

- 28 Henry Formby, *The Cause of Poor Catholic Emigrants pleaded before the Catholic Congress of Malines, 5 September 1867*, London 1867. See James P. Shannon, *Catholic Colonisation on the Western Frontier*, New Haven, 1957.
- 29 See T. I. Forster, *Reueuil de Ma Vie, Mes Ouvrages et Mes Penrees*, Bruxelles, 1837. *The Piper's Wallet*, Bruges, 1846 and *England's Liberty and Prosperity*, Colchester, 1830.
- 30 See my article in the *Clergy Review*, July 1978 on Monteith; D. Urquhart, *The Pillars of Hercules*, 2 vols London, 1850 esp. chapter 8 in vol ii; E. S. Turner, *Taking the Cure*, London 1967, pp. 217-32.
- 31 See Mrs M. C. Bishop, *Memoir of Mrs Urquhart*, London, 1897. Urquhart's son 'Sligger' was educated at Stonyhurst and became the first Catholic Fellow of Balliol.
- 32 On Anstey see *D.N.B.* His family had emigrated to Tasmania in 1823. He returned to study law, became a Catholic and finally settled in Britain. He later served in Hong Kong and India. *Punch* has numerous poems and cartoons lampooning him.
- 33 T. C. Anstey, *Plea of the Unrepresented Commons for the Restitution of the Franchise: An Historical Enquiry*, London, 1866. p. 10.
- 34 Ann Amelia Procter, *Lyrics and Legends: a Book of Verses*, London 1871, with an Introduction by Charles Dickens. Also *Transactions of the National Association for the Promotion of Social Science*, 1861, pp. 685-87 and 1862, pp. 14-17.
- 35 I refer to Ullathorne, Mrs Chisholm and Anstey. Monteith's father had also business connections with Australia.
- 36 See Lord Acton, *Essays on Freedom and Power*, ed. by Gertrude Himmelfarb, New York, 1957 ed.

Liberation and the Church in Africa

Tony Visocchi

Latin America in recent years has presented the world with a new development language and by the same token a new concept of Development. In an effort to disassociate themselves from the inadequacies of past development thinking, the term "development" itself has been dropped in favour of "liberation". The proponents of such a change have been led as much by reflection on their own experience at grass roots level, as by the influence of such thinkers as Teilhard de Chardin, Fanon, Marcuse, Mao Tse Tung, Nyerere, Guevara and the Gospels as one would expect in the case of Bishop Camara and theologians such as Gutierrez and Segundo. Even the works of one of the main exponents of this trend, Paolo Freire, although not making direct allusion to Gospel texts, uses a language steeped in Christian and evangelical culture.

In the early 1960s the accent was on economic development. This was the period when African countries were gaining independence and producing development plans. The governments of such countries were assured by the pundits that economic progress would create a spread effect which would reach all sectors of society.¹ Industrialisation was to provide the engine of growth, science and technical education at secondary and tertiary levels would provide the necessary manpower. It did not quite happen this way, and instead of creating a spread effect, the centres of growth attracted an abnormal share of wealth and manpower. Slums and shanty towns sprang up chronically infested by crime and unemployment.² Meanwhile rural areas slowly became the home of the aged, women and children. Economic growth may well have been achieved by certain sectors in some countries but with little social change. The colonialists may well have left with or without the violence that writers such as Fanon predicted, but as he feared their places and roles were often being taken over by the emergent elites.³

Later in the 60s both as a reaction to the above, and under the influence of the first U.N. Development Decade there was a change of accent from mere economic development to economic and social development which came to be termed "socio-economic" development by U Thant.⁴ Economic growth was expanded to include social progress, cultural expression, political advance, but each "expert" who approached the problem did so from his own particular specialisation, and concentrated on one aspect alone and, as one could expect, sought priority for his own speciality. Nonetheless as the development experts or teams of development planners were still dominated by the economists either in numbers or in influence, when it came to the actual planning, not much more than lip-service was paid to any other aspect but the economic. It is also true that despite the change of thinking, little could be done to change the practice and the change from the large scale to the small scale was very often only a change from macro-economic to micro-economic. The guiding principles remained the same, and progress was still judged in terms of modernisation, efficient production, rational thinking, a one way flow of expertise, knowledge and aid, the donor giving the recipient either material, values, attitudes, techniques, knowledge which was presumed to be universally good and which the donors were convinced responded to the needs of the recipients. In many ways the newly decolonised countries having fallen from the fat of colonialism found themselves in the fire of neo-colonialism and neo-imperialism in its most insidious form as the cold-war protagonists tried and still try to acquire or maintain their influence and prestige for

commercial or other reasons. Rarely if ever, does a donor come to the aid of another group for purely humanitarian or disinterested reasons. Unfortunately they are only too often able to use existing antagonisms "... inter-tribal struggle for power is often immensely complicated by the interference of foreign powers who favour one or other tribe whom they wish to use for their own political and economic interests. Africa becomes the battleground for foreign powers who wish to extend their sphere of influence in Africa, each providing an abundance of arms to their favourites, thereby enabling them to kill each other mercilessly."⁵

As a reaction to such experiences, the idea of development as liberation took shape. Stated in its simplest terms, liberation is a hominising process by which people free themselves physically, affectively and intellectually from whatever enslaves them, be it rooted in the person (knowledge, skills, attitudes, values), the environment, society, or the set of historical processes which have defined positions or impose roles. Freedom from such constraints, frees us to become more of a person.

Such a bald statement gives rise to a host of questions. What does it mean to be more, or less of a person? Can such a value-judgement be considered ethical? How can one possibly make a judgement in such cross-cultural situations and is this not just another manifestation of cultural ethnocentrism on the part of those who belong to an economically wealthy technoculture, and who consider their rationality and efficiency to be infinitely superior to and therefore desirable by the economically poor, the technologically primitive, who possess a cosmic and mythic culture? What right have we to judge who is efficient and who is not efficient? If the African peasant farmer were not as efficient in his way of life as we are in ours he would never be able to survive as he has done for so many centuries in such a harsh environment.⁶ What gives us the right to say that we are more human and have nothing to learn? What about the ecological disasters that we have inflicted upon our modern world, the military-industrial complex dedicated to mass human destruction, our impersonal social structures and dehumanised personal and social relationships? We have successfully put an end to epidemics of infectious diseases in our own society, but have replaced them with degenerative diseases which have reached epidemic proportions. Development is hardly a linear process but one of success and failure, progression and regression, stop and start, birth and death, frustration and expectation, it is a dialectic and in this dialectic the west has surely progressed but in certain ways also we have surely regressed.

The proponents of the Liberation concept also offer a pedagogy of liberation, whereby man undertakes to identify and de-

fine his own needs responding to them on his own initiative and under his own control so that he will progress as an integral being, alleviating poverty, controlling disease, improving communal and societal relationships and overcoming ignorance, fatalism and superstition. These needs have been summarised as life sustenance, esteem and self-actualisation.⁷

Such a pedagogy applies not only to man in the less developed countries or societies but also to man in the more developed. Those of us who have had the privilege to work at the grass roots in both societies are painfully aware that in the midst of his economic wealth, ecological blight, and the ruins of human and societal relationships people often seem far more lonely, lost and searching for a meaning to life than their brothers and sisters in poverty-afflicted, less developed societies, where they often live lives of satisfying personal interaction. The growth of psychiatric and psychological therapeutic or counselling services in Europe and especially North America would seem to bear out this personal experience.⁸ Many volunteers such as Peace Corps, Voluntary Service Overseas and particularly those who go to the Third World with Church organisations are profoundly affected by their exposure to the human and community values and the personal relationships that they experienced in the Third World. Many undergo on their return home as great a cultural shock than that which awaited them in the less developed countries, the society to which they return strikes them as impersonal, cold, greedy, competitive, they feel lost, misunderstood and often commit themselves idealistically and sometimes unrealistically to the reform of that society.

Communications shrink the boundaries of time and space often presenting only the worst of each world to the other. Africans at all levels grow envious of the economic wealth of the more developed countries unaware of the traumas that such societies are undergoing. The less developed countries are presented only too often as areas ravaged by internecine strife, disease, natural disaster, anthropological and cultural oddities or interesting areas for nature studies, rarely suggesting that they have anything else to offer us but strategic raw materials. The net effect is to increase the gulf between us and reinforce the prevalent distinction between "us" and "them", donor and recipient, helper and helped, teacher and pupil. The liberationists maintain that such distinctions have to disappear as we are all, all of these together. Freedom and enslavement are attitudes of mind, unless one sees oneself as such and resolves to be free, there can be no action for freedom, it is precisely this awakening that is important, the starting point that each has to initiate for him or her self and which cannot be done by one on behalf of the other, The rhetoric of freedom re-

mains precisely that until the enslaved and oppressed see themselves as such, and realise that they can do something about it; revolution may only change one set of oppressors for another. The wealth of those in the more developed countries can be just as much an enslavement as the poverty of those in the less developed, and it is only when we realise this that we shall be able to identify ourselves with the poor (in any society) in order to undertake an action to become free together. Each one having discovered his own poverty and his own wealth and placing this at the service of the other, permitting them to develop at their own pace and in a manner most beneficial to them. It is such an attitude rather than liberal do-goodism or social engineering for our own benefit that should inspire any effort for liberation. In my opinion the Church spanning the less and the more developed countries is potentially the most ideally suited to such a task.

It was only towards the mid-sixties that the Church as an organisation became aware of its responsibility to the wider aspects of development work than formal education and health services. Unable to participate in so crudely a materialistic ideology as economic development it was during the socio-economic development phase that this interest arose. As could be expected from an organisation working at the grass roots, whose material and economic resources although not unimportant could hardly match the wealth of the International or Government aid organisation, the Church concentrated on small scale projects usually of an agricultural nature for men, or home economics⁹ for women, as well as vocational training which could be organised like formal education, a field in which the Church had a great deal of expertise.

At a conceptual level the Church has never been fully satisfied even with the concept of development as socio-economic progress, and has constantly searched to redefine development in a less material and more holistic sense,¹⁰ as well as search for a pedagogy that would put such concepts into effect:” ... “development cannot be limited to mere economic growth. In order to be authentic, it must be complete, integral: that is, it has to promote the good of every man and of the whole man ... Endowed with intelligence and freedom, he is responsible for his fulfillment as he is for his salvation. He is aided, or sometimes impeded by those who educate him and those with whom he lives, but each one remains, whatever be these influences affecting him, the principal agent of his own success or failure. By the unaided effort of his own intelligence and his will, each man can grow in humanity, can enhance his personal worth, can become more a person.”¹¹

At a more local, African level we have other examples of attempts to define development in terms which would make it a nat-

ural field of activity for the Church. Dr Gregory Kpiebaya writes "To help discover Christ and ... that kingdom where men will be freed from all the injustices and oppressions that enslave them ... true evangelisation is inseparable from total development ... understood as humanising society is an integral part of the Gospel" and he goes on to say "Christ went abroad liberating people from everything that oppressed them ... not because it attracted them (but) because human dignity demanded it."¹² Archbishop Derry maintains: "... we make people around us the object and not the subject of events, object in the sense that the people are not left to be masters of their own destiny, to be in charge of the projects, to be self-reliant ... what the people want is development of the whole personality, education of the total man to obtain his own living, his own Christianity, his own spiritual living, his own growth and not merely to subsist."¹³ In yet another example Archbishop Milingo states: "If I am today compelled to be involved in Development, it is because I have lived that life which I believe ought to be improved. But I do not believe that any community development officer will succeed by preaching to the people about poverty, when the people themselves are not aware of their own poverty ... You will forgive me if I seem to contradict some of your beliefs of development theory. For me development must always take into consideration the king and queen of creation, the man and the woman in the community."¹⁴

Although agreeing conceptually with what we have said above, despite warnings to the contrary "... Some of us prefer doing things for the people than teach them to do them for themselves,"¹⁵ it is at the pedagogical level that Church workers tend to fail. Despite the fact that in the image of Christ "His state was divine, yet he did not cling to his equality with God but emptied himself to assume the condition of a slave, and became as men are; he was humbler yet, even to accepting death, death on a cross."¹⁶ Church workers¹⁷ in Africa, like Christ, endure at times great hardships, risk their lives and invest a great deal of effort in rural development. If anyone should be capable of such a pedagogy it must surely be those dedicated to the spiritual welfare of Africans, and willing to endure the sacrifices that go with this. There is no denying however, that even here there are a number of difficulties to such an identification which we would like to consider here.

Authority is the mainstream of the tradition in the Roman Catholic Church, its organisation depends on a hierarchical and highly centralised structure, with one body of faith and order for all its adherents wherever they are, and whatever their backgrounds. The hierarchy expects obedience and loyalty from its members and reacts vigorously on its more adventurous spirits. Years of

training in such an atmosphere conditions and creates similar attitudes in the clergy, these attitudes complicate and aggravate the already complicated task of establishing a real, fruitful dialogue between the semi-literate or totally illiterate people among whom they work, and the comparatively highly educated clergy, as a result, as Archbishop Derry points out: "the people become objects of development".¹⁸ Little effort is made to facilitate the expression of their own needs so confident are we that we know them. Thereafter it is usually a case of trying to convince the people to see things our way, and getting them to put our plans into action.

The introduction of tractor-farming provides us with an example. In the flush of Independence, eager to get agricultural production going, most ministries of Agriculture pinned their faith in mechanising agriculture. This would increase production and modernise attitudes to the mainstay of their economies. Tractors were imported, and tractor hire services established to provide the small-scale farmer with tractors at subsidised rates. Missionaries in rural areas equally convinced of this, took part in the drive towards mechanical farming. Many imported tractors and extended the official tractor service to their own areas.

Tractors proved to be an expensive failure and totally ill-suited to the small-scale, widely-scattered pattern of African peasant farming. The African peasant farmer, however, could not understand this. He paid a pittance to cultivate in a couple of hours what would have taken him days to do by hand. As the tractors were never sufficient in number, and the ploughing season limited, the powerful and privileged could get them.

Having learned our lesson we are now finding it extremely difficult to undo what we did before, and convince the farmer to take to bullock farming.

Instead of modernising agriculture, offering equal opportunities to all, the use of tractors re-inforced the elite structure of society, gave the rich a chance to grow richer, raised expectations which could never be fulfilled. Bullock farming, if it takes, will give less of an increase in production but will still produce yields greater than tilling by hand and there is more chance that farmers will be able to afford their own teams of bullocks, and care for them better than the tractors were cared for. But even then, despite the increased harvests the farmers are still prey to the money-changers and middle men who will pay them less because there is more on the market. Furthermore bullock farmers in their turn exploit their fellow farmers, charging them as much as a tractor to plough their land. The cycle of exploitation goes on and through our well-meaning efforts we have added yet another means of exploitation. In the end, even the economic gains are wiped out for many.

What we have done is to re-inforce the existing structure of inequality; encouraged elitism and capitalist growth, raised expectations that cannot be fulfilled; added another element to the existing forms of exploitation; impeded integral community development because the initiative came from us and not the people, because it was easy to raise money abroad first for tractors, then later for bullock ploughing. What we have not done is create or facilitate any social change for the better.

The educational system that the clergy and religious have had to endure has for its part created attitudes that are obstacles to undertaking a pedagogy of liberation. For years we sat through long lectures, trying to absorb, reflect upon what was said (never actually challenging what was said) memorising, and then trying to give it all back in our own words in examinations. As a result, "education" has become identified in our own minds with the intellectual, academic approach, a one-way flow of communication, the omniscient teacher and the receptive pupil and it is not surprising that we adopt such an approach and such attitudes when dealing with people at the grass roots. This one-way flow of communication is further re-inforced by the sense of mission that has brought us to Africa. We have come to impart the Gospel, preach the death and resurrection of Christ, witness the Gospel, try and help people change their lives. In the process, we tend to forget that we also have something to learn.

Most of our work is done with the youth, what we like to think of as the future of the country. Either out of school or in schools of one form or another, vocational centres turning out masons, carpenters, tailors, cobblers, mechanics; training schemes for "young" farmers; homecraft centres for young women and girls. Often the tradesmen that we produce cannot find jobs; the farmers are unable to put their new-found skills into practice because of the conservative nature of the society to which they return; and the girls from our homecraft centres end up looking for jobs as servants in the homes of the elite instead of returning to their villages. Despite this accent on the young, we rarely touch the drop-outs from primary school or those who never even went to school, who constitute in some countries an increasing part of the community.¹⁹

Even though we know that innovation and modernisation in the community at large depends not on the youth but on the elders, we have been unable to establish viable alternatives to the teacher/pupil concept of education. Women's groups are established to "teach" what we think is most relevant for them, nutrition, first aid, hygiene, preventative health, literacy, sewing. Many of these are perfectly valid, particularly nutrition and preventative health

if use is made of what is easily available to the village groups and costs little or no money. Another favourite form of adult education is "leadership" training where we apply the "course mentality" in an effort to make sure that "our leaders" learn what we think they need to know in order to be even better leaders among their peer groups.

Our approach is a reflection of ourselves and our own training intellectual, rational, abstract, with knowledge neatly compartmentalised into its various disciplines, religion, agriculture, trades, health etc. By way of contrast, our pupils live in a cosmic world, where behaviour, the prohibited and the permissible are only considered as such in the light of God, the ancestors, good and evil spirits who bewitch, cast the evil eye, or grant blessings, a world where the soil is infertile because of the evil spirits living in it which have to be placated with sacrifice, For such people whose language and thought patterns are unable to cope with specific dates any more remote than the day before yesterday, history does not exist except as myths explaining the world in which we live, or why the pig has a flat nose. They may well be a people whose language contains only one word to express one's wants and one's needs and whose motivation far from being intellectual or cerebral is a sensory visceral reaction, very much what Carl Rogers calls a "total organismic sensing of a situation".²⁰

We feel the need to create visible, material structures, something which is tangible and assessable, a hospital, a school, a youth centre, a pastoral centre, a catechetical centre, a farm. There can be no gainsaying that this is done for the purest of motives at a conscious level, our desire to do good, to be of service, to help the people. One cannot deny however, that other reasons have to be taken into account at a less conscious level. In establishing a Church we are also establishing a visible institution with all its building and paraphernalia, churches, rectories, convents. We have an in-built need to create visible structures. In these areas where the progress of the Church is slow we need alternative compensations, besides providing ourselves and others with a visible reason for our presence particularly if we have few adherents. On the other hand in those parts of Africa where there are huge congregations and one is burdened with the ministry of thousands of christians scattered over immense areas of country, the work is necessarily superficial on the religious level and as a result, personal relationships with our Christians are far less satisfying, and spiritual progress impossible to judge, it is not surprising therefore if we undertake projects whose success is more easily verifiable. We all need a certain amount of esteem and gratitude, such projects could easily become monuments to this need. It has even been suggested that

we engage in such activity as a compensation for the lack of biological paternity or maternity which is denied us by our celibacy.²¹ We have to satisfy the needs of the funding agencies or others who provided us with the funds to accomplish the project.²² We also feel the need to prove to Governments that we are actively taking part in community or nation building particularly if the Government is antagonistic to us, or is not Christian. However, it is my personal opinion that such approval could be counterproductive when it comes from the self-serving dictatorships or oligarchies whose policies or lack of policies inflict untold misery on their people – at one time we were proud to call them products of our Christian and Western Education. Some of these reasons are present at various levels and in various combinations explaining our need to create visible structures which we hope will survive our departure, and which require only too often commitments both of funds and personnel from alien sources. Conversely, we are wary of those who imply that real development has nothing to do with any of the structures that we have created because they do not create any meaningful social change, and at best promote the social mobility of individuals or small groups.

The Church in most parts of black Africa depends upon expatriate missionaries, who although they are strangers and aliens adopt the country in which they are working as their home. Because of our origins in a wealthy technoculture, our education and role in the community, we tend to be associated with the country's elite. As a result the Church may have to turn a blind eye to corruption and injustice. Even if this were not the case, the Church would still be in a difficult position. As regards corruption and injustice, standards differ, as many missionaries have discovered to their own cost and embarrassment when they have tried to defend unenlightened and unaware peasants. No amount of preaching, or railing against corruption is going to do any good until the masses become aware of the situation and of their power to do something about it. At present our pedagogy will not achieve this. Defending the masses, speaking out on their behalf is only another manifestation of paternalism.

Despite these obstacles there can be no doubt that compared to the official aid agencies either national or international, the Church is far closer to the people. Moreover, their awareness of, and solicitude for, the religious, spiritual and cultural values of the people enable them to take a wider and a more realistic view of development than the international bureaucrats and professional developers who are hampered by their own materialism and usually end up doing more harm than good. It is not surprising to realise that recently such agencies and organisations have tried to enlist the help of Church personnel, at once a vindication of the Church's

position, and an admission of their own lack of success. Many realise that if food distribution is placed in the hands of the Churches it will probably reach the neediest, and not be sold for personal gain by civil servants, police, army officers and other administrators, who callously exploit the suffering of their own brothers and sisters. This comes at a time however, when missionaries themselves realise that such food aid can be worse than useless and fewer wish to handle it, creating as it does a dependency on alien food sources and encouraging laziness among the people.²³

There is, however, a "hiding hand" which will eventually force us to change our views and approach. Many African countries, due as much to the failure of the first two types of development policy which we outlined above, as to internal mismanagement, inefficiency and corruption, and due also to international trade recessions, the profiteering of multi-national companies, and militant protectionism of national interests and influence, have found themselves in the grip of the most fearful inflation, shortages and unavailability of the most basic and essential goods required for socio-economic development work, cement, wood, corrugated iron sheets, nails, vehicles, machinery, spares, tyres, oil, petrol, diesel. If they are available, then only on the blackmarket at vastly inflated prices, and obtainable only after a great deal of effort, and frustration, trial and interminable delays have sapped one's strength, enthusiasm and joy for the work in hand. A missionary ordered a tractor for his cooperative group from the UK and paid £3,000 for it. When it eventually arrived, (the UK is not known for its speed in expediting orders), it was commandeered by an army officer for his own personal use. When they placed another order, they found that the price had doubled.

It is perhaps unfortunate that we had to wait until such a situation arose forcing us to re-examine our approach. Some are still not convinced and still willing to spend the much increased sums of money, permit themselves to be burned up with frustration, or travel up to 1,000 miles for a spare part.

"The starting point for organising the programme content of education ... must be the present, existential, concrete situation, reflecting the aspirations of the people. Utilising certain basic contradictions, we must pose this existential, concrete present situation to the people as a problem which challenges them and requires a response — not just at the intellectual level, but at the level of action. We must never merely discourse on the present situation, must never provide the people with programmes which have little or nothing to do with their own pre-occupations, doubts, hopes and fears — programmes which at times in fact increase the fears of the oppressed consciousness. It is not our role

to speak to the people about our own view of the world, nor to attempt to impose that view on them, but rather to dialogue with the people about their view and ours. We must realise that their view of the world, manifested variously in their action reflects their situation in the world. Educational ... action which is not critically aware of this situation runs the risk either of 'banking' or of preaching in the desert."²⁵

Not just preaching in the desert but being downright misunderstood, as a missionary found to his cost in Ghana where the mammy wagons and taxis are emblazoned with various slogans, and the missionary in question painted the following slogan on the box at the back of his motorbike "One man, no chop". The message he wanted to convey was "I am alone, come and share my food" an invitation to hospitality. What was actually understood was "I have food and intend eating it alone so don't ask me for any".²⁶ Although the example quoted is almost humorous it does serve to illustrate what only too often happens with more serious questions. It underlines the need for a dialogue between equals wherein all together search for the meaning and truth behind the problems that daily beset the community, and take joint action to resolve them.

Although "conscientisation" the clumsy anglicised version of the Portuguese term coined by Paolo Freire has become an "in" word, it is in fact little different from community development as a process or method — not to be confused with the meaningless departments which rate so low on the list of priorities of many African governments. In a language easier to understand than the involved prose of Freire, Batten has written "... the people's greatest need is to acquire more confidence and competence in thinking, deciding and implementing their own decisions for themselves and that directive approach would tend to have just the opposite effect ... These (there follows a list of projects) are typical of the kind of material results achieved, but at the same time ... the people have changed in themselves by becoming more confident, self-reliant, and competent as persons."²⁷

The words may differ, conscientisation, community development, non-directive group work, but the reality remains the same, man can only liberate himself, better himself, become more mature, in a dialogical situation within the community by taking responsibility for this change and carrying it out. We may be able to do this with the community but we cannot do it for the community as we have tried to do in the past with socio-economic development projects based on our own interpretation of the community's needs.

It would be wrong to think that nothing is being done. A rec-

ent report from Tanzania of a conscientisation/community education project informs us that the organisers were able to raise funds from three important funding agencies in West Germany, Canada and Australia, and that a fourth, a British agency was "interested" in the work, and that a Canadian volunteer organisation was ready to send volunteers.²⁸ It appears almost as if support from such agencies is the final accolade and seal of approval that we are "at last" going in the right direction. One wonders however, if the rush to support such a project will not result in a growth of dependency and a weakening of self-reliance. We seem incapable of simplicity and of limiting ourselves to resources at our disposal. What will happen when the funds are withdrawn? Would there be sufficient funds available to apply such methods in such a style in the whole of Tanzania? The only pedagogy capable of teaching self-reliance is the practice of self-reliance and not the availability of funds for bigger and better projects.

- 1 W. Rostow *The Stages of Economic Growth*, C.U.P. New York, 1960; also F. Harbison and C. A. Myers *Education, Manpower and Economic Growth*, McGraw-Hill 1964.
- 2 "De-Institutionalising: African Style" by Tony Visocchi, *New Blackfriars*, Oxford, June 1978 for a discussion on such points.
- 3 Franz Fanon *The Wretched of the Earth, On Violence*, The Grove Press Inc. New York, 1968. In this connection an observer at the 1976 Unctad IV Conference in Nairobi, Kenya, remarked "Given a more just price for tea, copper, coffee etc. to the developing nations, who will benefit? Is it the coffee pickers or copper miners? Sadly, no. It is the emergent neo-colonialist elite minority that has been and is profiting in the developing countries. So we have repeated on the national scenes the same injustices and exploitation that we observed on the International scene. This was played down at Unctad IV. Perhaps a contributing factor to the intransigency of the developed countries was the spectre of unjust national economic systems in the Third World. The delegates of the Third World at Unctad IV if anything, by their life style and appearance, showed just as much affluence as their counterparts from the developed world. It was hard to believe they were deprived or oppressed." 'Significance of Unctad IV' by Michael Drohan, *African Ecclesiastic Review (AFER)* December 1976 pp. 347-348.
- 4 D. Goulet *The Cruel Choice*, Athenum, New York 1975 p. xiii
- 5 James D. Sangu, Bishop of Mbeya, Tanzania "Justice in the African Context" *AFER* April 1976 p. 98. We need little reminding of the cold war at present raging in Africa as American, French, Belgians, British, Russians and Cubans fight for influence in Rhodesia, Zaire, Ethiopia and elsewhere. Although we in the west boast and challenge the communist bloc to match the quantity of aid that we give we seem to overlook the fact that the Russians were not colonial masters in Africa, that they support the Black nations in their struggle against the white dominated southern African regimes, and that they do not need to exploit African natural resources as we in the west do. In fact in comparison to the west, they appear benign and helpful to black African states. So much so that the BBC World service reported (12/6/78) that no less a figure than President Nyerere of Tanzania has condemned

- the recent actions of the west in Africa and praised the Russians and Cubans.
- 6 Cf. Paolo Freire *Pedagogy of the Oppressed*, Penguin Books, 1972 chapter 1.
 - 7 We are indebted to D. Goulet (op. cit.) for this summary although we would personally stress more the community aspect. Goulet in his turn was inspired by Professor A. Maslow's works *Motivation and Personality*, Harper & Row, N.Y. 1954 and *Toward a Psychology of Being*, D. Van Nostrand Co. N.Y. 1962. It is also interesting to note that Gail Sheehy used precisely the same works by Maslow to describe the needs of people in a totally different kind of society, which would seem to underline our remarks on pp. 2 and 3 (of this paper).
 - 8 The present author has lived and worked with peasant communities in Ireland, Italy, North, East and West Africa, as well as in the wealthy technocultures of Europe and the eastern seaboard of the USA.
 - 9 This is a general term applied to all matters of home care, domestic science, care of family and children etc.
 - 10 Just as Pope Paul in *Populorum Progressio* outlined a more holistic and integral approach while most people were still talking in terms of socio-economic development, so certain missionaries were already talking about "socio-economic" development while the rest of the world was talking in terms of economic development. Cf. John J. Considine *The Missionary's Role in Socio-Economic Betterment*, Newman Press, Westminster, Maryland, 1960.
 - 11 Pope Paul VI *Populorum Progressio*, CTS edition "The Great Social Problem", London 1967, nn. pp. 14-15.
 - 12 Dr Gregory Kpiebaya, Bishop of Wa, Ghana "Evangelisation and Development", *The Standard*, Accra, Ghana, 14 April.
 - 13 Peter P. Derry, Archbishop of Tamale, Ghana "Opening Address" from the report of the seminar "Self-Reliance and Christian Responsibility", Department of Socio-Economic Development, Tamale, 6-10 Jan. 1975.
 - 14 Emmanuel Milingo, Archbishop of Lusaka, Zambia "Development: An African View" *AFER* Aug-Sept 1976. The rather disjointed nature of this article is explained by the fact that it was compiled from notes taken during a series of lectures given by Archbishop Milingo in London, Ontario from 19-26 Jan 1976.
 - 15 Archbishop Derry op. cit.
 - 16 Phillipians 2:6-8, Jerusalem Bible. We are unable to give a summary of liberation theology here and refer the reader to Gustavo Gutierrez' *Theology of Liberation*, Orbis Books, N.Y. 1973, p. 149 et seq. Not a Scripture scholar, I found the articles on "freedom" and related subjects in the *Dictionary of Biblical Theology* Leon-Dufour, X. S.J. Geoffrey Chapman, London 1970 pp. 270 extremely helpful. One could also read with special reference to Africa, "The Bible and Liberation Theology in Africa" by Laurenti Magesa, *AFER* Aug 1977 p. 217.
 - 17 I use the term 'Church Worker' to designate those who work full-time for the Church either cleric, religious or lay, male or female, black or white. I tend to make no difference between black and white members of the clergy as the former through years of seminary training either in their own countries or seminaries in Europe have been effectively socialised into the Western tradition.
 - 18 Archbishop Derry op. cit.
 - 19 For a fuller discussion of education in Africa cf. "Education in Africa" by Tony Visocchi, *New Blackfriars*, Sept 1977.
 - 20 It may seem strange to some that I should be using the work of Carl Rogers in an African, peasant, rural context, but so far I have read nothing that bears out my own experience than Roger's concept of "organismic sensation", the African's total involvement in whatever he is doing at that moment. Cf. *On Becoming a Person* by Carl R. Rogers, Houghton Mifflin Co Boston 1961. pp. 22 and 105.
 - 21 F. Stevens in a thesis presented to the Department of Adult Education, Manchester, UK 1976 in which she studies the effects of basic communities in Brazil, Tanzania and Uganda.

- 22 The question of Funding Agencies and their selection of projects according to their own criteria as influencing missionary activity will be the subject of a separate article.
- 23 We shall return to this point in the article proposed above in 22.
- 24 A theory which maintains that if we could only know the difficulties involved in starting a development project we would never undertake it in the first place, the hiding hand comes in unexpectedly to help us, just as things unexpectedly happen to obstruct the project. *Development Projects Observed*, Albert O. Hirshman, The Brookings Institution, 1976, p. 13.
- 25 Paolo Freire *Pedagogy of the Oppressed* Seabury Press edition p. 85.
- 26 'One man no chop' John Kirby S.V.D. *Word USA Techny*, Ill. April 1978 p. 5.
- 27 T. R. Batten, *The non-directive approach in group and community work*, OUP London, 1967 pp. 27-28.
- 28 Jane Vella and Rosario Drew "Community Education for Development" *AFER* Feb 1977.

Reviews

THE WOUND OF KNOWLEDGE by Rowan Williams, *DLT* 1979 pp 193 £4.75

Rowan Williams' book will be welcomed by everyone who is concerned with teaching or studying the theology of christian spirituality. It offers a serious introduction to some of the essential topics raised in christian literature up to St John of the Cross, with fairly substantial discussion of some of the major writers in this period, and, unlike most histories of and treatises on spirituality, its perspective is theological, not phenomenological. It begins and ends with the scandal of the cross. The crucifixion of God by the people of God constitutes a rude datum to which we are brought back over and over again. Williams stresses the importance of accepting conflict, failure, incomprehension, dullness and so on as integral elements in the persistent oddity of christian belief and life, and he shows how various great theologians have borne witness, more or less faithfully, to this. Amongst others, he discusses Ignatius of Antioch, Eckhart, Luther and John of the Cross. His chapter on Augustine I found particularly good. Aquinas and Eckhart receive rather thin treatment, featuring, as they do, as appendages to the pseudo-Dionysius, but what is said about them is worth saying. The treatment of Gregory of Nyssa, though relatively brief, is very good. The final chapters

on Luther and John of the Cross are sympathetic and suggestive.

The major weakness in the book is its treatment of monastic sources. Evagrius is particularly badly treated. In the first place, he is dealt with simply as an appendage to Gregory Nazianzen, instead of being inserted into what is surely his most important context in the Desert Fathers. And what is said of him is, frankly, most unfair. He is accused of leaving "no room for Gregory of Nyssa's vision of progress into darkness; for him, as for Nazianzen, ignorance is bad – any kind of ignorance, at any stage" (p. 16). But what of the "infinite ignorance" which is inseparable from "infinite knowledge" (KG III 63)? It is far from clear that Evagrius' "imageless prayer" is any more of a stopping point (as Williams suggests) than Gregory of Nyssa's *arete*. The *De Oratione* seems more concerned to prevent us stopping anywhere at all, warning us particularly not to rest complacently in the vision of inner light. And since Evagrius is one of the great exponents of the view that our emotions, especially anger, have a natural and important part to play in christian spirituality, it is preposterous to accuse him of taking "extirpation, not integration" (p. 66) as the proper goal. It is also unfortunate