some 30 Jesuits. Much emphasis was placed, especially by Philip POTTER in his closing address, on the interdependence between socio-economic and civil-political rights. This crucial point was well summarized by one of the 17 workshops in the following short declaration:

"The present economic order necessarily violates the basic rights of the majority of mankind in two ways:

directly in that existing structures of dependence deprive poorer nations of many of the socio-economic rights listed in the UN COVENANT;

indirectly in that such a condition of inequality can only be maintained within the poorer nations by repressive governments which deprive the majority of citizens of their civil and political rights as well.

Consequently talk about civil and political rights without effective action to change the economic order responsible for their infringement is futile, hypocritical or both. A new international order which gives poor nations and poor people within them an opportunity directly to shape their own future is therefore an essential condition for the promotion of human rights, whether civil and political or social and economic. "

At its concluding session, the Consultation issued a statement urging

"the Pontifical Commission for Justice and Peace, the Churches' Commission on International Affairs of the World Council of Churches, national and local Justice and Peace Commissions and Councils and Federations of Churches, as well as other Institutions from which we come:

1. to reaffirm their support for the Universal Declaration of Human Rights and to press on Governments the incorporation into domestic law of the international instruments designed to protect these rights, such as the European Convention on Human Rights or the International Covenants on Civil and Political Rights.
2. to promote study and action on the following Human Rights issues which received particular attention from the Consultation:
  - i. the interdependence and inseparability of civil, political, social, cultural and economic rights;
  - ii. the right of women to equal participation and leadership in both civil and religious structures of society;
  - iii. the involvement of First World Christians and Churches in political and economic structures which oppress Third World peoples, e. g. investment policies.
  - iv. the rights of prisoners and the treatment of prisoners throughout the world;
  - v. the rights of minorities in an increasingly pluralistic world.

The full proceedings of the Consultation will shortly be published in book form. Any enquiries should be addressed to:

Irish School of Ecumenics,  
Milltown Park,  
DUBLIN 6, IRELAND.

NON-FORMAL EDUCATION IN INDIA

Throughout 1978 a growing number of Jesuits, from all over India and in a variety of apostolates, became involved in some way or other in the NAEP (National Adult Education Programme). This was officially launched by the Indian Government on October 2nd., birthday of Mahatma Gandhi, and is intended to cover about 100 million illiterate adults within about 5 years. As the Official Handbook states: "This is the most stupendous educational task undertaken in the country since independence."

The 6th. Annual Convention of JESEDES (April 21-24) was devoted entirely to the theme of MASS EDUCATION. After it, Fr. Ambrose D'MELLO, Provincial of India, wrote a letter to all Major Superiors encouraging them to accept the challenge of the Government's programme and "contribute along with other groups at the level of field work, training of animators and research, to a pioneering effort aimed at the masses, and whose goals are so close to the spirit of our 4th. Decree." As a result, each Province and Region in the Assistancy appointed a 'contact person' to co-ordinate Jesuit response and promote closer involvement (for list cf. Witnessing to Justice, No. 26, p. 14). Many of these are Province CSA's (Co-ordinators for Social Action) and a number of Social Institutes are devoting a large part of their time and attention to this work. Among them, for example, are XISS (Fr. Michael V. d. BOGAERT) in Ranchi which has been approved as a NAEP Resource Centre; Fr. Gabriel GONSALVES of Patna, in charge of a Government-sponsored Training Centre for NAEP Animators; Fr. J. M. HEREDERO who, with Fr. Herbert de SOUZA, is planning a NAEP Research and Resource Centre at St. Xavier's College, Ahmedabad; Fr. Peter D'MELLO of Bombay, already doing this work among the rural poor in Thana District; and many others.

But can an adult literacy programme be considered genuine social work in the sense of changing unjust structures? This question is fully answered in the NAEP Handbook Training of Adult Education Functionaries (cf. PUBLICATIONS, No. 6). This remarkable and inspiring work incorporates much of the outlook and methods of Paolo Freire, to whom it explicitly refers, and Ivan Illich who actively co-operated in it. It proposes a level of idealism and dedication rarely found in Government publications. Here only the briefest indication of its content can be given.

From the start it emphasises that the purpose of the programme is "to enable the masses to play an active role in social and cultural change" (p. 1) and it clearly recognises that this must also mean structural economic change: "The problem of poverty and illiteracy are two aspects of the same stupendous problem and the struggle to overcome one without at the same time waging a fight against the other is certain to result in aberrations and disappointments. For this reason, NAEP is visualised as a means to bring about a fundamental

change in the process of socio-economic development; from a situation in which the poor remain passive spectators at the fringe of the development activity to being enabled to be at its centre, and as active participants." (p. 8) Hence throughout there is a constant stress on responsible participation: "It aims at awareness and sensitivity. It is an educational activity in which people participate as equals and share responsibility on a democratic basis. It aims at helping people discover in their lives and in themselves the potential for growth and development and making them free to pursue it fully in thought and action." (p. 45)

All the training methods and techniques are geared to this end. Trainers are instructed that their work with the people "can be developed only in a face-to-face relationship with them, on a footing of equality and in an atmosphere of shared learning. This process presupposes that learning can proceed effectively if it recognises the independence and personal worth of each participant. . . It is important that the trainee and the trainers must learn to look at themselves as whole persons and deal with each other as such." (pp. 37-9) As a basic element in their training, participants are requested to ask and answer the following significant questions:

- Do I have faith in the basic strength of the people I seek to serve ?
- Do I believe in equality and social justice without considerations of race, sex, caste and creed ?
- Do I know the nature of the social and economic privileges that I enjoy and others do not ?
- Would I be ready to surrender some of these privileges for the common good ?
- Am I committed to the philosophy of the NAEP or am I in the programme just for the sake of a job and a salary ?

Finally they are reminded of "one further and extremely important principle: it is unlikely that anyone can train anybody for work of which they do not themselves have experience which is up-to-date, practical, and which they can thoroughly analyze and understand." (pp. 38, 39, 46)

There is much more in the Handbook of great value but it should already be evident from the above why "social" Jesuits are so interested in NAEP and see it as such a potentially significant contribution to the promotion of justice in India.

"INSERTION" IN LATIN AMERICA

Despite pre-occupation with Puebla, "social" Jesuits in the North Latin American Assistancy have been busy recently with two important meetings. From August 27th. till September 1st. there took place in a "Fe y Alegría" camp outside Caracas the first ever meeting between Jesuits working in "barrios" or depressed urban areas. Together with Fr. José Luís ECHEVERRIA, Venezuelan Provincial, and Miguel MUNARRIZ, Assistancy Social Coordinator, 25 Jesuits from Mexico, Colombia, Venezuela and the Dominican Republic spent 8 hours a day in formal sessions and more outside them comparing and discussing their work. The main themes dealt with were:

- Day 1 - Exchange of information on types of work being done.
- Day 2 - To what extent is our work with the poor enabling them to acquire "the means of taking charge of their own destiny, personal and collective." ? (D4, # 50) How are our Basic Christian Communities, Reflection Groups, Co-operatives, Neighbourhood Organisations helping towards this end ?
- Day 3 - What is the relationship in our work between faith and the promotion of justice, between a spirituality for the marginalised and a truly liberating pastoral action ?
- Day 4 - In our work for the marginalised, what is our Jesuit identity, what is the meaning of our priesthood and religious life ?
- Day 5 - Practical problems concerning methods of work, exchange of ideas, future contacts, etc.

All were agreed that the meeting was a very valuable one and achieved the following practical results:

- A great help in critically evaluating the achievements, failures and omissions in our work.
- We were much enriched by comparing methods, theories and concrete experiences.
- A deeper feeling of community and belonging to the Church and the Society.
- A broader perspective for our apostolate of 'insertion'.
- A confirmation of the christian hope and joy in our commitment to the Lord.

The second meeting between Jesuits working with peasant and rural groups is still in the process of preparation and due to take place, again in Venezuela, at the end of February. It will be part of a bi-annual series that started in Colombia in 1973. It is expected there will be representatives from Ecuador, Colombia, Venezuela, Antilles, Mexico and Central America, with some specially invited guests from Argentina and Bolivia. An account of this meeting will appear in a subsequent issue of PJ.

Much of the above information is taken from a new circular newsletter being put out by Miguel MUNARRIZ, Social Co-ordinator for the northern Assistency. Readers of PJ who wish to be put on his mailing list should write to:

Centro Gumilla  
Apartado 40.225  
Caracas 104  
VENEZUELA.

### SOCIAL SCIENCES AT THE GREG

The Faculty of Social Sciences at the Gregorian University was founded in 1951. In its first 25 years, 434 students obtained the Licentiate and 94 defended a Doctoral Thesis. At present 15 Jesuits are full teaching members of the Faculty and are helped by lay teachers. There is a specialised library of 25,000 volumes and 600 reviews which forms part of the 700,000 volume general library of the University. The present Dean, Fr. John CARROLL of the Philippine Province, has sent us the following account of recent developments in the Faculty.

- The Faculty of Social Sciences of the Gregorian University is offering some thirteen new courses this year, in the areas of agricultural policy and economic development, world food and hunger, international social justice, human ecology, social forecasting and social indicators, and an analysis of the stances on social issues taken by selected episcopal conferences around the world. In addition, it will sponsor a seminar commemorating the thirtieth anniversary of the "Universal Declaration of Human Rights" in December.

- The new courses are electives in the Faculty's licentiate (or master's level) program, which is intended for priests and religious who will be either teaching the social sciences and social doctrine or engaged in promoting and evaluating social action projects. This program includes a year of basic courses in sociology, economics, and social doctrine, followed by two years of specialization in one of these areas - with an experience of guided field research in second year and the writing of a licentiate essay in third year. Among the Faculty's eighty or ninety students, there are normally some twenty or thirty nationalities represented - with Third World students being somewhat in the majority.

- The Faculty also offers a doctoral program, and a special "tutorial" for Jesuits who wish to deepen their knowledge of some aspect of the social

sciences or social doctrine without taking a regular degree. The latter have the opportunity to work with one or more professors, taking courses in the line of their interests or doing private reading programs. The library resources and the opportunity for exchange of experience with Jesuits from other parts of the world, plus the flexibility of the program, can make this a rewarding sabbatical or "aggiornamento" program. But for efficient use of the Social Science Library, a knowledge of English is needed.

### WORK AMONG THE RURAL POOR

How to evaluate work among the rural poor? Resistance to change and slow patterns of growth often make the task of evaluation very difficult. Here is an attempt to look at an area where the Bombay Jesuits have been engaged in village work over the past 10 years: the Seva Kendre - Nasik Road Mission. We list below the choices selected by Edwin RASQUINHA, District Superior, and James MASCARENHAS, District Consultor, for reflection, discernment and decision in order to arrive at an overall policy. They are taken from Witnessing to Justice, N. 24 (pp. 10-11). Does any reader also engaged in this type of apostolate have other criteria for evaluation to suggest?

a) Extensive Work vs Intensive Work:

This study shows that the work of the Kendre is extensive as it touches 53 villages. Greater contact is kept with only about 15 villages. Intensive would mean working with one or two villages for a period of time with all your resources to obtain your objectives and then moving on to other villages...

b) Project Orientation vs People Orientations:

This study shows that the Kendre is project orientated, i. e., giving as many projects to the people and executing them in the shortest possible period hoping the rest of the work would be done by the project holder himself. On the other hand People Orientation would mean looking to all the details as to how the project effects the lives of the people and their needs. This orientation puts greater emphasis on human development in all its aspects...

c) Dependence vs Self-Reliance:

The study shows that for all the Projects the Kendre is dependent on massive use of grain, oil and funds which come from foreign sources. The people in turn become dependent on the Kendre. This has certain advantages as well as disadvantages...

d) Social Services vs Service of Faith and Promotion of Justice:

From the above study it is clear that the Kendre has taken every opportunity to do social services in different forms for all types of people. By these it has alleviated pain, suffering, hunger and other effects of poverty. We feel that GC 32 expects us to go a step further. It would like us to pay greater attention to the causes of this poverty, structures of injustice etc. which exist in Society and by the Service of Faith and the Promotion of Justice endeavour to remove them. . .

f) Individual vs Community:

The unit of our services or benefice is the individual family and not the community. No doubt we have successfully brought up many families in this manner. Now, if this process goes on without reference to the whole community or the hamlet or the village then the gap between the rich and the poor goes on widening. On the other hand if we make the unit of our service as the community of the hamlet or of the village, our primary goal becomes setting right human relationship within the community: Justice, unity, co-operation etc. while development project will take a subsidiary role as means for attaining the above and not as ends.

CETRAL IN PARIS

With the backing of the Provincial of France and after consultation with the Latin American Provincials, a new "Centre for Research on Latin America and the Third World" has just been opened in Paris. Its founder and director is Fr. Gonzalo ARROYO who worked at the Centro Bellarmino in Chile until 1973 and, since then, has been directing a research project on "Multinationals and Agriculture in Latin America" at the University of Nanterre, Paris X (cf. p. 143). This project, now nearing completion, has been transferred to the new Centre. Pierre de CHARENTENAY becomes secretary-general of the Centre and André MASSE, Director of Etudes, a member of its Advisory Board together with 4 lay people: Claude JULIEN, Director of Le Monde Diplomatique, Louis JOINET, Magistrate and Vice-President of the International Association of Catholic Jurists, Madeleine LAFUE-VERON, a lawyer, and Martial LESAY, Director of the Latin American Department of the Société Générale.

In addition to the research project mentioned above, another has already been started on the socio-economic degradation of the popular classes and the future of human rights in Latin America. Other possible themes are:

- Role of the Third World and Latin America in the international division of labour.

- The development of popular religion and its social effects.
- The condition of children in large urban centres in Latin America.
- The structure and social function of the press in Latin America.
- The recent evolution of Latin American political parties.
- The world food situation and its effect on relations between industrial and third world countries.
- The Latin American novel as an expression of social and cultural change.

The Centre is also planning a documentation service, a series of brochures and the publication of a review to appear 3 times a year. Further information can be obtained from:

88 bis rue Jouffroy,  
75017 PARIS. (tél: 622 17 37)

#### IBRADES IN RIO DE JANEIRO

During 1978 IBRADES (cf. PJ 6, p. 28) continued its work of giving 'mobile courses' to different groups throughout Brasil. The team gave 22 to a total of 758 participants, made up of 339 men (4 bishops, 246 priests and religious, 88 lay and 11 brothers) and 419 women (339 religious and 80 lay). Faced by increasing requests, the Centre formulated the following guidelines for its choice of groups:

- Hope for diffusion at grass-root level.
- Integration of work or organisation in a comprehensive pastoral plan.
- Interest in making concrete applications of information given during course.
- Preference for groups that would find it difficult to get information from other local sources.
- Priority for pastoral workers at regional or diocesan levels.

#### UNCSTD AND THE CENTRE OF CONCERN

In August 1979 the United Nations is sponsoring another global conference on Science and Technology for Development to take place in Vienna. Most governments together with the scientific community, transnational corporations and business groups, and non-government organisations have already started to prepare for this meeting. Since it will touch many key issues in the area of

socio-economic development and justice, the CENTRE OF CONCERN is offering a series of background memoranda, of which the first 3 have already appeared. The first lists and briefly comments on the following 12 important issues:

- 1) Alternative development strategies emphasizing widespread participation in identifying, defining, and meeting basic needs.
- 2) International technology transfer vs indigenous technological development in Third World countries, including grass roots identification of problems linked to local problem-solving institutions.
- 3) Recognizing the two-way (rather than only one-way) process in meeting human needs on a world-wide basis - i. e. , analyzing the impact of industrialized country life-styles on prospects for Third World countries to satisfy basic needs of their peoples and vice versa.
- 4) Understanding development as a multi-directional process - South-South, South-North, North-North, as well as North-South - in sharing information about technological solutions to economic and social problems.
- 5) Implications of technology choice for global limits in resource availability and institutional capacity to adapt to rapidly changing conditions.
- 6) Long-term global risk assessment both as a precondition and as a consequence of technology choice (e. g. , climate, epidemics, armed conflict).
- 7) Decentralization vs centralization in choosing alternative technologies to meet economic and social needs - e. g. , soft energy paths involving decentralized technological modes vs highly centralized energy systems characteristic of most industrialized (and an increasing number of developing) countries.
- 8) Problems created by exporting hazardous technologies from industrialized to developing countries.
- 9) Implications of the concentration of R and D resources on military technology for creating or adapting technologies for human development.

10. Consideration of the impact of science and technology upon women and, equally, of women's participation in the design and application of science and technology for development.
11. The role of technology transfer in the on-going North/South dialogue to create a New International Economic Order (NIEO).
12. Implications of technology transfer on employment patterns and trade union issues.

The background memoranda can be obtained on request from CENTRE OF CONCERN, 3700 13th STREET, N. E. , WASHINGTON, D. C. 20017, USA.

#### HOUSES FOR THE POOR

Jesuits in many countries are involved in low-cost housing projects of varying sorts. Last November, Fr. William KEYES (Philippines) and Fr. Jorge ANZORENA (Japan) were among representatives from 12 countries attending a 3-week seminar in Bandung, Indonesia on "Upgrading low income residential areas in cities of South-East Asia." Fr. Josse VAN DER REST (of SELAVIP in Chile) also attended for a few days. It is impossible to summarize all the conclusions here, but the following comments from Fr. KEYES should be of interest to any Jesuits working in this field.

- "The twelve countries participating differed considerably from each other not only in their cultural, political and economic background but also in the magnitude of the problems they faced. For example, the scale of the problem is entirely different in countries like India or Pakistan on the one hand and Fiji or Papua, New Guinea on the other. Also, the availability of resources is entirely different in Bangla Desh than in Korea. Nevertheless, despite the differences, delegates found an extraordinary common bond and common perception of the underlying causes of the problem.
- Seminar sponsors presumed that the primary accomplishments of the multi-national exchange would be a plethora of practical approaches to the usual problems of infrastructure, finance, land management and the other usual concerns of planners and housing technicians. What actually evolved, after three weeks of discussion, came as something of a surprise to the sponsors and also to the delegates themselves.

- The housing problem was perceived as only one dimension or manifestation of a poverty problem. In turn, the poverty problem was perceived in the political context of an urban bias which fosters rural decline and migration to the city. Within the city, the poor have little political leverage so that financial priorities, legal procedures and development plans tend either to ignore the poor or positively oppress them. Several points of bias against the poor were frequently reiterated: legal attitudes towards property ownership, non-availability of long-term tenure, lack of access to finance, (even the finance explicitly designated for low-income housing), inconsistent and self-contradictory national housing policy, the negative impact of using housing for political goals, the conflict between the modernizing sector, frequently sponsored by government, and the workings of an effective traditional delivery system, the inability of planners to coordinate with and support existing people's organizations - these, and many others.
  
- This was hardly a litany of practical tips on building but it was the consensus of people engaged in the work who recognized the limited potential of any program which ignores the causal relationships between inadequate housing policies and intensifying poverty. "

CERAS - "ACTION POPULAIRE"

A new bulletin - INFO-CERAS - reports on activities during 1978 in the 4 main sectors of the "Centre d'Etudes de Recherches d'Action Sociales" in Paris.

- 1) CAHIERS (Olivier de DINECHIN): These remain a useful and concise working instrument, reporting in 32 pages every 15 days on important religious, social and political events and documents, and providing occasional treatment of specific issues.
  
- 2) PROJET (Philippe LAURENT): A more serious discussion in greater depth, appearing in 128 pages every month, of the main issues of the day in France and abroad. The Editorial Committee is composed of 8 Jesuits from CERAS and 4 from other communities. Issues are often planned as a result of specifically organised debates and seminars.
  
- 3) CERAS at CLAMART (Gonzague CALLIES): 10 day study sessions each February at Clamart attended by between 75 and 100 Priests, Religious and Social Workers. The 1978 theme was "Militants in

France today: avant-garde or on the fringe ?". That for 1979 will be: "From city to urban sprawl: in search of new human relations."

- 4) IES (Denis MAUGENEST): The Institute of Social Studies offers full-time courses in the social sciences leading to a diploma, licentiate or doctorate for some 60 students, many priests or religious and many from overseas. Part-time renewal courses are also offered.

In addition to the above, the Director of CERAS, Fr. Henri MADELIN, also notes several other activities:

- A multi-discipline colloquium on "Restructuring the French economy within an international framework."
- Numerous talks and meetings in Paris and outside by different members of the staff.
- A study session with the Bishops of the Social Commission.
- An ongoing series of books and other publications.

#### SHAREHOLDER RESPONSIBILITY IN THE USA

We have just received from Fr. Theodore V. PURCELL, Chairman of JACIR (cf. PJ 8, pp. 93-5), the 1978 Report on Jesuit participation in the ethical investor movement. In view of the growing importance of this issue in the Society, we reproduce below his evaluation and recommendations:

- Judging at least by measurable activity, the American Assistancy's participation in the ethical investor movement was poorer in 1978 than it was in 1977. In 1977, 8 of the 10 provinces used 100 percent of their voting opportunities a rather good record. In 1978, only 5 or half of the provinces utilized 100 percent of their voting opportunities. When the voting opportunity is not utilized, this automatically becomes a province stand against the shareholder proposal and for management, since the proxies are voted automatically by the Province's bank or financial agency in favor of management.
- Communication of the institutional investor's views and recommendations to top management is an essential and important part of this apostolate. This can be done by a letter, by presenting the vote and reasoning orally at a stockholder meeting or by personally contacting top management. In any case, the letter for the record will usually be the most practical and efficient way of

influencing management. In 1977, 60 percent of the provinces used over half of their opportunities to communicate to top management. In 1978, only 40 percent used over half of such opportunities. An institution voting without a letter is not even known to management since the vote is simply counted in the computer. Such voting has moderate influence but not nearly so much as the expression of the institution's thinking and recommendations to top management. Many of the large institutional investors named earlier in this report communicate their views to management also when they are in support of management and against the proposal. Most major corporations analyze those letters carefully and when many of their major institutional stockholders agree on a certain course of action, this consensus is likely to get action. At least such consensus creates a new social consciousness that should help toward social justice.

- Incidentally, some may think that sponsoring proposals is more important than reacting to such proposals. For a province to sponsor a proposal as an advocate, either alone or in conjunction with other religious groups as coordinated by the Interfaith Center for Corporate Responsibility in New York or with other activist groups, is a laudable possibility depending upon the expertise of the proponents and the ethical and practical value of the proposal itself. However, unless such advocated proposals are supported and this thinking communicated to top management by letter or personal contact by reputable and responsible institutional investors, such as the Rockefeller Fund, Harvard, Dartmouth, Ford, TIAA-CREFF, Jesuit provinces, etc., the proposals will usually have little influence. Without such communicated support, these proposals could even be counterproductive as an influence on management (which is the purpose of all this) precisely because these proposals often come from religious groups which (fairly or unfairly) are sometimes stigmatized as do-gooders, not familiar with the realities of economics, politics or foreign relations. When there is some consensus among institutional investors, corporations are likely to pay serious attention. In a word, sponsoring becomes worthwhile only when there is communicated reactive support.
  
- We recognize that participation in this ethical investor movement costs money and especially time principally for JACIR, but also for Provincials, treasurers and their committees. But we recall our Jesuit Statutes on Poverty: "All superiors and officials should take care... in their investment of money... of the Provinces... that social justice be not violated or its due promotion be neglected." (Generalate, Rome, 1976) We hope the provinces which have been inactive or inconsistently active in these last three years will become active in 1979. "



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P U B L I C A T I O N S

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HUMAN RIGHTS

In view of the renewed importance of the theme and the 30th. anniversary of the Universal Declaration, we list below 5 short and hopefully practical publications on human rights. Though two of them were issued some time ago, they will still be found useful.

- (1) The Fantasy of Human Rights, Patrick J. O'MAHONY (Mayhew-McCrimmon Ltd., Great Wakering, Essex, England: 1978, pp. 192). An excellent and down-to earth account of the main human right issues and what one ordinary parish priest and his parishioners are doing about them.
- (2) Human Rights: Human Needs - An unfinished agenda (Published by the Office of International Justice and Peace of the US Catholic Conference, 1312 Massachusetts Avenue, N. W., Washington D. C. 20005: 1978, pp. 32, 75¢). A brief summary of Pacem in Terris and the 2 UN Covenants on human rights.
- (3) The Church and Human Rights (Pontifical Commission 'Justitia et Pax', Vatican City: 1975, pp. 72). A useful blend of theological reflection and suggestions for pastoral action based on major Church documents.
- (4) Derechos Humanos y Realidad Latinoamericana (Servicio Paz y Justicia en America Latina, Perú 630 - 5, 19 Buenos Aires, Argentina: 1976, pp. 84). Sets out each of the 30 Articles with appropriate reference to Scripture and Church documents and illustrations taken from different Latin American countries.
- (5) Human Rights is more than Human Rights: A Primer for Churches on Security and Cooperation in Europe, Erich + Marilyn WEINGARTNER (IDOC International, Via S. Maria dell'Anima 30, Rome 00186, Italy: 1977, pp. 290). A useful reference book summarizing innumerable studies on human rights in 3 main sections: Human Rights is International Security, Human Rights is Economic Cooperation, Human Rights is Humanitarian Concerns.

OTHER

- (6) Training of Adult Education Functionaries: a Handbook (Ministry of Education and Social Welfare, Government of India, New Delhi: 1978, pp. 178). See pp. 150-1 in this issue of PJ.
- (7) Self-evaluation instrument for schools: a Framework and Questions, Ed. by Fr. Thomas V. KUNNUNKAL SJ (Jesuit Educational Association of India, 4 Raj Niwas, Marg, DELHI 110 054: 1978, pp. 46). Suggestions to help our schools look at themselves in the light of GC 32.
- (8) The Church - credible sign of people's liberation ? : Socio-political and theological analysis of a Church movement in Bihar, India, Robert F. CURRIE SJ (Centre for Human Concern, Mermajal PO, Mangalore 574 143: 1978, pp. 122). An important though controversial account of the students' movement for justice in Chaibasa and the reactions of the Church.
- (9) Deontología para empresarios, Javier GOROSQUIETA SJ (Biblioteca de Fomento Social, El Mensajero, Apartado 73, Bilbao, Spain: 1978, pp. 479). A useful textbook on the ethical dimensions of business management dealing with commerce, industrial relations and finance of the firm. The author teaches industrial relations in the Catholic Institute of Industrial Relations (ICADE) in Madrid and is editor of the Revista de Fomento Social.
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