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Workshops A-G

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Texts and Documents

Workshop A: Rural and Agricultural Development

THE SITUATION AND THE PROBLEMS

1. The rural sector* is still the most important sector in Asian society. This is so because most of the Asian countries are primarily agricultural, and agriculture will for some time to come yet be the basis of their development.

Unfortunately, the agricultural sector is generally the most depressed sector. The majority of farmers are either farm workers or tenants who have no land at all or have very little of it. Owing, among other factors, to land tenure systems which have remained to a great extent feudal, in most of the Asian countries, the majority of the peasants are deprived of incentives as well as of the means to improve their farming methods and increase their income.

Land reform has been implemented with considerable success in the Republic of China, Japan, and Korea. However, suitable and adequate land reform programmes have yet to be adopted or adequately implemented in the other countries of Asia. While the Green Revolution has tremendously increased production of rice and/or wheat in some parts of India, Pakistan, the Philippines and Malaysia, and promises to bring similar increase in other parts of Asia, the increase has mostly benefited the relatively few and well-to-do landowners, thus aggravating existing tensions. Moreover, rice and wheat are not the

only products needed. The Green Revolution has very far to go yet in increasing the production of other crops which man and human community need for development.

2. The main problems of the rural populations of Asia at the present time are the following:

- Semi-feudalistic agrarian relations and uneconomic holdings which keep agricultural incomes at subsistence level, and socio-political structures which perpetuate the depressed conditions of the peasantry;
- Lack of adequate leadership and programmes for manpower development;
- lack of farmers' organizations of various types;
- increasing unemployment and unsystematic migration to urban areas;
- lack of credit on easy terms, low prices of agricultural crops, and lack of storage, processing and marketing facilities;
- lack of suitable education facilities and technical extension services;
- lack of adequate leadership and programmes for malnutrition and lack of health and sanitation facilities;
- insufficient transportation, communication, electricity, irrigation, recreational and cultural facilities.

THE ROLE OF THE CHURCHES

The rôle of the churches is to be derived from a threefold consideration:

It is imperative that the churches recognize and exercise their inalienable function to uphold, like the prophets of old, the moral conscience of mankind, and, as such, to place the development of peoples and nations, as well as the implied and ensuing conflicts, in an ethical context, rather than to leave it to a mere consideration of economic gain or a sheer play of power. In this context the churches' supreme endeavour is to interpret all aspects of development in the perspective of human

development and to stimulate universal participation as an integral part of the total Christian duty.

As an organizational structure, the churches should act as a force of union, not only by positively widening the scope of ecumenical joint planning and action for development, but also (particularly in areas where the churches are a minority) by an increasing openness to other religious and secular agencies genuinely dedicated to foster the development of peoples and nations.

The churches should not under-estimate or lose sight of their unique resources, both personal and organization, for innovation and initiative. Both individuals and groups within the churches should act as pathfinders and pace-setters to accelerate both the tempo and quality of the world's endeavour to bring about development with justice.

RECOMMENDATIONS

1. That the churches give their full support to suitable land reform programmes and movements, set the example by concrete action with respect to their own landholdings, and work towards better socialization of their lands (such as the transfer of landholdings in favour of the tillers).

2. That the churches jointly sponsor the creation of social justice council(s) composed of lawyers, theologians, scientists, farmers' representatives, social workers and others to study specific issues of social justice (such as the precise limitations on the right of various forms of property, the proper disposition of the unearned increment in property values, just rates of interest on loans, and other issues of a similar nature). On the basis of the council(s)' reports, the churches will take those steps necessary in initiating effective programmes by which to act upon such issues. Moreover, the whole Church shall be urged to work individually and corporately for the corresponding reforms and development in the social, economic, legal, cultural and other spheres.

3. That the churches draw up and implement comprehensive plans for social and development education at the grass-

roots level, with particular emphasis on the social, economic and political rights and obligations of the peasants as well as on leadership and technical training. The formation of autonomous peasant organizations in this context should receive high priority. It is further recommended that the churches jointly promote such programmes not only on a local but also on a national and Asian regional scale.

4. That the churches recognize and encourage youth participation as an integral part of the overall process and strategy of rural development from policy formulation to direct implementation and, for such purpose, open their organizational structures and facilities to the young who wish to translate their ideas, hopes and enthusiasm into constructive programmes of action. The churches should actively encourage self-reliant developmental projects organized by youth and should go all out to mobilize the masses of rural youth to effectively participate in the various developmental programmes of the nation.

5. That the churches promote and expand programmes of co-operatives, credit unions and community development.

6. That in view of the actual rural under-employment and the reduction of rural employment accompanying the Green Revolution and industrialization, the churches encourage laymen and women to establish agro-industries and to initiate training programmes in this connection. The study and formulation of joint intensive development programmes in selected project areas are recommended.

7. That, in view of the actual and foreseeable food surplus in Asia, and also of the urgent need for the churches to seek ways and means to assist in providing more employment and to support and stimulate rural development, the churches promote without delay the formation of a practical Asian Surplus Food Programmes (ASFP), the purposes of which would be:

to support rural works programmes on a food-for-work basis,

to be used in emergencies and food scarcity situations and regions, and

to assist in rural nutrition and health programmes.

This ASFP is to be operated on an ecumenical basis in co-operation with the World Food Programme and other food supplying agencies. It is, therefore, recommended that the sponsoring bodies of this Conference appoint a small committee to study the practical implications of and to prepare a draft constitution for this Programme, in consultation with the FFHC and the WFP and to submit a report before the end of the year.

8. That the churches take the initiative in promoting the setting up or strengthening of national UNESCO commissions or FFHC Committees and other forms of national Asian regional federations of voluntary agencies so as to work through these organizations of voluntary action both to influence governments and to activate the constructive participation of rural people.

Workshop B: The Role of the Church in Urban and Industrial Development

INTRODUCTION

Asia, with the exception of Japan, is in the throes of industrial development, comparable in some respects to what has already taken place a century ago in the industrially developed societies in the West. There are significant differences, however. Opting for industrialization has been a compulsion for the Asian nations, because it is the only way to solve their problems of degrading poverty and acute unemployment and increase the levels of living of their peoples during the Second Development Decade.

But for these countries the period of transition needs to be sharply accelerated because of the growing expectations of their people for higher standards of living and wider opportunities for self-development and freedom. A slow growth process, accompanied by a growing inequality of incomes between rich and poor, and the continued exploitation of the latter, will only lead to frustration and bitterness that may end up in revolution. The normal economic mechanism of increasing investment through a rise in the rate of savings is meaningless to the millions living on a level of bare subsistence, without possessing the capability of saving.

Yet there is a gleam of hope in this dark picture. The so-called green revolution that is spreading throughout Asia is making it possible to banish hunger and create surpluses for export. Although it has up to now mainly benefited the larger landowners, it has affected the traditional attitudes and habits of millions of peasants. It has made them conscious of the new techniques and the possibility of improving their incomes if they can get the opportunity. The creation and expansion of an agro-industrial base would quicken the pace of industrialization in a manner hardly imaginable a few years ago.

Unfortunately, it will also swell the tide of unemployed rural peasants to the cities.

A brief analysis of the main trends in industrialization and urbanization would help considerably to give our churches the right perspective in their approach to tackling the problems of the new urban-industrial society that is rapidly emerging all around them.

NATURE OF URBANIZATION AND INDUSTRIALIZATION

Though the Asian experience of industrialization has been the mating of capital with technical skills or the linking of manpower with machinery for higher productivity, we must recognize that the spread of computers in Asia could well mean that we are confronted with the problem of cybernetics and automation even before we have resolved the problems in our present days of industrialization.

With this note of caution, we may now well ask what should be the objectives of a programme of industrialization for Asia at the present time—capital-intensive or labour-intensive, a single industry or industrial diversification, the continuation of a dual economy or the rapid transformation into a single economy. Is there need of a planned economy or does it suffice to ensure law and order and leave the economy to find its own way? And what about regional co-operation? Should Asian countries increase their exports? If so, of what kind—raw materials or manufactured goods? These are the alternatives facing policy-makers in every Asian country to-day. It is the task of the Church to take stock of the causes and the consequence of industrialization and to judge the suitability of the techniques insofar as they affect man's dignity and opportunity for self-development.

Generally speaking, a distinguishing index of growing industrialization is the gradual transfer of the population from the rural areas into the towns and cities. The phenomenal growth of Asian cities during recent years might lead one to conclude that industrialization in Asia was succeeding beyond expectations. Asian urbanization, however, is characterized

by various types of cities. There are the city states, the religious or administrative capitals of the ancient Asian kingdoms, the colonial cities built mainly for trade which today have become industrialized, and finally the modern industrial complexes. In Asia today, despite the slow process of industrialization, the cities are growing rapidly. In South Korea in 1949, for example, 20 per cent of the population was urban. Today nearly half of the population is urbanized. It is expected that two-thirds of the population will be living in urban areas by 1986.

Some of the consequences of Asian urbanization are the following: The development of industry, commerce, and the use of technology has been accompanied by a movement of in-migration on a vast scale into already over-crowded cities. There is the push from the village into the town through population pressures, lack of opportunity and security, hereditary customs of excluding younger children from land ownership. On the other hand, there is the pull towards the town owing to better wages, opportunities for employment, social security, easy transport, educational facilities and the fascination of town life. But the consequences of in-migration have also led to the emergence of slums and squatter colonies which endanger civic life and can lead to great misery and degradation.

Some Asian cities appear to be deteriorating because they lack sufficient internal and external resources to cope with the ever-increasing influx of migrants to the cities. Despite their deplorable conditions, the cities continue to attract the rural worker because the amenities of education, health, higher incomes and recreation are unknown among village communities in Asia. Yet as a setting for human development, the cities so far fail to fulfill their potential for offering their inhabitants a higher level of humanization through new opportunities to satisfy their hopes of a better life.

In their desire to improve the cities, the civic authorities have concentrated far more on physical measures and overlooked human needs and aspirations. It is not generally realised that squatters and slum dwellers often form a community

which they find emotionally reassuring. Their own definition of a personally satisfying life may stem not only from an evaluation of their physical surroundings; rather, it may include in even larger measure an appreciation of the kinds of kinship, neighbourhood and community concern so evident in many of these low-income areas. Hence, relocation even to physically superior, low-cost residential units may not provide the sense of belonging and personal commitment that makes life truly meaningful for them.

Another grave deficiency of city life in Asia is the lack of educational facilities to equip the city dweller for industrial employment. This gives rise to great frustration among the educated unemployed. It is recognized that where no avenues of employment are available, the result is violent student protest. The lot of boys and girls who have dropped out of school is even more bleak. The lack of opportunities for technical training leads to a waste of precious manpower.

In most Asian countries, peoples have to create their own jobs to earn their living. This may be viable in a predominantly rural environment with strong family ties; but the urban industrial setting requires the development of entrepreneurial skills for effective self-employment. Such self-reliance and the readiness to undertake risks are qualities not easily produced by the prevailing household patterns of urban life.

The low incomes of industrial working class people who crowd the cities and the exploitation to which they are subjected are largely due to their being unorganized. The trade union movement has been infiltrated by political and other interests that use the workers to serve their own objectives. Not many labour leaders spring from the rank and file. But wherever the unions are well-organized, they have proved their effectiveness by raising wage levels, combating exploitation and working as pressure groups to wrest from society more amenities for the working class in the shape of social security, better housing and working conditions. There is no doubt that the organization of independent and responsible democratic unions can greatly improve living and working conditions in the city.

One of the important functions of a powerful trade union movement would be to check the growth of industrial monopolies and concentration of wealth in the hands of a few. Acute poverty and lavish and extravagant living exist side by side in Asian cities. Wealthy city dwellers derive their incomes from uncontrolled speculation, excessive rents, and large urban holdings, and often influence both the government and the civic administration to serve their interests. In a growing industrial society, the licensing of new industries has been a pawn in power politics. It is only sectional pressures from the side of the workers and consumers that can prevent the selfish interests of the wealthy from predominating in the city. The exploitation of women workers in Asian cities is a well-known fact. They are paid lower wages than men for the same jobs. But the future of the labour movement lies with the young worker and his idealism and readiness to sacrifice himself for the welfare of his fellow workers.

The Asian city abounds in large numbers of under-employed urban dwellers who eke out a marginal existence by creating jobs for themselves in the service sector. They are the familiar hawkers, rickshaw pullers, and sidewalk vendors who are a common sight in the cities of Asia. Most of these groups are unorganized and suffer great disabilities for this reason. Fortunately, some of them have formed co-operatives to protect their interests.

The tensions in the life of the city have brought about an increase in anxiety with frequent mental and physical debilitation. There is a need to co-ordinate the resources of the community, recruit, train and organize more social and rehabilitative workers to deal with the problems of mental health.

Another great cause of concern in urban centres all over Asia is the lack of a balanced industrial development programme. There is often too much of concentration of industry in primate cities, with all the consequences of sprawling urbanization as described above. Town and city planning would include the dispersion of industry in the interests of the city dweller. There is urgent need for such a development in Asia. It also appears that regional cooperation among the

Asian countries could help quicken the pace of industrialization and control the excessive growth of the cities. We presume that the Workshop on World Co-operation for Development would have discussed this matter, and so we do not touch upon it here.

Finally, there is greater need of participation by the ordinary citizen in bringing about his own development and that of the city. To prepare him for effective participation would be one of the important tasks for the Church and voluntary organizations.

THE ROLE OF THE CHURCH

What is the rôle of the Church in the city, particularly the Asian city? What part should it play in the phase of industrialization through which we are passing? Should such secular concerns be of interest to it? Or should its main pre-occupation be the evangelization of the city? While leaving these questions to be handled by the Workshop on the Theology of Development, members of our workshop presumed that the Church had to play a significant rôle in protesting against and combating the industrial exploitation rampant in the Asian city. If these evils were growing, part of the blame must also be apportioned to the apathy of the citizens, and especially of the churches. Christian educational institutions have produced a significant proportion of Asian educated élite. It is now time for the churches to pioneer in the task of urban development, to build a humane society where human dignity will be respected and guaranteed and the opportunity for integral human development provided to each person. This implies the need to work also toward the restructuring of urban and industrial institutions so that they may better serve the people in the cities.

In a growing secular and pluralistic society, Christians, especially the laity, must be even more willing to co-operate with their fellow citizens and involve themselves in programmes that aim at improving the levels of living and the common welfare. Such a programme might require restructuring of the Church organization itself. More initiative and freedom to ex-

periment must be left to the man on the spot. Further, the task of development in an industrial society requires competence to be effective. This is only possible through training and continuous efforts to change one's attitudes and behaviour and adjust to a changing world. This is not an easy task, particularly for church leaders brought up in a largely authoritarian tradition.

The efforts of the Church in the field of urban industrial development have been few and often undertaken hesitantly, without full conviction. Is this due to church structures and practices which are not relevant to the needs of a modern industrial society? But there are some typical instances where church-inspired voluntary agencies have attempted projects that have proved remarkably rewarding in the results they have produced. But the problems of the city are massive ones that will require all the ingenuity and the enthusiasm and spirit of self-sacrifice of the churches to cure the malady at the roots, that is, by their strong protest against injustice and their efforts to restructure civic institutions and see that legislation is enacted that will root out the cause of the city's disabilities.

In this process, old attitudes will have to be discarded, and more human and financial resources devoted to solving urban industrial problems. It is obvious that in so wide a field, certain priorities need to be established.

The churches are already involved in

- programmes of direct service to immediate needs, enabling individuals to survive the pressures of urban and industrial development.
- programmes of education, and awakening a new consciousness in people with various urban and industrial structures.
- programmes enabling participation of the people in the formation and development of a power capacity to act on behalf of their own interests.

RECOMMENDATIONS

1. That the Christian community be urged to evaluate and strengthen effective programmes initiated by churches in the field of urban industrial development, and encourage the pioneering of new efforts in the same field, such as organizing industries where workers could also become shareholders and partners in management and organizing co-operatives.
2. That theological seminaries and other educational centers at the local, national and regional levels be requested to actualize the programmes of study and training of clergy and lay people, and theological students in particular, to enrich their theological perspectives and enable them to acquire both the knowledge and the skill necessary for significant involvement in the increasingly emerging urban industrial societies, particularly in regard to such issues as the role of the trade unions, just wages, conditions of work, sharing of profits, and systems of ownership of urban lands and capital goods. The churches must set the example in relation to these matters by treating their own employees justly.
3. That the Christian community be urged to work out techniques of co-operation which would ensure the participation of urban peoples, particularly young workers, in local and national policy formation, and secure these skills and knowledge through organizing people to generate and exercise power for the solution of what they consider their immediate problems, and assist members of churches to find techniques of working with labour unions to initiate and strengthen them.
4. That steps be taken to convince existing church service agencies, especially in the fields of health,

education and social services, of the need to examine themselves critically, not only in meeting immediate needs but in effecting changes in the institutional structure.

5. That structures of co-operation be established locally, nationally and regionally, not only among the churches but with all peoples who share our ideals, to combat urban industrial problems.

Workshop C: Education and Communication for Cultural Transformation

INTRODUCTION

Cultural transformation involves changes in the sentiments, values, habits and customs of human beings who have to adjust, as individuals and communities, to the demands of modernization in all fields of human endeavour. This dynamic process is an essential ingredient in human development. There is a vital rôle for education in achieving this purpose for, ultimately, it is through education that the human individual can become aware of himself as a person in a community of other persons. Through education he discovers his historical world and his tasks and responsibilities therein. More exactly, he discovers that his world is his responsibility and his task. Indeed, development is nothing more and nothing less than man transforming his world and, in such wise, transforming and elevating the quality of his life.

Education should not be construed narrowly to mean only formal schooling. We believe that programmes of training and formation, leadership development, channels of communication such as mass media can all lead to self-discovery and community action and thus are properly considered as other forms of education.

We recognize the importance to the masses of people in the Asian continent of the stress that has been put on the changing of economic and social structures which hinder the development of individuals and communities. But a society based on freedom, interdependence and mass participation in decision-making will not come through the transformation of structures alone. It will come in large measure through a new kind of man whose will and attitudes and hopes will be geared to the vision of a new society.

The churches have a special concern for education. As the People of God keeping faith with the God-man, the churches are committed to the value and sacredness of the human person. Thus Christians, both as individuals and as members of congregations, must contribute to the educative process by nurturing specifically human values and by questioning educational goals and procedures which hinder true humanization. From the Christian standpoint, whatever hinders humanization is an obstacle to man's participation in God's work of creation and redemption.

Nonetheless, the churches' role in education and communication must come to grips with the way people in specific situations view the issues that now condition their lives. Only then can the process of education lead to the recognition by the masses of the power they possess to change those conditions which stifle their development.

In this process the churches may face their greatest challenge. In stimulating the acceptance of change and working for the development of man, the Church must recognize that changing its own structures and patterns of life is a prerequisite.

The Church needs to affirm and demonstrate clearly that its essential work lies in the individual and corporate actions carried out in the secular world. Ministry is given to the whole Church and every person, irrespective of age, has a ministry, individually and corporately, which must be recognized. Diverse forms of church life have emerged, e.g. house church, occupation group, lay centre, store front, industrial team, 'underground church', situation or neighbourhood group, action team, cadres, etc. Church resources and activities exist for the community and the world and such things as finance, programmes and buildings should be made available for all. Some existing activities in local churches could be phased out and new forms built, so that the whole people are prepared for the development of full community life.

PROBLEMS IN EDUCATION AND MASS MEDIA IN DEVELOPING ASIAN COUNTRIES TODAY

- A. Types of education, based entirely on Western models, turn out graduates alienated *vis-a-vis* their own

people and culture and *vis-a-vis* the particular manpower needs of their community, thus bringing about the problems of élitism, of the 'educated unemployed', of the brain drain.

- The underlying philosophy of education is oriented mainly toward the individual self and self-achievement rather than toward service and community responsibility. On the other hand, the schools often instill in the student's mind a concept of responsible citizenship and values that tends to be traditional, and change-oriented.
 - The literacy programme has not been functional.
 - The formal education of women in many parts of Asia has often lagged behind, due either to cultural factors or neglect, especially in the rural areas.
 - The allotment to education in the national budget of many Asian countries is relatively small and inadequate.
 - Education is frequently annexed as a tool for purposes of the State, rather than as a means of transforming and humanizing society.
- B. The prevalent poverty and illiteracy limit the effectiveness of the usual media channels like newspapers, television and radio.
- There is a lack of two-way flow of communication, with the result that the media end up 'talking to themselves' instead of establishing community participation in policy and decision-making.
 - There is lack of contact and co-ordination among the existing centres of communication.
 - Mass media are frequently controlled by wealth or power-élites and used for their own ends.
- C. In general existing church resources and property have not been fully utilized for the educational and communication needs of the locality, such as support for out-of-school programmes, maintenance of radio

stations geared to educational and agricultural programmes, etc.

SOME ILLUSTRATIONS OF WHAT THE CHURCHES CAN DO TO EFFECT CHANGES WITHIN AND BEYOND EXISTING INSTITUTIONS

Seminaries

Christian thinking on social justice and development should be an integral part of theological education. Seminaries should provide courses which apply to everyday situations of lay people through extension courses, refresher courses, in-service training and conferences for laity, priests and even bishops. Inductive methods of theological teaching, beginning with situations in the community and actual development projects, should be implemented.

Congregations

Congregations should carry out as a priority a survey of the needs and resources of their immediate community. Within the framework of this survey the congregation should discover its commonly agreed purpose, the priorities of its mission, whether its gathered activities equip its members to determine and carry out the priorities, the actual composition of the community of the church regarding age-range, sex, occupation, life situations, economic and racial groupings.

A church planning and implementing its programme should work in conjunction with other religious and secular groups in the community.

The Church should seek closer co-operation with Christian agencies such as YMCA because of their pioneering character and flexible programmes which involve people not normally reached by the churches.

Schools, colleges and other educational institutions

The Church should sensitivize Christian teachers in schools, colleges and educational institutions to the need to

emphasize in their teaching ideals of social and human values, international understanding, and development needs. Christian teachers should involve themselves in policy and decision-making bodies in their profession and the community in which they live.

Pressure groups can be formed to change curricula so that rational, democratic and national values replace the old values that militate against development.

Recognition and stress should be given to the dignity of manual and technical labour within the framework of 'design for living' and guidance courses, as well as in informal groupings.

'Work experience programmes' should be introduced as an integral part of the school curriculum.

Vocation orientation courses should be held some time during the secondary school stage to familiarize students with specific skill and trades needed by the community.

Schools of management for small businesses and industries should be established where the manpower needs demand them, as well as vocational and technical schools.

Mass Media

Agencies that already exist in this field can be used by the Church, instead of establishing new facilities. This will require the building of working relationships with those in 'secular' media and the use of available professional skill.

Christians involved in the decision and policy-making bodies of the media can be gathered in occupational and issue-centred groups, to consider those ways by which public opinion can be mobilized for the support of development projects, and the nurture of justice and peace values.

Ecumenical centres can provide information on suitable material available, such as posters, tapes, films, etc., and to encourage Christian workers and sponsors in mass media, making it possible for them to relate their Christian values concerning development programmes.

Some Innovative Procedures

Measures must be taken to *transform traditional institutions* such as the town or village festival, so that the immanent human values are retained (e.g. in the case of the town festival, the equality and social nature of all men) and at the same time using the occasion to communicate to the people new attitudes, new values, new techniques by such means as drama presentations and films, exhibits of new farm implements, market fairs that bring together local farmers and out-of-town buyers.

The adoption, as a Basic Procedure, of the inductive approach to teaching-learning, which moves through the steps:

- identification of issue or dilemma
- gathering of data
- analysis of data
- application of resource
- clarification of insight
- action.

Sensitivity Leadership development and human resources programmes, especially for young people, and designed to complement or remedy the limitations of specific educational systems.

Educational encounters in social training industrial service institutes, centres of study and research and academies.

- e.g. confrontation seminars
- decision-maker conferences
- cultural and political forums.

Joint national ecumenical committees on education, mass media, religious and cultural values, should be organized to sponsor research studies and to co-ordinate action programmes in such fields.

Community organization and development projects to foster group study and action upon community issues. Special attention should be given to functional literacy, the education of women in the rural area, credit unions and co-operatives,

trade-union formation, the mobilization of under-privileged classes such as peasants and labourers, so that self-identity, political will and direct action result.

Models of direct action in the community, such as self-taxation, boycotts, vigilante newspapers, non-violent demonstrations, mass civil disobedience and support of persons involved in revolutionary but humanly valid causes, should be encouraged and promoted by the churches when the prevailing conditions demand these.

RECOMMENDATIONS

1. That churches and educational agencies treat this report as an outline of some models of educational and communication procedures by which changes demanded for development can be effected.
2. That the national and ecumenical agencies consider the examples here given as a basis for action in local areas.

Workshop D: The Role of the Church in World Cooperation for Development and Self-Reliance

The concern of the Workshop is the total development of man in keeping with his human dignity, personal liberty, self-reliance as well as spiritual and cultural growth. Economic growth, however, is an important facet of this total development.

THE SITUATION

The Workshop views with concern and anxiety, and in some cases, alarm, *inter alia*:

- Although in the developing countries as a whole an encouraging rate of economic progress was achieved in the First Development Decade (the 1960's) amounting to 4.6% of their gross domestic product, in terms of per capita income, the already alarming existing gap between the developed and the developing world has been further widened. During the First Development Decade, per capita growth rate in the developing countries of the 'Third World' increased by 2.0 per cent, whereas that of the developed countries increased by 3.8 per cent, resulting in the accentuation of the division of the world into the rich nations and the poor nations.
- For the First Development Decade, within the developing world itself, on a continental basis, Africa moved perceptibly slower than the other continents, and on a country basis many countries have not even achieved any growth in per capita gross domestic product, and some even experienced retrogression.

- In the developed as well as in the developing world, most countries still exhibit extremely unequal distribution of income, of wealth, and of opportunity, coupled with the existence of extreme human degradation in various forms. Many countries, particularly in the developing world, are still confronted with serious population pressure, problems of large-scale unemployment and under-employment, illiteracy, hunger, starvation, disease, malnutrition, low expectation of life, low level of technology, oppressive bureaucracy, corruption, discrimination against minorities, out-moded land tenure systems, exploitation of monopolies and monopsonies, instability of exports and deterioration in the terms of trade.
- Notwithstanding the fact much economic affluence has been achieved by the world at large and much has been achieved in many and varied areas of international cooperation, the world community is still helpless in restoring the much-desired peace among men in Indo-China and in the Middle-East and in the face of blatant racial discrimination in South Africa and elsewhere.
- Although the export volume of the developing countries in the First Development Decade showed an unprecedented growth rate of an average of about 4.7 per cent per annum during the Decade, the proportion of their share in world trade declined from, as pointed out in the Tinbergen Report, 31 per cent in 1950 to 21 per cent in 1960 and to 18 per cent in 1968.
- In addition, the flow of international aid has of late slowed down, necessitating the appointment of the Pearson Commission, which pointed out that in East Asia, in 1968, the debt servicing cost came to 52 per cent of the aid, and that only 16 per cent of the aid funds were untied. More than that, some administrations in Asia and elsewhere have come

to depend so much on aid that a mendicant mentality incompatible with the spirit of the struggle for independence in the colonial era has developed.

- There has been a rapid increase in defense expenditures in most parts of the world, amounting to, for example, approximately U.S. \$200,000,000,000 in the developed world alone, constituting more than 10 per cent of the national income of these countries, or to put it another way, more than 75 per cent of the national income of the developing world. And yet, the quantum of aid, in all its forms, desirable and undesirable, that flows from the developed to the developing world still amounts to much less than 1 per cent of the gross domestic product of the developed world.

The Workshop considers that the churches should regard our involvement in development as a part of our overall mission. The main stress should be laid on the participation of the whole Church, clergy and laymen alike, with a view to strengthening our Christian motivation and commitment to development.

There exists currently a kind of 'free enterprise' philosophy in church-related development aid. The lack of co-operation and co-ordination between donors and recipients is at times not conducive to the churches' proper role in development. There should be more joint consultation between donors and recipients as equal partners in decision-making on church-related aid, with due emphasis that priorities in the application of aid should be determined in terms of the needs of the recipients with special concern for the underprivileged.

THE TASKS AHEAD

The Workshop, having taken into consideration the broad facets of the national, regional and international situations as they exist today, and bearing in mind the Jackson Report, the Pearson Report, the Tinbergen Report, the Uppsala Report, the Beirut Report, the Sodepax Report and other relevant documents, urges that, *inter alia*, the following measures be recom-

mended for action with a view to building a better world, one that is more in keeping with God's purpose and man's dignity.

National Measures

Every developing country should actively pursue a policy that aims at achieving self-reliance (that is, ability to progress without the need for foreign aid) in as short a period as possible; self-reliance in this sense is not to be confused with the need for international, regional, multi-lateral, or bi-lateral co-operation in trade, investment, education and social, religious and other aspects of human life in an increasingly small and inter-dependent world.

The mobilization of all efforts and all factors to achieve the goal of self-reliance and self-sustained growth is urgent. This includes a greater mobilization of savings and better utilization of manpower resources and the fuller participation of the masses, particularly workers, farmers, youth and women, in the process of development.

The establishment of a sound, just, dedicated, dynamic and effective, non-corrupt political leadership and public administrative machinery is imperative; without this all development efforts, including structural changes and institutional reforms, would be hampered or nullified. The lessons of experience all over the world have confirmed that this factor is of the utmost importance, and is the key to many spectacular successes and failures.

A modern agricultural development policy should be adopted to take full advantage of the Green Revolution and to ensure that the Revolution would benefit the masses, particularly the landless farmers, share-croppers and agricultural labourers.

An educational policy that aims at providing the necessary manpower with skills in modern science and technology, together with the inculcation of an iron-will for improvement and progress, and a deep sense of social commitment is necessary to meet the requirements of a modern industrial society, which should be developed simultaneously with the modernization of agriculture.

Learning from the experience of the developed countries, the developing countries should guard against factors such as pollution of the environment, and take appropriate measures to actively assist the development drop-outs in the development process. God's world is meant for all God's children; it is not meant only for the able, the wise or the strong, but for the helpless, the blind, the deaf, the maimed, the lame and the less endowed generally as well.

In pursuit of a high rate of economic progress, the developing countries should also constantly bear in mind that the equitable distribution of income and wealth, of opportunities and of justice is as important as an end-measure, and that the vigorous pursuit of a more just, egalitarian society itself will generate the forces conducive to rapid economic, social and cultural advance.

Where population pressure is a great handicap or obstacle to development, a policy of family planning and responsible parenthood should be adopted.

More serious attempts should be made to promote exports, to seek regional co-operation, to remove monopolies and monopolies that work against the interests of the countries. Measures should also be taken to reduce military spending and to build up group pressures and mobilize public opinion, to weed out other obstacles in the road of a rapid advance in human development in all its aspects.

International Measures

Existing efforts at building up a more favourable international environment for a greater and more equitable flow of trade and for improving the quantity and quality of aid should be strengthened.

In the spirit of UNCTAD II, the Pearson Report and the Tinbergen Report, the Workshop urges all developed nations to increase development assistance up to not less than 1 per cent of the gross domestic product as soon as possible, but not later than 1975. Seventy per cent or more of the assistance

should be in the form of grants, rising to 80 per cent in 1975. Immediate steps should be taken towards the progressive untying of aid.

The Workshop supports the Pearson-Tinbergen-UNCTAD approach that developed countries, having achieved a very high level of economic development, should as soon as possible in the Second Development Decade remove the numerous barriers such as protective customs duties, revenue duties, quantitative restrictions and restrictive administrative practices, against goods from the developing countries.

The developing countries, in their turn, should work more closely together to bring pressure to bear on the rich countries to adopt external policies, external trade and aid policies in particular, that aim at building up a world community not marked by such disparities as exist today and are in danger of worsening in the future.

The Workshop urges all developed countries to devise ways and means of encouraging a greater outflow of capital and technical personnel, such as through special tax privileges and subsidy schemes to help develop the developing world within the framework of the latter's sovereignty, and to discourage the outflow of investments of the type—such as the manufacture of cigarettes, alcoholic drinks and weapons for the destruction of mankind—which should be given low priority.

The Workshop urges developed countries to come together in particular to replace the existing wasteful and expensive competition for foreign capital and know-how by a greater measure of co-operative effort.

In regard to substitutable raw materials and other goods, particularly agricultural goods, that can be more cheaply produced in developed countries, such as cane-sugar (as against beet-sugar) and natural rubber (as against synthetic rubber), the Workshop urges the governments of the developed countries to restructure their policies, as far as technically feasible, by placing effective restrictions on the production of such goods with a view to a more equitable international division of labour

and to arrest the deterioration in the terms of trade of the developing countries.

The Workshop further urges the developing countries to help themselves by starting, or, where it exists, by reinforcing the movement to buy domestically produced goods or goods from developing countries, as a further measure of self-help and self-reliance and as a useful corrective measure in the balance of payments and the terms of trade.

The Workshop strongly urges that a conference of Asian countries be called for immediately to explore ways and means of achieving self-reliance on a group basis through mutually beneficial measures such as instituting a preferential tariff-system.

THE ROLE OF THE CHURCHES

In the developed countries

The Workshop is of the view that the churches and Christians and all men of goodwill in the developed countries have a particularly vital role to play by exploring ways and means of organizing pressure groups and building up a climate of public opinion favourable to international goodwill and co-operation and in the peaceful development of the world for the glory of God and for the benefit of man.

The Workshop urges all churches and Christians and men of goodwill in the developed countries

- to devise ways and means to ensure that their government representatives in the United Nations make an open General Statement to the world in the autumn of 1970, as recommended in the Tinbergen Report, subscribing to the philosophy of helping the poorer countries to achieve the target growth rate of at least 6 per cent in the gross national product in the Second Development Decade and to make an unilateral statement to the effect that their commitment to the aid programme would not be less than 1% of the gross national product by 1975 at the latest, and to spell out the measures that they would

take to liberalise trade for the benefit of the developing countries.

- to initiate and lead campaigns for a less unequal world, for helping the developing nations to attain self-reliance and self-sustained growth as soon as possible.

The Workshop commends the practice of utilizing a part of the resources received by the churches for development aid for the express purpose of development education and the formation of public opinion and action groups within the developed countries concerning the developing countries.

In the developing countries

The Group urges all Christians to co-operate with their brothers and sisters of other faiths and with all men of goodwill, to be concerned with and to be directly involved in their country's development efforts and to devise ways and means of effectively carrying out the tasks outlined above.

Noting the weaknesses in the existing co-ordinating machinery for the transfer of aid and other assistance, the Workshop further urges immediate exploration as to the advisability of the establishment of an ecumenical counterpart co-ordinating group providing for, if necessary, participation by representatives of other faiths and all men of goodwill, to co-ordinate and speed up the flow of funds and other assistance.

Whilst noting that church-related development aid is still necessary, the Workshop however urges that active and appropriate steps should be taken by all churches in the developing countries to work towards increasing self-reliance on a national basis as soon as possible, and that all assistance from church sources abroad should be, save in very exceptional circumstances, directed for the benefit of all, particularly the underprivileged groups, irrespective of their religious background.

RECOMMENDATIONS

1. This Conference recommends to the churches in the

developed countries to use their influence to achieve the following objectives:

- That all developed countries be urged to increase development assistance up to not less than one per cent of gross national product as soon as possible, but not later than 1972; that at least 70 per cent of such assistance be in the form of grants; and that immediate steps be taken towards the progressive untying of aid.
- That all developed countries be urged to prevent the imposition of barriers such as protective customs duties, revenue duties, quantitative restrictions and restrictive administrative practices, against goods from the developing countries, and to take steps to remove such existing barriers.

2. This Conference urges the churches in the developing countries of Asia

- To view their actions in the field of development as being complementary to and in support of the national development efforts of the States and of voluntary organizations that are geared to the true concept of man's total development.
- To work towards the eradication of all impediments to development, such as socio-political tensions, corruption and exploitation of low income groups.

3. This Conference recommends to the churches in Asia

- The establishment of an ecumenical co-ordinating agency in each Asian country to evolve common policies, determine priorities, mobilize internal resources and channel external assistance.
- Recognizing the very high proportion of youth in the demographic structure of Asia and the important role which youth can play, that they strongly insist that youth be given greater opportunity for effective participation in the development process.

4. This Conference urges the churches in Australia and New Zealand

—To continue to bring pressure to bear against the existing restrictions in their countries on the immigration of Asians, to the end that Asian people may eventually enter these countries on a basis of complete equality with the people of other nations.

5. This Conference recommends to the churches of all countries

—That the relationship between churches in the developed countries and churches in developing countries in the matter of aid programmes should be characterized by a marked sense of solidarity and community on a basis of equality.

This calls for joint consultation for the making of policy decisions towards self-reliance for the local churches which should ultimately be responsible for the nature of the practical programmes and priorities of action demanded by the local situation.

Specifically this may require budgeting for long-term plans and programmes, multi-lateral rather than bi-lateral aid, and the setting up of appropriate structures at various levels to ensure common policies and proper co-ordination.

The application of the concept of development and of the above relationship between Christian communities requires at the functional level that plans and projects should not only be of an economic or technical nature but should include the cultural and spiritual as well, with particular emphasis on achievement motivation and training programmes.

—Recognizing that international aid is a matter of international justice, to accept explicitly the demands of international justice and to assume the responsibility for bringing about a re-orientation of thinking and action in this field and true Christian concern for the total development of individuals and

human communities, regardless of geographical location, race or creed.

—Recognizing the important role of public opinion in promoting developmental efforts, to take suitable steps to ensure the building up of a climate of public opinion favouring international co-operation for development. For this purpose, it strongly suggests that the churches promote studies, campaigns, etc., and support such action groups as already exist in some countries for exerting pressure on legislatures, governments, private industry and other agencies. It also calls upon the churches to help the formation of such action groups where they do not yet exist. The Conference further commends the practice of utilizing a part of the resources received by the churches for development work for the express purpose of development education and the formation of action groups. The sponsoring bodies of this Conference are requested to facilitate co-operation between such action groups nationally and internationally.

—That the churches everywhere be urged to set aside two per cent of their income for development work and that all Christians be urged to contribute as much as possible for this purpose.

6. This Conference views with alarm the enormous and growing expenditure on armaments in the world and urges all governments to reduce drastically such expenditure which is often concealed, and to divert the resources thus saved to the development and betterment of man in both the developed and the developing countries. This Conference also urges all governments to utilize nuclear energy only for peaceful purposes conducive to the benefit of mankind.

Workshop E: Influencing Structural and Institutional Change

INTRODUCTION

The main task undertaken by the Workshop was to discuss the role of the churches in influencing structural and institutional changes in Asian societies.

Structures and institutions serve as the means through which development goals are attained. The participants in the Workshop agreed that the most important goal of development is the *liberation* of man from external and internal forces which inhibit and prevent the realization of his full potential as a human being with dignity and integrity. This goal of human development subsumes the specific objectives of distributive justice, economic progress and national integration.

STRUCTURES AND INSTITUTIONS IMPENDING THE ATTAINMENT OF DEVELOPMENT GOALS

The participants in the Workshop emphasized that the present social, economic and political structures and institutions in most Asian countries are incapable of eradicating prevailing inequities and injustices and of promoting a just social order where man will be able to realise his full potential. The existing structures tend to preserve the *status quo* where the rewards of individual and group efforts to achieve economic and social progress are enjoyed by a few, while the many continue to live in misery, wanting even in the bare necessities of life—food, clothing and shelter.

Moreover, there are military, political, and economic forces external to individual countries which hinder the attainment of their development goals. The effects of these forces are seen, for example, in the war in Vietnam, Cambodia and

Laos, in the restraints on international trade, and in the operation of the international monetary system. There are further inhibiting factors arising from external military alliances, tensions between countries, and problems of internal stability leading to large expenditures for defense and military forces.

A major obstacle in the promotion of development is the unlimited acquisition of private property, the consequent inequality in the distribution of wealth and opportunities, and the accretion of status and social value around the ownership of private property. In many countries in Asia, individuals have been able to acquire immense areas of land and other property which promote only the interest of those individuals to the detriment of the common good. This has resulted in widening the gap between the very rich and the poor which tends to intensify internal tensions.

Financial structures and institutions are also obstacles to development. The lack of private savings, on the one hand, and the absence of any security to give access to normal banking facilities, on the other hand, drive the peasant farmers into the hands of the money-lenders, subjecting them to a situation of accumulating indebtedness. This process concentrates economic and financial power in a few individuals.

Another major obstacle in most Asian societies is the concentration of political power and authority in the hands of a few. The great majority of the people do not have the opportunity to participate fully in the political and governmental processes. The concentration of power in an élite often leads to corruption and the irresponsible use of power to preserve position and privileges rather than for the general welfare.

The lack of effective organization among significant segments in society, such as youth, consumers, squatters, urban labourers, small peasants, tenants and share-croppers, landless labourers and the rural destitute is another hindrance to the achievement of development goals. This lack of effective organization has often meant that these groups are unable to

obtain their just due. Reform legislations such as land reform and minimum wage measures have, as a result, been ineffective and development efforts have bypassed these underprivileged sections.

ATTITUDES AND ATTITUDINAL CHANGE

In the process of development there are certain values and attitudes which impede the realization of development. Among these are:

- fatalism fed by ignorance, which accepts the *status quo* as unchangeable fate.
- a colonial mentality which produces a feeling of inferiority and shows itself both in a preference for foreign goods which are thought to be better just because they come from overseas, and in the better treatment accorded to foreigners than to one's own nationals.
- a simple religious attitude which expects God to provide without effort on our part.
- nepotism and favouritism which favour members of one's family or kinship group against the principle of merit.
- the passion for 'white collar' work to the detriment of the development of technical skills.

These particular values and attitudes impede development because they tend to produce a dependent mentality in man, inhibiting him from exercising fully his rational powers.

The major value which facilitates the attainment of development goals is the emphasis on human dignity which will promote the liberation of man and is thus the core for which the following are instrumental:

- conscientization, which will make people aware of their rights, responsibilities and power in striving for better human conditions.
- communication, which provides information especially on the problems of the voiceless and op-

pressed people in society and establishes better understanding among the various sectors of each society and among national communities.

—voluntary sharing, which will enable the rich and powerful voluntarily to share what they have with the underprivileged sections of the community.

The Church has a major rôle in producing attitudinal change in these ways.

DIRECTION AND APPROACHES IN STRUCTURAL AND INSTITUTIONAL CHANGES

In Asian countries the immediate need for basic social reforms is imperative and the churches have to address themselves to this problem.

Such basic reforms will follow a directed educational programme to bring about awareness on the part of church members. The Church should provide guidelines which, by consultation with non-theological disciplines, will be rooted in the realities of the situation. This interaction between theologians and experts in other disciplines is essential for the Church if it is to put forward principles which are relevant and meaningful. The Church should encourage the laity to apply these principles in their concrete existing situations.

The challenges to and opportunities for political action by the Church vary according to national situations. Historically churches have varying policies and practices ranging from the operation of political parties by the Church to a complete separation from political life, and within these varying positions both theological and situational factors operate. These need re-examination with a view to ensuring that churches are making effective use of the political process for the purposes of development.

Forms of political action may vary widely—alliance with particular political parties, organized study and action in relation to legislation at the time of the legislative process itself,

action in relation to political issues as they arise, adoption of stances on particular issues by church courts or assemblies as guidelines for members and as authority within which church functionaries may act from day to day.

In political action it must be recognized that members of the churches will be divided, that some will be on the side of order and others involved in civil disobedience and underground activity. The Church should be assisted to a deeper understanding of its unity in Christ so that those who belong to Him still hold one another in love amid the sharpest division and conflict.

In order to be an effective agent for social change the Church itself must be open to structural change within. How do we open up the structures of the Church to wider participation? As with all processes of structural change, it will mean conflict. As far as the young people of our churches are concerned, it involves an integration of younger church members into the planning and decision-making processes of church life. Laws of representation in the church bodies must be changed to ensure this. On the broader scale, it involves new methods of planning and decision-making. Recent experiments in community development recognize the primary rôle of the people in making decisions for themselves to meet felt needs; and so the method of the elders deciding what is good for the others and providing it for them must be replaced by the more situational and dynamic approach of group sharing, in which the whole is trusted to give expression to the needs felt and seeks the answers together.

RECOMMENDATIONS

Study and Research

The existing and new study and research institutions of the churches should concern themselves with the following areas:

—Specific economic, social and political institutional and power structures responsible for injustice and backwardness,

with special reference to distribution of wealth, land ownership, concentration in industries, under-privileged classes and minorities, the economic exploitation aspects of trade and international relations.

—The structural and institutional obstacles which make the churches less effective as instruments of development, with special emphasis on new strategies corresponding to such structures.

Social and Mass Organizations

The churches and church organizations should take the initiative and where possible collaborate with other existing organizations in

—The mobilization of people in rural areas in organizations such as the peasants' and co-operative movements and the mobilization of the under-privileged with a view to redressing injustice and preventing exploitation.

—The strengthening of the churches' industrial and urban ministry with special emphasis on struggle against injustice, e.g., trade unions, labour movements, and the organization of the urban under-privileged.

—The greater involvement of the Christian student and youth organizations in the common struggle for justice and structural change. A new orientation and structure for these organizations would be necessary.

—The organization of women for their own rights and for justice in the rural as well as in the urban areas.

The Church in Political Life

—The Church must make concrete and effective contribution in the political life of the nation for greater justice and humanization. Projects for study and action in the fields of legislation and

politics for this purpose should be devised in the light of national situations.

- The Church has to take a definite stand in all cases of injustice and if necessary co-operate with forces outside the churches which have the same concern.

International Solidarity

- The churches' concern for justice should extend to the international sphere as well. They should denounce injustice as well as all acts of aggression.
- The churches should co-operate with all the international, regional, as well as sub-regional solidarity actions for justice and development. The initiation of and active participation in governmental and non-governmental organizations must be undertaken and church-related consultations should include others active in the struggle for structural change and justice.

Church Structures

- Churches should involve the laity in leadership and in responsibility in decision-making and strengthen the participation of the laity in the development process in the world.
- All rigidities in church structures should be removed.
- The churches should also be responsive to deviant views which may carry a prophetic message.
- The churches' economic structure involving property and other assets should be critically examined and transformed so as to serve better the cause of justice and development.
- The churches should re-examine the value premises behind the acceptance and use of foreign funds.

Workshop F: Health, Development and Population Growth

INTRODUCTION

Development is indispensable to the attainment of peace, prosperity and happiness for all. There are important inter-relationships between national development, as expressed in economic terms, and individual development as seen and felt in the quality of human life. An exclusive or predominant emphasis, however, on concepts directed toward maximizing national economic growth carries with it the serious risk of neglecting the actions necessary to improving the quality of human life for the people of a nation.

Here is a challenge, therefore, to economists who function at the level of national planning—to develop economic theory and criteria for resource allocation that keep the development of individuals and the development of nations in better balance than has been the case to date.

ROLE OF THE CHURCH IN HEALTH AND DEVELOPMENT

Traditional Structures and Functions

The attainment and maintenance of health for man and his community are vital for development. The Church continues to demonstrate her concern for health because of her concern for the human condition and because health care is a basic human right.

However, resources are precious and limited. It is essential that the church be effective in her missions. Therefore, she should depart from many of the traditional ways in which she has carried on health care programs. The traditional approach of providing care for those who come to hospitals but not for those who do not come is seriously limited in terms of both health care concepts and Christian responsibility. As an approach to health care it is limited because not all of the sick come for care and some of the most important health problems, such as malnutrition and gastroenteritis, cannot be solved in the hospital setting. Christian responsibility in health care demands that a balance be found between the needs of communities of suffering people and the needs of the individual.

There are serious inefficiencies associated with the isolationism of church-related programs from each other and from government, with duplication of health care programs, and with competition for limited resources. In addition, church-related medical programs are often entirely separated or only distantly related to the life of a given church and its congregation.

New Structures and Functions

We suggest, therefore, that the structural relationships of the church be modified so that the church and its congregations are more intimately involved in the day to day missions of the church, which are aimed at meeting the spiritual, social, and physical needs of man. The church could serve an integrating function by recognizing that such diverse problem areas as poverty, health, population growth, education, and agriculture, actually involve the same communities, the same families, and indeed, are closely interrelated and interdependent.

The church could play an important role as innovator, motivator, and demonstrator. For instance, health care projects could be organized at the community level to ensure that services reach neighborhoods and families. This could be achieved through establishing community health centers

and out-reach facilities from existing church-related hospitals and clinics. The church could also establish innovative models for delivering health care to communities either singly or in cooperation with other confessions or with government and civic groups. The community could be encouraged to organize itself in order to participate with church leadership in determining and implementing health programs.

One of the richest resources of the church, largely, unused, is its congregations—men and women who live and work in the very communities that are in need. These men and women are close to the needy in style of life, understanding, and human concerns, and are able, as are no others, to help them and to awaken them to help themselves. Here lies one of the most powerful forces of the development process—the awakening in people of interest, pride, hope and action.

There is a clear need, too, for joint planning and cooperative programs between those denominations and secular agencies such as government and civic organizations.

The church could also play a vigorous and vital role through individual Christians expressing and demonstrating their Christian witness in secular affairs.

THE PROBLEM OF POPULATION GROWTH AND REASONS FOR URGENCY

At the National Level

When the population grows too rapidly, the social services intended to reach the population fall behind. In Thailand, for example, the number of classrooms has been increasing steadily in recent years, but the *percentage* of school age children in school has been falling, because the population has been growing more rapidly than the number of classrooms. Similar examples apply to other sectors of development in Asian countries. The well known differences between growth rates of GNP and per capita GNP are further expressions of this impact of population growth on national economies. But even the slow rise of the per capita GNP fails to reveal the

maldistribution of progress, since the income of the peasant farmer often lags far behind the national average income.

At the Family Level

Emphasis on the effects of rapid population growth at a national level often obscures effects at a family level. Overly large and poorly spaced families are associated with serious health problems that often mean tragedy for families and crippled citizens for nations.

1. *Children.* The leading causes of death and disability among the children of Asia are malnutrition and communicable diseases, the former rendering children more susceptible to the latter. These diseases are substantially more prevalent in large and poorly spaced families, striking particularly those families that are not well spaced and those children who come late in the birth order.

Thus, malnutrition, which affects approximately two thirds of young children in Asia, with its attendant physical and intellectual retardation, is nearly twice as prevalent in large and poorly spaced families.

Nor is this problem limited to the less developed countries. Studies in the United States and Britain have shown intellectual and physical retardation in children from large families as compared with smaller families (IQ differences of 20%).

2. *Mothers.* With every pregnancy after the third, the likelihood increases that the mother will suffer death or disability during the course of the pregnancy or delivery. And not only does the risk to her child of that pregnancy increase, but the risk also increases for her other small children.
3. *Quality of life.* Large numbers of children create serious pressures in family life. In addition to threats to health, there are problems of limited economic and

parental resources. When family income is fixed, every additional child results in less money for food, education, clothes, and entertainment for each child, and the affection and attention of the parents must similarly be divided among more children. Competition for maternal attention and for limited amounts of food are leading causes of malnutrition in weaning children.

The Critical Issues

What must not be missed, therefore, is the cost to a nation of too many large and poorly spaced families. At a national level, the result is inhibition of social and economic development. At the family level, the result is, too often, death or disability for mothers and children, and serious compromise of the quality of life.

What can be done by the Churches about the Population Problem?

There can be no avoiding the issue—the rate of population growth represents a problem to the peoples of Asia of magnitude and urgency that calls for drastic action.

While the problem is recognized as serious and pressing, it is also appreciated that the means to solving the problem must be carefully considered, and that different churches will use different approaches.

But the fact of these differences must not become an excuse for either lack of dialogue between the different churches or inaction on the part of individual churches.

Some of the Protestant churches, for example have been strongly progressive in their approaches to the population problem, often without fully examining the technical, moral, cultural and theological implications of their positions. In contrast, some Roman Catholics have seemed unwilling to extend their inquiry into this complex human problem, even within the limits sanctioned by the church.

We take the unprecedented opportunity of the Asian Ecumenical Conference for Development to encourage the further inquiry of the Christian churches, jointly as well as separately, into this critical problem of human and national development.

The following statements might be taken as initial steps in this inquiry:

1. *The Moral Imperative of Health Care.* One issue must remain unmistakably clear, that it is morally unacceptable to the people of Asia to allow continued high mortality as a means of population control. Complacency or even a tolerance of a high level of mortality because it slows population growth is simply not permissible.

2. *The Contribution of Health Care to Reducing the Rate of Population Growth.* It is important to recognize that while health services have contributed to increased rates of population growth, they also have an essential role in limiting population growth. Dr. Walsh McDermott, of Cornell University, has described a fertility-mortality cycle in which high fertility (high rate of pregnancy) leads to large numbers of children, often crowded into a setting of poverty and ignorance with a resulting high childhood mortality, which in turn sustains high fertility. Reducing the death rate in small children is a necessary precondition for reducing fertility since couples are unlikely to limit the numbers of their children until they have some assurance that their children will survive. This concept is supported by international experience: fertility and infant mortality have always been highly correlated, and increasing evidence indicates that a lowered infant mortality must antedate lowered fertility.

3. *The Role of Education.* Recognizing that the problem of population growth is intimately related to the other sectors of human life and development, it should be approached within the context of broad efforts to hasten development and improve the quality of life.

The factors contributing to problems such as large and poorly spaced families and malnutrition are deeply imbedded

in culture and way of life, and change from the present will require intensely personal decisions made in the quiet of the family and community. Indeed, it is in keeping with the dignity of man that these decisions are his and not those of technological decision-makers.

Thus, education is essential to bringing about these critical changes. Two changes can be identified as targets for this educational process: first there are the policy makers at local and national levels who should be made aware of the implications of population growth; second, there are family couples, young people who are destined to marry, and influential elders, who should learn the specific issues of responsible parenthood.

4. *Theological and Moral Concepts.* There should be continuing exploration of theological concepts aimed at providing a firm base for ecclesiastical policy on these problems.

While recognizing the importance of systematic theology, there is also pressing need for *applied theology or morality* that will provide guidance in real life, where men make decisions about the concrete problems of other men. Such applied theology or morality can be used alongside the more purely technical information that is now the predominant basis for education in family planning.

RECOMMENDATIONS

1. We believe that health is among God's gifts to men and that it is important for the attainment of the full quality of life for individuals and families, and for the economic development of communities and nations. We further affirm health care to be a basic human right, and we recommend that it be recognized as an essential element in any effort directed towards development.

2. The Church by traditional orientation and because of limited resources has often been inadequately involved in its own Health Care and Social Welfare Programmes, and has been allowing them to function in isolation from the general ministry of the Church. Nor has the Church always rationally

mobilized its limited financial and human resources. We are convinced that improvements in health depend largely on social, cultural and institutional reforms, and that some of the most urgent health problems like malnutrition and overly large and poorly spaced families must be approached primarily through behavioural change at the community level. We recognize the important role in development played by the community-development program, social welfare services and co-operatives. The community, through its own organization, has an essential role in accomplishing the needed changes. We therefore recommend that the churches of Asia be encouraged to modify their structural relationships so as to facilitate a creative involvement of the Church in its Health Care Programmes such as hospitals, health centres, social welfare centres (preventive and curative) and in the communities where the challenge is to galvanize individuals to participate with church leadership in determining and implementing health programmes.

3. There is overwhelming evidence that rapid population growth has serious inhibitory effects on national development and tragic consequences on the quality of life and the integrity of the family. We recommend, therefore, that the churches, individually and jointly, engage in frank, open and vigorous search for finding effective and realistic ways of coping with the problem, taking into account the human as well as theological and economic issues involved.

4. We urge the churches participating in this Conference to establish organizational mechanisms for the implementation of the above recommendations.

5. *Conclusion.* It is essential, therefore, that the Churches recognize the urgency of the problem of population growth, with its serious inhibitory effects on national development, and its tragic effects on the quality of life and the integrity of the family. And it is essential that the churches move toward a frank, open, and vigorous search for effective and realistic ways of coping with the problem, ways that will take into account the human as well as theological and economic issues.

The concepts and actions described here, particularly those directed toward the problem of population growth and the need for meeting the needs of man at the community level, will require substantial changes from present attitudes and modes of operation within the churches. Bringing about these changes will require not only progressive steps on the part of church leadership but also the creative development of acceptable and workable alternatives. The need is to establish administrative structures staffed by personnel with commitment and background suited to attack these complex problems.

Examples of structures or programs that have been established or are under study are:

—The Population Education Center of the Philippines, an EACO-SODEPAX planned activity which will be established at the Philippine Women's University in Manila.

—The Family Life Center of the Indian Social Institute, a Roman Catholic Institute in New Delhi, is discussing the possibility of providing eight specialists in family life for the family Planning Project of the Christian Medical Association of India, an agency of the National Council of Churches of India.

—The recently restructured Medical Work Committee of the EACC, which is currently discussing with representatives of the Roman Catholic church the possibility of joint meetings, is an example at a regional level of a group that might choose to pursue these problems.

—The Christian Medical Commission of the World Council of Churches, whose activities and programs are planned jointly with participating consultants of the Roman Catholic church, has placed high priority on comprehensive health care systems that reach to communities and on the problem of population growth.

These programs function at institutional, national, regional, and international levels. The need is for more such programs to serve as catalysts to and resources for others with interests and responsibilities in these areas.

In the light of the possibility that EACC and SODEPAX may develop a regional secretariate for development, we urge that the administrative framework include a unit with responsibilities for health and population growth.

RESOLUTION I: HEALTH CARE

WHEREAS health is among the gifts of God to men, and

WHEREAS health is important for the attainment of full quality of life for individuals, and families, and for economic development of communities and nations, and

WHEREAS health care is a basic human right,

BE IT RECOMMENDED THAT

Health care be recognized as an essential element in any effort directed toward development.

RESOLUTION II: THE CHURCH STRUCTURE

WHEREAS the Church as a matter of tradition and because of limited resources has often been inadequately involved in its own health care programs, allowing them to function isolated from the general ministry of the Church, and

WHEREAS the limited financial and human resources of the Church have not always been rationally mobilized, and

WHEREAS improvements in health depend largely on social, cultural, institutional reforms, and

WHEREAS some of the most urgent health problems, such as malnutrition and overly large, poorly spaced families, must be approached primarily through behavioral change at the community level, and

WHEREAS we recognized the importance of the role served by community development and social welfare programs, and

WHEREAS the community through its own organization, has an essential role to play in accomplishing these changes,

IT IS RECOMMENDED THAT

the churches of Asia be encouraged to modify their structural relationships so as to facilitate a creative involvement of the Church in its health care facilities, such as hospitals and health and social welfare centers (preventive and curative) and in the communities where the challenge is to galvanize individuals to participate with church leadership in determining and implementing health programs,

RESOLUTION III: POPULATION PROBLEM

WHEREAS there is overwhelming evidence that rapid population growth has serious inhibitory effects on national development and tragic effects on the quality of life and the integrity of the family,

BE IT RECOMMENDED THAT

the churches, individually and jointly, engage in a frank, open and vigorous search for effective and realistic ways of coping with the problem, taking into account the human as well as theological and economic issues.

RESOLUTION IV: IMPLEMENTATION

FINALLY, in order to move forcefully toward concrete action, we urge the participating churches in this Conference to establish organizational mechanisms to ensure implementation of the above resolutions.

WORKSHOP G: *Theological Perspectives*

SOME NOTES ON THE TEXT

Membership of the Theological Workshop

Dr. Peter D. Latuihamallo, Professor of Christian Ethics, Djakarta Theological College (Chairman); Mr. William Creedon Byrne, National Executive Director, Australian Catholic Relief, Rapporteur; Miss Lucy Hwa Ja Kim, Catechist from Inchon City, Korea, second representative to the Steering Committee.

Among the members of the workshop were four Roman Catholic Bishops: Bishop Francis Hsu (Hong Kong), Bishop Oswald Gomis (Auxiliary, Colombo), Bishop Xavier Labayen (Infanta, Philippines), Bishop Francis Nguyen-Van-Thân (Nha-Trang, Vietnam).

Dr. Masao Takenaka, Professor of Social Ethics, Doshisha University, Kyoto; Rev. Paul Verghese, Principal of the Syrian Orthodox Theological Seminary, Kottayam, Kerala, India; Dr. Emerito Nacpil, Dean, Union Theological Seminary, Dasmarinas, Cavite (Philippines); Rev. Gerard Arbuckle, SM, Professor of Anthropology, Greenmeadows, New Zealand; Dr. Eugene Smith of the World Council of Churches; Msgr. Marcel van Uylenbroeck, of Vatican City; Rev. C. G. Arevalo, SJ, Director of the School of Theology, Ateneo de Manila University.

Mrs. Sadako Ogata, Professor of Economic History, Tokyo University of the Sacred Heart, and two laymen — one from the Fiji Islands, the other from Laos.

From the beginning it was realized that it would be presumptuous to try to write a *summula* on the theology of development. "The theology of development is still at its beginnings."

After preliminary discussion it was decided that the workshop would break up into three smaller working groups: one to address itself to the scope and basis of the Christian concern for development (the relationship between development and the Kingdom of God); the second to take up the themes of poverty and affluence, justice and power; the third to consider ways and means for fostering development, among them the issue of violence. Fr. Arbuckle was chairman of the first group, Fr. Verghese of the second, Dr. Takenaka of the third.

The three groups met separately for a number of sessions, then wrote a draft embodying the results of their discussions. These drafts were

then discussed by the entire workshop, and rewritten. After a second round of discussion of the drafts, Dr. Emerito Nacpil and Father Paul Verghese drafted the final report which was submitted to the plenary assembly. Dr. Nacpil wrote section A, Fr. Verghese, sections B, C and D. The earlier drafts of D were committed to Dr. Takenaka. (The recommendations were largely the work of Dr. Latuihamallo and Mr. Byrne.)

On Section A.

There was no disagreement within the workshop on the general notion of development within a theological perspective: "integral development" in the sense understood by Pope Paul VI's *Populorum progressio* was taken as an acceptable basis for discussion. Neither was there disagreement on the point that the total destiny of man and the whole sense of his life are not exhausted by the development of man and society which take place within human history: sin and death have consumed and do consume (like moths and rust) the proudest accomplishments of man. Hence the affirmation of faith in the hope of man in the Gospel of Jesus Christ for both this life and the life to come in the glory of God.

The thorny question of the relationship between mission and development remains difficult of resolution. But it is taking a wrong turn to create a sharp polarization between these two tasks: the concerns and goals of human development are to be both "critically affirmed" and "creatively and joyfully" participated in by Christians. "Critically affirmed": Christians must maintain a transcendent perspective over development. This is necessary, if they are to retain a "prophetic relation" to the labors and processes of intra-historical development, and if they are constantly to renew the proclamation, in word and life, of "God's larger purpose for mankind" in the Kingdom of God.

The theology of development can be portrayed by using a diversity of "models": a theology of liberation, of humanization, a theology of hope (God as the power of the future), a theology of *shalom*. In the use of these models we cannot overlook, however, the Gospel constants of the call to repentance with regard to sin, of the commitment in faith and love to Christ, of the reality of baptism and of the Church as Christ's body. These latter elements are substantial of the Gospel; we cannot leave them to one side as unimportant.

Dr. Emerito Nacpil's personal contribution is largely to be found in the striking paragraph on the kingdom of God which takes the petitions of the Lord's Prayer as a charter of Kingdom and a program for Christian involvement in human and societal development: economic goods and services, social values and religious aspirations are seen as signs of the possibilities opened up by the mission and work of Jesus Christ for the coming reign of God.

The theme of the "aspirations of peoples", proposed by Dr. Gerard Arbuckle, did not find inclusion in the final draft; the theme of God's order (probably "integrable" within the model of *shalom*), written up in the first draft, was dropped (without prejudice to its intrinsic merits) from the final draft. The question of the sense of death, seen as crucial in an integral vision of development, receives only brief mention in the final paragraph of the section. It could not be developed (as it deserved to be) in the brief statement.

Section B.

It was seen in the workshop discussions that the Christian understanding of poverty must be considered in relation to Christian involvement in (especially) the economic and social aspects of human development. The terrible poverty in the nations of Asia is a fundamental fact. It is at least in part traceable to unjust exploitation by colonial powers. Its continuance is again at least in part sustained by the domination of international trade and finance by the have-nations, with comparatively growing impoverishment of the underdeveloped economies as an ongoing result. There is a moral demand for efforts on the part of developed nations to right this imbalance.

Poverty in "humanity" is also a form of underdevelopment. The unjust man, the exploiter of his brothers, is morally and humanly underdeveloped.

The Christian endeavour in development should work for this objective: economic sufficiency is necessary if men are to have the freedom and dignity which in turn enable them to participate in the economic and social and political decisions which affect their lives and the lives of those around them. Social justice is a Christian demand, both within nations and among nations; this demand should be an imperative for all Christians in developed the underdeveloped nations.

The consumer society is not "paradise on earth", and the Christian Church must probe and question the false values it lives on. The Christian understanding of *poverty of spirit* remains a virtue today; a virtue of renewed sense and importance in societies of affluence. Evangelical poverty frees men for the service of others, for self-sacrifice for others. Christians then, both individually and as communities, are to express the prophetic relation to the affluent society by the renewed understanding and practice of evangelical poverty.

Section C.

Christians have to take part in the struggle for justice within nations and among nations; this is a particularly Christian task today. Power is meant to be an instrument of justice. The unjust exercise of power violates the freedom and dignity and the rights of the human person:

it is violence. Thus we have entrenched structural violence, which then inevitably summons counter power to destroy it and to create more just and more human structures. The Church too must share in this struggle against structural violence, but must regulate the use of counter-power by the demands of justice and the reality of Christian love.

Christians are called to marshal wisdom and power, made subject to love, for the full development of man and his liberation from all (oppression, ignorance, exploitation) that stunts and enslaves him.

There is need, then, for a fuller Christian understanding of power and the uses of power, for the purposes of justice, and in the service of love.

Section D.

People must participate in the processes of their development and liberation. The powerless must acquire power in order to participate freely and with dignity in the decisions and operations which determine and affect their lives. Only when the poor and the oppressed have this power can they bring about the establishment of just relationships *within* nations and *among* nations, and thus true reconciliation among men.

What of the use of violence in the struggle against injustice? There is no single, and no simple, answer. Christians must work for "a thorough and realistic grasp of the situation" in which they find themselves, seen in the light of their Christian faith, before they can arrive at the concrete answer they themselves must give to this question.

The Christian proclamation today has to include: the work of *concientizacion*, a teaching on conflict as means for attaining justice, voices constantly raised against social evils as well as against the false values of consumer society (protest on the one hand, evangelical poverty on the other). Christians must renew an understanding of love as active in strengthening the weak and correcting evil and injustice, as manifesting itself in solidarity with the poor. So must the fundamentally non-violent Christian stance be renewed: it should not ever be a condoning of injustice by silence and timidity and fear; it should not erect law and order as protection for the pursuit of the selfish ends of the rich and those in power. The Church and Christians must take part in the realistic development of means and methods to forward the struggle for justice. This means the upbuilding and harnessing of power. Power *violently* used is not "the normal means" of Christians in this struggle. Rather, it is social and community organization of people, so that they may themselves identify their own problems and through disciplined organization acquire the social, economic and political leverage they *must* have if they are to change the unjust structures

of society and replace them by structures which are just and human. These are needed within nations and among nations. Thus Christians must work for the creation of basic international (economic and political) structures which shall further justice and peace among nations.

All these tasks have "intra-ecclesial" implications. The Church and Christians must make sure that their own houses and lives are such that they can truly and courageously proclaim these imperatives and serve all men in the furthering of the purposes of development.

As with all conference documents, this report is an incomplete and not-totally homogeneous gathering together of various perspectives on development. Not even all the major elements of a theology of development have been taken up here, but the important themes of poverty, power, justice and liberation have been raised with intelligence and balance, and the necessity of Christian participation in the task of social organization for the sake of creating and harnessing power for social change (toward the establishment of social and economic structures which shall be just and human) has been constantly underlined. The document, as a whole, says much of what Christians must understand and do in Asia at this time.

The various applications of these perspectives to our Philippine picture would seem obvious enough. The "triple" violence described by Dom Helder Camara, a description not very different from the "imperialism, feudalism, and fascism" of our student demonstrators, obviously calls for a "revolution" in the structures of power and in participation of the poor and powerless in economic, social and political life. Hence the task of the Churches in *concientizacion*, in organizing the rural masses and industrial workers, in protest against the genuine evils catalogued under the slogans of "imperialism, feudalism, fascism", in the effort to effect change through legislation and enforcement of legislation, etc.

The question of the Church "meddling" in political life has to be met squarely and clarified. What is the role of Christians in politics? What of participation of priests in political life? These matters raise delicate issues, which cannot be "wished away". Theologians in the Philippines must address themselves to these issues as seen within the realities of the Philippine setting.

The question of the Church "taking sides" must also be unflinchingly discussed. We tried to open up the discussion, at least briefly, in the bible study on the Church, Christians and the poor. Since then the Spanish hierarchy has issued a document affirming explicitly that the Church must take its stand and affirm its solidarity with the poor.

The Christian understanding of power and its uses must also be taken up in seminary courses, in theology classes in universities and colleges.

Similarly, the Christian understanding of poverty needs much highlighting and applying to the present Philippine and Asian picture. A Christian theology of poverty and power needs to be worked out for the Church and Christians in the Philippines. Ecumenical collaboration would be most fruitful in such a project.

Similarly, a good discussion of violence and non-violence is called for, and a consequent spelling out of the elements of the debate, but once again clearly studied within the Philippine context.

All this would seem to be pointing to the need, too, of "involved" theologians, who do not live *merely* in the world of books (as was perceptively noted by commentators of the Uppsala Assembly) but are in some genuine sense involved in the concrete tasks of development. The theologian in Asia who does not in some true sense speak from a perspective of genuine involvement will not be much listened to, as Johann Metz and Jürgen Moltmann say of the Church herself. The AECD also brought out the need for theologians to be genuinely knowledgeable in the "technical aspects" of development. *Id est*, other Christians will be willing to listen to them if they start from factual, empirically "tangible" problems and issues and move from them to the reflective stance their craft demands of them. But to begin as before with abstract principle, and equivalently to say "apply these to the real situation" seemed to many at the Tokyo Conference to be an effective shirking of the real task the theologian is being asked to do in Asia (and in the rest of the world, for that matter!) today. This is not an age hospitable to a platonic exercise of theology. The AECD program pointedly placed theological discussion *after* the discussion of economic and social aspects of development.

These would seem to be enough questions to grapple with — as a start. The theologian can look forward to much excitement ahead of him, if he wishes to get into the water and get even just his feet wet.

FURTHER COMMENTS ON THE TEXT

First, a brief pre-note: it is with genuine regret that I note that the text of the "Theological Perspectives" (the work of Workshop G) which is printed in the booklet, *Liberation, Justice, Development* (EACC, Bangkok, Thailand), pp. 50-58 is not the final text as corrected in line with the directives and recommendations of the plenary assembly of the AECD, revised by the workshop, and finally approved by the entire body. The text as printed is the one presented by the workshop to the plenary as *its first draft*, and thus does not incorporate any of the corrections, emendations, additions which the entire assembly asked the theological group to put into its text. Just to note a few omissions: the epilogue, the explicit reference to Gandhi and his teaching on non-violence, are missing. We hope the publishers — who have otherwise

done such an excellent job — will note the omissions and other emendations which have to be embodied in the final text.

The *collocation* of the theological dimension at the Asian Ecumenical Conference on Development was significant; it was deliberately located towards the end; first, of the series of conferences; secondly, in the ordering of the workshops:

— the addresses on “Christian concerns for development” came after the addresses on the goals and the process of development in the Asian context, and a consideration of the prospects and problems of development in Japan;

— among the workshops, it was ranged (once again, on purpose) last of seven.

The theology of development was seen — not as doctrine aprioristically received, — but as a Christian reflection on the realities of development, its goals and processes; it was seen as (cf. GCM, TS, 244) a critical reflection on the Church’s growing involvement in this effort.

The theological statements which emerged from the AECD are two: a) the general message of the conference is in large part a theological statement; b) the paper which came from the theological workshop.

Dr. Nacpil was to address himself to the concerns of SECTION A of the theological statement; I will take up only, in the time given me, some points of the statement, focusing mainly on the theme, “The Church on the side of the poor.” (Conference message, IV, LJD, p. 3).

A careful study of these texts (as well as the final statements of the other workshops) will show that the theology of development seen from the viewpoint of the man from Asia, is basically conceived as a theology of liberation. If “theologies” differ, on one score, *because of the experience they thematize*, it would seem true to say that for the man of the Third World, the so-called development effort is seen as a struggle for liberation: it is most meaningfully *experienced* as such; the youth participants (and Asia is two-thirds youth!) viewed it largely as that. The final message of the conference says as much: “We understand development as a liberating process which enables persons and communities to realize their full human potential as purposed by God. Wherever human life is oppressed, enslaved and dehumanized there is underdevelopment.”¹

¹ The editors of the booklet which contain the final statements echoed this when they entitled the official AECD document: *Liberation, Justice and Development*: I would think this is the “order of priority” which emerges from the theological thought of the Tokyo Conference.

A theology of liberation is an action-oriented theology; it is a demand for action, for struggle, for commitment.

Its perspective is primarily man, not the economy and technology (though these are indispensable elements); but man first of all, the freedom and dignity of man (Moltmann's "the upright man"). It is a theology of the aspirations of man in the Third World. It is a vision that does not wish to copy the "development patterns" of either the rich capitalist nations of the West, nor the unfree communist nations of the East; it is a vision of a new society (as the theological statement says) motivated, directed and participated in by Asian man (TS, LJD, p. 55), not built for him from the vision of another, nor through the doles and patronage of another.²

In the first of these Echo Seminar sessions the question was asked if the same "anger" (Pope Paul VI in a similar context speaks of "tears and anger") found in Latin American discussions on development surfaced at Tokyo. The answer given was that it did not, not significantly. This is in one sense, true; the Christian Churches in Asia are, by and large, rather conservative in complexion. They are, in most Asian communities, small minorities with little direct power of influence on the public scene; in general they are not in a position to give direction to public opinion or strongly influence decision-makers; their programs, except for more recent years, have been traditional in scope.³ And yet in some speeches of Indian delegates, in papers such as Mr. Montemayor's, in the youth interventions, surely something of the thrust of Latin American thought — already filtered through our own Asian experience — was present, and the final statements reflect this. What is wanting among Christians in Asian countries, it was felt, and among Asians in general, would seem to be the sort of *concientización* which is today common in Latin America. It is not without significance that so many of the recommendations made are precisely to this intent: *that Christians in Asia take the initiative in the effort of awakening the sleeping giant which are the Asian masses*. Again and again this is proposed as an imperative for the Churches in Asia.

² Even the reality of aid, it will be noted — in B4 — is seen from a different perspective: it is a moral demand for the restoration of "resources unfairly transferred to the developed countries" on a "fair and equitable basis." (M, LJD, p. 53. Cf. Jeremias U. Montemayor, "Process of Development in the Asian Society," AECD paper, p. 16).

³ It was perhaps one of the happier surprises of the Philippine delegation at Tokyo that we found ourselves on the more progressive, more "liberal" side as far as convictions on the Church's leadership and involvement in the development effort were concerned.

POVERTY, LIBERATION, POWER

1. *Poverty*

That poverty in various forms is the most pressing of problems in Asia is a truism which the theological statement points to. "In the Asian concern for development, poverty is the fundamental problem." — ("Poverty, aggravated by the population explosion in the majority of Asian countries.") It takes up the realities of *economic poverty* and insecurity, assigns the major roots — in past history — to colonialism, as aggravated by the continued economic domination by the nations of the developed world; it sees a moral demand for the restoration, to the poorer economies, of resources drained from the former colonies by policies of the colonial period.

There is a second form of poverty mentioned: the *moral poverty* of men and peoples. In this sense, as the Message points out, development becomes an ambiguous term. "Wherever human life is oppressed, enslaved and dehumanized there is underdevelopment.... The affluent countries of the Asian region (i.e. Australia, New Zealand and Japan) and elsewhere are as much in need of development as the economically poor countries, though the specific nature of underdevelopment varies from country to country." In societies which are highly developed technologically, for instance, human underdevelopment can manifest itself in the dissolution of family and community relationships, in the growing meaninglessness of a frenzied production-consumption spiral, in the plight of the unwanted aged, in the death of the sense of God. — Poverty can be a poverty in the fullness and integrity of the human spirit. This poverty has its seat in all segments of humanity: in an exploiter-exploited situation, for instance, the exploiter is the less morally and spiritually developed, and the oppressed can have more of the resources of the human spirit.

The struggle for human liberation is against all these forms of poverty: the poverties of the oppressed, the poor and the powerless; the poverties of the rich, the powerful and oppressive. More often than not, these poverties are inextricably intertwined. The economically poor have often been *made* poor and are *kept* poor by the moral poverty of those who control wealth and power. In an analogous contest, Dom Helder Camara has often said "We should not delude ourselves: a change in structure of the underdeveloped countries would not be possible without a change in structure of the developed countries." Hence the struggle against these various forms of poverty necessarily involves the changing of structures and institutions, the overturning of institutionalized injustice and exploitation: this is the task of liberation.

2. *Liberation*

It is of some importance, at this point, that we sketch a correct

understanding of the notion of *liberation* in the term, "theology of liberation."⁴

We will have to indicate from the beginning that the milieu of its immediate provenance in the Third World is not entirely the scriptural *exodus* theme; in part it derives from marxist-influenced ideology. But it has begun to find its definite place in Christian thought in "development writing" which comes from the Third World; it is forcefully present in the celebrated Message of the Bishops of the Third World; it finds frequent mention in the Latin American Bishops' Medellin conclusions; it is the theme of an increasing body of theological work.

The notion of freedom in the theology of liberation is first of all collective freedom, communal-participatory freedom. This notion of freedom differs, significantly at least in its basic emphasis, from that which is current in Anglo-Saxon cultures, where the weight of the meaning of freedom is found in the free exercise of personal rights of each individual. In the notion of freedom we are here discussing (and here I borrow from a recent article in *America*, man is viewed first of all as radically constituted by his social relationships. Freedom is thus primarily a goal of the community, collectively aspired for, collectively sought and struggled after, collectively attained and exercised. Men are genuinely free only when every member of the community "is contributing personally to the fulfillment of historical goals of (his) community. . . . In so far as he is excluded from the decision-making process of the community, he is not free. To exclude a person or a group of persons from the decision-making of the larger community, which is the case of institutional racism in the United States and institutional class-ism in Latin America, is to reduce them to *unfreedom*, regardless of all the individual rights that may be officially accorded them in legal documents." (J. Klaiber)

On its first level, the task of liberation is experienced as a struggle — in political and economic areas — against the *realities* which underlie the slogans of our Manila student militants: "colonialism, imperialism, feudalism." (Cf. editorial poster of PHILIPPINE FREE PRESS, March 28, 1970.) In other words, the poverty of the peoples of the Third World is experienced and thematized not as a state of simple backwardness (of "underdevelopment") but as a condition also (mainly?) of dependence, exploitation and oppression imposed and maintained by the developed nations (both of East and West) and by the herodian oligarchical class (the phenomenon of internal colonialism) within the poor nations themselves.

⁴ As will be obvious, this section is not based immediately on the AECD texts, but on writing on the Third World and particularly Latin America. Cf. Gustavo Gutierrez, "Towards a theology of liberation," *Theological Studies*, 31 (1970), 243-261.

This state of injustice and dependence, kept operative by the two-fold "violence" just indicated (imperialism and internal colonialism) is then seen as entrenched in the structures and institutions of the societies of the Third World: in political life, in economic structures and patterns, in the shape and character of education, in the use of the communications media, in the religious attitudes and functioning of the churches — all of these in turn are rendered supportive of a state of "bloodless violence", *la violencia blanca*.

3. Power

There is no time this afternoon to even touch on the factor of power, its mobilization, its employ — and yet this idea has a major place in the thought of the Tokyo documents. It is intimately linked with the notion of liberation; liberation is inconceivable without the gathering and exercise of power.

In connection with social organization texts are cited in which the element of power — power in the hands of the poor and the powerless — is very much present. "The development of peoples...demands the mobilization of people for a movement motivated, directed, and significantly participated in by the people themselves." "It is essential that the powerless should acquire power in order to participate with dignity in the decisions affecting their lives. The lack of power makes the struggle of the oppressed ineffective."

In the question of violence and non-violence, the All India consultation says: "The key issue is not the use of violence or non-violence to overthrow an unjust system, but *how to control and utilize power in the best interests of development.*"

Clearly then, the theology of liberation has to work out a theology of power; or perhaps better still, a very concrete theology of the Christian use of power. We cannot go into this theme now, but we can state that very little has been done in this vein, and specifically very little that studies the problem from the perspective of Asia today.

4. A Footnote on "Solidarity with the Poor"

What is meant by this solidarity with the poor?

In their joint statement of July 1970, the bishops of Spain pointed out with regard to economic and cultural poverty, that the Christian is to identify with it inasmuch as it is a virtue, and to join the struggle to eradicate it, in so far as it dehumanizes man, and is the issue of injustice, exploitation, of the egoism of others.

Solidarity with the poor, to be understood in the Christian context, should be seen as an expression of *evangelical poverty*:

— It can not idealize poverty, in so far as it is a poverty which stunts and dehumanizes man's humanity, in so far as it is a poverty which is brought about by injustice. This sort of poverty — the concrete situation of which it is a part — is condemned throughout the Scripture teaching: the Christian is bound to struggle against it; he must join the effort to eradicate it.

— Evangelical poverty is rather a poverty freely and willingly accepted or assumed, as an act of solidarity with the poor, after the pattern of Christ who "being rich, became poor for our sakes." The Christian who, following the pattern of Christ, makes his own, *often enough in growing measure*, the poverty of the Gospel, does so

(a) *in a spirit of solidarity with the poor*, to be one with those to whom Christ has said the Gospel is to be first of all (and preferentially) preached; he does so as an expression of love, so that he becomes in a *lived* way one with them, and with them in an experienced solidarity he can protest against the oppression and egoism which keeps the poor fixed and helpless in their poverty, and against the indifference which is unconcerned with their plight.

(b) Evangelical poverty is a poverty which yields *freedom of spirit*: "the poor in spirit," the theological statement says, "have consciously detached themselves from possessions in order to be free to be available for the service of others." Possessions, except if they are held and used by one who is interiorly free (poor in the sense of the Gospel) inevitably hinder a man from being at the disposal of others, from being ready to join a struggle for justice for others.

— "Poverty of spirit" will normally require a measure of genuine personal poverty freely embraced, if it is to be both lasting and a committed and convincing witness to the Gospel, if it is to set a man free to take risks "for justice's sake". Hence we see that Christians, leaders of the Church above all, have to be more genuinely and more visibly simple in their way of life, and even truly poor in their personal life-situation if they desire to be in authentic solidarity with the poor whom they are meant to serve, and to help them in the struggle they must wage for a more just society, and a more fully human life.

"Making oneself one with the poor today can entail personal risk, even of one's life," Gustavo Gutierrez has written. "That is what many Christians — and non-Christians — who are dedicated to the revolutionary cause are finding out. Thus new forms of living poverty, different from the usual 'giving up the goods of this world' are being encountered today."

It is at this point that we may take up a key paragraph in the conference message:

Churches and church organizations should take a firm stand on the side of the poor and the oppressed, and they should, together with others, especially with socially concerned youth, evolve concrete measures to bring about revolutionary changes in the socio-economic and political structures characterized by discrimination, exploitation and corruption.

Christians and the Christian Churches are asked to take an unequivocal stand on the side of the poor and exploited; to be in clear solidarity with the poor. The Churches are asked to involve themselves in the work of bringing about revolutionary social change, in the radical transformation of economic and political power-structures in society.

The All-India Ecumenical Consultation on Development, which preceded the Tokyo Conference, quite simply states that the Church should not be alarmed at conflicts with the powers that oppose the struggle for social justice and the radical transformations called for in society. In striving to fulfill its function of reconciliation, the Church may find itself, inevitably, engaged in conflict.

The concrete program given to the Churches as they participate in the process of liberation may be summed up under two headings:

- a) education for liberation;
- b) social organization for liberation.

It will suffice, I think, to cite a few texts to indicate what is meant.

Education for Liberation

"There is urgent need to emphasize the tremendous potentialities of education," but the primary and preferential task is the education of "industrial workers and rural masses." Its objective is to impart to them "an acute awareness of their plight and of (their) power and the possibilities of changing it; they should also be encouraged to organize themselves for co-operative action for achieving social justice, economic growth and self-reliance." (Message, IV a)

This educational task is what the Latin American Church calls *concientización*: it is an education especially of the poor and the less-favored for *self-liberation*, liberative education.

(TS = Theological statement, B/1) "It is the spread of education which makes the poor of Asia increasingly aware that access to the basic necessities of life belongs to the fundamental rights of man."

The *prophetic role* of the Churches in Asia is here specified:

— (TS, D/4a) the Church (in Asia) has the prophetic task of awakening the conscience of the public...especially decision-makers...regarding God's demands for justice; (cf. RAD, "...inalienable function to

• uphold, like the prophets of old, the moral conscience of mankind..., p. 8, LJD)

— (TS, D/4f) the Church must awaken in people the consciousness of the real violence rife within unjust structures of society; must awaken in people the awareness that to criticize the violence which the poor and oppressed may break out into may often be to condone the violence of the possessors and the oppressors;

— (TS, D/4c) the Christian duty to expose corruption, injustice, exploitation and oppression wherever it exists in our own societies; e.g., the Church has to play a significant role in protesting against and combating the industrial exploitation rampant in the Asian city (UIDS).

Implicit in all this is the acceptance of a theology of conflict for liberation:

— (TS, D/46) "We must make people aware that all human social life can advance only through continuous struggle and conflict".

Social Organization for Liberation

The mobilization of the poor and the powerless for access to power and participation in decision-making in society:

— (TS, D/3) It is essential that the powerless should acquire power in order to participate with dignity in the decisions affecting their lives. The lack of power makes the struggle of the oppressed ineffective.

— (TS, D/4, e) It is an exercise of love to strengthen the weak (for) checking and correcting evil and injustice, thus enabling the weak (in their turn) to exercise genuine love.

Love expresses itself in solidarity with the poor and the oppressed. (Such love is exercised) and takes concrete shape not only in human relations but in organizational interaction...for the health of the whole of society.

— (M, IV, b) the industrial workers and peasants should also be encouraged to organize themselves for co-operative action for achieving social justice, economic growth and self-reliance.

— (M, Recom, 3, 4) in this context, the formation of autonomous peasant organizations should receive high priority; and youth participation should be recognized and encouraged;

— (UID, Recom, 3) ...organizing people to generate and exercise power for the solution of what they consider their immediate problems, and assist members of churches to find techniques of working with labour unions to initiate and strengthen them.

A. THE SCOPE AND BASIS OF CHRISTIAN CONCERN FOR DEVELOPMENT

1. As Christians we are concerned in human development which we understand to mean the development of peoples in their dignity as persons and the achievement of freedom, justice and peace in the human community. We are convinced that the meaning and destiny of human life are not exhausted by the potentialities open to man in development within history which is subject to the power of sin and decay and death. We believe that man in Christ is destined to communion with God in this life and in the life to come. As Christians we have the task to participate in human development, to proclaim the hope of man in the Gospel of Jesus Christ, and to offer worship to the Lord of glory.
2. The relationship of mission and development however, is by no means theologically evident or agreed upon. There are those who insist that the mission of the Church consists mainly in the preaching of the Word and the celebration of the Sacraments and the nurture of man's relationship to God in prayer, worship and in personal ethics. They are not convinced that the concerns of human development are integral to the Gospel. On the other hand, there are those who are so caught up in the struggle for freedom, justice and peace and human dignity that they virtually identify mission with development. Such a polarization misunderstands the human demand for wholeness of life and falls short of the manifold richness of God's grace in Christ which dignifies human life on earth and fulfills it in the coming of the Kingdom of God. There is therefore a need for an adequate theological perspective which avoids this polarization and at the same time does justice to the ardent desire for human development and the claims of Christ in the Gos-

pel. Such a perspective must, on the one hand, provide a basis for the critical affirmation of the concerns and goals of human development, thus enabling individual Christians and the Churches to participate creatively and joyfully in the tasks of development. At the same time, such a perspective must be one that is not exhausted by and identified completely with the goals and process of development. It should enable individual Christians and the Churches to maintain a transcendent perspective over development, which is necessary for a prophetic relation to it and in view of God's larger hope and purpose for mankind.

3. There are those who believe that such a perspective is provided for in a theology of liberation and humanization modeled upon the Exodus from Egypt and God's call to Abraham, and stressing the realization of freedom for those who have been politically suppressed and economically exploited. Then there is the theological image of God as the power of the future, bringing hope to mankind and directing it to its future in the resurrection of Jesus and the promises of God, thus releasing to history possibilities of renewal which have to be realized socially. Then there is the image of *shalom*, stressing wholeness both for man and society and the building up of peace in freedom and justice. While the main thrusts of these perspectives are in the right direction, they nevertheless fail to do justice to the claim of the Gospel for repentance and the decision of faith in Christ, incorporating believers in the Church, the body of Christ.
4. Another illuminating perspective might be the proclamation of the kingdom of God which was central to the mission, death and resurrection of Jesus. The reign of God comes upon man and history creating a crisis of choice and the possibility of renewal in view of potentialities opened to it by God's creative and redeeming power in Jesus Christ. Moreover, the signs of God's coming Kingdom are to be discerned in the provision of daily bread for all, that is to say in the adequate production and just distribution of economic goods and services; in the forgiving of the sins of one

another so that men learn to live in love and peace with one another; in the strengthening of men against the temptations that beset them in their personal and community life; in the struggle to overcome the structures of evil and justice and oppressions in order that good may reign; in the free acknowledgement of God's glory in praise and worship and thanksgiving. Thus personal repentance and social renewal and the possibilities of human development including economic goods and services, social values, and religious aspirations are critically affirmed in view of the possibilities opened up in God's coming reign in Jesus Christ.

5. Furthermore, the mortality that overtakes human life and human development is overcome by God's power in raising Jesus from the dead. In the death and resurrection of Jesus what is sinful in human development is judged and the value of life lived in faith in God and in love of the neighbour is redeemed and vindicated. Thus, in the resurrection of Jesus mankind receives a future which launches mankind into a pilgrimage beyond the city made by man towards a city whose builder and maker is God. The coming of the Holy City where God dwells with man is the fullness of human development.

B. POVERTY AND AFFLUENCE

1. The standards of poverty are not always static or given. They vary from society to society and are subject to change in the course of time.
2. Poverty, economically understood, is the deprivation of certain basic necessities of life — chiefly food, shelter, clothing, health, education, transportation and recreation. It has also to do with a certain minimum level of economic security — the reasonable assurance that the basic necessities of life will continue to be available in the foreseeable future, and that death or disability of the bread winner will not render the family destitute.
3. Economic poverty is more and more acutely sensed by the poor as the tide of expectations rises, and as progress in technology makes the elimination of poverty more and more

- within the power of man. The spread of education makes the poor of Asia increasingly aware that reasonable access to the basic necessities of life belongs to the fundamental rights of man.
4. Historically the major roots of Asian economic poverty to-day are neglect of economic development in the colonial era and unfair exploitation of the Asian economies in the interests of the colonial powers. The capital accumulation necessary for the industrialization of many of the rich countries was at least in part made possible by such unjust exploitation. The injustice is further aggravated by the fact that the developed economies are enabled to dominate the world economic scene and tilt the balance of industrial, financial and trade relations in their own favour, thus leading to greater impoverishment of the developing economies.
 5. The cry of the poor is for justice and not for charity. Dignity is as important as bread. Resources unfairly transferred to the developed countries have to be restored with interest to the poorer economies on some fair and equitable basis. This is a moral demand which calls for the support of our Christian brethren especially in the developed economies.
 6. Poverty, however, cannot be understood purely in economic terms. The richness and poorness of man cannot be measured in terms of the quantity or variety of goods he produces or consumes. It is possible to gain the whole world and to lose one's soul as the Scriptures clearly say. Personal and group egoism, lack of concern for the poor, failure to struggle for justice and for the freedom and dignity of all men — all these are manifestations of spiritual poverty and human underdevelopment, wherever they may be found. In this sense all humanity is underdeveloped, the more exploitative nations being in some ways the least morally developed.
 7. The struggle against poverty has thus to be waged on both fronts simultaneously. On the economic level, all mankind has to unite to assure a minimum standard of living to all men everywhere, so that all can meaningfully and with dignity participate in the production and distribution of goods

and services for all humanity and all are assured of the necessities of life. It is in the context of this struggle for economic justice that man can begin to grow to the fullness of his moral and spiritual stature with freedom and dignity, created in the image of God to be creators of the good.

8. In all societies the poverty is being continuously reassessed in the light of changing standards of living and rising expectations. In a consumer society, however, artificial needs created by the production-distribution machinery in its own interests serve to distort and falsify man's assessment of the values for which he should live. No economy has the right to go on increasing its own standard of living without at the same time contributing in the measure of its economic and political strength to the establishment of a just order on the worldwide scale. Absolute equality of wealth among all men is not required by justice. But the kind of inequality that now exists within and among nations cries out for the judgement of God and calls for moral indignation and concerted action on the part of all men of good will.
9. The Christian Church has a special role in questioning the false values of our consumer society which confuses having with being. The Church's tradition regards poverty voluntarily chosen for spiritual ends as a virtue. Evangelical poverty is to be distinguished from involuntary economic property. The poor in spirit have consciously detached themselves from possessions in order to be free to be available for the service of others. Such evangelical poverty creates a moral power that can render oneself and others very much richer in real human qualities.
10. Christians as a community can truly be enabled to challenge the false values of a consumer society only by developing the spirit of evangelical poverty.

C. JUSTICE, POWER AND LIBERATION

1. Justice, in the biblical sense, is a wide and comprehensive reality. It involves the full growth of man in freedom, goodness, peace and unity.

2. A major aspect of justice is the struggle to establish, maintain and continually revise an order in society most conducive to the full development of the freedom and dignity of all, which offers access for all to the basic necessities of life, and ensures the equitable distribution of economic and political power to all members and groups in society.
3. Power is not limited to economic and political power. It is energy controlled by man and utilized by him to achieve freely chosen ends; it is also the capacity to control and direct the thinking and action of others, as well as the authority to make and to execute decisions on behalf of others. The sources of power are in economic capacity, in knowledge and skills, in political rights and in the physical, moral and spiritual force of man. All power is ultimately derived from God.
4. The exercise of power can be morally judged only in terms of the manner and purpose of its use. It is responsibly used when applied for the common good, with due respect for the freedom and dignity of the human person.
5. When power is exercised in a way that creates, supports or promotes injustice, or tramples upon the freedom and dignity of man, it is evil. Violence is endemic in the structures of a society in which power is exercised unjustly and violates the freedom and dignity of the human person. Such entrenched structural violence often invites a violent reaction on the part of the oppressed, and calls for the development and exercise of counter power to unseat entrenched power and to create more just structures. The Church has to exercise its moral power both in the struggle against the unjust order and against its structural violence, as well as in the moral self-discipline and regulation of the exercise of counter-power.
6. Power is best used when it serves justice in the forward movement to the full liberation of man. All men have the need and the obligation to participate not only in the struggle for the liberation of man from all forms of oppression, exploitation and ignorance, but also in the positive effort

to master all wisdom and power in love so that all may attain to the fullness of the liberty of the children of God.

7. Though power may be widely distributed in society, the State is the indispensable instrument for assuring social and economic justice. The absence of such an instrument at the world level makes the struggle for international economic justice feeble and ineffective.

D. WAYS AND MEANS

1. Our concern is with the development of peoples, of mankind in its entirety. This demands the mobilization of peoples for a movement motivated, directed and significantly participated in by the people themselves. The goal is to realize justice rather than to extend relief, for people to strive for and achieve the full dignity and rights of people, rather than for some to extend spiritual sympathy and charitable help to others.
2. How, by what means, is this to be achieved in our present given situation, with its corruption and injustice, with its inequitable distribution of power, and its exploitative and dehumanizing structures.
3. It is essential that the powerless should acquire power in order to participate with dignity in the decisions affecting their lives. Their very lack of power, against which the oppressed people have to struggle makes their struggle ineffective. The urgent task is to put an end to this vicious circle of oppression and exploitation and to establish just structures within and among nations. The establishment of these just national and international structures is the essential precondition for the unity and reconciliation of mankind.
4. This leads to the vexing and complex questions of the means of social change to be adopted, especially the question of violence and nonviolence in the struggle against injustice. We cannot offer any easy answer. We recognize that Christians have to act in response to the call of God within

the given situation in which He has placed us. This demands a thorough and realistic grasp of the situation in the light of the Christian faith.

We suggest below certain guidelines for possible action:

- a) The Church has also the prophetic task of awakening the conscience of the public, especially of those who are the decision-makers in the light of God's demand for justice.
- b) We should make people aware that maintenance of an unjust social order cannot have priority over the urgent demands of justice, and that all human social life can advance only through continuous struggle and conflict.
- c) We should join with other men of good will, including men of other faiths, exposing the inefficiency, corruption, indiscipline, disorganization, personal and group egoism, anti-social and irresponsible behaviour, nepotism, red-tape and bribery, exploitation and oppression wherever it exists in our own societies.
- d) We should help people to evaluate critically the values of a consumer society to see where these are in basic conflict with the values of the Gospel. At least some Christians should bear witness to this criticism, by the way they live in evangelical poverty, manifesting the values of simplicity, non-aggression, joy, peace, and total availability to the service of the poor and the oppressed.
- e) We should correct the misunderstanding of Christian love as weakening oneself by making sacrifice for others; we should learn to think of love positively as strengthening the weak and checking and correcting evil and injustice, thus enabling the weak also to exercise genuine love. Love expresses itself in solidarity with the poor and oppressed so that they too may express love. It must take concrete shape not only in human relations but in organizational interaction, with mutual correction and criticism for the health of the whole society.

- f) We should awaken the conscience of people to see that criticism of possible violence in the demand for justice on the part of the oppressed may amount to condoning the violence being done to the dignity and freedom of the victims of injustice.
- g) We should help people to see that the necessary transformation of the structures of economic and political power in society may demand revolutionary changes, that law and order can often become instruments in the hands of the rich and the powerful for pursuing their own selfish ends. The Church needs to develop permanent organs of discernment to see the calling of God in each given situation.
- h) The key issue is not the use of violent or non-violent methods, but rather of imaginatively developing methods which are both effective to achieve their ends and at the same time are morally justifiable in the actual situation in which we have to struggle for justice. To pose the issue as between violence and non-violence can confuse the real issue of justice and lead to inaction which cannot be morally justified. Violence can be disastrous in its consequences. It invites endless chain reactions of counter-violence. The use of violence distorts the persons and may destroy the dignity of both the one who applies it and the one against whom it is applied. It generates hatred and discord. Where non-violence, e.g., as expounded by Gandhi, is an effective means, it is certainly to be preferred.
- i) The primary focus should be on social and community organization of people to identify their own concrete problems, and to acquire social, economic and political power through disciplined organization for achieving their common purposes in the interests of a just society. Only when people are able to organize themselves for social justice can the oppressed regain their dignity and help secure justice and dignity for all.

- j) Recognizing the paramount importance of state power as an instrument of justice, and noting the absence of such state power on an international scale, Christians should take the initiative in creating public pressure all over the world for the creation of basic international economic and political structures which can lead to the development of an adequate world state on a federal basis.

E. CONCLUSION

The Church, as the Body of Christ, has the God-given task of being the servant whose service assists the whole of humanity to regain its peace, justice and unity.

F. EPILOGUE

While the members of this workshop on theological perspectives realized the importance of the role of the great religions of Asia in the process of development, there was no time to deal with this question in any satisfactory manner. Our concern at the present meeting was the attempt to clarify Christian perspectives on development; it would have been most difficult, without the participation of representatives of men of other faiths, to have dealt adequately with their views.

Neither, it was felt, in the time available to us, could we do justice to the contributions of outstanding Asian thinkers to our theme, and thus to elaborate what might be termed specifically Asian perspectives on development.

In fact, it was not possible to touch on even all the major elements of a Christian theology of development, and certain issues — believed to be more immediately relevant — were chosen for discussion and inclusion in this statement.

The theology of development is still at its beginnings, and much work, in collaboration with specialists of other disciplines, remains to be done. This is the point of one of the major recommendations of this group (No. 2).

G. RECOMMENDATIONS

The Church is not [meant to be] only [an] agent of social change, but she is the body of Christ, a symbolic visible sign or foretaste of the bodily community. We must ask ourselves such questions as whether a dis-united church can manifest such a calling.

Therefore this conference recommends to the sponsoring bodies:

1. That they support programs of formation among laymen, women and youth to train them for participation in the social structures, according to:
 - a) professional and occupational areas of life (e.g. doctors, labor unions, farmers)
 - b) specific problems and issues (e.g. pollution, housing, rights of minority groups)
 - c) particular geographical areas (e.g. residential, rural, inner city areas) to strengthen their involvement in the development process.
2. That the Churches continue to search together for the theological foundations for involvement in total human development.
3. That Church leaders in each country be urged to intensify and coordinate their social and economic programs.
4. That existing research efforts be co-ordinated as far as possible and focused on the human dimensions of development, and the effective means of social change.
5. That SODEPAX be asked to disseminate the results of studies being carried on throughout the world on peace, revolution, violence and non-violence.
6. That the Churches seek every opportunity to foster dialogue with men of other faiths and others, and to cooperate with them in pursuing common efforts for development.
7. That the Churches take a clear and unequivocal stand against corruption in any form in Asia.

8. That they call on the Churches of Asia, to accomplish the overdue changes in their own structures and institutions in order to demonstrate in their forms of organization, worship, education and service, in their use of financial and other resources, that the Churches, purpose is in fact to give its own life for the world.
9. That they re-examine the training of clergy so as to prepare them for their role in the process of development in Asia.